

In the Name of God, the Most Merciful, the Most Kind



August 30, 2016

## Literature is the Artistic Record of Life

Literature is the artistic expression of thought, which is replete with feelings and imagination. It is expressed in such untechnical form as to make it eligible and give aesthetic pleasure and relief to the mind of the common men. In other words, literature heightens our awareness of human life. It enables us to look at nature with new eyes. It interprets with charm of language the experiences and spiritual intuitions of man. Whenever thought is embodied in forms that appeal to our ideals, sensibilities and tastes rather than in forms that appear merely or mainly to the speculative reason or the logical faculty, literature may be said to exist. In a nutshell, thought, feeling, imagination and beauty of style and form, are all equally essential to literature.

Literature is one of the instruments, in fact, one of the most influential instruments to mold characters - characters armed with reason and equipped by knowledge, dressed in resoluteness and valor, and motivated by that common essence and virtue of which it has been said that they are ornaments of the mind of man. Bacon is right, when he bides us read not to contradict and refute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and to consider. Thus, literature enables us to weigh and to consider our values.

Literature consists of all the books wherein there is a pursuit of some sort of largeness and attraction of form regarding moral truth and human emotions. A literary admirer is one who explores the journey of human moral reasoning and gratification through books and writings. Poets, dramatists, humorists, satirists, masters of fiction, the great preachers, the character-writers, the maxim writers, the great political orators - they are all men of literature in so far as they teach us to know man and to know human nature.

This is what makes literature, rightly sifted and selected and rightly studied, not the mere elegant trifling that it is so often and so erroneously supposed to be but a proper instrument for a systematic training of the imagination and sympathies and of a genial and varied moral sensibility.

Literature in its most comprehensive meaning includes all the activities of the human soul in general, or within a particular sphere, period, country, or language and therefore suggests some hidden truth and beauty to the human senses. So in literature, which is the art that expresses life in words that appeal to our own sense of the beautiful, we have many writers but few artists. In the broadest sense, perhaps, literature means simply the written records of the race, including all its history and sciences, as well as its poems and novels; in the narrower sense, literature is the artistic record of life, and most of our writing is excluded from it, just as the mass of our buildings, mere shelters from storm and from cold, are excluded from architecture. A history or a work of science may be and sometimes is literature, but only as we forget the subject-matter and the presentation of facts in the simple beauty of its expression.

Literature appeals to our emotions and imagination rather than to our intellect. It is not so much what it says at what it awakens in us that constitutes its charm. Literature possesses a universality. It is powerful enough to supersede the narrow interests of a class in favor of humanity as a whole. It does not deal with the specific society of a specific community, but with the society of man as a whole. For this reason, the literature that appealed to the people through the spoken word has a greater appeal than that which appeals through the written word-which may not reach all men. Universality in literature connotes the appeal to the widest human interests and the simplest human emotions. Literature has close connection with life. In fact, literature is the study of life, the subject matter of literature is the presentation of life. Life provides the raw material by which literature interfuses an artistic pleasure, pattern and form. Literature is the communication of the writer's novel and unique experiences of life. Thus, there is the vital and intimate connection between literature and life which is inseparable. Life is not a simple phase. It possesses both depth and comprehensiveness. So, literature manifests the certain problems of life. It is the representation of social life. The quality of literature is intimately connected with the quality of life that it reflects. Literature is always a reflection of life which presupposes a social background. Unfortunately, our country Afghanistan has not been able to dedicate much attention to its literature. Though it has a very rich history in this regard, in the recent few decades it has not been able to devote much attention to it because of insecurity and continuous conflicts and wars. It is really important that Afghan authorities and people must not neglect it and value it as much as possible because it would ultimately describe our history and define our society and identity.



## No Unity, No Victory

By Muhammad Zahir Akbari

What is unity? Unity is the act of joining together and working together as a communion unit in order to achieve common goal. When all the people of a nation join together and work collectively for the well being of the country, it is called national unity. In fact, there is a common Law that man should love his neighbor as himself. In a few hundred years it should be as natural to mankind as breathing or the upright gait; but if he does not learn it he must perish. Promotion of this feeling is crucial to lead the nation or the world towards its progress, prosperity and sincere brotherhood. It can increase national trust, love and enable to the nation to put efforts in elimination of vices like corruption, discrimination and violence. It gives people sense of security for they are able to know each other better and understand each other's sensitivity. It can unite and promotes co-operation and opens opportunity to excellence. People residing in Afghanistan, somewhat, belong to different castes, religion and ethnic origins. This diversity of caste, colors, religions, languages and cultures is our own identity. They are like different flowers in a garden. The beauty of the garden lies in the varieties of its flowers and fragrance. This is the unique feature of Afghanistan. Whatever caste, creed, culture and customs we follow, we are all Afghani the beautiful flowers of the same garden. We should think that the progress of the country is our own progress, the pain of our neighbor our own pain and if somebody is victimized by act of terror tomorrow will be our turn. Thus, we should understand the concept of unity in diversity - the main basis to strengthen the feeling of unity among. According to national and international law, the first important principle of peaceful life is equity and equality regardless of their race, language, culture, color, religion and gender.

We have to cross these barriers and cultivate a new culture of communion, love of neighbor and real unity beginning from coaching children in new Afghanistan. The new generation should reach this understanding that we are as strong as we are united, as weak as we are divided. Building a great united nation largely depends on its heads and leaders. We have to remember to vote for a leader who unites, not divides, a leader who encourages diversity, not racism, a leader who is recognized not unknown, a leader who strongly determined against terrorism, opium and corruptions, a leader who says what they intend, keeps their word and does not lie to their people. We need to choose a leader who supports the true freedom of speech, not censorship a leader who will not only bail out banks and airlines, but also families who com-

pelled to move to other countries, a leader who can prioritize the big national issues, not like kids playing with sub-issues, a leader who is strong, confident and intelligent, but not sly and the one who understands the needs of all citizens equally -- not only a specific tribe. Finally the leaders and heads must be selected on the basis of meritocracy not traditional dependencies so that he can unite entire unities and remove the name of Afghanistan from all shameful things.

The cultural foundation of Afghanistan should be rebuilt on the basis of love not hatred. It is time for establishment of a culture to teach young people early on that in diversity there is love, beauty and there is strength. It is time that political literature should be reformed and not uses any harsh self-hatred words, which are not good practices for national unity and shaky democracy of this country. Political language must be designed to unite the unities, races and mutual understanding; any unity which does not have its origin in the multitudes is tyranny. In fact, Unity in diversity is a concept of "unity without uniformity and diversity without fragmentation that shifts focus from unity based on a mere tolerance of physical, cultural, linguistic, social, religious, political, ideological and/or psychological differences towards a more complex unity based on an understanding that difference enriches human interactions." "Unity in diversity" is a popular motto within and among nation states, and also in political and social movements. But the deep feeling of unity is not formed by motto or speeches it is beyond words and also concepts.

In order to contribute for the national unity, all citizens especially media, are responsible to abandon the notions of 'otherness' and embrace 'togetherness'. We should learn from other developed nations how to live peacefully and learn that Allah is one, the one sun shines to all equally, the goal is one and we have one country with one common interest and common troubles. We cannot achieve something if we are not united. The world is no longer white, black, yellow and brown etc. Through love, tribes have been intermixing colors to reveal a new rainbow world. And as more time passes, this racial and cultural blending will make it harder for humans to side with one race, nation or religion over another. Therefore, practical wisdom should be used to abandon any cultural, social, religious, tribal, and racial beliefs leading to disunity. This is the only way to evolve as equal Afghan citizens. Segregation is a word of the past. Only unity is synonymous to victory if there is no unity, no victory.

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## Europe's Last Chance

By Joschka Fischer

Most of Europe's history has been marked by conflict. The American historian Robert Kagan wrote in 2003 that "Americans are from Mars and Europeans are from Venus"; but Europe was for centuries home to the Roman god of war, not the goddess of love.

Venus found a home in Europe only after World War II, when many global governance institutions emerged, including the United Nations, the World Bank, and the Bretton Woods monetary system. During the Cold War, European countries all but lost their sovereignty to two new global superpowers, the United States and the Soviet Union.

The two superpowers' divided control was eventually relinquished, and the old European state system was replaced by the European Union, with its promise of eternal peace between EU member states, and between Europe and the larger world.

The collapse of communism in Europe, followed by that of the Soviet Union in 1991, was described triumphantly in Europe and the United States as the "end of history" - the global triumph of liberal democracy and free-market capitalism.

A few short decades later, in the annus horribilis of 2016, this all sounds quite naive.

Instead of sustained peace and "ever-closer union," Europeans are experiencing episodes of disorder and violence almost on a daily basis. These include the United Kingdom's decision to leave the EU; a spate of terrorist attacks in Paris, Nice, Normandy, and elsewhere; renewed aggression by Russia; and a bloody failed coup in Turkey, followed by Turkish President Recep Tayyip Erdoğan's crackdown on Turkish civil society, which has raised concerns about Turkey's reliability as a partner to the West.

Moreover, Europe's refugee crisis, with asylum-seekers pouring in from the Middle East and North Africa, has yet to be resolved. The spillover effects of civil wars and military dictatorships in Europe's neighborhood continue to threaten the continent, and the US seems to be tiring of its role as the universal guarantor of global security and order. These and other factors have led many Europeans to believe that the years of peace are over. One would think that this congeries of problems would

prompt Europeans to strengthen the EU, in order to take control of the situation and mitigate the growing risks. Instead, many Europeans are following populist banners back toward the nationalism and isolationism of the nineteenth and early twentieth centuries.

This doesn't bode well for Europe. In the twenty-first century, the turn away from cooperation and integration amounts to burying one's head in the sand and hoping the dangers will pass. And, in the meantime, the resurgence of xenophobia and outright racism is shredding the social fabric that Europe will need to prevent threats to peace and order.

How did we get here? Looking back 26 years, we should admit that the disintegration of the Soviet Union - and with it, the end of the Cold War - was not the end of history, but rather the beginning of the Western liberal order's denouement.

In losing its existential enemy, the West lost the foil against which it declared its own moral superiority.

The years 1989-1991 were the start of a historic transition away from the bipolar world of the post-World War II era toward today's globalized world, a familiar place, but one that we still do not fully understand.

One thing is clear: Political and economic power is shifting from the Atlantic to the Pacific, and away from Europe. This leaves many open questions: Which power (or powers) will shape this future world order? Will the transition be peaceful, and will the West survive it intact? What kind of new global-governance institutions will emerge? And what will become of the old Europe - and of transatlanticism - in a "Pacific era?"

This might be Europe's last chance to finish the project of unification. The historic window of opportunity that was opened during the period of Western liberal internationalism is quickly closing. If Europe misses its chance, it is no exaggeration to say that disaster awaits it.

European politicians today present voters with a choice between modest pragmatism and blustery nationalism. But what Europe needs now is a third way: political leadership that can think creatively and act boldly for the long term. Otherwise, Europe is in for a rude awakening. (Courtesy Project Syndicate)

Joschka Fischer, Germany's foreign minister and vice chancellor from 1998 to 2005, was a leader of the German Green Party for almost 20 years.



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