The Report of HiPeC Second Practitioners Seminar

“The Voice from Afghan”
The Potential Role of Indigenous Culture and Peacebuilding in Post-2001 AFGHANISTAN"

Co-hosted by UNITAR Hiroshima Office
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December 6, 2011

Hiroshima University Partnership Project for Peacebuilding and Capacity Development

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Report of the HiPeC Second Practitioners Seminar

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1. Introduction

Hiroshima University Partnership Project for Peacebuilding and Capacity Development (“HiPeC”) aims to seek “seamless peacebuilding supports” by establishing the linkage between Practice and Education/Research on capacity development of peacebuilding in close connection and cooperation with our partner implementation and research organizations, the United Nations Institute for Training and Research (UNITAR) Hiroshima Office, the Japan International Cooperation Agency (JICA), and the Institute for Developing Economies (ID-E-JETRO).

Following its guiding principles of Hiroshima University, “The Pursuit for Peace” with a subsidy for a special research by the Ministry of Education, Culture, Sports, Science and Technology, HiPeC, established in 2005, has been continuously questioning about Afghanistan which controlled by the international peacekeeping operation in post 9.11 with a special attention: how we should contribute for peacebuilding in conflict affected society in post Cold War by providing seamless peacebuilding supports. To tackle this global assignment, HiPeC has been working to bridge between practitioners and researchers by hosting discussion tables.

On the other hand, at the 10\(^{th}\) anniversary of the collapse of the Taliban regime, Afghanistan is now in a transition phase to reconstruct its stable society and stop the cycle of armed conflict. On the ground of Afghanistan, international donors and supporters respect an indigenous social system and contribute its peacebuilding supports is acknowledged as the most appropriate peacebuilding support these days.

By considering these phenomena, HiPeC, taking this important concept of “the indigenous initiatives for peacebuilding” as a core project concept, and UNITAR, deeply engaging to Afghanistan reconstruction by providing education and trainings to Afghans, had co-hosted to hold the second HiPeC Practitioners Seminar: “The Voice from Afghan: the Potential Role of Indigenous Culture and Peacebuilding in Post 9.11 AFGHANISTAN” on 6\(^{th}\) December, 2010. The seminar was opened for not only practitioners and researchers, but also civil society in Hiroshima who has faced a global terror, and provided a grass-root peace exchange opportunity.

In convention, Hiroshima has been wishing peace; however, in reality, a few opportunities have been provided to listen a real voice from those who live in conflict affected areas and face newly regionalized and ramified problems caused by globalization. At the same time, academic institutions such as Universities have tended to focus on their academic exchanges between practitioners and researchers, and
not openly shared with public audiences. These realities in Hiroshima also encouraged a negative image of Afghanistan society as “a nest for terrorism,” while Afghans work hard to rebuild sustainable peace in society.

In reflecting with above discouraged situations, HiPeC planned to open a door for discussion to both conventional researchers and practitioners and public audiences on purposed to exchange opinions on peacebuilding issues, and hoped that this new approach in Hiroshima promoted further discussion in public and made an epoch in Hiroshima’s peace promoting activities.

At a planning phase, HiPeC especially focused on the actual-new peacebuilding and reconstruction conditions in the post Taliban regime in 2001. The intention was that HiPeC liked to highlighted on ongoing steadily and unique peacebuilding activities on ground by local people based on their indigenous values and traditional human relationships which tend to be shaded by overheated conflict reports from media.

This HiPeC Practitioner Seminar aimed to create an opportunity to exchange social reconstruction experiences in post conflict era between Hiroshima citizen, having a special thought on reconstruction from zero, and Afghans peacebuilding activists, working on their reconstruction just now, by introducing the on-going local peacebuilding and reconstruction activities with Afghans’ real words in Hiroshima.
2. Outline of the Seminar

✧ Program for the Session 1
Title: "The Potential Role of Indigenous Culture & Peace Building in Post-2001 AFGHANISTAN"

[Date] 6 December, 2010 (Mon) 13:00～16:30

[Venue] 1F-103 Hiroshima Chamber of Commerce and Industry

[Program]
13:00～13:05  Introduction
               Prof. Yoshida Osamu (Hiroshima University IDEC, Chair of HiPeC)
13:05～14:00  Youth Education for Peace building: Past, Present and Future.
               Mr. Shamsul Islam (Lecturer of Islam)
14:05～15:00  Remembering the Potentiality of Cultural Heritage: Bamiyan's Case.
               Mr. Amir Foladi (Director, Aga·Khan Foundation)
15:05～16:00  Overview Comments from Japanese Scholar's Point of View
               Prof. Inoue Aeka (Shujitsu University)
16:00～16:30  30minutes “Whole Discussion”

✧ Program for the Session 2(in Japanese)
Title: "The Voice from Afghanistan - Dialog with Hiroshima people about Peace-reconstruction"

[Date] 6 December, 2010 (Mon) 18:00～19:30

[Venue] 2F-202, Hiroshima Chamber of Commerce and Industry

[Program]
18:00～18:05  Introductory note
               Prof. Yoshida Osamu (Hiroshima University IDEC, Chair of HiPeC)
18:05～18:25  After that of Bamiyan Buddha statue--Remembering the LostInheritance.
               Mr. Amir Foladi (Director, Aga·Khan Foundation)
18:25～18:45  Youth Education for Peace building: Past, Present and Future of Islamic Traditional Education.
               Mr. Shamsul Islam (Lecturer of Islam)
18:45～19:00  Overview Comments from Japanese Scholar's Point of View.
               Prof. Inoue Aeka (Shujitsu University)
19:00～19:30  Open Session with the audience
Seminar Concept

Goals:
1) Discussion about the Potential Role of Indigenous Cultural Movement for Peacebuilding in Post-2001 Afghanistan.
2) Sending the "live voice" from Afghanistan to Hiroshima citizen

Purpose:
It is only battlefield images when we hear the name of "Afghanistan" these days, such as "a battle helicopter which flies about a desert" and "terrorism's hotbed". However, in actual local society, social activities of the grass roots' level which bears the peace reconstruction process is activating by collapse of the Taliban regime which arose in 2001. Here, we, HiPeC and UNITAR Hiroshima Office, provide one important opportunity by sending the local voice directly to Hiroshima citizen through the activity reports of two Afghans with abundant experience. Through our exchange, Hiroshima citizen who have an exceptional thought in the reconstruction from zero and the Afghan activists who just direct their power towards reconstruction now, will be able to exchange and share their own experience each other.

Concrete Contents:
By inviting the two native guests who continue peace reconstruction activities at the grass roots level to restore a statue of the destroyed Buddha in Bamiyan, and an Islamic school education which activates their local cultural background to Hiroshima, the activity report meeting for 90 minutes is carried out as a place of the direct exchange with its citizens. Speakers will report about the unique activities which relate with the peacebuilding based on "local human relationship" at the grass root of the Afghanistan society under the preceded image of a disputed area as if the whole country was under wartime. Prof. Inoue, a commentator, presents basic sharable information between the audience and reporters from a viewpoint of modern history. The comments and questions from a floor side are received after finishing three presentations, and exchanged the opinions with reporters including a commentator.

Program:
(1) From Chairperson, Prof. Yoshida: After his personal introduction, at first, he
explained about a seminar concept for 5 minutes.

(2) From the first reporter, Mr. ShamsulIsram, has so far been engaged in youth education involving the Islamic traditional school of the Afghanistan whole country as an Islamic teacher who is proud of high popularity since his younger age: He looks back upon a historical experience of traditional Islamic education and also talks about the influence of Islamic Traditionalism as a "modern religion" today based on his own experience. And he will introduce story about the role of the grass roots education and discuss about an educational system's neutrality as well. Especially the private sector for education which has certain continuity from the pre-modern era has cultivated to people's mind and leads to achieve to future peaceful state reconstruction.

(3) From the second report, Mr. Amir Foladi, local peace activist in Bamiyan: He will introduce the present reconstruction activities involving the world heritage in danger and the destroyed Bamiyan statue of the Buddha The peace reconstruction model which made Bamiyan as the base which he draws is as follows:A) Utilizing local cultural and human resources at first, promoting the domestic sightseeing to Bamiyan, and regaining the prosperity which was on this ground before the Soviet Union invasion.
B) Advertizing Bamiyan for the infrastructure building and maintaining law and order as a domestic tourist resort to become an international tourism city, and build possible stabilization and continuous regional improvement to local economy by gathering overseas tourists.

Through the understanding to the effort of reproduction of Bamiyan culture at the grass-roots level based on experience of Mr. Foladi, the organizer wish to exchange Hiroshima's point of views about the reconstruction activities for the destroyed statue of Buddha from Zero ground and the 60 years preservation activities for the A-bomb memorial dome of HIROSHIMA.

(4) From a commentator, Prof. Inoue Aeka: providing us her comments from the perspective of modern history studies, and presenting some points of view about the Muslim society of Southwest Asia, as a mediation person between audiences and native guests from the synthetic understanding framework.

(5) General Discussion with audiences: Discussion about the peaceful state reconstruction which utilized the potential powers both cultural and educational through a dialog with audiences. Through this whole discussion, all participants can advance to exchange our experience and knowledge based on a common mutual understanding of "reconstruction from zero" between Hiroshima citizen and the
Afghanistan activists. In the end, acknowledgement of the meaning of hearing the "Live Voice" by the people at the place in the peace building will be achieved.

**Brief biography of Mr. Shamsul Islam**

Born in 1928 in Nangrahar province of Afghanistan. He received his primary education from Qalai Akhund primary school, and enrolled at Nujmul madaris for his higher education. After the graduation, he was successfully joined the Ministry of Education, and taught at Darul Uloom Tukharistan, Kabul city, Da Qari Abullah Khunzai, Heart, and many other places.

He taught a number of both modern and Islamic subjects during his entire career as an educator. With the passage of time and experience of moving back and forth in educational institutions around the country, he has developed rich knowledge about Afghan regional culture, tradition and languages among ethnic differences. By harmonizing all knowledge, he created a vision to accommodate and work with all diverse ethnic communities—Uzbek, Tajik, Hazara as well as Pashtuns. Under this vision, in the segment of industry, he exercised a strong leadership and engaged in a high corporate activity for public-benefit until pre-1970s.

With a change of Afghanistan political landscape and educational reforms in 1970s, the government of ex-President Daoud requested to re-engage to the Afghanistan education sector. He was nominated and granted the Presidential Intellectual Award. At the invasion of the ex-Soviet Union combat forces in 1979, he escaped to Pakistan with his family as a war refugee and lived in Peshawar until the withdrawal of Soviet forces. After returned to Afghanistan, during President Burhanudin and Rabbani, he also returned to his previous teaching job as the Director of Nujmul Madaris in Jalalabad until his retirement in 1994.

**Brief biography of Mr. Amir Foladi**

Born in 1973 in central highlands of Afghanistan, graduated from high school in Bamyan. After immigrated to Iran, he studied Islamic studies and culture in Iran, then established a training center in Iran for Afghan youth due to train English and computer science. In 2002, returned to Kabul, he established the Raha Cultural and Educational Institute in Kabul. In 2002-2004, he worked as the Advisor in Ministry of Women Affairs. From 2005-2006, he worked as the Advisor for the governor of Bamiyan. In 2006-2008, he engaged for the Program for professional development for the Agha Khan Foundation (international NGO) as the Program Coordinator and a
national faculty. From 2008, he has been leading the Bamiyan Ecotourism Program, a joint Program of Provincial government of Bamiyan, Aga Khan Foundation, and New Zealand Government in collaboration with the Ministry of Culture and Information of Afghanistan. He is also facilitating the sister ship between Bamiyan City and Porirua City in New Zealand.

As another on-going project, he is establishing an organization by the name of “Help to Preserve Afghanistan Cultural Heritage.”

His deep interest and motivation are working on tangible and intangible Afghanistan Cultural Heritage, by promoting, preserving and linking the preservation with tourism as sustainable development. He is looking to this direction and vision.

Commentator: Ms. Inoue Aeka (Associate Professor, Shujitsu University)

As a specialist for South Asia modern history, she works about the relation of politics, Islam, and the military, focused on Pakistan.
3. Summary of Presentations

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1) The Introductory Note

Introduction

Yoshida Osamu
HiPeC Chair, Professor, Hiroshima University

Today’s Aim

• To send the LIVE-VOICE from Afghanistan.

• How much have we ever listened to their local voice?

• To have a certain insight to the present condition of Afghanistan.
Exchange and Learn each other

- Indigenous Initiative
- People at the Place
- The power of Community
- Conflict Prevention and Peace Building

Location
Geographical General Condition

CURTURAL POWER

- Revival of the World Heritage
- How do they act?
- What is it providing to the society?
EDUCATIONAL POWER

- Class room & Students
- What and How do they learn?
- What will these students do for the society?

Today’s our native guests:

Mr. Shamsul Islam (1928~)

Mr. Amir Foladi (1973~)
2) the First Presentation

Youth Education for Peace Building: Past, Present and Future

Shamsul Islam
Lecturer of Islam

Summary

The difference in human beings is a natural force. However the content of human differences can be categorized into several groups, for instance, language, race, cultural, political, ideological, and religious etc.

But there is more to it, which arises particularly from the greed, desire for wealth and lust for power of particular individuals residing in a community. They can be superficial or deep within one society or another. Some can be solved or resolved easily and other cannot and may go well protracted. But the most important among all these are the group and ideological differences mostly involving the youth that leading to conflicts within countries. I think this is where the need for education stand critically important to bring unity and accommodation, so too the role of youth education that cannot be ignored or taken lightly. Afghanistan today speaks loudly such a demand of bridging the political and ideological differences among the various segments of the Afghan community particularly young generation through wide range of educational tools and opportunities as the base for reintegration and reconciliation. As the case in point in many other divided societies in south Asia, Middle East and central Asia.

Protected hostilities and armed conflicts since three decades are proved to have been pushed the Afghan community far beyond the normal limit that one country could absorb such an overwhelming phenomenon. It is here to see the power of group and ideological differences that has tested the lynchpin of the Afghan society; the youth. What it means that the youth can be used as force for positive change in peace-making & building or destructive strength in the war-making machine in times of difficult turmoil and transition. To be clear, consequences of the protracted hostilities and armed conflicts, direct or indirect, destitute the major portion of Afghan society. Other remained illiterate that could hardly read and write. The only way to educate the people especially young was done through the word of
mouth. There was no well-established education system, nor emerged one for most of the rural youth residing in peripheral parts of the country. This lack of educational institutions was left to be felled by clergy men or some others individuals who themselves knew little.

The quality of education was never raised nor of those the teachers. This area was neglected for a very long time particular in the rural Afghanistan where 70-to 80 per cent of the people used to live. One of the metric that I would like to assess the health of a nation or communities living within one country is the standard of education and the availability of institutions for citizens. Afghanistan clearly failed on this measurement scale both in contemporary and historical perspective. Youth education is and will remain the most challenging task for the future peacebuilding and statebuilding enterprise. The solution has to be found from within the people by enabling youth to learn, read and write.

The development in rural education is threatened by many factors. This area in my opinion could be the most critical issue in determining the future and the possibility of the sustainable peacebuilding and statebuilding. In many ways one can say that the various phases of war, in-group fighting and the birth of extremisms can be attributed, directly or indirectly, to past rural education development policies and the lack of proper attention.

As my own experience shows that we had schools and other educational institutions but they lacked the practicality in every sense. In other times the schooling education system was deliberately used by the communists’ regime in Afghanistan as a tool of indoctrination and propaganda entirely for political purposes. During the preceding years of war and conflict the education system was hardly neutral and it was rarely used for the educational and development purposes of the Afghans society but rather twisted into a tool for advancing the aims to create pools of young soldiers.
Youth Education for Peace building: Past, Present and Future

Shamsul Islam
The 2nd HiPeC Practitioners Seminar
6th December 2010

Contents

- The power of Education in bridging indigenous communities
- My own role as an educator at different levels and parts of the Afghan society pre-1979 war
- After coming to Peshawar, Pakistan in 1980
- Returning back to Afghanistan in 1992
- My Thinking, Mind, and Expectations
The power of Education in bridging indigenous communities

- Sources of division and disintegration within Afghan indigenous communities: language, race, cultural, political, ideological and religious
- Other sources that are applied to particular individuals include greed, rapacity and lust for power
- Group and ideological differences can lead to intra-community conflicts and political turmoil as the case of Afghanistan
- This is where the education stand first and foremost? People do what they believe is true and what has been thought them
My own role as an educator at different levels and parts of the Afghan society

- The way of Islamic teaching at local villages and towns
  - For instances local learning spots
  - Mosques
  - Islamic madras
  - Personal houses
  - Famous scholars spot etc
My own role as an educator at different levels and parts of the Afghan society

- Various learning methods to educate children as well as youth used in different parts of the country
  - Oral teachings
  - Words of mouth
  - The use of books
  - Group teaching and memorizing etc
  - Copy the style of prominent religious figures
  - No use of modern tools like PCs, audios, videos, etc
After coming to Peshawar, Pakistan

- Faced with a number of difficulties and critical scenarios
- Continued teaching at schools, mosques and madras in several places in Peshawar
- Involved in community education and peacemaking
My own role as an educator at different levels and parts of the Afghan society

- The Islamic teaching and the role of traditional and indigenous mechanisms in building peaceful communities
  - The Afghan communities though less integrated lived a very peaceful era with no major conflict and armed fighting among them.
  - The role of indigenous teaching and learning were evolutionary though far less behind other neighboring countries.
  - Prior to the infighting and intra-state conflict in late 1970s, the political and ideological turmoil brought by the highly educated elite who learned and trained in the ex-Soviet Union and western world.
My own role as an educator at different levels and parts of the Afghan society

- Indigenous mechanisms and methods were seen too pre-modern and therefore the elite class was looking for abrupt change through educational and societal engineering in mid 1970s

- Rural uprising took place against the deliberate use of education as tool for social engineering
Returning back to Afghanistan in 1992

- Went back into my village and town where I found my house ruins
- Starting rebuilding house once again
- The atmosphere of education and teachings has profoundly been changed
- The country was still undergoing political changes, with less stability and predictability
My Thinking, Mind, and Expectations

- It is almost difficult to cover and comprehend all aspects of education at the grass-root levels in Afghanistan.
- What we can all agree is the invigoration and revival of indigenous methods of teaching and learning would be critical.
- But without critical reforms and improvements, it will remain well behind to achieve unity of purpose and unity of action among Afghan communities at national levels.

My Thinking, Mind, and Expectations

- Building new schools, colleges and university that provide the young generation with Scientific laboratories and professional learning.
- As a way to get out from the dark days of ignorance, culture of gun, revolutionary ideologies, extremism and objective poverty.
- At the end, I would like to acknowledge the assistance and support of Japanese people in our struggle toward knowledge and the light of education for reaching all indigenous Afghan communities.
Thank you for your kind attention...

Indigenous Peace

![Diagram of plant parts]

- plumule
- cotyledons
- hypocotyl
3) Second Presentation

The Potential Role of Indigenous Culture and Peace Building in Post-2001 in Afghanistan: Bamiyan Case

Amir Foladi
Bamyan Ecotourism Program Manager
Aga Khan Foundation, Afghanistan

Summary

Bamiyan located in central Afghanistan. The city is dominated by Hazara ethnicity and it is historically neglected. It had suffered immensely during war. However, the city has richest cultural heritage. 49 percent of the girls of the city are going to school, one of the highest rate in Afghanistan. The first female governor in Afghanistan is from the city.

The city is considered as one of the important world heritage site in danger in 2003. At present sleeping Buddha statute is under excavation. There are two statues: one is 55m height and the other is 35 m height.

Bamiyan has cultural master plan consisting of world heritage. Aga Khan Foundation is working to introduce Bamiyan as tourist zone. There are so many Buddhist heritages, although there are no Buddhist community people. Buddhist tradition is the part of their past heritages. In 2001 the people of Bamiyan faced so many challenges; all documents were destroyed and looted. Aga Khan Foundation organizes cultural tours and festivals, promotes local music and theatre and is trying to link with cultural heritage and tourism. The foundation is trying to make Bamiyan as a good model of cultural heritage. Japan is the biggest supporter after US.

Some Changes

People are enjoying peace and participating in the preservation of cultural heritage. Bamiyan peoples are supporting security forces. The international military forces staying there are not fighting rather enjoying with local peoples and their cultural programs.
Challenges

The way to go to Bamiyan is most challenging due to security problems. Culture is not given importance, poverty is high and the attention by central government to Bamiyan is not enough.

Local Theatre Performance

Boys and girls used to perform together. People celebrate New Year ceremony without any security problem. Local games are played by both local people and military personnel. Painting and drawing competition among Bamiyan's kids in which 1700 kids under 14 years age participated. They have also cleanup campaign and awareness raising program on cultural heritage.

Suggestions

Bamiyan can learn from Hiroshima. The people of Bamiyan lost the largest statue of Buddha which can be remained as war memorial like Hiroshima dome.

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The Potential Role of Indigenous culture & peace building in post-2001 in Afghanistan, Bamiyan Case

Amir Foladi
Bamiyan Ecotourism Program Manager,
Aga Khan Foundation, Afghanistan
Hiroshima, Japan
December 5-6 2010

Where and what is Bamiyan?

- Located in the Central highlands of Afghanistan

- 2500 meter above sea level
- about 500000 population
Key Facts on Bamyan and its people

- Majority of the residence are Hazara Ethnicity, a Mongolian tribe
- Historically being neglected
- Suffered during civil war
- Massacred during Taliban
- Situated in a very harsh and mountainous area
- The poorest province in Afghanistan
- The Buddha statues were exploded in 2001 by Taliban

Key facts...

- The safest province in Afghanistan
- The first National Park is located in this province
- The richest cultural heritage province in the country
- The first oil painting was used in Bamyan caves in the art history
- The highest school enrolment of Girls in the country
- The highest participation of women's in the elections
- The only and the first province that has the first female governor in the history of Afghanistan since 2005
- Historically situated in cross road of silk road
- Being a hot destination for tourists in 1960s decade
- The place of largest standing stone carved statues in the world
- the second world cultural heritage site in Afghanistan
Cultural Promotion and peace building in Bamyan

What we have done what we gained and what are the challenges

Activities related to cultural promotion and peace building

- Awareness raising on importance of cultural heritage values and its role on economic development of the province
- Creating knowledge of the past
- Organizing painting competition amongst kids on their image about Bamyan
- Organizing cultural tours for school students.
- Organizing cultural festivals like Silk road festival, New Year’s Day and cultural evenings
- Celebrating World Peace day 21 September each year
Activities …

- Promoting local music, theater.
- Organizing local game competition
- Linking the preservation with tourism
- Training traditional music for youth

What we gained

- People are enjoying the peace.
- People are taking more participation in preservation of cultural heritage
- They are starting being proud of what they have
- The kids paintings are not tanks or weapons any more.
- People are preparing for winning the local game competition instate of thinking on war
- People are helping the security forces
- Bamyan people brought the peace to their province and made it sustainable
What are the challenges?

- Security situation in Afghanistan in general
- Low importance given to culture nationally
- Poverty in the province
- Lack of enough attention from the central government
- Development need is huge not enough financial resources

Local theater performers, Girls and boys together
Report of the HiPeC Second Practitioners Seminar

Young musicians performing in Silk Road festival

New Year's day Festival in front of the Buddha niches
Local game competition during Silk Road Festival

Local game and tiger war amongst Local and New Zealanders military
Bamyan Kids painting exhibition

Bamyan Oil Paintings & Bamyan Buddha (Prof. Kazuya Yamauchi "Archaeologist & Senior Researcher for NRJCP & Prof. Kosaku Maeda “Wako University Japan. 2009 Bamyan")
Clean-up Campaigns in Band-e- Amir the first national Park post Silk road Festival

Awareness raising on importance of Cultural heritage values amongst youth
Suggestions:

- Establishing long-term relations between Hiroshima and Bamyan like sister-ship.
- Bamyan is going to be announced the peace province in Afghanistan very soon.
- Bamyan can learn a lot from Hiroshima on advocating for peace in the rest of the country.
- More cultural exchange is needed.
- Linkage building between Hiroshima University and Bamyan University

Thank You
4) Overview Comments from a Japanese Scholar’s Point of View

**Comments**

Inoue Aeka  
Associate Professor, Shujitsu University

**Introduction**

End of the war→Start of the reconciliation and reconstruction  
Support program/ actual progress...?  
Effect to Pakistan/ international relation of the region/ questions so far

1. A brief history of the Afghanistan War

(1) **Before the Taliban**
- Monarchy---republican Government---communist government---intervention of the Soviet Union  
- Najibullah Government (backed by the Soviet Union) vs.  
  Mujahideen (backed by the US and Pakistan)  
- Rabbani government (Mujahideen govt.)→ intensification of the battle among commanders

(2) **The Taliban emerged**
- Taliban as a patriotic volunteer army (1994-96)  
  Positively accepted by international media or western countries  
- Problem of extreme Islamization (opposite human rights and democracy)  
  International community rejected approval of Taliban as Afghan Government  
- External group entered in the land of Afghanistan  
  UBL and Al Qaida constructed good relation with Taliban, and based there  
- the Purpose of activity is different  
  UBL and Al Qaida: Islamizm/ anti-US/ anti-zemitisms  
  Taliban: government of Afghanistan  
- Internal fragmentation of Taliban (→ destroy of the Buddha of
Bamiyan)

(3) **After 9.11**
- Bombing of Afghanistan → collapse of Taliban Govt.
  - The core member run away/ others went back to their own village
- Reconstruction process started
  - Through the Presidential election, parliamentary election
- Taliban became active again in the tribal area since 2003
- Bomb terrorism had happened often in Pakistan including urban areas
- These days, many extremist groups announce themselves as Taliban
  * Quite different from the Taliban before the 9.11

2. The Political impact on Pakistan
(1) **Origin of Pakistan’s support to Afghanistan**
- Balanced policy since independence (avoiding extreme Islamization)
  - The reconstruction of theory of independence by Muhammad Zia-ulHaq Govt.
    (Military)
    “Pakistan should be an Islamic state”
- Change of direction which enforced Ulama and Military force
- Ulamas commit to govt. (invited to the Cabinet)
- Long lasted effect of the Islamizm since the Zia’s era through democratized Period
  - 1990’s: PM. Buttho and PM. Sharif
    Islamists deeply rooted in Pakistan Society since the Zia era
- Support of Mujahideen (Hecmatyar of Hizb-e-Islami) shifted to the Taliban

(2) **Islamization (Talibanization) in Pakistan Society**
- An aftereffect of the support of Afghanistan
- Islam extremist (maybe terrorist) groups act as social activists groups
  - ex. Relief work after the summer flood of 2010/
    Kashmir earthquake of 2005
- Compensating government’s disability
  → getting roots of fund for activity among suffered people in rural area
  actually government of Pakistan recognizing (JI、LeT、SSP…)
(3) To distinguish extremist Islamists (Taliban) from national people

“Taliban” is a kind of signboard (anyone can use it)/
“Taliban” is a movement (not an organized body)
US tried to find out “good Taliban” and “bad Taliban”—failed
“Taliban” is a basically a part of Pakistan nation
Collateral damage of military operation in Tribal area (to sweep the Taliban)
→promoting anti-governmental feeling

(4) Instabilization in the fragile democratic system

Twin track approaches against Islamic extremist
Soft line (dialogue) and hard line (military oppression)

3. The international relation surrounding Afghanistan

(1) Afghanistan’s mistrust to Pakistan
   Due to its support of the Taliban
(2) Recently a peace talk between the Karzai Govt. and Taliban,
   and at the same time, President Karzai and Prime Minister Gilani
   (Pakistan), without US
(4) Pak-China relation is more deepening
(5) US is constructing new relation with India (shifted from
   India-Pakistan same-distance diplomacy)
(6) Two Alliance: US-India
   China-Pakistan-Afghanistan

4. Question

(1) Is there any consensus about democracy among majority people in Afghanistan?
   Do the majority of the people want the westernization, or sharing the image of
   it?
(2) Can tribal leaders (commanders) and a national leader find a compromise?
<table>
<thead>
<tr>
<th>Official languages</th>
<th>Pashto and Dari</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethnic groups</td>
<td>Pashto(43%), Tajik(24%), Hazara(6%), Uzbek(5%)</td>
</tr>
<tr>
<td>Government</td>
<td>Islamic republic</td>
</tr>
<tr>
<td>President</td>
<td>Hamid Karzai</td>
</tr>
<tr>
<td>Vice President</td>
<td>Mohammed Fahim</td>
</tr>
<tr>
<td>Independence</td>
<td>August 19, 1919</td>
</tr>
<tr>
<td>Area</td>
<td>647,500 km²</td>
</tr>
<tr>
<td>Population</td>
<td>2010 estimate 28,395,716</td>
</tr>
<tr>
<td></td>
<td>(1979 census 15.5 million)</td>
</tr>
</tbody>
</table>
5) Discussion (Minutes)

- Youth Education for Peace building: Past, Present and Future

This presentation entails the role of youth education in bridging indigenous communities in Afghanistan from a practitioner’s point of view. The presenter, Mr. Shamsul Islam, has long experience as an educator at different levels of community schooling in pre-1979 war and in post-1992 era. He had been in Peshawar, Pakistan for more than a decade where he had also been engaged in educating community peoples for more than a decade. According to his experience as an educator at different levels of informal religious seats such as mosque, madrasa (Islamic religious schools) and home-based teaching seats, indigenous methods of education could facilitate reducing intra- and inter-community conflicts and thereby, could enhance peaceful relations within Afghan communities. However, along with indigenous system of learning scientific education is also necessary as a means of reducing poverty and conflicts in Afghanistan.

Afghan society is divided on the basis of language, race, culture, religion and ideology. Such division is one of the sources of disintegration within Afghan society, which is compounded further with individual rapacity and lust of power. According to Shamsul Islam, education for youth people is important in this context of disintegration in Afghanistan. Mr. Islam describes his experience as an educator at local villages and town in Afghanistan. His place of teaching includes local learning spots, mosques, madrasas (Islamic religious schools) and personal houses. He used to use very traditional way of teaching method such as oral teaching, memorizing technique and group discussion. In the wake of political turmoil and conflict in late 1970s in Afghan society, Mr. Islam, like many other Afghan people, migrated to Peshawar in Pakistan where he also began to continue his teaching role at community schools, madrasas and mosques. Mr. Islam argues that the deliberate attempts to change indigenous methods and mechanisms of education abruptly by the political and social elites, who were highly trained and educated in the former Soviet Union and in the Western world, caused strong rural upheaval in Afghan society. These political elites attempted to change the century’s old education system as a means of social engineering, which was strongly resisted by the rural community.
Upon his return to Afghanistan in his own village and town in 1992 from Peshawar, Pakistan, Mr. Islam found his house ruined and the atmosphere of education had profoundly been changed. He began to rebuild his house and continued to teach local youths in his community. What he deems that reconstruction of indigenous system of education is critical, which could be reformed and improved with a view to integrate different community’s peoples for national interest in Afghanistan. Mr. Islam also contends that building new educational institutions such as schools, colleges and universities is necessary to get away from the ‘culture of gun’, ‘revolutionary ideologies’ and ‘extremism’ in Afghan society. He acknowledges the contribution of Japanese peoples and government in the struggle of bringing Afghanistan toward knowledge and education-based society.

During the Q & A session, Mr. Islam addresses the questions from different participants. According to some of his responses to the audiences, investment should be increased in education sector especially in technical and vocational education sector in order to extend the opportunities of employment in Afghanistan. He contends that there are two educational systems in Afghan society: one is traditional Islamic education and the other is modern education. Both systems can be combined for the integration of Afghan society.

• The Potential Role of Indigenous Culture & Peace Building in Post-2001 in Afghanistan: Bamyan Case

This presentation cast light on potentiality of indigenous culture in peace building in Afghanistan focusing on the case of Bamiyan cultural heritage. The presenter, Mr. Amir Foladi, Bamiyan Ecotourism Program Manager, Aga Khan Foundation, contends that Bamiyan people are enjoying peace by celebrating different indigenous cultural performs and practices. Promoting local cultural heritage could lead a peaceful co-existence among different communities in Bamiyan.

Bamiyan is located in the Central highlands of Afghanistan where nearly 500,000 peoples inhabit. Hazara, the ethnic majority of the inhabitants, dominate the city; however, there are other ethnic groups such as Mongolian tribe. The city is one of the richest areas of cultural heritage in Afghanistan society. The famous Buddha statue,
which was destroyed by Taliban in 2001, is located here. It is considered the second world cultural heritage site in Afghanistan. There are so many Buddhist heritages in the city, though at present there is no Buddhist community. The heritage of Buddhist culture is part of the history of Bamiyan people. At present sleeping Buddha statue is under excavation. There are two Buddha statues; one is 55 meters in height and the other 35 meters in height. The rich cultural heritage of Bamiyan faced challenges during war in Afghanistan. Many documents and artifacts were destroyed and looted in 2001.

In addition to rich cultural heritage, Bamiyan has some salient features in educational development and women's political participation. Girls' school enrolment rate in Bamiyan is the highest in the country. The rate of women's participation in election is the highest in the country and it is the first and only province that has first female governor in the history of Afghanistan since 2005.

The Aga Khan Foundation is promoting peace by making aware local peoples about the necessity of preservation of cultural heritages. The Foundation also organize local cultural forms such as theatres, drawing and painting competitions, music program, local game completion and training traditional music programs for youth. Through such cultural performances and programs the Foundation aims to link the local peoples to their past heritages and promotes peaceful co-existence among them. According to Mr. Foladi, the local peoples are enjoying peace by their increasing participation in such cultural programs. The international security forces of different countries deployed in the area are also attending in many such events with the local peoples. The international military forces staying there are not fighting; rather, they are enjoying cultural programs with the local peoples. The continued cultural promotional activities and programs influence the imagination of the school children. For instance, now the school children draw some local cultural heritages and nature in painting competition programs instead of drawing gun or tank as they used to draw in the past.

Boys and girls are now taking part together in local theatre performances. Although women are usually kept away from men's world in Afghanistan, the Bamiyan case is different where boys and girls take part together in many cultural events. But what inspires Bamiyan people to make their daughters educated. According to Mr. Foladi, people of Bamiyan find that a woman is the governance of their province. This is the practical example, which encourages local people to educate their daughters. Earlier,
a girl wished to be teacher and now they want to be a governor. Despite such cultural heritages and changes in Bamiyan, the city remains neglected. The most important challenges for the city are poverty, security problems and lack of policy for the preservation of the cultural heritages. However, Mr. Foladi acknowledges that Japan is the biggest supporter after the US for the preservation of cultural heritages in Bamiyan. He considers that the people of Bamiyan can learn from Hiroshima. For instance, the people of Bamiyan lost the largest statue of Buddha, which can be preserved as war memorial like Hiroshima dome. He also recommends for a long term relationship between Hiroshima and Bamiyan for advocating peace. Cultural exchanges between the peoples of these cities and linkage building between Hiroshima University and Bamiyan University could be effective means of such relationship.

Question1:

Women are usually kept away in Afghanistan. What makes Bamiyan to make women educated?

Answer: People of Bamiyan see woman is governor. This is the practical example, which encourages local people to make their daughters educated. Earlier, a girl wished to be teacher and now they say they want to be governor.

Question2:

How many percent is going to school?

Answer: Bamiyan has 500,000 population: 49 percent girls and 51 percent boys are going to school. Actually they need more schools and the lack of quality education is another problem.

• Overview Comments

Prof. Inoue Aeka has been doing research on political history of Pakistan. She discussed about the political transformation in Pakistan in particular relation to Afghanistan.

Afghanistan had been changed after 2001: international government began to support the country. Karzai-led government faced challenges from many forces, many rejected to support the government. Taliban is often considered as terrorist organization. It cannot be considered in monolithic view. Rather, it is kind of movement.
Historical Aspect

a) **Before Taliban, 1970s**: big changes for Afghanistan can be marked in this time. Nazibullah was accused as puppet of USSR. Since 1978 ‘state of civil war’ or a kind of ‘proxy war’ war started in cold-war era.

b) **Taliban Era**: A group of students of madrasas emerged with patriotic spirit against USSR occupation. Taliban got support from the US, Pakistan and community peoples. ISS, Pakistan’s Intelligence Agency supported Taliban and Deoband Madrasa was the place for many Taliban. The US supported the activities of Taliban and gradually Talibans were criticized for Human Rights’ issues. Three countries, Saudi Arabia, UAE and Pakistan, recognized Taliban government in Afghanistan. Bin Laden exiled in Afghanistan from Sudan due to Taliban government’s support. Moreover, Taliban had two factions: hard liner and soft liner. US repeatedly urged to hand over Bin Laden but Taliban denied handing over their ‘guest’.

Taliban began to be active again in Pakistan from 2003. Now a day many extremist groups claim themselves as ‘Taliban’ and the meaning of Taliban gradually began to change.

Political Impact of Pakistan

Pakistan took policy to support Islamic groups; it’s a change of state policy. Islamization process lasted long and is deeply rooted in Pakistan’s society. There is deep effect of Islam and of the Ulama (religiously trained Islamic scholars) in Pakistan society.

Taliban is a kind of signboard and its difficult now to distinguish them. It becomes part of Pakistan. Because of it damage is increasing.

Fragile System

Twin-track approaches exist in Pakistan: soft line and hard line; political system of Pakistan becomes unstable.

International

Afghanistan mistrusts Pakistan for her support to Taliban. There is rumor that peace talk between government and Taliban is going on; however, it is not clear that whether hard-liner or soft-liner Taliban is taking part with the peace talk. There are two alliances: US-India and China-Pakistan-Afghanistan.
Questions and Answers:

Question from Prof. Inoue to Mr. Islam

Afghanistan is in transition, a time of crisis is going on. Still there is no effective government. It will take many years. Lack of leadership is also a problem. Peoples are getting aware of their rights: democracy will take root, though other people resist democracy. It means there are two sides; however, there are still chances.

Answer:
Yes, Afghanistan witnessed so many conflicts. Some indigenous system still can function. Zarga, for instance, where community leaders and national leaders discussed and found solution on disputed matters. Examples of Zarga from Pakistani community are also prevalent. Still the tribal people of Pakistan follow Zarga system to resolve conflicts.

Question from a floor Audience to Mr. Islam:

Can Zarga system be followed in Parliament?

Answer from Mr. Islam: Zarga is the example of kind of parliament system.

Answer from Mr. Foladi to Ms. Inoue:

Security is more concern than democracy. People want to see the result of democracy such as transparency. Exact copying of democracy from the US will not work in Afghanistan.

Question from the Floor Audience:

Taliban is supported by many sides, not only by individuals. Democratization in Afghanistan is very difficult.

Question from Mr. Nagata:

Your country is in cooperation with JICA. How do you see future possibility of employment? Many people support Taliban and they do not have money. What of kind of industry is possible there? How about peace talk between government and Taliban?

Answer from Mr. Foladi:

There is no new technology in agriculture sector in Afghanistan. There are so many mines. Excavating mines could increase employment opportunities. We need electricity/power for industry. Private sectors create job but needs training and skills. The country has been facing conflicts for more than 30 years; any kind of
peace initiative is welcome.

Answer from Mr. Islam:
Employment is long term process, needs investment in education sectors especially in technical and vocational education sector.

Answer from Ms. Inoue:
Democratic government of Bhutto and Nawaz did not touch Islamization influence in military in order to maintain their powers.

Question from a floor Audience:
Different Islamic groups were supported by Pakistani government; they mainly support Pashtun groups.
Answer: Insider Pakistan, China’s influence is increasingly seen.

Question to Mr. Islam:
How education can promote peace; I am interested with contents of education. What are the difference between traditional Islamic education and modern education? How can be combined?

Answer from Mr. Islam:
One is community-needs traditional education and the other is modern education; both should be combined, there are 15-20 subjects and both education available in Afghanistan.

Question to Mr. Islam:
How about female Madrasa education?

Answer from Mr. Islam:
No picture of female students because of sensibility; he taught 400 girls’ students in Islamic education behind a curtain and there is no Islamic law that prohibit women’s education.
4. the Session II – Exchanging with Hiroshima Citizen

1）市民交流セッションの趣旨

広島大学平和構築連携融合事業（通称“ハイペック”）は、研究機関と実務機関による緊密な連携構築によって“切れ目のない平和構築支援”の道筋を解明するために立ち上げられました。そこでは、紛争後地域の人々による“現地主導性”をなによりも重視する姿勢のもとで、「ヒロシマをアジアにおける平和の拠点にする」という強い意志に支えられた、研究者と実務家の双方を結び合わせる実践的平和構築研究が重ねられてきました。

2005年、広島大学の建学の志である「平和を希求する精神」にのっとり、文部科学省特別研究費の交付を受けて活動を開始したハイペックにとって、9.11事件後、国際的な平和維持体制のもとに置かれていたアフガニスタンの状況は重要な意味をもっていました。ポスト冷戦型の紛争によって多大的被害をこうむった社会をふたたび平和に導き、切れ目のない支援を現地のニーズに応じて届けていくために、われわれは何をなすべきか——この、21世紀の世界と日本が避けて通れない課題において、ハイペックは、中国・四国地方唯一の国連組織である国連訓練調査研究所（UNITAR＝ユニタール）広島事務所、および国際協力機構（JICA）、日本貿易振興機構アジア経済研究所（IDE-JETRO）との緊密なパートナーシップのもとで、アフガニスタン和平を主題とした、実務家と研究者の間の橋渡しとなる議論の場の構築に力を注いできました。

一方、アフガニスタンの現場では、タリバン政権の崩壊から10年目を迎えた現在、紛争の再発しない安定的社会構築に向けた移行期に入しており、国際支援を行おうとする側が、紛争以前から現地に根ざしていた社会秩序に最大限配慮し、その基礎の上に軸足を置いて、現地の人々みずからの主導する和平復興プロセスを後押しすることがもっとも望ましい平和協力のあり方として認知されてきました。

このような現地での平和構築における「現地主導性」の重要性を認識しつつ、このたび、現地に根ざした平和構築のあり方を他のどんな国際組織にも劣らない態度で推進しようとしてきたハイペックと、アフガニスタンの平和復興に教育・研修の側面から注力してきたユニタール広島事務所とが手を携え、研究者や実務家間の議論だけでなく、9.11後の今日、否応無しにグローバル化の脅威に直面することになった市民までを巻き込んだ、草の根の平和交流の場を設けることを企画し、2010年12月6日（月）、「アフガンからの声～広島市民との“平和復興”をめぐる対話」と題して、本年度第2回目となる「ハイペック実務家セミナー」を実施しました。

従来広島では、長らく平和希求が訴えられながらも、グローバル化の中で新たに地域化され、細分化された問題に直面している紛争後地域の人々の生の声に耳を傾ける機会は多
く設けられてきませんでした。また、大学をはじめとする研究機関においても、研究者や実務家のコミュニティ内部での情報交換に終始し、一般聴衆の前に討論の場を開くことに積極的ではありませんでした。こうしたことが、まさにいま安定的な平和構築に向けて努力しているアフガニスタン社会を、きな臭い戦争の風景という凝り固まったイメージにつながって、「テロの温床」といった断片的な情報のみでその内実を推し量る現状を助長してきたことは否めません。

上記の反省をふまえ、従来の研究者・実務家を対象とした意見交換の場をさらに一般市民に対しても開くことで、これまで広島では見られなかった平和交流のあり方にひとつのエポックを刻むことができるのではないか。これが、わたしたちが今回、研究者や実務家だけではなく、市民をも対象としたセッションを企画した理由です。

企画にあたっては、とくに2001年のポスト・タリバン期以降、新たに醸成されてきた草の根の平和復興活動に焦点を当てることを目指しました。その意図は、過熱した報道に覆い隠されがちながらも、現地では伝統的価値観と人間関係を基盤とした地道かつユニークな取り組みが数えられ続けられていることを伝えたいかったからです。

以上のように、本セミナーは、現地における和平実現に向けた現在進行中の復興活動の実態を、現地の活動家自身に説明してもらうというプロセスを、直接広島において実現することで、ゼロからの復興に格別な思いを持つ広島市民と、いままさに復興力と力を注ぐアフガニスタン人活動家とが経験を分かち合うための場を生み出すことを目指したものです。

2)「市民交流セッション」の概要

※タイトル：「アフガンからの声〜広島市民との平和復興をめぐる対話」
【日時】2010年12月6日（月）18:00〜19:30
【場所】広島商工会議所2階202室
【プログラム】
18:00〜18:05 司会より趣旨説明
吉田修・ハイペック委員長
18:05〜18:25 「その後のバーミヤン石仏~失われた遺産をつなぎ合わせる」
アミル・フォラディ（アガ・カーン基金）
18:25〜18:45 「平和構築に向けた青年教育〜イスラム伝統教育の過去・現在・未来」
シャムスル・イスラム（イスラム教育者）
18:45〜19:00 「日本人研究者の視点から見た全体コメント」
井上あえか（就実大学准教授）
19:00〜19:30 会場との全体討論
昨今、「アフガニスタン」と聞いて私たちが思い浮かべるのは、“砂漠を飛び交う戦闘ヘリ”や“テロの温床”といったきな臭い戦場イメージばかり。しかし実際の現地社会では、2001年に起こったタリバン政権の崩壊によって、民間レベルの平和復興プロセスを担う草の根の社会活動が活発化しています。この公開セッションでは、過熱した報道に覆い隠されている“現地の生の声”を、二人の経験豊富なアフガニスタン人の活動報告を通して直接広島へ届けます。報告後には、30分間の議論の場を設け、いままさに復興に力を注ぐアフガニスタン人活動家と、ゼロからの復興に格別の思いを持つ広島市民とが正面から向き合い、経験を分かち合う場を実現します。

第1報告：「その後のバーミヤン石仏～失われた遺産をつなぎ合わせる～」
バーミヤンは、50万人の人口を抱える、モンゴル系のハザーラ民族が暮らす地域です。海拔2500mの中央高原地域に位置するこの厳しい山岳地域は、内戦、およびタリバン政権下で大変な苦しみと文化文物の破壊を経験しました。それ以前、この地は仏法の栄えたシルクロードの要衝として輝かしい歴史を重ね、女性の就学率と参政率が最も高く、豊富な文化的・自然遺産に恵まれ、アフガニスタンでも最も安全な州として名を馳せていました。報告では、2001年に時のタリバン政権によって爆破されたバーミヤン石仏をめぐり、持続可能性を重視したエコ・ツーリズムや伝統芸能など、地域文化の活かし方を活かした遺跡の保全活動と平和復興活動の関わりを中心に紹介していただきます。

第2報告：「平和構築に向けた青年教育～イスラム伝統教育の過去・現在・未来～」
第二報告者のシャムスル・イスラム氏は、青年期からこれまで、高い人気を誇るイスラム教師としてアフガニスタン全国のイスラム学校をめぐり、近代教育を含むさまざまな形式の教育活動に従事してきました。報告では、紛争後の社会復興プロセスにおいて、各地域に土着した伝統イスラムに基づくローカルな青年教育の役割が新たな足光を浴びている
事実をふまえ、前近代からの多様な形式を引き継いで今日まで継続されているイスラム伝統教育の歩みを振り返っていただきます。そして、青年教育と近代国家建設をめぐるご自身の深い経験と洞察に基づいて、草の根の民間教育が人々の心に培う見識と今後の平和的国家再建の関わりについて語っていただきます。

※アミル・フォラディ氏の略歴：

私はアフガニスタンの中央高原地帯で1973年に生まれました。バーミヤンの高校を卒業した後、イランへ渡り、イスラム教と伝統文化について学びました。その後、アフガニスタンの青年に英語とコンピューターの訓練を施すトレーニング・センターをイランに設立しました。

2002年にカブールへ戻り、ラハ文教学院を立ち上げるとともに、2年間、女性省のアドバイザーとして働きました。2005年より、バーミヤンの知事のアドバイザーに就任し、2006年からは国際NGOであるアガ・カーン財団において、プログラム・コーディネーターの職務に従事しました。2008年より、アフガニスタンの文化情報省、ニュージーランド政府、バーミヤン州政府との協力下で、エコ・ツーリズムの共同プログラム開発に携わり、さらにニュージーランドのポリウナ市とバーミヤン市の姉妹提携に尽力しました。現在、「アフガニスタン文化遺産の保存支援」という名の組織を設立し、その活動を前進させているところです。

私の深い関心と動機づけは、持続可能な地域開発のために、有形・無形のアフガニスタン文化遺産の保全促進と観光旅行をリンクさせることにあり、この方向性に基づく将来的ビジョンを模索し続けています。

※シャムスル・イスラム氏の略歴：

シャムスル・イスラム氏は、アフガニスタンのナングラハール州で1928年に生まれました。彼は、ニジムル・マドラサで高等教育を受け、アフガニスタン政府の文部・教育省に職を得て、トゥルカリスタン、カブール市、アブラークンザイ、ヘラートおよび他の多くの場所で教えていました。

彼は教育者としての経験中に、近代教育科目およびイスラム教科目の双方を教えました。そして、教師としてアフガニスタン全国をくまなく歩き回った経験に基づき、彼は、アフガニスタンの地方文化・伝統および言語に関する豊富な知識を身につけ、人種や民族の違いを備えたひとつのビジョンを抱くようになりました。それは、パシュトゥーン、ハザーラ、ウズベク、タジクといった民族的違いを乗り越えて共に認め合い、共に働くことを目指すものでした。

このビジョンの元で、彼は1970年代に入りまです、産業部門において強いリーダーシップを発揮し、公益性の高い企業活動に従事しました。70年代に入り、アフガニスタンの政治変化と教育改革によって彼は教育部門に呼び戻され、再び教育界で業績を残すようになり

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ました。ソビエト侵攻の前には、その功績によって大統領教養賞を授与されました。1979年、ソ連軍の侵入に伴い、彼は難民として家族とパキスタンへ脱出し、ペシャワールに暮らしました。ソ連軍の撤退後、アフガニスタンへ戻った彼はジャララバードで教師の職に就き、その後、1994年までこの職をまとうしました。

※井上あえか氏の略歴：
南アジア近代史のスペシャリストとして、パキスタンにおけるイスラームと政治や軍の関係、およびそれらとアフガニスタンとの地域間関係を対象とした調査・研究に従事。『現代パキスタン分析』（共著、岩波書店）、『アフガニスタン：南西アジア情勢を読み解く』（共著、明石書店）など業績多数。

3）第一報告の要約

報告者：アミル・フォラディ氏、アガ・カーン財団バーミヤンエコツーリズムプログラムマネージャー

「その後のバーミヤン石仏～失われた遺産をつなぎ合わせる～」

現在は仏教徒がおらずイスラム教徒が住むバーミヤンで、仏教文化の復興や保護を通じて現地社会での平和構築に取り組む報告者から、現状状況と文化保護活動実施による現地社会の変貌、平和構築における文化の役割、今後の課題について報告がなされた。

【写真2】
檀上で語りかけるアミル・フォラディ氏と、ダリー語の通訳をつとめていただいたファルク・アーセフィ氏。
多くのハザーラ民族が住むアフガニスタン中央部のバーミヤンは、紛争に織りながれ、豊かな文化をはぐくまれており、数世紀前の仏教徒が残した巨大石仏をはじめ多くの仏教文化は当地に暮らす民族の財産となり、2003年に世界遺産（危機遺産）に登録された。報告者は、アガ・カーン財団の支援を受け、バーミヤンを観光地に生まれ変わらせる」とのバーミヤン文化再生計画に基づき、タリバンに爆破された二体の巨大石仏にみられるように、紛争で破壊・崩壊された仏教遺産の復元、民族舞踊や音楽などの伝統文化の復活をはじめ、フェスティバルや絵画コンクールなどを開催するなど、文化復興保護活動を実施している。

これらの文化活動は、現地の文化保護意識の向上に伴い、エコツアーの形でさらなる展開を見ることで地元の新しい産業として現地経済に貢献しているだけでなく、住民自身が文化実践者としての立場を楽しむようになり、治安も改善した。市民も情報共有などで治安向上に協力しており、地元文化イベントなども住民と一緒に国際治安部隊が武器を傍らに置いてひとときを楽しむほどである。

【写真3】
会場では、アフガニスタンの文化復興活動に関する動画も披露された。

【写真4】
会場からの質問に答えるフォラディ氏。
また、女性の地位向上が重要課題とされているアフガニスタンで、バーミヤンでは、民族舞踊観や音楽祭のステージに男女の学童がともに立って演目を演じている。さらにバーミヤン都市部の49％の女学生が学校に通学しており、これはアフガニスタンで最高の数値である。バーミヤンは、アフガニスタンで初めての女性知事が行政を指揮していることから、少女たちの職業意識も、従来の教師志望一辺倒から知事など行政職への進出を希望するように変わり始めており、女性の地位も向上してきている。

一方、今後の課題として、中央政権からバーミヤンに対し貧困対策や地元文化への高い配慮を受けられていないことや、バーミヤン周辺地域の治安が悪いことから、外部からの来客数が伸びないことがある。今後の展開として、ヒロシマが原爆ドームを保存しているように、バーミヤンも反戦のシンボルとして破壊されたまま右方に保存することを検討しており、ヒロシマの教訓を生かしたい。

4）第二報告の要約

報告者：シャムスル・イスラム氏、イスラム教育者

「平和構築に向けた青年教育～イスラム伝統教育の過去・現在・未来～」

報告では、故郷のアフガニスタン、および現在自身が避難民として生活をおくっているパキスタンで、モスクやマドラサ（イスラム宗教学校）、自宅などを舞台として、伝統的な口頭教育方法（暗記、グループ討議）を用い、幅広い世代の学生に対し教育を行ってきた半世紀にわたる経験をもとに、教育者・実務家からの視点からみた地域コミュニティにお
ける若者教育の役割について紹介が行われた。

【写真 6】
力強い声で聴衆に語りかけるシャムスル・イスラム氏。

報告の中では、1979年以前から、ポスト1992年期に実施されていたコミュニティでの教育方法や環境が政治・歴史的背景を踏まえて紹介され、現在みられる地方での混乱は、旧ソ連や西欧で教育を受けた政治・社会的エリート達が「社会的engineering」と称する教育改革（伝統的な従来教育手法やメカニズムを否定し、近代的な教育方針を変革すること）を推し進める中で起こっているのではないかと分析された。

【写真 7】
会場では、スルタニ（駿渓）・トロバカイさん（写真左端）にパシュトゥー語の通訳を担当していただいた。

アフガニスタンのコミュニティにみられる銃文化、革命的な思想、過激派を減少させ、多民族、多言語、多文化、多思想のアフガニスタンで平和をもたらすためには、従来の伝統的な教育に加え、近代的な教育機関（学校、大学など）で科学、数学、医師やエンジニア養成のためのプロフェッショナルな技術教育を実施し、若者に道徳と職業的技術の習得をバランスよく行う必要があることが力説された。
5）会場との一問一答

Q1. アフガニスタンで中央政権や民主主義に対する意見の一致は見られるか。
A1. イスラム氏：アフガニスタンはまだ移行期である。事実上機能している政府が不在であり、すべての社会をまとめめるリーダーシップにも欠けている。人々は労働・教育などの権利や民主主義を理解し始め、一部の社会からは、権利の主張も見られる。一方、以前の政治思想や伝統的価値を重んじ、民主主義や中央政権を拒否するグループもいる。民主主義の定着には、安定が必要である。今の混沌とした社会は、民主主義や権利の定着には多くの機会を与えているかもしれない。

A1. フォラディ氏：治安状況の違いで民主主義への温度差がある。治安が良い地域では、民主主義にたいし肯定的だが、治安が悪いところでは、治安確保が最優先課題である。人々は透明性など民主主義の成果を期待している。米国式の民主主義をそのまま導入しても、機能しないので、アフガニスタン式に加工する必要がある。民主主義の定着には、長い時間を要する。
Q2. アフガニスタン政局は混乱が続いていますが、部族の長、司令官、政府の代表者の間で妥協案はだせるのでしょうか。
A2. イスラム氏：歴史的にみても妥協案に合意することは可能であろう。これまでも多部族間の紛争を解決してきた、「ジェルガ (Zarga)」先住から伝わるシステムが有効ではないかと思う。このシステムでは、部族長、宗教者、学者などが集まり、話し合いを解決策を見つけてきた。新しいシステムを導入するより、これまでも唯一機能してきた生来からのジェルガを利用することで、妥協案はもたらされるのではないか。このシステムは、アフガニスタンやパキスタンなど、行政システムが十全に機能していない社会では、社会の根本で機能しており、部族間で話し合いにより紛争を解決している。ジェルガは、議会制度と同じファンクションである。
A2. フォラディ氏：アフガニスタン紛争は国内問題だけではない。地元レベル、隣国との解決、アジア地域の大国との解決、そして、米国などの大国と重層的な構造になっており、それぞれの解決が必要である。また、タリバンとの紛争は、長期にわたっており、彼らの戦闘を支える要因として、国家レベルでの国際的な財政・武器支援が疑われる。これらに、国際的な取り組みが必要である。

Q3. 貧困に苦しむ人々の多くがタリバンに参加しているとも言われています。将来、拡大が見込める労働市場はどのような分野があるか。また、農業以外にどのような職種が有利か。また、どのような業界に投資するのが有効か。
A3. フォラディ氏：アフガニスタンは80%が農民であるが、伝統的な農法で行われており、効率が悪い。重工業化（大型工場建設）には、電気などのインフラ設備が必要で、アフガニスタンにはそのようなインフラ設備がないため、少規模工場での生産になる。現在では、鉱物資源の発掘が政府主導で進められている。また、トレーニングなどは未熟だが、今後は、サービス業も見込めないのでないか。30年以上も戦闘が続いているアフガニスタンでは、「移動の安全・安心」を感じさせる得る事業なら、どのようなものでも歓迎である。
A3. イスラム氏：雇用問題への取り組みは、長期プロセスである。まずは、医師などの技術やプロフェッショナルなスキルを持った人がコミュニティで必要とされており、また経済発展につながる。教育分野への投資が必要である。

Q4. 教育が平和を重んじる文化構築にどのように影響しているかを研究しています。伝統的な教育と現代的教育が調和し、相互的進展をさせられるでしょうか。
A4. イスラム氏：コミュニティで必要とされている伝統、たとえば、コミュニティの起源やコミュニティの仕組みを学び、同時に、近代的な科学や数学などの技術スキルを身につける学問を受けることで、調和がとれる。
Q5. イスラム教育について研究しています。発表されたスライドには女学生がいませんでした。ローカル・コミュニティが主催する学校には女の子も通学できますか。男女別に教育を受けているのでしょうか。
A5. イスラム氏：文化的な配慮から男女共学ではありませんが、女学生も別の部屋で学んでいます。私は、現在、2つの村で400人の女学生に、カーテン越しに授業を開催しています。写真を撮ることは、さまざまな問題が起きるので危惧して、取りませんでした。イスラム教典は「学び」の言葉から始まっており、教育は、すべての男女に必要です。

Q6. 混乱が続くアフガニスタンで、バーミヤンの大仏の破壊をはじめ、有形遺産だけでなく、無形遺産が失われているのではないかと危惧しています。現状はいかがですか。
A6. フォラディ氏：多くの大仏などが破壊されたが、破壊されていない未発見の仏像を含めた有形遺産を調査中である。バーミヤンでは、伝統音楽など無形遺産の保護にも努めているが、アフガニスタン全体では、復興は十分ではない。

Q7. アフガニスタンの医療状況と医療教育に関して、また、日本がどのように支援できるか教えてください。
A7. イスラム氏：昔は漢方薬がよく使われ、祖父などから学んだものだが、今は、大学での医学教育もおこなわれている。カブール大学など、数か所で設備が進んでいる大学もある。また、外国への留学者も多い。しかし、今のアフガニスタンで可能な医学の基本は、漢方薬ではないかと思う。また、諸外国からの人道支援に関して、心から感謝している。日本に望んでいるのは、教育支援である。経済発展は教育への投資の結果である。アフガニスタンでも日本製の製品はよく知られているが、日本は、質の良い教育を行ってきたから、よい日本製品が生産されるのだと思う。

Q8. 日本で失われていく文化を復興させようと取り組んでいる。文化復興は必要だと真に認識されるにはどのような対策が必要でしょうか。
A8. フォラディ氏：まずは、その社会に伝統文化がなぜ残ったかを考えることが大切です。また、伝統的なものにはとっよりながら新しく劇などを制作してみることで公開し、子供たちに伝えていくことが大切です。自分の文化を理解するための環境を整えることが重要です。

Q9. 文化保護派と経済発展重視派、文化を認める人と認めない人との間で、紛争があった場合、どのように解決されていますか。
A9. フォラディ氏：アフガニスタンでは、民族の考え方の違いから難しい面も多々ある。
しかし、文化保護に対するコミュニティの理解が必要であり、また、互いの信頼関係を構築することが大切です。アフガニスタンの紛争の歴史、恐怖政治など、バーミヤン遺跡への環境は時代によって違ったが、人々の信頼が失われないように継続的に努力するのが大切だと思っています。
6. Concluding Remarks

The 2nd HiPeC Practitioners Seminar was completed successfully by favor of many participants and public audience. Especially, we received many audiences at the second session "Exchange Session with Hiroshima People" on the day.

At the hall, our two native guests who continue the peace reconstruction activities at the grass-roots level which have the strong background of cultural soil at the place for the stone statue of the Buddha of Bamiyan and an Islamic traditional schooling was able to attend beside Hiroshima A-bomb memorial dome. And we could have a very rich interaction with citizens under such memorable location.

They reported that movement to the peace reconstruction based on "local relation" has risen vigorously at the root of the Afghanistan society. It was definitely a good opportunity to have new recognition to Afghanistan which has always been preceded by the fixed image of the "Dispute danger zone" as if the whole country was under wartime still now. So then many responses were brought from the citizen side after their presentation.

And also, through the whole process of direct exchange between the activist of the actual ground and a citizen, we were able to check anew that the deep-rooted effort toward "reconstruction" supported to local relation of people who live there to the utmost.

We express deep gratitude again here to our guests, Mr. Shamsul Islam, Mr. Amir Foladi and Ms. Inoue Aeka, and many people who came to seminar on the day. From now on, HiPeC will organize more and more such type of seminar to realize the various exchanges between the people of post conflict society and Hiroshima people further.
お支えいただいたみなさまのおかげで、第2回ハイペック実務家セミナーを成功裏に終了することができました。當日の第二部「市民交流セッション」にはたくさんの一般市民の方々のご来聴をいただきました。

会場では、バーミヤンの石仏とイスラム学校、という地域の文化的土壌を背景とした草の根レベルの平和復興活動を続ける2人のネイティブ・ゲストが熱意のこもった活動報告を行い、市民とのゆたかな直接交流の場を持つことができました。

全土が戦時下にあるかのような紛争国家のイメージが先行するアフガニスタン社会の根元で、“ローカルなつながり”を基盤とした平和復興への動きが力強く胎動していることが報告され、来場した市民の側からも多くの反響が寄せられました。

アフガニスタンの現状をめぐって、原爆ドームの目の前にある商工会議所の一室で、現地の活動家と市民との間に直接的で新鮮な交流が持たれたことで、「復興」に向けた根強い努力があくまでもそこに暮らす人々のローカルなつながりに支えられていることを、あらためて確認することができました。

ここであらためて、はるばる広島までおいでいただいた私たちのゲスト、シャムスル・イスラム氏、アミル・フォラディ氏、そして井上あえか氏に心より感謝を申し上げます。また当日おいでいただいた多くの方々にも深く御礼申し上げます。今後、ハイペックはさらに広島市民・県民との交流を視野に入れたさまざまな研究会を、より一層の工夫を加え、組織してまいります。今後とも、ハイペックの活動をご支援いただけますよう、よろしくお願いいたします。
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