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QUARTERLY REPORT

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This report is UNCLASSIFIED in its entirety.

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ABBREVIATIONS

ANA - Afghan National Army
ANATC - Afghan National Army Training Command
ANBP - Afghanistan's New Beginnings Program
ANP - Afghan National Police
ASF - Afghan Security Force
CJTF - Combined Joint Task Force
COIN - counterinsurgency
CSTC-A - Combined Security Transition Command–Afghanistan
DDR - disarmament, demobilization and reintegration
DIAG - disbandment of illegally armed groups
ETT - embedded training teams
FOB - forward operating base
GAO - Government Accountability Office
GDP - gross domestic product
HDI - Human Development Index
HMMWV - high mobility multi-purpose wheeled vehicle
HQ - headquarters
HUMINT - human intelligence
IED - improvised explosive device
ISAF - Security Assistance Force
ISI - Inter-Services Intelligence Directorate
JCMB - Joint Coordination and Monitoring Board
MoD - Ministry of Defense
MTT - mobile training teams
NATO - Atlantic Treaty Organization
NCO - non-commissioned officer
NDS - National Directorate for Security (Afghanistan)
NGO - nongovernmental organization
NWFP - North West Frontier Province
OMLT - operational mentor and liaison team
OSC-A - Office of Security Cooperation–Afghanistan
PRT - Provincial Reconstruction Team
RC - regional command
SIGINT - signals intelligence
SOF - Special Operations Forces
UN - United Nations
UNAMA - United Nations Assistance Mission in Afghanistan
USAID - U.S. Agency for International Development

COMMERCE (Security, Drought, and Prices) by DR Burke

Drought is taking its toll on farmers in the western areas of RC north. The first sign appeared in early spring. Realizing that the grazing land was going to be insufficient to support their flocks, farmers began slaughtering more of their sheep than usual. This, in turn, produced a temporary glut of lamb and a drop in what the farmer could expect from each animal. Faced with insufficient grazing land, some farmers are opting to move their animals to higher ground and to fields that can still provide a bit of nourishment for their hungry animals. Farmers in Jowzjan, for example, are moving their sheep down into Faryab. If current conditions worsen, flare-ups over common grazing lands may occur; local farmers may be unwilling to share valuable terrain with those they view as intruders.

All the farmers we have spoken with have noted the dramatic downturn in the yield of all crops, especially the all-important wheat harvest. Drought has severely diminished this year's wheat harvest in the west of RC-North and escalated the price for flour for the average consumer. In response to a worsening economy, a few farmers have planted small fields of poppies, a crop that can tolerate dry conditions much better than wheat, watermelon, grapes, and tomatoes, the typical cash crops of the region. The poppy farmers are hoping, no doubt, that the lucrative profits from a small amount of opium will offset the shortfall of other crops. Some farmers have gone to Iran or sent their sons to Iran to seek jobs in construction in order to support their families, leaving behind villages even more vulnerable to insurgent influence. Without sufficient food for their families, other military aged men will, no doubt, be more susceptible to offers from insurgent leaders.

We have been told, but have not verified, that most of the food relief from NGO and intended for the poor in Ghormach has, at the hands of corrupt officials, gone instead to insurgents. In April, we found that prices for food in both the Qeysar and Ghormach districts had risen on average more than 20% from prices the same time last year. In early July we collected reports of much steeper increases:

Gasoline: 44% inc over last year. Consumers have seen a 15% inc in the last two weeks alone (The merchant we interviewed attributed this to acts of violence against truckers.)

Wood: 150% inc in the last two years.

Steel: 150% inc in the last year (The blacksmith we interviewed uses this to make shovels, axes, and hammers.)

Bread: 150% inc in the last year (This is due, no doubt either to the small wheat harvest or to those holding their wheat off the market hoping the price will go even higher.)

Cooking Oil: 50% inc over last year.

Sugar: 25% inc over last year

Lamb: 39% inc over last year

Beef: 30% inc over last year

Shop rents: 100% inc. Shopkeepers who rented their shops last year for 40,000 to 50,000 are now charged 80,000 to over 100,000. A jeweler in one of the nicer, glass-front shops paid 70,000 last year and is now required to pay 140,000.

A few months ago, fearing further escalation in food staples, the Meymaneh mayor began fixing



the prices of certain goods. Every morning, a “jarchi,” a man who yells the prices throughout the bazaar each morning, notifies the butchers of the prices they can charge. Butchers are supposed to post these fixed prices, but they don’t so that they can charge more than the set price. The mayor’s bazaar committee is supposed to enforce these price controls, but committee members all take their cut (often literally of lamb), and infractions are overlooked. Price controls, no doubt a holdover from the Soviets, are not unique to Meymaneh. In other cities in RC North, the prices of meat, dairy

products, and baked goods are set by municipal governments.

With the poor wheat harvest this year, the price has increased dramatically. Reports from Jowzjan, for example, peg the cost of flour at three times the typical price. Some merchants suspect that farmers who have wheat to sell may be withholding it from the market, hoping for further increases. If other crops suffer the way that wheat has, merchants will need to import more of what they sell from Pakistan and Iran. In mid April, a resident of **Dasht-e-Ghulam** told us that some of the poorer families in his village were going to bed without sufficient food for an evening meal. Although poverty can provide new recruits for an insurgency, economically hard times can also ignite defiance. We have seen several isolated examples of farmers in Ghormach refusing to fork over the 10% of their crop (zakat) demanded by insurgents.

Shoppers in the **Meymaneh Bazaar** are witnessing increases for non food items as well. We have learned that because of mounting insecurity in the Ghormach area, Meymaneh merchants, who typically purchase their wholesale supplies from Herat, are electing to take the long route around the ring road rather than risk travel on the short stretch of the ring road that remains unpaved near Ghormach. As a result, Meymaneh merchants are adding a surtax to their merchandise, telling customers, “That item will cost extra to cover the increased cost of gasoline.”

Clearly completion of the ring road will bring increased security and commerce to Faryab. We interviewed several Ghormach residents about their understanding of why the completion of the ring road has stalled, and all of them told us the same thing: that the insurgents do not want the road completed because it will restrict their freedom of movement (i.e. the ease with which they escape on their motorcycles from ANSF and ISAF vehicles). A farmer from **Petaw** village voiced the local sentiment: “If the ring road is not completed with the help of the Americans, I don’t see it being done for another 50 years.”

Although increasing prices and diminished income may limit what people can afford, residents of Meymaneh and Qeysar are still making their way to the local shopping areas. Attendance at the **Ghormach Bazaar**, on the other hand, has continued to drop because of the fear of violence. Barakzais, in particular, spoke of their fear of being attacked in the Ghormach Bazaar. Instead of traveling the short distance to the local bazaar, they make the long journey to Qeysar to buy their supplies. It should be noted that although they reside just inside the Ghormach District borders

(in villages like Sar Tacht), the majority of their tribe lives in Qeysar villages and sends representatives to the Qeysar Shura rather than the Ghormach Shura. Zamanzai villagers also pointed to the insecurity of the bazaar. Like the Barakzais, they said that they wouldn't take their children to the bazaar or to the health clinic at the end of the bazaar for fear that their children would be kidnapped. It is unclear what substance there is to this fear. The insurgent presence in the Ghormach Medical Clinic (in the person of "The Vaccinator") may contribute to local fear. [See earlier HTT reporting]

The ANP in the Ghormach Bazaar area have worked to establish the trust of local merchants. Our December 24, 2010 report documented widespread resentment of the ANP. In an impressive about-face, the majority of the merchants we surveyed in April felt that the ANP stationed at the bazaar were now doing a good job of maintaining security. Merchants continue to fear, however, for their own safety and the safety of their customers getting to and from the bazaar.



Security concerns at the **Qeysar** and **Chil Gazi bazaars** are less grave than in Ghormach. Shoppers and merchants we interviewed in Qeysar and Chil Gazi were positive about the job that the police were doing. As in Ghormach, shopkeepers each pay approximately 200 af\$ per month to employ a night security force (a "chowkidar"). In the event of a security issue during the day, the Chil Gazi shopkeepers contact the police by cell phone if the network is in service, or they walk to the police compound located in the middle of the bazaar if insurgents have turned off cell

phone service. Each Chil Gazi merchant identified the police commander by name (Hyatt) and expressed no reluctance to solicit his help.

The building of a new bazaar in **Shakh**, a village in Qeysar, offers evidence of healthy commerce in the area. The builder, Fatullah Khan, constructed the new bazaar a couple of years ago as an investment based on the belief that there was enough business for two bazaars next to each other. Some locals see this as honest competition between Fatullah Khan and Farookh Shah, the owner of the old bazaar, and a healthy expansion of commerce; others see it as a source of rivalry between the two power brokers in the area.

The police in Qeysar don't only secure the bazaars; they also respond to calls from residents of nearby villages. For example, when the village of **Char Shambe** was attacked by the Taliban a couple of months ago (see FIG 1: Avenue of Approach), they called the police at the Chil Gazi Bazaar for help. Within 10-20 minutes the reinforcements arrived and fended off the intruders. Asked why his village was targeted by the Taliban, a Char Shambe elder explained that it was because they work closely with the government. He added that insurgents had also threatened Char Shambe residents by issuing night letters demanding "zakat." Of the three Taliban members who sent the letters, two have been killed and one remains alive (see HUMINT reporting for names).

FIG 1: Avenue of Approach



Restrictions on the use of cell phones in both Ghormach and Qeysar districts have limited the responsiveness of all security forces in the area. As long as insurgents continue to exert such extensive control of communication in the area, ANSF and ISAF will be perceived by locals as

ineffective at providing protection for their villages. No single phone service provider has been singled out; both MTN and Etisalat have been similarly affected.

According to locals, **Khwaja Kenti** remains a serious security problem. What ISAF should note is that Khwaja Kenti is not a single village but a cluster of 13 smaller villages; most are Tajik, but a few are Uzbek and Pashtun. None of the 13 has its own name.

Locals also point to **Khwaja Chanar**, a sub-village of Shakh, as the home to insurgents. It is a Pashtun village composed primarily of members of the Kakar tribe.

RULE OF LAW by DR Burke

In Faryab Province disputes are resolved and crimes addressed through three distinct, sometimes compatible, sometimes contrary, systems of justice: Taliban courts, local tribal shuras and GIRoA legal representatives. The traditional system of dispute resolution, the shura, favors local autonomy, brings together respected individuals, affirms consensus, and emphasizes restorative justice over punishment. The Taliban, a movement that in 1994 came to power with the promise of installing justice in a war-torn nation plagued by rampant warlordism, capitalized on the older, customary dispute resolution by holding local shuras and by installing as their chiefs either compliant elders or mullahs.

One former insurgent we interviewed describe how Taliban justice works in Faryab. A group of 10-15 Taliban travel from village to village to hear the problems of locals (from assaults to livestock disputes), render a decision, and enforce it. We have seen itinerant “motorcycle judges” in the south of Afghanistan whose justice is swift, certain, and regarded by many as fair. Like customary dispute resolution, the contemporary Taliban system seeks to redress wrongs and to make the injured party whole again. In this way, we can see a maturing insurgent justice system much different from the public floggings for kite flying of the late 1990’s.

The official system of justice is backed by the Constitution of 2004 and empowers legal authorities accountable ultimately to a national authority rather than a local body. At the top of the pyramid of courts rests the Afghan Supreme Court (“Stera Mahkama”) consisting of nine members, appointed by the president and confirmed by the Wolesa Jirga. At the local level, GIRoA justice empowers the police to apprehend a suspect and compels them to initiate an investigation under the direction of the Criminal Investigation Police, with the input of the prosecutor, within 72 hours of apprehension. The Criminal Investigation Police have 15 days to build their case. Commonly, more time is needed and a request for another 15-day extension is submitted to the court. One officer we interviewed said this happens often, and he could not recall a time when the request was not approved.

Ultimately, the prosecutor prepares the case and the judge hears it. The judge can either render a verdict or return the case to the prosecutor if he feels that it is incomplete. Although some judges hold law degrees, many do not. Prosecutors also have varying training. One explained that he had attended some training sessions, including instruction at a religious madrassa, and taken a four-week course offered by the International Court of Justice. In making a decision, a judge may consult books on various kinds of law (e.g traffic violations, civil law, Sharia law, and Egyptian law). There is even a reference book on Taliban rule prior to 2001.

Applying the law always involves making decisions that affect people’s lives. One judge told us that he found people’s fear of the Taliban to be the biggest challenge to the formal legal system. “They are simply too afraid to speak up” he said. Successful judges often work with local representatives like arbobs, shuras, and Huqooks. They realize that to work, the new legal system must integrate older forms of customary justice. One reported that when he could not resolve a dispute, he turned directly to the people and the local shura to resolve the issue. According to 170th’s rule of law expert, CPT John Fitzgerald, land disputes, which currently constitute the majority of cases that make their way to the formal legal system in Qeysar are either civilian vs civilian or civilian vs government. This may be attributable to a number of

factors, including: a) the lack of written records, b) dislocations due to thirty years of war (i.e. the moving away and returning to find that a neighbor or even a family member has appropriated one's plot of land), and c) governments that have appropriated land owned or used by one group to another. As recently as ten years ago and as long ago as a century, Afghan governments rewarded loyal Pashtun tribes with land in Faryab. These programs of "Pastunization," while they may have reassured national governments, destabilized the population in Faryab. Uzbeks and Tajiks saw their common land doled out to interlopers. Resentment of this large redistribution of land in the province, combined with recent waves of displacement over the last three decades, has issued in a host of land disputes. Informants have pointed to **Zoir** and the **Desert of Lili** as places where such disputes are frequent. In a culture that relies on oral tradition to document land transfers, few records exist. Typically an arbob will officiate at the sale or gift of a parcel of land before a collection of local witnesses. This historic lack of documentation, along with the appropriation by a relative or neighbor of a farmer's holdings when he fled a repressive regime, has led to a legacy of contested land.

Although many residents we spoke with would welcome a formal justice system, they see GIRoA justice as prone to protraction and rife with corruption. The Afghan working through this system can wait for years for justice to be done. To the extent that police, prosecutors, and judges can collaborate with huqooks and validate the decisions of local shuras, providing these shuras are composed of honest and fair citizens, the smoother the transition from informal, customary justice to a formal justice based on written law. We fully support the brigade's decision to focus its attention on improvements in Qeysar rather than Ghormach. Only in Qeysar do residents have a level of trust in the police force. As one Chil Gazi resident put it, "There is no use in trying to pay a bribe to the police."

With some much needed help and scrutiny from without, judges and prosecutors might be encouraged to uphold the law rather than render decisions in return for "gifts," and the government might be able to plant the seeds of a strong justice system. Ultimately, if GIRoA justice is to win the support of the population, it must hold accountable its own members who break the rules and exploit their positions for gain. As this conversation between two Pashtun Kot men documents, people will only trust a system in which public servants are motivated by justice rather than by personal enrichment: One Uzbek man said, "There is lot more security in town. They confiscated many weapons like knives and guns from people." The other Uzbek man replied, "That's true, but if nothing is done to those who carry weapons, nothing will change. They caught someone I know a while back with a gun, and he was sentenced to 6 months in jail. His family went to the Pashtun Kot prosecutor's house and gave him 35,000 Afghani; his entire record was burned. He did not spend a day in jail." (Atmospheric report 17April 11)

GIRoA influence wanes as one travels west in Faryab. Although Ghormach residents may report crimes to the police and may bring disputes to district and provincial officials, there is little expectation that infractions will be investigated and criminals punished. Instead, Ghormach residents approach GIRoA officials to secure the release of detainees through the payment of bribes.

GOVERNANCE by DR Burke:

Local governance in rural Afghanistan is not simple. Older customary local assemblies operate alongside GIRoA officials, Community Development Councils (CDC's), and insurgent groups. Although we speak of insurgent governments as "shadow governments," they rarely exist in the shadows for those over whom they wield power. In villages where insurgents continue to exercise control, the insurgents and not GIRoA perform traditional governmental functions; they levy taxes, resolve disputes (they are, in many villages the only law in town), and maintain local defense forces.

Western Powers have invested their hope and their treasure in inventing a new form of local control: Community District Councils that come out of the National Solidarity Program (NSP). Managed by the Ministry of Rural Rehabilitation and Development (MRRD) with funds from NGO's and from the World Bank, these organizations set priorities for the expenditure of donor money and oversee contracts. Although they offer an alternative to the indiscriminate funding of the past that encouraged favoritism and corruption, these organizations have little authority except when it comes to the stewardship of outside money. As those development funds begin to dry up, will CDC's vanish? Can they be further empowered?

Customary organizations like shuras, on the other hand, continue in many rural areas to function as they have for generations raising collective concerns and resolving disputes. In districts like Ghormach insurgents have exerted considerable influence on these local shuras. In the last few months we have learned a good deal about these governing bodies. We recommend that ISAF forces use these local shuras as vehicles through which they can engage villagers and increase security. Our efforts have focused on obtaining information for our brigade, battalion, and companies located in Ghormach and Qeysar that identifies individuals with whom they may want to engage.

Ghormach:

One cannot understand Afghan local governance without first identifying the village elders whose advice and help other citizens solicit. See *Appendix One* (which includes lists of village arbobs, mirabs and mosques in Ghormach) and *Appendix Two* for lists of Ghormach elders. In March 2011, elders came together to form the Ghormach District Shura. Village elders recommended them to represent their villages and tribes, and the district government ratified their choices. Each of the three main tribes (Tokhi, Zamanzai, and Achakzai) was to hold one of the three leadership positions in an historic power-sharing arrangement. In recent years, the Zamanzai tribe, along with their various sub-tribes (see *Appendix Three* – Zamanzai sub-tribes in Ghormach) has held the most power. Increasingly, the Achakzais and Tokhis have questioned that hegemony.

No organization in Ghormach, whether religious, commercial, or political, is free of insurgent influence, and this new shura is no exception. Even before the new shura's first meeting, insurgents sought to organize a voting block to ensure that this new governmental institution would be under their control. The recent assassinations of the head of the shura and one other member as well as the the wounding of a third by insurgents have exacerbated instability in the district. It remains unclear at this point whether this recently constituted Ghormach District Shura will function as a district shura should or whether it will exist as a cynical institution

designed simply to receive development funds from foreigners. Whereas shura members serve without compensation, development contracts can bring revenue to them personally and to their villages.

The district shura meets every two weeks or more often when needed. Locations of these meetings change. Sometimes the shura meets in a village mosque; at other times it convenes in a village guest houses. The only compensation paid out is for hospitality items purchased. For example, if a village hosts a shura and has a dinner, the government will reimburse the cost. The last time the Ab Garmach village hosted a shura, they were paid 1,800 Afghanis (just under \$42 U.S. dollars).

Table 1 below lists some of the shura members by village and by tribal affiliation. *Table 2* lists the designated shura leaders.

Table 1: Ghormach District Shura Members	
Tribe: Tokhi	
Name	Village
Haji Mullah Abdullah	Ab Garmak
Masoom	Unknown
Yar Mohammad	Unknown
Abdul Hameed	Shar Shar
Azeem	Shar Shar
Tribe: Zamanzai	
Name	Village
Abdullah	Sar Chasma
Arbob Esa Khan	Sar Chasma
Haji Shir Khan (deceased)	Karez Dewana
Shar Sanam	Petaw
Arbob Ali Khem	Qala i Khana
Tajudeem	Qalai Wali
Faizullah	Qala i Wali
Haji Baridad	Qala i Wali
Haji Wallid Mohammad	Nagara Khana
Tribe: Achakzai	
Name	Village
Sharfieven	Jar i Syah
Ghulam Farooq Khan	Langari
Qadir Kahn	Takht e Khatun
Wallid Mohammad	Karez Dewana
Haji Ahmad	Tacht e Bazaar
Haji Alada Achakzai	Qala i Wali
Ha meedullah Achakzai	Qala i Wali

Haji Malik	Qala i Wali
Haji Abdullah	Qala i Wali

Table 2: Ghormach District Shura Leadership		
Position	Name	Tribe
Chief of shura	Haji Shir Khan (deceased)	Zamanzai
Deputy of shura	Ghlum Farooq Khan	Achakzai
Secretary	Mullah Haji Abdull	Tokhi

Ghormach villages like Sar Chasma constitute their own 8-12 man shuras to address local problems and arbitrate local disputes. In the past, shura members were typically chosen on the basis of consensus. Now many villages, even those in insurgent-controlled Ghormach district, report that they have started selecting shura members by voting.

Table 3: Sar Chasma Shura Members
Arbob Eisa Khan
Ghulam Nabi
Abdullah
Ubaidullah
Neyaz Mohammad
Mohammad Sira Jiddin
Jan Mohammad
Abdul Karim
Juma Khan
Datagir
Baaz Mohammad

Small villages like Sar Tacht, a Barakzai village that is home to 150 families, may not host a shura per se, but may simply constitute a “council” headed by a chief elder and arbob that meets regularly to discuss issues of local concern.

Table 4: Sar Tacht Council Members	
Village Leader/Arbob	Jamal Gul Khan
Elder	Haji Khady Jam
Elder	Haji Shireen
Elder	Sakhi dad

Elder	Khanghal
Elder	Susif
Elder	Jamal Khan (different from leader)

Ab Garmak, a Tokhi village with approximately 900 inhabitants, is located on the opposite side of the ring road from Sar Tacht. The village is broken down into seven different sections, each with its own mosque and elder. Mullah Haji Abdul is the leader of the entire village including all seven zones. A local shura meets every Thursday (or earlier for an urgent problem). Shura members (see *Table 5*) receive no compensation for their service, and new shura members are selected by three or four older members.

Table 5: Ab Garmak Local Shura Members	
Position	Name
Chief of shura	Mullah Abdull Qaum
Deputy of shura	Mullah Allahdad
Member	Mullah Lal Mohammad
Member	Haji Mullah Abdull
Member	Musa Khan
Member	Baz Gol
Member	Azim
Member	Mir Alam
Member	Yar Mohammad
Member	Abdull Ghani

Shaghasi, a Zamanzai village of 500 residents and seven mosques located near the Chinese camp just west of Khushki, offers an interesting example of local governance. Until this spring when American forces visited the village, locals had had no contact with ISAF since the Norwegians left Ghormach. Everyone in this village can name the four respected elders: Walid Mohammad, Sifudeen, Jiy Alam, and Amamudeen. The day-to-day problems are addressed by two respected village teachers. Together they head the village shura, which meets every Friday. There is no fixed term for village shura membership; individuals remain members for as long as the villagers are happy with their service, a duty for which there is no remuneration. In the event that a problem cannot be solved at the local level, they will take the matter to the district level through their representative on the Ghormach District Shura.

Not all local problems can be solved by either a local or a district shura. The major issue Shahdozi faces is the lack of vital water resources. When the Chinese construction company working on the ring road needed gravel, they simply removed it from the wadi. When local residents complained that this was upsetting the water reserves necessary for crop irrigation, the contractor promised to construct a small reservoir to hold valuable water for the village. That promise was not kept, and today villagers find themselves in a fairly acute situation, one that we might look at as a site for a possible CERP funding. Villagers link their lack of potable water to eye irritations and digestive problems. When we first brought this situation to the attention of the 10th MTN, they vowed to look into it, but, to our knowledge, they never did.

Other Ghormach villages like **Langari** have no shura. Ghulam Farooq Khan, the Deputy Chief of the Ghormach District Shura and an Achakzai from Langari is currently working on a plan to institute a 10-12 man local shura for his village.

In our discussions with village elders on the issue of shuras we learned that shuras typically have a mechanism for censuring wrongdoing. On the first offense, a shura member will often face counseling by the group; on a subsequent offense, he will be removed from his position. Shura positions at either the village or district level are not open to women, nor is there a “women’s shura” in Ghormach.

Qeysar:



There are 216 villages in Qeysar District. Key villages include: Chil Gazi, Ghorah, Char Shambe, Toyi Mast, Khaja Zayd Kahn, Kohi, Bori, Nahreen Chichakto, Ati Salq, Khwaja Kinti, and Sakh. At this time, we know very little about the Qeysar shura. Further study should investigate the following: local perceptions of the shura, the issues the shura considers and their success in dispatching them, their collective attitude toward GIROA and the insurgency, and their impressions of threats posed by the impending drought.

Khawaja Kinti: Many Qeysar residents see this predominantly Tajik village as a trouble spot, “infested with Taliban,” according to one local. We know little at this point about the ethnic makeup of the insurgency here. Since Khawaja Kinti actually consists of 13 smaller villages, it would be prudent to investigate the affiliations of each of these distinct groupings.

Sakh, too, poses security problems; Khajah Chanar, a Pashtun (Kakar tribe) sub-village of Sakh, was mentioned by one of our informants as a center of insurgent activity.

Char Shambe, a Qeysar village whose name literally means “Wednesday,” consists of four separate sections: Char Shambe, Khalifah Esa, Kharzi, and another section whose name is unknown. Home to 1050 Tajiks and Uzbeks, Char Shambe hosts two shuras, each made up of 15 elders: Char Shambe Uzbek Shura, the other called Char Shambe Bezorg (“Big Shura”). Shura membership is viewed as a mark of respect, but comes with no remuneration. Every twenty houses get to elect one shura member, and all residents, regardless of ethnicity, are free to take their concerns to either shura. The two shuras consider a host of village problems--from water issues to disputes between citizens. The arbob arbitrates land issues; however, he works closely with the shuras. Like most village shuras, those in Char Shambe operate autonomously from the district government, but the local arbob serves as a vital link, moving between the two bodies when necessary. In our future efforts to work with village shuras we should exploit the connections, access, and authority of the local arbob who can legitimize our efforts. For us to forge connections with local shuras without his help or blessing would certainly challenge his authority.

Table 6: Shura Char Shambe Bezorg

Chief: Fakhiudeen

Deputy: Ghulam Rabani

Secretary: Mohammad Yasin

Finance: Hhaji Morab

Abdullah

Abdull Ghiyas

Nimatbik

Table 7: Shura Char Shambe Uzbek

Chief: Ghulam Dastageer

Deputy: Chabibullah

Secretary: Basmullah,

Finance: Abdull Haq Mohammad Nasin

Shir Mohmmad Ghulam Jilani

Chil Gazi supports two arbobs, one for each tribe. A list of Arbobs and Shura members are below:

Table 8: Chil Gazi Arbobs

Wahid, Uzbek from Hazar Qalah (within Chil Gazi)) 0787675862

Mullah Qudos (yet to be identified)

Table 9: Chil Gazi Pashtun Shura Members	
Rahman Khan	Tawos Khan
Meer Valy	Ghulam Rabani
Gulam Mohammad	Zakaria
Ghulam Rasull	Atah Mohammad
Shah Valy	“Commander”

Way Forward: The above represents only preliminary reporting on Qeysar. Since Qeysar is an area in which COIN operations can achieve significant results and since the commander of Alpha Battery 1-84 understands our utility, we recommend establishing a permanent HTT presence there. Dr. Burke has established links with the International Committee of the Red Cross, and in the future the HTT could serve as the go-between to facilitate interactions with NGO’s who wish to be of help in the area.

Field Reports:

Commerce

Interview with a Pashtun Shopkeeper

Overview: Interview with a Pashtun Shopkeeper about the farming and Arbakai securing the bazaar.

Date/Time: 100830JUN11

Location: Shakh Old Bazaar

Composed by: CPT Marc Motyleski

Summary:

Interviewed a Pashtun shopkeeper working out of the Old Bazaar in Shakh who sells pesticides, commercial fertilizer, and other farming equipment. He is from Sharaba, a village of Pashtuns and Tajiks. In his village he does not have a local shura and all his problems and disputes are brought up with the police.

In addition to his shop, he has approximately 400m² of land on which he grows wheat. He said water is always an issue but his main concern is Kapahack (insects which destroy crops). He has not been taxed on his land by the government in at least 20 years. The Taliban also do not tax him on his land either. He stated the biggest issue his village faces is not the difference in its ethnic makeup but due to the lack of drinking water.

He stated, even though the Arbakai are Uzbek he still likes their services and is glad they are providing security which enables people to come to the bazaar so he can make money.

Qeysar Bazaar

Overview: Visited the Qeysar Bazaar and interviewed shopkeepers and shoppers.

Date/Time: 101400APR11

Location: Dismounted patrol through the bazaar (41spv 16982 50033).

Composed by: Dr. Carol Burke and Samantha Bruzan

Summary:

HTT made the following observations at the bazaar:

1. 27 posters praising Samaruddin (the ABP officer who killed two 170th soldiers last week). These posters contained Samaruddin's picture with a photo-shopped name tab reading "U.S. Army" on his pocket. Below his image was his name and date of death followed by the this message: "Qeysar Social and Cultural Association. We are proud of each drop of blood this martyr has shed." *(Analysts' comment: The Qeysar Social and Cultural Association is a recognized group in Qeysar, a group that offers classes in computer skills and math. It's members are generally young. Representatives of the Qeysar Social and Cultural Association recently went to the district headquarters to request funding in support of "a cultural place," according to a local informant. They occasionally hold meetings in the local hotel.*
2. Both shopkeepers and shoppers are concerned about rising prices. Goods, most imported from Pakistan and Iran, are now more expensive for merchants to buy and , therefore, more difficult for the average person to purchase.

Item	Current Price (2011)	Last Year's price (2010)
Onions	20 afs/kilo	15afs
Tomatoes	40afs	35afs
Cucumbers	40afs	35afs
Oranges	55afs	50afs
Apples	70afs	65afs
Cabbage	30afs	25afs
Vegetable (palm) oil	73 afs/ liters	60afs
Arugula-like greens	10afs	8afs
Lamb	260afs	210afs
Potatoes	20afs	16afs
Chicken*	100afs	80afs

At the same time that prices in the bazaar are on the rise, farmers are receiving less for their livestock. Whereas a sheep brought 10,000 afs last year (roughly \$222), they currently bring 7500 afs (\$173). The cost of slaughtering and dressing a sheep used to cost 225afs (\$5); this process now costs 450afs (\$10).



We asked about the available food locals had in reserve. Although one merchant speculated that some families had two weeks of food they could fall back on, the overwhelming majority of those we surveyed said that residents had only one or two days worth of extra food. *Should the drought deepen, this is cause for significant concern.*

3. We interviewed a village elder who complained openly about GIROA, whom he said had done nothing for people in the area. A year ago, the government helped farmers by providing wheat seed and some fertilizer. This year, they offered nothing. With water in short supply and grazing land less abundant, farmers are suffering.

4. Another gentleman pointed to the importance of the completion of ring road so that local goods can have access to larger markets and citizens of Qeysar can have access to more economical goods.

*A sticker on the side of the box identified his chicken as "Jumbo chicken drumsticks" that came from the US via Karachi, possibly from a hijacked transport truck originally destined for the U.S. Military.



Ghormach Bazaar

Overview: Visit to the Ghormach Bazaar

Date/Time: 130930APR11

Location: Ghormach Bazaar

Composed by: Samantha Bruzan and Dr. Carol Burke



Collectively, merchants at the bazaar reported the following:

- **A continuing downturn in business.** The drought has left locals with less money to spend at the bazaar. Sheep have been rushed to market because of inadequate grazing land resulting in a glut on the market and less net income per sheep slaughtered (“cheap sheep”). Security in the outlying area has frightened some away as well.



- According to the merchants we interviewed, none thought that **tribal rifts** were a significant problem in the area. “They have their problems, but they manage to settle them,” according to one merchant.
- **Security** in the bazaar area was viewed positively. *Analysts comments: Because a group of ANP officers were accompanying us, locals may have been hesitant to reveal their true feelings.*



- **Food Insecurity** may be a looming problem. One farmer who had come to the market from Dasht-e-Ghulam (6 hour walk from Ghormach Bazaar) reported that although security in his area was good, some residents were going to bed without an evening meal.

Potatoes	20 afs/kilo
Oil	72 afs/kilo
Onions	25 afs/kilo
Apples	70afs/kilo (up from last year)
Oranges	60 afs/kilo
Dates	80afs/kilo
Cucumber	40afs/kilo
Peanuts	160afs/kilo
Chicken	140 afs/kilo
Rice	260 afs/kilo

- **Health Care** We heard several complaints about the availability of health care in the area. Three people approached us complaining that they couldn't get the help they needed at the medical clinic. Another customer in a pharmacy told us that several people were suffering from a disease that makes the whites of their eyes yellow [*a sign of possible liver problems.*]

Knowledge of the Reintegration Program around the Shakh Bazaar

Overview: Interview with several shopkeepers and customers about the reintegration program.

Date/Time: 191645JUN11

Location: New Shakh Bazaar

Composed by: CPT Marc Motyleski

Summary:

The first person interviewed was a Tajik (of the Timani tribe) farmer from Jangalak, who grows wheat and sells his crop at the bazaar. He said the price of everything is becoming more expensive; the price of wheat is roughly 100-120 afghani per seven kilo. No one taxes him on his land. He does not know anything about the reintegration program. He identified Fathullah Khan as the District Governor (DG).

We then briefly talked to a Tajik from Ghorh and a Turkmen from Shakh. We asked them if they know who the DG is and if they have heard of the reintegration program. The latter claims Abdulla Rassol (Police Commanders in the bazaar) is the DG; the Tajik did not give an answer. Neither knew anything of the reintegration program.

After that we went to a pharmacy and talked to the owner, a Pashtun from the Timori tribe out of Shakh. He said he heard of the program from reading newspapers but did not know many details. He said if he were to assist someone who wanted to participate in the program he would advise him to visit his arbob. He added that since he was not an insurgent, he did not care to know much about the program. His village leaders meet at the Qeysar shura every Thursday, and his village has its own shura meeting on Fridays in their mosque. .

Then we talked to another Pashtun from same tribe and village. He did not know anything of the reintegration program.

We then approached four Turkmen sitting drinking tea. None of them had heard of the reintegration program.

One Turkmen said he heard of the program; he had read about it in the newspaper and also heard about it by word of mouth. He does not think the program has the ability to be successful. He said the government is too corrupt for the system to work. He does not know who the DG is.

The next interview was with seven Turkmen from Shakh. None had heard of the reintegration program.

After that we moved to another group of seven Turkmen from Shakh. They said they had heard of the reintegration program via several sources including the radio, which they were given by American forces, and by Tela TV. They said if they needed more information they would inquire with their arbob. They said the program must work for the country to be peaceful, but the program can only last with the help of the people.

How the New ShakhBazaar is affecting the Old Bazaar

Overview: Interview with a several shopkeepers in the New and Old Bazaar about the struggle with the new built bazaar.

Date/Time: 191735JUN11

Location: New Shakh Bazaar

Composed by: CPT Marc Motyleski



Summary:

Interview was conducted inside a candy shop in the New Bazaar. The shop is located on the corner adjacent to the road leading up to the Old Bazaar from the New Bazaar. The shop/owner mentioned that there is a definite dispute going on between Fatullah Khan (New Bazaar owner) and Jinab (Old Bazaar owner). He said Jinab pays the Arbakai forces to protect the Old Bazaar, and Fatullah Khan pays the police to protect the New Bazaar. He then went on to state that most of the Old Bazaar is owned by relatives of the Arbakai forces. This is why, he speculated, that they are providing protection for it. In essence, the Arbakai forces are looking after their family and want their shops to be successful.

Another individual stated that when the old shop was built, the owner of the Old Bazaar, Jinab, did not want to give the shops to the people so a new bazaar was built. Once the new bazaar was built, people were requested to come there and sell goods. The only reason there is conflict between the Arbakai and police force is due to the two bazaars and their economic impact on each other.

Once we went to the Old Bazaar we spoke with an older gentleman who had worked in the bazaar since it was open. He said that since the New Bazaar opened, his business had dropped dramatically. He told us that Mohammad Commander and Fatullah Khan take costumers by force. *(Analyst Comment: The man may just be upset because he is losing business.)* We interviewed sever customers in the New Bazaar, and not one mentioned anything about threats *(Analyst Comment: People may use the New Bazaar for several reasons. 1. It is closer to the main road, which allows for more access to supply trucks providing a greater selection. 2. There are more shops in the New Bazaar. One can shop there and buy everything he needs. 3. The Old Bazaar is a higher risk area and closer to possible Taliban controlled areas.)*

Arbakai with Arbakai Commander

Overview: Interview with Arbakai commander in New Shakh Bazaar.

Date/Time: 091645JUN11

Location: New Shakh Bazaar

Composed by: CPT Marc Motyleski

Summary:

Interviewed Nabi Pahlawan, the Arbakai Commander of the New Shakh Bazaar. He is an Uzbek from Yazbah village. He is in charge of 10 men (see FIG 1: New Shakh Bazaar Arbakai for a list of the members). Their area of responsibility encompasses the new bazaar and approximately 300 meters around it. The Arbakai force is equipped with AK-47s and Icom radios. All Arbakai work is done voluntarily without pay. The commander stated he does this because his family lives in the nearby village and they visit the bazaar frequently. He also mentioned he works closely with the “chowkidar” who protect the shopkeepers goods during the night.

Name	Position
Nabi Pahlawan	New Shakh Bazaar Arbakai Commander
Gul Mohammad	New Shakh Bazaar Arbakai
Mohammad Alem	New Shakh Bazaar Arbakai
Amirudeem	New Shakh Bazaar Arbakai
Abdull Satar	New Shakh Bazaar Arbakai
Azim	New Shakh Bazaar Arbakai
Salah	New Shakh Bazaar Arbakai
Peer Mohammad	New Shakh Bazaar Arbakai
Mohammad Ashaq	New Shakh Bazaar Arbakai
Noor Mohammad	New Shakh Bazaar Arbakai
Mohudeen	New Shakh Bazaar Arbakai

FIG 1: New Shakh Bazaar Arbakai

Interview with Arbakai Commander

Overview: Interview with Arbakai commander in Old Shakh Bazaar.

Date/Time: 0911730JUN11

Location: Old Shakh Bazaar

Composed by: CPT Marc Motyleski

Summary:

Interviewed Naji Bullah, the Arbakai Commander of the Old Shakh Bazaar. He is a 22 year old Uzbek in charge of four men (see FIG 1: Old Shakh Bazaar Arbakai for list of members). Their area of responsibility is the Old Bazaar. The Arbakai force is equipped with AK-47s and Icom radios.

The Commander said the Arbakai received (most likely meant will receive) a 21 day training course from the Navy SEALs at the VSO site near Giligan. They are not paid for their services. The only compensation they receive is the pride and satisfaction of knowing they keep the bazaar safe.

Name	Position
Naji Bullah	Old Shakh Bazaar Arbakai Commander
Ahmad Shah	Old Shakh Bazaar Arbakai
Zarif	Old Shakh Bazaar Arbakai
Karim	Old Shakh Bazaar Arbakai
Hazart Gull	Old Shakh Bazaar Arbakai

Interview with Administrative National Police Officer-COL Khelye

Overview: Interview with the Administrative officer at the National Police HQ in Meymaina.

Date/Time: 101000MAR11

Location: Faryab Police Station

Composed by: Mr. Razawi and CPT Marc Motyleski

Summary:

Interviewed the third highest ranking official in the Faryab District Police Headquarters, COL Khayes. He is in charge of human resources and administration, essentially the S1 of the police headquarters.

He mentioned that security is adequate and acceptable in Faryab; however, this is not the current situation in Ghormach or Qeysar. He believes that the “Taliban” are everywhere in Ghormach and Qeyzar and will always propose problems for the police. Years ago there was less violence and insecurity in Ghormach, he asserted, because the head of police was a Pashtun. For reasons unknown, the MoI reassigned that commander to Kubal. The district is trying to relocate him back to Ghormach, but under the Faryab 500. *(This may pose a problem since the majority of the Faryab 500 are Uzbek).*

He discussed the arresting process: a) the police have 72 hours to hold a suspect, b) within that time the detainee must be turned over to the Criminal Investigation Police (Salem Walley). c) The Police have 15 days to build their case. In the event more time is needed, a request for a 15 day extension can be submitted to the court. The officer said this happens often and he could not recall a time when the request was disapproved.

Last month the MoI approved of a 600-personnel workforce for a local police, split equally between Ghormach and Qeysar. The HQ submitted a request to have 150 men in Ghormach, 150 in Qeysar, and the rest in other areas of the province. Kubal has approved the request, but the proposal is still under review by ISAF.

The local police force training is identical to that of the national police. The program is 30 days in length, and can train 50 recruits a month. If there is a need to train more than 50, recruits can be sent to Mazar-e Sharif. Candidates are taught marksmanship and police discipline. Unlike the national police, the local police do not have the arresting authority. They function as a roving security element, and they man check points.

With a lower pay than the national police, incentives need to induce men to join Arbakais. The major incentive is the ability to stay within one’s community. According to the informant, local police have the advantage of knowing who is who in the community and who does not belong, but they may be reluctant to restrict the movement of insurgents because they see them as familiar members of their village.

Interview with Qeysar District Judge, Kazi Abdull Hai

Overview: Interview with Qeysar Judge on ROL and Governance.

Date/Time: 161000JUN11

Location: Legal office in Qeysar

Composed by: CPT Marc Motyleski

Summary:

Spoke with Kazi Abdull Hai (phone number: 0784163603), an Uzbek judge currently living in Maimanah commuting to Qeysar. He complains of way to much work and cases he must attend too. He says he goes to bed around 0200 only to wake up three to five hours later to start work again. In order to get to all the cases, he needs assistance.

The court system is designed to supplement the local legal system (shuras and Arbobs). If a villager does not agree with the decisions of an Arbob or shura, which many times they do not especially among intertribal disputes, they can take their case up to the district courts. This can be done one of two ways: 1. Go to the district court at their leisure and speak to the judge. 2. Visit a local Hakkok and have him try to solve the case, and if he cannot he will bring the case to the judge. Hakkoks do not need any special education. Anyone who desires can be a Hakkok. The judge also indicated most villages have Hakkoks to handle cases and disputes. If you select using a Hakkok, you will be charged a 10 percent of your case earnings. For example, if you are disputing over 100 acres of land, you will be charged 10 acres. When submitting directly to the court you also have to pay a similar fee. It was not asked if the Hakkok fee is on top of the court fee.

The court sees many cases of villages from around the Qeysar Bazaar and Ring Road area with over 80% of the cases involving land disputes. Only a few cases were from Pashtun villages. Chil Gazi and Chack To are the only Pashtun villages he could recall. *(Analyst Comment: Villages not taking cases to the court could mean one of two things; either they are solving issues at the local level or someone else is solving the issues for them-such as the Taliban.)* Chack To did submit a case, but had to retract it due to a lack of paperwork.

The Judge continuously receives threats as intimidation to sway his discussions on cases. However, he ignores the threats and continues to act according to the law. Approximately, 10 days ago he received a phone call demanding he settle a Barakzai land dispute in favor of the Barakzai. He said he refused to do so. The caller said something to the nature of if you don't do it I will kidnap you and you will be forced to. The judge does not have the caller's number any more as he switched out his sim card and lost all the call data. However, if the caller does call again, he will pass the phone number to coalition forces. *(Analyst Comment: This call may be linked to the Haji Shira Gul vs Attah Khan land dispute).*

Rule of Law

Overview: Interview with police officer

Date/Time: 191100MAR11

Location: Ghormach COP

Composed by: HTT (AZ) AF 24

Summary:

Interview with an Afghan National Police officer.

He was originally from Mazar-e-Sharif, is Pashtun from the Achikzai tribe, and has worked for 3 years in Ghormach as a police officer. Five years ago he was a member of the Taliban in this area, but after he learned that the Taliban didn't do any right thing for his people and his county, he tried to separate from Taliban. He joined the Afghan National Police force, and he is very happy with what he did for his country and his people.

People of Ghormach are not happy with all the Taliban taxing (zakat) that is extorted by force. He claims that the ANP lacks the ammunition and weapons to go after the Taliban. That's why, he claims, the district governor is not strong enough to confront the Taliban. Beyond 10 km from Center of this district, the Taliban have total control of the rest of Ghormach. "We have only security up to 10 km from district governor's center to each side. We need more ANA and ANP checkpoints in order to have better security in this area." He explained that although they have a tip line, most people don't know about it, and the intermittent cell phone coverage makes it ineffective. "If we have contact with people, we can respond right away if it is in our area. Farther then that, we let Americans know about it."

He feels that people have more respect for the police forces now than they did a few years ago.

If one of his family members was taken by the police and if he knew that that relative had done something wrong, he would let the judge make his determination.

With regard to corruption, he said, "If you're away from your family not making enough money, not getting your pay on time, and even when you get paid it is not the right amount of money and you need money, you have to get it somewhere. That's why some people ask for money everywhere in Afghanistan not only in Ghormach."

RULE OF LAW

Overview: Interview with a Shopkeeper

Date/Time: 191350MAR11

Location: Ghormach Bazaar

Composed by: HTT (AR) AF -24

Summary:

Interview was conducted with a Zamanzai shopkeeper who has lived in Ghormach for 12 years. He claimed that local residents are most affected by poor security and corruption,. "People are getting nothing from government due to corruption. Noone is working for government without corruption. If another country sends humanitarian help or donations, poor people receive none of it. It all goes to a handful of special government people; they divide it among themselves only." He explained that the same corruption happens on job contracts with contractors. There is no competitive bidding process. Projects are awarded to the highest bidder so there is more to share among themselves.

He said that when people have any problem or any issues that need to be settled between them, they go outside of city and sit with Taliban and discuss their differences with them. The Taliban are the ones who make the decisions in such disputes.

In response to a question about what he would do if he saw someone doing something wrong, he responded, "If it is daytime, there are police at the beginning and at the end of bazaar, and I will let the police know about it." He said that the police could sometimes be counted on but only during the day. Generally, "villagers don't want to contact the police. They feel safer talking to the Taliban. He mentioned some tribal conflict about a week ago: "There was a fight between Zamanzai and Achakzai about 8 km from the north side of camp Achakzai in which 3 people were killed from the Zamanzai tribe. They took 6 with them, and the next day the Taliban came to Bazaar, and they hit some shopkeepers and took 3 people from bazaar with them. Neither the ANA nor the ANP did anything."

He explained that if one of his family members was arrested, "I would go to the police HQ to see what had happened. If it was in another city, he wouldn't be able to do anything."

He said that corruption was from long ago, but that now it has gotten much worse.

RULE OF LAW

Overview: Interview with a Baker

Date/Time: 191450APR11

Location: Ghormach Bazaar

Composed by: HTT (AR) AF 24

Summary:

Interview with an Uzbek (BIG) baker who has been working in the Ghormach bazaar for 3 months

He is new to Ghormach and knows nothing about disputes in the area. If he were aware of something wrong going on, he would report it to the local police if it was a criminal act. If the incident did not involve a criminal act, he would take it to the district governor's office. A criminal charge takes a longer time because it goes first to police then to the prosecutor and then to the judge. "If I see someone doing something wrong, I will contact the police. It is the job of the police to respond and arrest the criminal and take him to the jail or to the police HQ."

He affirmed that he does feel safe interacting with the police. Although he's new to the area and hasn't seen people contacting the police, he assumed that they would if they encountered a crime taking place. Because he's new to the area, he has no knowledge of corruption in the system.

Interview with a farmer

Date/Time: 181100MAR11

Location: Ghormach COP

Composed by: Rawazi, Aziz

Summary:

Interview was conducted with a Pashtun (Achakzai) farmer who has lived in Takhte Khaton

A serious concern, according to this farmer, is Taliban taxing the residents of villages. "The government has no power to stop them for taxing. I think that ANA, ANP and ISAF know what is going on with Taliban taxing, but they don't do anything about it."

In answer to the question, "What would you do if you saw someone doing something wrong," he stated, "If I see someone doing something wrong I will notify the police. To me the role of police is security inside of town. He stated that he feels safe interacting with the police.

He discussed what he viewed as an even more serious problem--general security: "We are not safe in our villages, especially at night time. If anything happen at night, we have to wait till next day because our cell phone is not working. It only works during the daytime for few hours only. It is not only me--all our villagers who are facing this problem."

If the police arrest someone, they take him to district governor's building for integration. The questioning may be done in Ghormach, or they may take him to Meymaneh.

If the police arrested a member of his family, the farmer said that he would go with him to find out what was going on--was he guilty or not. He added, "I know that the system is corrupt; if you have money and give your money to government employees-- even if it is impossible, they make it possible for you-- money (mullah sharing) .

Arbakai in the Old Bazaar

Overview: Interview Arbakai forces in the Old Bazaar.

Date/Time: 191800JUN11

Location: Old Shakh Bazaar

Composed by: CPT Marc Motyleski

Summary:

Interviewed several Arbakai from Yakabah village. The main interaction was between the commander, Whab Abdulla (phone number: 0787364210) and HTT. The group consists of approximately 15 members, all of whom are Uzbek. The forces all had AK47s. They said their village is secure enough to leave only a few Arbakai members there so the rest can secure the bazaar area. Arbakai names the commander could remember include:

Name	Position
Wahab Abdullah	Yakabah Arbakai Commander
Akhtar Mohammad	Yakabah Arbakai
Mullah Hamrah	Yakabah Arbakai
Abdull Haq	Yakabah Arbakai
Nik Mohammad	Yakabah Arbakai
Noorullah	Yakabah Arbakai
Abdull Rahaman	Yakabah Arbakai
Fati	Yakabah Arbakai
Abdull Rahim	Yakabah Arbakai
Hameedullah	Yakabah Arbakai
Mohammad Alem	Yakabah Arbakai
Khudad	Yakabah Arbakai

ROL and Governance within the Shakh Bazaar

Overview: Summary of interviews with several shop owners in the Shakh Bazaar

Date/Time: 231230MAY11

Location: Shakh Bazaar

Composed by: CPT Marc Motyleski

Summary:

The bazaar is mainly made up of Turkmen, Tajik, and Uzbek merchants with very limited Pashtun presence. Shop keepers identified the two most serious problems they face: 1) lack of rain causing an increase in prices of all goods within the market. 2) IEDs along the roadways leading to the bazaar [while in transit to the bazaar the patrol came across three IEDs] that make it difficult for large trucks to come into the market place and drop off goods. These IEDs also restrict the movement of villagers.

Shakh has a very diverse ethnic makeup with Turkmen, Pashtuns, Tajiks, and Uzbeks maintaining distinct sections of the village. Although they all live in "Shakh," each ethnic group selects its own shura and arbob. The following is a list of three key leaders from Shakh:

1. Abdull Rassol
2. Mohammad Amine (phone number: 0788820019)
3. Dad Trukmen-Tribe of Shakh

Unfortunately, I was unable to discover the ethnicity of these leaders.

The security is adequate within the bazaar. If a shopkeeper has an issue regarding rule of law, he contacts the police via cell phone. Unfortunately, the network is typically operational only during the hours of 07-1000 and 14-1600, however, last year it was operational 24/7). If the phones are out of service and police services are needed, Shakh residents will often walk to find the police on patrol within the bazaar. The police usually respond when they can. At times they are stopped by IEDs in the road. The people believe the police, made up of Tajik, Uzbek, and Turkmen, are doing the best job they can with the limited force they have available. People do not feel that the police are corrupt. When asked what could be done if a relative were arrested, all interviewees said there is nothing they can do but wait for the legal system to run its course; there is no way to bribe the police for the release of a malefactor.

ALP augments the police force. It is important to note, however, that the ALP failed to act to approximately 7-10 rounds of shots fired within the bazaar while we were on patrol. In addition to the police, a hired security force, a "chowkidar," patrols the bazaar at night, and each shop pays approximately 200 Afghani/month for their services.

Chil Gazi Bazaar

Overview: Summary of interviews with several shop owners in the Chil Gazi Bazaar

Date/Time: 241110MAY11

Location: Chil Gazi Bazaar

Composed by: CPT Marc Motyleski

Summary:

The Chil Gazi Bazaar has shopkeepers from all ethnic backgrounds: Turkmen, Tajik, Uzbek, and Pashtun. The shopkeepers stressed that tribal and ethnic disputes did not exist within the bazaar; however, outside the bazaar such differences could be found.. Many affirmed that security is good and that the police do an adequate job of providing protection. In addition, each shop pays approximately 200 Afghani/month for the hired nighttime Chowkidar security force.

In the event of a security issue, the shopkeepers will contact the police. This is done through cell phone if the network is in service. If it is not, they will speak to the police commander by walking to the police compound which is located in the middle of the bazaar. Each shopkeeper identified by name (Hyatt) the commander of the police force in the bazaar.

If a relative is arrested, there is nothing that can be done besides going to the village elders, who in turn seek the assistance of the district governor. There is no use in trying to pay a bribe to the police, indicating the police are not corrupt.

It was also common for each interviewee to state each tribe has their own elected Arbob. A list of Arbobs and Shura members are below:

Arbobs	
Wahid, Uzbek from Hazar Qalah (within Chil Gazi)) 0787675862	
Mullah Qudos (yet to be identified)	

Pashtun Shura Members needs more info about where the shura functions and the tribe/s it represents.	
Rahman Khan	Tawos Khan
Meer Valy	Ghulam Rabani
Gulam Mohammad	Zakaria
Ghulam Rasull	Atah Mohammad
Shah Valy	“Commander”

(Vital to take into consideration: The interviewee said to write down his uncle and cousin's name because they are part of the shura too).

RULE OF LAW

Overview: Interview with ANA major

Date/Time: 241300MAR11

Location: Ghormach COP

Composed by: HTT (AR) AF 24

Summary:

Interview was conducted with an ANA officer from Mazar-e-Sharif. He is Tajik and has been working in Ghormach for 3 years.

He identified a major grievance on the part of the people: Taliban Taxation.

He also discussed how the ANA interacts with the police in the area: "When we have a problem, we go first to an area and make the area secure. Then it is the ANP's job to search the target's house. If the ANP arrest someone, they take that person to ANP's HQ and start the integration. "If we need more help, we call our ISAF friends."

He also mentioned that members of the ANA do feel much safer then they did a few years ago, because at that time in Ghormach there was only a small unit of ANA. Now that there are more ANA's ANP's and ISAF forces, and they feel safer.

Typically, when a local villager contacts the police, they will respond if the incident is inside of town or bazaar area or near the district governor's building. When the problem is further, the ANA will help them. He claimed that with the help of the ANA, the ANP could respond up to 15 km from center of Ghormach on all directions but no further. If police arrest someone, that individual will be taken to police HQ or district governor center, the prosecutor, or the judge. Alternatively, they will take him to Faryab or Mazar-e-sharif; it will depend on the case.

He described the arrest Mullah Salam, a member of the Taliban: "We searched the house looking for Mullah Salam. We looked all over and didn't find him. A few kids and a few women were in one room. One of the women was bigger than others. That was him; he dressed as a woman. we did arrest him."

When asked what he would do if a member of his family was arrested, he said that he would find out if there was any way he could help the relative.

Corruption, he explained, is affected by security and by the economy. He believes that when there are more jobs for local people there will be less corruption.

Qeysar Rule of Law

Overview: Interview with Qeysar Judge Sayed Obaidur Rahman

Date/Time: 241330MAY11

Location: Qeysar

Composed by: CPT Marc Motyleski

Summary:

Meet with the only Qeysar district judge. He is responsible for all judicial procedures within Qeysar. His training consists of several training sessions including religious madrassa and a four-week training session at the International Court of Justice.

He conducts his legal hearings with arbobs and Hakooks. All legal procedures are conducted by civil law, he uses Sharia law secondarily. If both of these fail to resolve a dispute, he will turn directly to the people to solve the issue. At times, if he cannot resolve a case, he has the option of sending it back to the village level where two or three personnel will try to solve the case.

Different reference books are used to solve different laws. For example, there are books on: traffic violations, civil law, and Sharia law. There is even a reference book on Taliban rule prior to 2001. Not only does he use Afghan law books; he also uses Egyptian law books. The biggest challenge in dealing with disputes and legal cases is the people's fear of the Taliban. The people are too afraid to speak up..

The district also has one prosecutor, Sayed Abdull Majeed, an Uzbek from the area. In the event that a defendant feels he has received an unwarranted verdict at the district level, he can file for an appeal process. The case then goes to the provincial level in Meymaneh. If still unsatisfied with the decision, the plaintiff can then appeal the case all the way to Kabul.

All records of previous hearings are kept in the building.

Char Shambe

Overview: Interview with farmer from Char Shambe

Date/Time: 251130MAY11

Location: Char Shambe

Composed by: CPT Marc Motyleski

Summary:

Interviewed a Tajik farmer from the village of Char Shambe, a village made up of Tajiks and Uzbeks. The farmer has approximately 10 acres of land which he inherited from his father. On his land he grows wheat and corn. He does not pay a tax on his land to GIROA; however, in the past his family had to pay taxes on their land. The Taliban also do not collect Zakat or other forms of tax from the farmer. All land issues go to the Arbob; the Arbob is voted by the villagers holds his position for about three to four years after which time he can be reelected. The Arbob is Sayeed Mohammed.

He claims rule of law and the police force in the area are adequate. If he has a security issue he will bring it up to the village elders. If the problem is related to land issues he will bring it up to the Arbob. The Taliban, who he thinks are all Pashtun, last attacked his village approximately two months ago. The village elder contacted the police, and they came within 10-20 minutes. The firefight lasted approximately three hours. His village was targeted by the Taliban, he believes, because the villagers work with the government.

Governance:

Meeting with Meymaneh Educator

Meeting: Educator and Political Activist in Meymaneh

Date/Time: 10 July 0930-1100

Location: FOB Griffin

Composed by: Dr. Carol Burke

This gentleman is one of a young generation of political leaders in Meymaneh. His organization consists of 25 well educated Uzbek professionals (doctors, lawyers, teachers, engineers) working through peaceful means to install a new provincial level leadership dedicated to public service rather than to amassing personal fortune. He says that the Chief of NDS, Governor Shafak, the Chief of Police, and the Chief of the Provisional Council, Rahmat Riays, are only out to line their own pockets. They don't answer to any parties. They have no local constituency to hold them accountable. They simply work for themselves and enjoy the support of Karzai and, in the case of the NDS chief, Fahim. This educator explained that Fahim enjoys considerable power in Almar and that the strongman in the Almar area, General Farook, answers directly to Fahim. Farook is provided weapons from the Ministry of the Interior and coerces the people in several villages who are fairly defenseless against his might.

According to this individual, these four provincial level corrupt officials work independently, not in consort with one another. In fact, he mentioned Shafak's antipathy towards Sadat, the NDS Chief, an antipathy he said is not new. Even before Sadat was named head of NDS, he had a feud with Shafak because the governor did not push enough construction projects to Sadat and his construction company. Shafak wants Sadat removed, but Sadat's protector, Fahim, in Kabul prevents that from happening. Just as Sadat is a thorn in the side of Shafak, Fahim is a problem for Karzai. When Karzai was out of the country, Fahim allegedly worked fast to appoint his supporters to key positions. Sadat was one of those loyal followers who was rewarded with his present position.

According to this man, Shafak is believed to be highly corrupt, skimming off money from projects for his personal fortune. "If money is appropriated for ten wells, for example, the people might see two." He claims that it is widely believed that the stadium project is another example. "For what it cost, it should have been much more spectacular. You can see it now—just benches and a dirt playing field." People claim that the governor spreads around some of his wealth by paying off provincial officials to do his bidding. They believe, too, that he funnels food donations from the WFP and the ICRC to the Taliban to ensure that he will not be targeted by them—he gives them needed food supplies; they keep him alive. According to this individual, Shafak's connections to Iran are well known by the people. He has two wives there with a third in Sar-i-Pol. Some believe that the two Ghormach shura members were killed because they had just been to Kabul to complain to Karzai about Shafak. *[Whether fantasy or fact, this perception invests the governor with considerable power (the power to eliminate his enemies), power backed up not only by GIRoA but also by the insurgency.]*

He claims that the head of the Provisional Council, Rahmat Riáis from Juma Bazaar, is another corrupt official in a key position in Faryab, but he is one whom the shrewd governor “can trick with candy.”

It is widely known, according to this man, that the Chief of Police, in addition to taking bribes, scams people through the passport office. A passport supposedly costs 900afs, but, in fact, Meymaneh residents pay between 10,000 and 20,000afs for one. If you only plan to pay the posted price, you will wait for weeks then months, and eventually your paperwork will be lost.

The group of 25 professionals, whom this man represents, certainly wants a more responsive government and will point to corruption where they find it, but their most sustained efforts have been directed towards education. For ten years they have lobbied for Uzbeki to be formally recognized by the national government as a legitimate language, the 3rd official language in Afghanistan. They have pooled their money to publish books in Uzbeki (to replace those that were published in the north 30 years ago) and to teach classes in Uzbeki to children who speak it with fluency but neither read nor write their mother tongue. They recognize that without internet access Meymaneh will remain a second or third class Afghan city. These individuals know what more educational opportunities will do for Faryab and how essential it is for citizens to have contact with the rest of the world through internet access.

[Recommendation: This organization represents a new generation of leaders in Faryab, leaders who wish to serve the public good rather than themselves. They produce one of the few newspapers (it's more like a monthly newsletter than a newspaper) that's distributed in Meymaneh. In it they express their hopes for the future and decry present corruption. It would probably be useful in considering development projects in the area to arrange a meeting with this group. They may offer an important force for good on the green side. Most are in their 30's and offer access to the next generation of local leaders.]

Char Shambe Village Elder Governance

Overview: Interview with elder from Char Shambe

Date/Time: 251200MAY11

Location: Char Shambe

Composed by: CPT Marc Motyleski

Summary:

Spoke with Ghulam Datageer, Shura member from Char Shambe [the name Char Shambe literally means Wednesday] . He has lived in the village his entire life, and his family line goes back 200 years. He indicated that Char Shambe is made up of four separate village sections: Char Shambe, Khalifah Esa, Kharzi, and another unknown section. Together the population is roughly 1050, made up of Tajiks and Uzbeks.

Even though his father was a Shura member, the Shura is not hereditary; it is an elected, volunteer position. An election is held every three years.

Since the village is so large it has two separate Shuras, Char Shambe Uzbek and Char Shambe Bezorg [Bezorg means “big”], the latter composed of Nimatbik residents. A villager has the opportunity to bring his problem to the Shura of his preference. Each Shura is made up of 15 elders. All members are voted in by the people with every 20 houses selecting one person to be a member of the Shura. The 15 Shura members then decide who will serve as leader, deputy, and secretary.

Shura Char Shambe Nimatbik	Shura Char Shambe Uzbek
Chief Fakhiudeen	Chief: Ghulam Dastageer
Deputy: Ghulam Rabani	Deputy: Chabibullah
Secretary: Mohammad Yasin	Secretary: Basmullah,
Finance: Hhaji Morab	Finance: Abdull Haq Mohammad
Abdullah	Nasin
Abdull Ghiyas	Shir Mohmmad Ghulam Jilani
Nimatbik	

The Shura deals with every problem in the village--from water issues to disputes between citizens. Land issues are settled by the Arbob; however, the Arbob and the Shura work closely together. The difference between the Arbob and the Shura is that the Arbob consults with the district government and focuses on land issues.

In the event that a Shura member does something wrong or immoral, the Shura will get together and decide the fate of that member, determining whether he will be removed or just counseled.

Interview with an ANP Officer

Location: FOB Griffin

Date: 11 July 2011

Time: 1530-1730

Interviewers: Lawrence Devoto, Josh, Carol Burke

Composed by: Dr. Carol Burke

The police officer we interviewed has been a member of the ANP in Meymaneh for several years and has been involved in local politics. He believes that although there have been conflicts in the past between the two major parties in Meymaneh, the Jumbish and the Jamiat, those differences have been smoothed over. The history of both parties involves some outside influence: for the Jumbish with Turkey and Turkmenistan; for the Jamiat with Saudi Arabia. Although he sees no serious threat from insurgents within the city, he concedes that there is some underground activity involving the Hizb-i-Islami, specifically the Niazi group loyal to Gulbuddin. He has no fear that any serious Jumbish or Jamiat members will be taken in by the Hizb-i-Islami because they are a group of hardliners who don't want development projects, who are opposed to education, and who condemn any rights for women.

In response to our questions about crime in Meymaneh, he identified three crime leaders, two of whom operate within city limits and the third who operates outside the city. These leaders are:

1. Shahazada

He is currently in jail in Meymaneh. In the past, this notorious crime boss [*who was charged with murder and kidnapping*] has gotten out of jail, according to this gentleman, because Balkh governor, Atta Noor, has used his influence to free him. He told us that a member of Shahazada's family was powerful in the Jamiat Party and close to Atta Noor. [*It seems peculiar that a politician as powerful as Atta Noor would use his influence for a known crime lord simply as a favor to a friend and fellow Jamiat party leader. HTT has heard other rumors that Noor may be using Shahazada to destabilize Meymaneh for his own political ends. None of these have been substantiated by evidence and may simply represent Uzbek fears of powerful outside Tajik influence.*] The area of Meymaneh Shahazada controls is Qui Hana Zone.

2. Bashir

He too is currently under arrest. His area of control includes Arab Hana (Zone 4). One way he would make money is to break the locks on motorcycles parked in the bazaar and sell them for half price. Another is to extort money from the merchants. Bashir is also believed to have murdered people.

3. Pir Mohammad [*aka Piero*]

This gang leader is on the loose although the ANP would like to apprehend him. His AO is the area Imam Sahib/ Jam Shadi area located in Meymaneh's suburbs. He operates along with Yar Mohammad, according to this man, who protects him. The gentleman we interviewed mentioned that Yar Mohammad also exerts his influence over the Border Police, co-opting some of its officers for his own ends.

Government Officials

We asked this officer's help in identifying political affiliations of several people who hold provincial offices. He provided the following:

Shafaq (P Gov) Hazara Wadat Party
 Abdul Satar Bariz (Dep P Gov) Tajik Parcham Party (a socialist party)
 Sayed Ahmad Sami (P COP) Uzbek Ktalqi Party ("Peoples' Party, a socialist party)
 Sayed Ahmad Sadat (NDS Chief) Uzbek Jamiat Party
 Khuram (Dep NDS Chief) Uzbek Parcham Party
 Qazi Khodayar Khan (Appellate Court) Turkman no party affiliation
 Qazi Abdul Malik (Primary Court) Uzbek no party affiliation
 Haji Sardar (Dir of Prisons) Uzbek no party affiliation **(he added that this official is very corrupt)**
 Amanullah Baktash (Dir Juvenile Center) Uzbek no party affiliation **(he added that this official is very corrupt)**
 Qazi Sharif (Judge, Penal Div) Uzbek no party affiliation
 Dr. Abdul Ali Halim (Dir M O Public Health) Uzbek Jamiat
 Khalil Khan (Dir M O Justice) Parcham
 Assadullah Bahar (Dir M O Agriculture) Uzbek Parcham
 Mohammad Aslam Gudaz (Dir M O Finance) Shola Party (Chinese Communist Party)
 Sharifi Azimi (Dir Women's Affairs) Uzbek Parcham
 Rahmattullah Rais (Dir Prov council) Uzbek Jumbish **(he added that this official is very corrupt)**
 Abdul Ghani Nasrat (Dep Dir Prov council) Uzbek no party affiliation **(he added that this official, as opposed to Rahmattullah Rais, is honest)**
 Sayed Mohammad Khalid (Senator) Tajik "Karzai's party"
 Sayeed Farouk Shah Jinab (Senator) Tajik no party affiliation
 Fattullah Khan (Senator) Uzbek Jumbish party
 Dur Taj (prominent female) Uzbek
 Ferishta Bidaki (prominent female) Uzbek
 Ghulam Sakhi Nawid Tajik Jamiat
 Mohammad Latif Tajik Jamiat
 Mawlawi Yonus (Head Ulema Shura) Uzbek Wahabi Islam
 Mawlawi Ghulam Nabi (Dep Ulema Shura) Tajik Wahabi Islam
 Mawlawi Makhdumhamidullah Khan (Shura member) Uzbek Wahabi Islam
 Da Mullah Ghulam Shaki (shura member_) Tajik
 Said Abdul Hamid Khan (Dir M O Power and Water) Uzbek
 Faizullah Ahmad Omid (Dir RTA) Uzbek

Char Shambe Village Elder Rule of Law

Overview: Interview with elder from Char Shambe pertaining ROL.

Date/Time: 251230MAY11

Location: Char Shambe

Composed by: CPT Marc Motyleski

Summary:

Spoke with a Shura member from Char Shambe, he has lived in the village his entire life and his hereditary line traces back 200 years. He said security in the area is adequate but could be better with a stronger police force. He mentioned the Taliban attacked his village approximately two months ago. The attack came from the northwest side of the village (see FIG 1: Avenue of Approach). The police in the village fought off the Taliban and called for assistance from the police at the Chil Gazi bazaar, who arrived within 10-20 minutes. The fighting lasted for approximately three hours. The interviewee said the Taliban were all Pashtun from different tribes.

The reason his village was targeted by the Taliban is because he works closely with the government. The Taliban also demanded Zakat in the form of livestock and issued threatening night letters to intimidate the villagers to pay the Zakat. When asked to see a copy of the letter he indicated he gave it to the government. He also said there are three Taliban members who send the letters: two have been killed and one remains alive (see HUMINT reporting for names).



FIG 1: Avenue of Approach

Rule of Law with Chil Gazi Police Chief

Overview: Interview with Commander of the Chil Gazi check point in the Chil Gazi bazaar.

Date/Time: 251245MAY11

Location: Char Shambe

Composed by: CPT Marc Motyleski

Summary:

Interviewed Commander Hayatullah of the Chil Gazi check point in the Chil Gazi bazaar. This was a checkpoint originally manned by six people, but currently only has three. Currently, one is on leave and another is conducting a training session in Mez.

He said that security is relatively good. In the past they experienced major problems (particularly with respect to IEDs, but that was mainly during the last election. People now request police assistance for disputes over food, water, or theft. Most walk to the police check point because cell phone coverage is limited. In the event that a problem is too large for them to solve by checkpoint staff, locals contact the Qeysar police for backup. If they need more assistance, they contact the foreigners (ISAF) through their commander.

If someone commits a crime, he will be arrested, taken to Hayatullah's commander, and his case ultimately processed in court. There is no way to pay for the accused release during the process.

He also stated that the bazaar is patrolled by a group of five men called Chowkidar. The group of men is paid 200 Afghani/month from each shop in the bazaar for security. . They use AK47s to protect the area. The leader of the group is the brother of the interviewee. Below is the list of Chowkidar members.

Chil Gazi Bazaar Chowkidar Members
Azatullah
Gehulam Sarwar
Najibullah
Noori
Razaq

Interview with Contractors Working on FOB Ghormach

Overview: Interview with contractor who works on FOB Ghormach *[because of previous violence and threats from Taliban, he wishes to remain anonymous]*

Date/Time: 271700APR11

Location: FOB Ghormach

Composed by: Aziz Razawi and Dr. Carol Burke

This gentleman is from Besh Bala, a village or roughly 170 families west of Qeysar. The village elder there is Said Baba Khan, and the Mirab is Safa. In the village reside most of the educated individuals in the area including the major of Qeysar, this gentleman's cousin. This man's mother, for example, is a teacher. Seventeen years ago, when this man was a boy of 13, his father was killed by the Taliban. He and his father were traveling to Meymaneh, and there was an accident. The car flipped over, and while they were trying to remove the car, the Taliban started shooting at them and killed his father. As a boy of 13 he was responsible for supporting a family of 6. His mother could not earn money as a teacher at the time. He borrowed money from relatives for food. He went to Iran to work where plumbing, painting, and construction, but he was unable to save all he owed to his relatives. When he returned home, he joined the ANP to earn money to support his family and pay off his loan. That was two years ago. He had worked for the ANP for two months and was stationed between Qeysar and Almar at the district boarder near Timor Kubrik. At his checkpoint, there were 4 ANP officers on duty. One was taking his turn at watch at 0200; the others were sleeping. The individual who was on watch had "sold the checkpoint to the Taliban for 100,000 afs." When the Taliban received his call, thirty of them came to take over the checkpoint. The infiltrator (whose son-in-law they later learned was Taliban) went free, and the other three at the checkpoint were taken prisoner. They were beaten, their hands were bound, their eyes were covered, and they were taken to be held in Tez Nawa for 45 days. Only to eat and when they went to the bathroom were they unbound. The food they were given was very poor, only enough to keep them alive. On more than one occasion, the three were taken outside the compound to be killed, but the villagers begged for mercy.

At the end of 45 days, the elders of the villages where these men resided brought the required ransom (250,000-300,000afs for each) to secure the release of these three. We asked where this compound was. Although the individual couldn't give any more specific instructions of its location other than to say that it was on the west side and not near a wadi, he indicated that if he were in Tez Nawa he could take us to the particular compound. He said that he the Taliban group responsible for his kidnapping was headed by Maulawi Qahir.

He works now on the FOB despite threats from insurgents that he will be killed if caught helping either GIRoA or ISAF forces. He still has 180,000afs to repay the elders who secured his release for 300,000afs.

Besides his own story, the informant also provided us some additional useful information:

1. There are 6 villages he knows of in Qeysar that maintain arbaki consisting of people who know how to fight. These include Ghora, Ziarat Ghan, Senjatak, Char Shambe, Cheh

Chak To, Hazara Qala. He views these arbaki as successful and essential to provide security for the villages.

2. 5-6 months ago, cell phone hours in Qeysar were restricted in the same way they have been in Ghormach. This includes both MTN and Etsalat. Residents of Qeysar are obviously upset about this.

Meymaneh Bazaar

Overview: Interviews with 30 shopkeepers and 10 ordinary citizens

Date/Time: 03 July 2011 1000-1300

Location: Meymaneh

Collectors: Aziz Razawi and Dr. Carol Burke

Composed by: Dr. Carol Burke



On a dismounted patrol we walked from FOB Griffin down to the business district of Meymaneh where several people were frequenting the shops. They included burkha-clad women as well as children. The shopkeepers were relaxed and friendly, although some reported that local support for ISAF was seriously shaken by the killing of Samaruddin, the NDS soldier who killed two 170th soldiers. There are still Samaruddin pictures posted prominently, including two new ones that we had never seen before (see images).



Insecurity

Generally, people feel safe in the bazaar. Outside of Meymaneh, on the other hand, they fear for their safety, particularly of being stopped by insurgents/criminals while traveling at night. Having to pay “tolls” at ANP checkpoints is one thing; being forced to the side of the road by insurgents is quite another. According to several of our informants, highwaymen who operate only at night, come out of the bushes and stop vehicles. One informant explained that there are two different groups with clearly different TTP’s. One group of masked bandits simply robs the

people of their cash, possessions, or vehicles (motorcycles seem to be particular targets). The other group subjects the people they apprehend to hour-long lectures on following Allah's way. If the locals show any willingness to submit to the messages of these road-side preachers, they are treated harshly. *[comment: It is not clear whether these messages are part of recruiting efforts or simply disinterested efforts to spread God's Word. What is clear, however, is that there is interaction between both the religious zealots and a criminal element—possibility one of the 4 gangs of Meymaneh.]*

Several sources specifically identified Imam Sahib near Meymaneh (not the famous city in Kunduz) as the location where most of these attacks and intimidation take place. They spoke about an area along the road with considerable vegetation providing hiding places for the perpetrators (what several called "a jungle"). These attacks have gotten worse, they claim, within the last 5-6 months. One also mentioned another village in this area: Jan Shadi.

[Comment: Shortly after we returned to FOB Griffin, a motorcyclist threw a grenade into Hamid Ali Shir Nawaya, a boy's school in Meymaneh, injuring several. This incident offers a classic example of a terrorist attack, an act through which a terrorist organization demonstrates that it can disrupt daily life (kids at school, ordinary people at a hospital, or shoppers in a bazaar) in spectacular fashion. Such a terrorist organization will attempt to show the impotence of the government or the military power in the vicinity, demonstrating the inability of both to ensure the safety of ordinary citizens, in this case the inability to protect their children. That's what the slaughter of innocents is designed to do. To respond, we need to a) extend our heartfelt concern to the families involved, b) contact religious leaders in Meymaneh to express our concern and our willingness to work with them to prevent such brutal attacks, and c) demonstrate through IO that this act is reprehensible and that it demonstrates the heinous lengths that our enemy will go to. The targeting of children is clearly incompatible with the beliefs of any religion.]

We asked residents about arbakais and whether they thought these local forces would be effective in diminishing the power insurgents wield in outlying areas. All those we interviewed were skeptical of such local police forces and fear that armed civilians will either abuse their power or that one arbakai will fight against another. Without uniforms, several said, you can't tell arbakai members from insurgents. The owner of a hardware store said, "Instead of joining an arbakai, people should come to the government and join the police. Then they will wear uniforms, and we will know that they are not insurgents."

Perceptions of the Government

Many of our informants described a government full of people working for individual enrichment rather than for the public good. They said that many of the rich in Meymaneh are not rich because they have inherited their wealth, but have acquired their wealth by working for GIRoA. One merchant said, "If you are just a poor working man, this government cares nothing about you." Another said, "The government only cares about the rich."

Shopkeepers criticized the mayor as aloof and corrupt. He is never seen in the bazaar, and the members of the mayor's bazaar oversight committee, a group whose responsibility it is to enforce the rules in the bazaar, are all corrupt. For example, they don't ensure that the merchants

are picking up their trash, and they don't enforce regulations regarding the use of public space. For example, one merchant complained that the owner of the shop next to him had erected an illegal kiosk between the sidewalk and the street taking up some of the sidewalk and preventing vehicles from parking on the street. Asked if he had reported it, and he replied, "There's no use; nobody would listen. Everybody knows that the mayor doesn't care. If you have lots of money, you can break the rules because you can pay people off and they won't enforce the regulations."

We were also told that traffic cops sometimes stop drivers at intersections demanding small payments.

Prices

In Meymaneh the prices customers are supposed to pay for meat are announced each day by the government. A "jarchi," a man who yells the prices throughout the bazaar each morning, notifies the butchers of the prices they can charge. *[comment: According to CPT Steven Vandezande, a few months ago, the mayor feared that there was excessive fluctuation in the price of food staples and so he instituted fixed prices for certain goods.]* Butchers are supposed to post these fixed prices, but they don't so that they can charge more than the set price (capitalism at its best). The mayor's bazaar committee is supposed to enforce these price controls, but they take their cut (often literally of lamb), and infractions are overlooked. *[comment: Price controls, no doubt a holdover from the Soviets, are not unique to Meymaneh. In other cities in RC North, the prices of meat, dairy products, and baked goods are set by municipal governments. Despite some merchants in a given bazaar engaging in their own system of price fixing, supply and demand determines the cost of other goods.]*

All of the people we interviewed talked of increasing prices. The following are of particular note:

- **Gasoline:** 44% inc over last year. Consumers have seen a 15% inc in the last two weeks alone (The merchant we interviewed attributed this to acts of violence against truckers.)
- **Wood:** 150% inc in the last two years.
- **Steel:** 150% inc in the last year (The blacksmith we interviewed uses this to make shovels, axes, and hammers.)
- **Bread:** 150% inc in the last year (This is due, no doubt either to the small wheat harvest or to those holding their wheat off the market hoping the price will go even higher.)
- **Cooking Oil:** 50% inc over last year.
- **Sugar:** 25% inc over last year
- **Lamb:** 39% inc over last year
- **Beef:** 30% inc over last year
- **Shop rents:** 100% inc. Shopkeepers who rented their shops last year for 40,000 to 50,000 are now charged 80,000 to over 100,000. A jeweler in one of the nicer, glass-front shops paid 70,000 last year and is now required to pay 140,000.

Reintegration

Only two of the people we interviewed had heard of the reintegration program through which former insurgents become law-abiding citizens and receive training so that they can enter the workforce. These two were both doubtful that any good would come from the program.

Interview with Shopper at Bazaar on ROL

Overview: Interview with Shopper

Date/Time: 281130MAR11

Location: Ghormach Bazaar

Composed by: Mr. AZIZ RAZAWI

Summary:

Interview was conducted with a shopper in Ghormach Bazaar. He is a Pashton from the Zamanzai tribe, and he has lived in Sar Chshma village for five years working as a farmer on his own land. Once a week he comes to bazaar for shopping. On this particular day, he bought cooking oil, matches, salt, beans, shoes for kids, and cleaning supply.

He wasn't happy with prices going up. Every time he comes for shopping he has to look and check the price of items. Every store has a different price.

There is No control of bazaar prices by government, but he was happy talking with me and said that this is the first time someone has asked me these kinds of questions.

AZIZ – I DON'T KNOW WHAT YOU'RE TRYING TO SAY IN THE NEXT SENTENCE. He mentioned about sorts of disputes is security in the Ghormach district and resolve is on ANA, ANP and ISAF's hands.

When he sees something wrong happening, he is reluctant to get involved, because, as he says, "They will be my enemy."

He mentioned that in his area there is no police protection: "I think they work for district government and the center of Ghormach only."

He also mentioned that if there were police in his area he would feel safe interacting with them.

Local villagers never contact the police.

Interview with Langari Elder on ROL

Overview: Interview with Village elder

Date/Time: 291100MAR11

Location: Ghormach COP

Composed by: Mr. AZIZ RAZAWI

Summary:

Interview was conducted with Mr Ghulam Farooq. He is Pashton from the Achakzai tribe, and he is the LANGARI village elder.

Mr. Ghulam Farooq mentioned that in 1980's he was commander of police in Ghormach for a few years after that he also worked as Deputy of central Shura for three years. His position then was Chief of the provincial central shura for three years; now he is a Village elder.

I asked him if he can take me, step by step, through the legal process from crime to sentencing.

He mentioned, for example, that if police arrest a killer, they take him to police HQ .

They make a case for him and send him to the prosecutor and the court to Meymaneh Provincial Court

This person has to go thru 3 courts.

1-Ebtedaia court

2-Morafea court

3-Tamiz court

The last court is the one to make the final decision.

Women have to go thru the same process but they put women in a separate jail.

There is no punish for those under 18 years old, but the court makes parents responsible for watching him/her.

About Ghormach villages and village elders this is what he told me:

VILLAGE TRIBE VILLAGE ELDER TRIBE

1. KALI KHIL ACHEKZAI HAJI ALAH DAD ACHEKZAI
2. MASTO KHIL ACHEKZAI LA MALEK ACHEKZAI
3. SHADI KHIL ACHEKZAI HAMIDULLAH ACHEKZAI
4. AHMADI ACHEKZAI ABDULLAH ACHEKZAI
5. SHAR SHAR-E MAMAMAN ACHEKZAI SON OF MOHAMMAD AMAN ACH-ZI
6. KHATON ACHEKZAI QADER KHAN ACHEKZAI
7. LANGARI ACHEKZAI GHULAM FAROOQ KHAN ACHEKZAI
8. JAR-E SEIAH ACHEKZAI SHARAFUDEEN ACHEKZAI
9. KARAIZ-E MOHAMMAD JAN ACHEKZAI WALI JAN ACHEKZAI
10. SHADIKAM ACHEKZAI ABDULLAH ACHEKZAI
11. SHADIKAM LAMARI TOKHI SHIR AHMAD KHAN TOKHI
12. AB GARMAN TOKHI HAJI MULLAH ABDULLAH TOKHI
13. PAYTAW ZAMANZAI SHAH SANAM ZAMANZAI
14. MANSOR ZAI ZAMANZAI HAJI BARI DAD ZAMANZAI

- 15.GHASHOOR ZAI ZAMANZAI TAJUDEEN KHAN ZAMANZAI
 - 16.CHORMEIA ZAMANZAI ALI KHAN ZAMANZAI
 - 17.ASSHAQ ZAI ZAMANZAI SHIR ALI ZAMANZAI
 - 18.KARIZ-E DEWANA ZAMANZAI HAJI SHIR KHAN ZAMANZAI
 - 19.PAYE MAQDOOM ZAMANZAI UNDER SHIR KHAN ZAMANZAI
 - 20.ARZANAK ZAMANZAI ARBAB ISSA ZAMANZAI
 - 21.SHAR AHAR-E CHMAN TOKHI AMIR TAWAKAL TOKHI
 - 22.ABDUL RAHMAN KHAN TOKHI AZIM KHAN TOKHI
 - 23.LAYEE TOKHI ABDUL HAMID TOKHI
 - 24.TAIZ NAWA TOKHI HAJI OSMAN KHAN TOKHI
 - 25.TOTAK TOKHI BARAN KHAN TOKHI
- QALAM BLAGH TOKHI ZOLFIQAHAR TOKHI.

Also he mentioned

Hajji Shir Khan, elder of Kariz-e Dewana, is Chief of shura
Ghulam Farooq Khan village elder of Langari and Deputy of shura
Hijji Baridad, village elder of Mansoorzai and Mayor of Ghormach.

Female ANP Officers

Overview: Meeting with Women, ANP HQ

Date/Time: 301400MAR11

Location: ANP HQ

Composed by: Dr. Carol Burke and Samantha Bruzan

Summary:

HTT accompanied two Norwegian police officers, one who has been training the ANP females for several months (Ellen), the other (Ingrid) who has just arrived to replace her.

18 of the 24 female police officers attended the meeting. These included 8 Uzbek, 9 Tajik, and one Pashtun female ANP officers.

The females said that initially they had problems receiving their pay in a timely fashion, but now that problem has been fixed.

Like their male counterparts, they tend to be moved around the district. Unlike males, they don't seem to stay as long in these remote locations (places like checkpoints).

They complained about the lack of private places where they can search female citizens. One location they identified with inadequate privacy for female searches is the university.

They expressed concern about the difference in the equipment they are provided. Although the police force provides uniforms for the males; the Norwegian PRT provides them for the women. They have repeatedly asked for body armor, especially when going into dangerous locations like Ghormach. So far, their requests have been ignored. They would similarly like to be provided pistols like the men. Their training qualifies them to shoot guns, but when they arrive in Meymaneh, their leaders have failed to provide them with these weapons even though they are qualified to use them. "Eight months ago I requested a pistol but was rejected by a commander. Males have pistols, and, if not, they have AK-47's," according to one female officer. The male officers are free to bring their weapons home. *Analysts' comment: The Norwegian trainer told us that the woman who spoke up had suffered a serious attack that landed her in the hospital and that a weapon would have helped her defend herself.*

The woman informed us that they receive the same base pay as their male counterparts. Unfortunately their base pay (10,300af\$) has gone down to 10,160. One officer was told that the decrease was based on the deflation of the US \$; others expressed skepticism and said that this decrease came about when the new PCOP assumed office. Their service in remote locations like Ghormach increases their rank. Although men who serve in remote locations receive increased money, women allegedly do not. Most men who have worked for two years receive an increase in rank. Women do not. *Analysts' comment: For male members, rank appears to be based on length of service and deployment to remote locations. Female officers, according to these women, seem to receive promotions in a more mysterious way.*

For all officers who work the day shift, lunch is provided. Breakfast used to be provided (e.g. eggs, milk, and cake), but recently they were informed that they would receive their breakfast monthly allotment at the end of each month. *Analysts comment: Incredulously we asked “Do you mean 30 eggs, 30 pieces of cake, and 30 glasses of milk all at one time?” They chuckled and answered, “Yes.”*

ANP Females in Faryab Province (ethnicity, Name and location of work)

Uzbek	Najiba	Pashtun Kot HQ
Uzbek	Layla	Pashtun Kot HQ
Uzbek	Kor	Maimana HQ
Uzbek	Nily	Da Afghanistan Bank
Tajik	Adula	Station 1
Uzbek	Shaima	Maimana HQ
Tajik	Gundulee	CID
Pashtun (alizai)	Jamila	Government offices
Tajik	Soraya	General’s officers
Tajik	Gul bibi	CID- Terrorism Office
Tajik	Zakiya	Intel Office
Tajik	Fahima	University
Tajik	Qandi	Supreme Court
Uzbek	Zarghuna	Recruiting Office
Uzbek	Sharifa	Maimana HQ
Uzbek	Halima	Andkhoy HQ

Interview with Shir Agha (Zamanzai) from Petaw

Overview: Visited Petaw

Date/Time: 271030APR11

Location: Ghormach Medical Clinic

Composed by: Aziz Razawi and Dr. Carol Burke

This gentleman, a farmer who works his own land in Petaw, identified his village elder as Mirza Hasan. He brought his wife to the clinic for treatment. A while ago, he worked in Iran. Currently, he is satisfied with the security in his area.

We asked about the completion of the ring road, and he was hopeful that it would be finished. “It’s up to the government about when and how it is completed.” He sees American forces as helping the Afghan government. “If the road cannot be completed with their help, it probably won’t be done for another fifty years.”

About the new district governor, he said, “We haven’t seen much of anything that the new government has done. Everything is the same as it used to be in Ghormach. “ Improvements need to be made on the roads and on the bazaar.

Interview with Administrative National Police Officer-COL Khelye

Overview: Interview with the Administrative officer at the National Police HQ in Meymaina

Date/Time: 101000MAR11

Location: Faryab Police Station, Meymaneh

Composed by: Mr. Razawi and CPT Marc Motyleski

Summary:

Interviewed the third highest ranking official in the Faryab District Police Headquarters, COL Khayes. He is in charge of human resources and administration, essentially the S1 of the police headquarters.

He mentioned that security is adequate and acceptable in Faryab, but not in Ghormach or Qeysar. In those areas the “Taliban” are everywhere and will always propose problems for the police. He added that several years ago in Ghormach there was less violence and insecurity because the then head of police was a Pashtun. For reasons unknown, the MoI reassigned that commander to Kubal. The district is trying to relocate him back to Ghormach, but under the Faryab 500. *(This may pose a problem since the majority of the Faryab 500 are Uzbek).*

We also discussed the arresting process. The police have 72 hours to hold a suspect, within that time he must be turned over to the Criminal Investigation Police (Salem Walley). They Criminal Investigation Police have 15 days to build their case. If more time is needed, a request for another 15-day extension can be submitted to the court. The officer said this happens often, and he could not recall a time when the request was not approved.

Last month the MoI approved a 600 personnel workforce for local police, split equally between Ghormach and Qeysar. The HQ submitted a request for 150 men in Ghormach, 150 in Qeysar, and the rest spread around various areas in the province. Kubal has approved the request, but the final approval still is under review by ISAF *(Asymmetric Warfare Group stated this would probably not occur).*

The local police forces’ training is identical to the national police. The program is 30 days in length, and the capacity exist to train 50 recruits a month . If there is a need to train more than 50 personnel, recruits can be sent to Mazar-e Sharif. In training, the candidates are taught marksmanship and police discipline. Unlike the national police, the local police do not have arresting authority; they are a force used for roving security and for manning check points.

With a lower pay than the national police, there needs to be an incentive to keep police officers in their communities, but the officer is critical of this approach. The local police have the advantage of knowing who is who and who does not belong in the village, They also possess the will to fight against the “taliban” from other villages and can identify members of the “taliban” within his village. The flip side of knowing who is working for or with the insurgency may make local police reluctant to report insurgent activity.

Interview with Administrative National Police Officer-COL Khelye

Overview: Interview with the Administrative officer at the National Police HQ in Meymaina.

Date/Time: 101000MAR11

Location: Faryab Police Station

Composed by: Mr. Razawi and CPT Marc Motyleski

Summary:

Interviewed the third highest ranking official in the Faryab District Police Headquarters, COL Khayes. He is in charge of human resources and administration, essentially the S1 of the police headquarters.

He mentioned that security is adequate and acceptable in Faryab; however, this is not the current situation in Ghormach or Qeysar. He believes that the “Taliban” are everywhere in Ghormach and Qeyzar and will always propose problems for the police. Years ago there was less violence and insecurity in Ghormach, he asserted, because the head of police was a Pashtun. For reasons unknown, the MoI reassigned that commander to Kubal. The district is trying to relocate him back to Ghormach, but under the Faryab 500. *(This may pose a problem since the majority of the Faryab 500 are Uzbek).*

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The local police force training is identical to that of the national police. The program is 30 days in length, and can train 50 recruits a month. If there is a need to train more than 50, recruits can be sent to Mazar-e Sharif. Candidates are taught marksmanship and police discipline. Unlike the national police, the local police do not have the arresting authority. They function as a roving security element, and they man check points.

With a lower pay than the national police, incentives need to induce men to join the Arbakai. The major incentive is the ability to stay within one's community. According to the informant, local police have the advantage of knowing who is who in the community and who does not belong, but they may be reluctant to restrict the movement of insurgents because they see them as familiar members of their village.

Interview with Operations Afghan Army SGM

Overview: Interview about Arbakai and local defense forces with a Hazara SGM

Date/Time: 141045MAR11

Location: Afghan Army Base (adjacent to Camp Griffin)

Composed by: CPT Motyleski

Summary:

Interview with an Afghan Army Operations SGM discussing the Arbakai and local defense force.

The only difference, according to the SGM, between the police and civil defense forces is where they operate. The civil defense forces (CDFs) operate in their own villages, wear civilian clothing, and are selected by a shura. The pay and the training are the same. The SGM was asked why someone would join the ANA or ANP over the LDF. He stated there are only a limited number of LDF positions, and the shura selects who can serve in this arrangement. Those who are not appointed but still want to serve their country, choose to do so in the ANA or ANP. The MoI is responsible for training and equipping the CDFs. The forces are usually outfitted with AK-47's, but The LDF also uses RPGs and PKMs, the basic weapons of the police force.

Whether a local force is called an Arbakai or a LDF is a function of geographical location; The term "Arbakai" is a Pashtun word and is predominately used in the south. The term "LDF" is more common in the north.

The officer stated that civil defense forces are good as a short term solution, but in the long term, these groups pose a major threat to the security of the central government (as witnessed under Dr. Nagif's rule).

Interview with ANA Officers

Overview: Interview about Arbakai and Local Defense Forces with ANA officer.

Date/Time: 181400MAR11

Location: ANA Camp adjacent to COP Ghormach

Composed by: CPT Motyleski

Summary:

ANA officer gave his perspectives on Arbakai. He cautioned that arbakis should only be conducted as necessary and only as a short term solution to the security problems in Ghormach.

The local defense program can only work if the Arbaki members are selected by a shura of the people and if the ANA plays a part in constituting it. . He stipulated that an ANA officer must sit on the shura selecting the members of the LDF. Currently, the ANA does have a LTC as representative that sits on the Ghormach District Shura panel. After a member is selected, he must be fully trained by the MoI. To assist in distinguishing between the Taliban and Local Defense Forces, the LDF should have some type of uniform or identification. This will prevent the ANA from releasing rather than detaining a member of the Taliban claiming to be part of the LDF.

Instead of the government providing weapons to villagers to start an Arbakai, they should use the money to hire and train more ANA and AUP. People who want to join the Arbakai should instead join the ANA or AUP. They will serve their country either way. The ANA and the AUP at least have a responsibility to a higher authority. The idea is that the Arbakai are responsible to the MoI, but, according to this gentleman, that is never the case. The village is too far divorced from the MoI or government for that to work.

He believes that as long as there is government representation in the village, the LDF will be actively working; once the representation leaves they will just fall back to the Taliban. He fears that villagers joining the LDF will just keep the weapons for their personal use or sell them to use the money in other ways. The only wishes of the Arbakai, he contends, are to make money any way they can.

Providing villagers with weapons through the Arbakai system promises disaster. 15 years ago, when militias were used for security during the reign of Dr. Nagib, they became extremely powerful. They obtained a greater strength than the government and were uncontrollable. They then toppled the official Afghan Government and beheaded Dr. Nagib. (*Analyst's comment: This fear that armed local militia will pose a serious threat to a weak central government is one shared by Karzai as well.*)

Interview with Elder from Sar Chashma about Local Defense Forces

Overview: Interview about Arbakai and Local Defense Forces

Date/Time: 181100MAR11

Location: COP Ghormach

Composed by: CPT Motyleski

Summary:

Local Zamanzai Pashtun from the village of Sar Chashma offered his ideas of the Arbakai and local defense forces. He mentioned there are no Arbakai forces in Ghormach.

The interviewee has heard of Government sponsored local defense forces in other parts of Afghanistan but said they were unsuccessful, due to corruption. He gave a scenario of how an Arbakai, if constituted in the area, would function: if the group were paid \$2 million dollars by the government to purchase equipment, supplies, and weapons to protect the village, the group would then make a deal with the Taliban, a simple peace treaty. The group would offer to pay the Taliban \$1million dollars if, in return, the Taliban would agree not to attack the group. The defense force would also allow the Taliban freedom of movement throughout the defense force's areas of operations.

Interview with Elder from Sar Chashma about Rule of Law

Overview: Interview about Rule of Law, police presence, and duties.

Date/Time: 241420MAR11

Location: COP Ghormach

Composed by: CPT Motyleski

Summary:

Local Zamanzai Pashtun from the village of Sar Chashma offered his ideas about the AUP, their roles, and their value to the judicial system.

To the interviewee, the role of the AUP is to “provide for the best security possible.” They represent the government and are supposed to prevent crime and stop thieves from robbing..

He has never seen police in his village, surmising that they could not travel to the villages due to large number of Taliban in the area. The police, he insisted, are restricted to the bazaar and to their check points. If someone were to steal something from one of the shops in the bazaar, the shop keeper would have to write a letter to the police indicating who committed the offense. The police would then detain the person and take a bribe from the suspect in return for his release. The bribe is pegged to suit the crime: assaulting someone or attacking a check point could cost as little as \$2,000, while killing someone could be as much as \$20,000. If the accused does not pay the bribe, he will be taken to court.

If someone is accused of stealing outside the bazaar, the accused will be asked to place his hand over the Koran to claim his innocence or confess to his crime. Even if a person is caught red-handed stealing and claims to be innocent while his hand is on the Koran, the accuser will let him go free. In that instance, the only way to prove guilt is to have another witness place his hand on the Koran, stating the thief did in-fact steal from the accuser.

Since the police cannot operate outside of the bazaar or off their check points, there is no need for locals with issues outside of the bazaar to contact the police. Doing so would be pointless.

Interview with Sar Tacht Elders on Rule of Law

Overview: Interview with a group of elders from Sar Tacht village.

Date/Time: 191000MAR11

Location: Sar Tacht village guest house

Composed by: CPT Motyleski

Summary:

Interviewed five village leaders of Sar Tach, a Barakzai Pashtun village with a population of approximately 100-150 villagers east of the Ghormach Bazaar. We discussed security, rule of law, and the benefits and disadvantages of Arbakai.

The village is attacked by the Taliban every so often. The people cannot do anything to protect themselves from the Taliban because the Taliban are too strong and powerful for the villagers. I asked about the possibility of an Arbakai force, and one of the elders responded, "There aren't any around the area." He said that the government is working on a project to place them around the area, but he is unaware of any specifics. He added his criticism, "The Arbakai are not the good guys, and that they would probably abuse their positions and extort resources from the villagers."

Interview with Sar Tach Elders on Rule of Law

Overview: Interview with a group of elders from Sar Tach village.

Date/Time: 191000MAR11

Location: Sar Tacht village guest house

Composed by: CPT Motyleski

Summary:

Interviewed five village leaders of Sar Tacht, a Barakzai Pashtun village with a population of approximately 100-150 villagers located east of the Ghormach Bazaar. The residents of the village have lived there their entire lives. Their land was passed down from generation to generation, going back to as long as he could remember.

The village is approximately 300 meters away from an AUP check point. Every now and then police come through the village, usually only when escorted by US forces. The village leaders stated the AUP do not have a strong presence in the area. They only are able to man the Ring Road. The only way AUP could secure the village would be with a force greater than 15 men.

The people of Sar Tacht view the police as a security force that would, if working properly, protect them from the Taliban. The villagers are disappointed at the police for the following reasons:

1. The police do not provide adequate security for their village against the Taliban; the police are only good for sitting at the check point.
2. When the police do engage the Taliban, the police usually fire toward the village endangering civilians.
3. They also said the police only work for money and would only engage the Taliban if people are watching. If there is no one watching, the police will just turn their backs.

The village does not use the police to implement rule of law. All issues are resolved through the shura system. If the shura cannot make a firm stance on an issue, it will go to a higher level: the Qeysar District Shura.

Interview with Ab-e Ghormach Leader on Arbakai

Overview: Interview with a group of elders from Ab-e Ghormach village.

Date/Time: 201200MAR11

Location: Ab-e Ghormach village guest house.

Composed by: CPT Motyleski

Summary:

Interviewed an elder of the Ab Ghormach village, Mullah Haji Abdul. The Tokhi village is located on the opposite side of the ring road from Sar Tach. It has approximately 900 villagers. The village is broken down into seven different sections-each one with its own mosque and elders; however, Mullah Haji Abdul is the head of the entire village.

Mullah Haji Abdul spoke about security and the use of civilians as a local defense force. He said "that security in the area is pretty stable, but with a few Taliban actors in the area- Zamanzai from the SW and Tokhi from the SE". *(Analyst comment: A high level ranking police officer was present at the meeting, thus influencing the interviewee's answers. It is important to note an IED was placed just outside the village a few days prior).* He said that there are 20 people ready to work as an Arbakai. He has a list of the names, but did not have it in his possession during the meeting. He added that if I wanted the list, he would provide it for me during our next visit.

Masu Khan, a member of the village shura, would be responsible for the group. All 20 volunteers have been approved by the village shura. At this time, several of the members have weapons (AK-47s), but only use them to protect themselves. They do not have uniforms, which may make it impossible to provide difficulty in distinguish the Arbakai from civilians or insurgents.

Interview with Administrative Afghan Army Officer

Overview: Interview about Arbakai and local defense forces

Date/Time: 141000MAR11

Location: Afghan Army Base (adjacent to Camp Griffin)

Composed by: CPT Motyleski

Summary:

Interviewed Major Abdul Manan, the administrative officer for the ANA adjacent to FOB Griffin. He is a Tajik from Mes-e-Shirif.

He spoke about the Arbakai and Local Defense Forces. Both groups receive their orders from the MoI and, in effect, provide the same service: protecting their local villages. They are essentially matching groups with the equivalent functions but with different names. He added that there is currently no way to secure Afghanistan without the use of the Arbakai or the LDF.

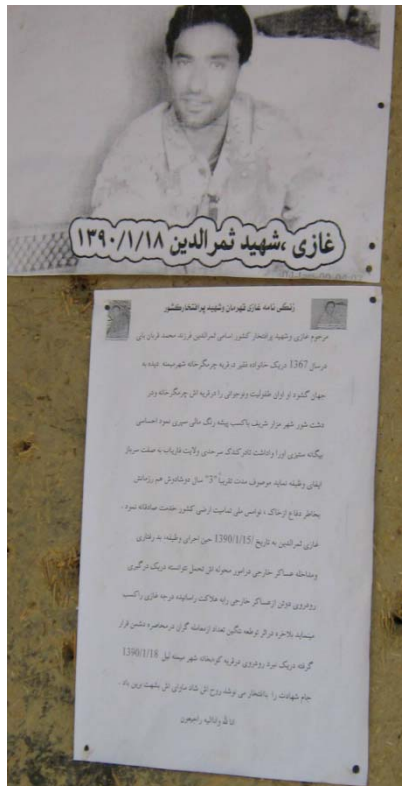
Each group has a hierarchy structure, led by a security commander and an order of battle. Each also maintains an operations, training, administrative, and finance sections. Both groups are provided some form of training from the MoI, but about half of them do not actually receive the training.

In the past they carried heavy weapons, but the current law prohibits them from doing so. Now they carry AK-47s provided by the MoI and wear civilian clothing, making it difficult for the police to identify whether they are supporting the government or members of some anti-government force.

The members of the Arbakai are selected by a shura. Viewed from the outside, this method may seem to be effective in preventing corruption; however, the officer mentioned the ability for a shura to befall to corruption exists. The idea that shura members are elected by the villagers based on knowledge is fine in theory but the possibility exists that these members may not have little knowledge, attaining their position solely because of the power they hold or the wealth they possess. People may have approved of shura members because they are scared of what may happen to them if they oppose the candidates. "Knowledge alone will never be the way to becoming a shura member". In practice, this corruption spreads from the shura to the election of the Arbakai.

He conceded that the idea of Arbakai and LDF may offer an excellent short term solution to the security situation in Afghanistan. They should, however, be replaced as soon as possible with regular ANA or AUP because of their bellicose behaviors. He referred to the groups as mercenaries, individuals who "only work for money and don't care how they get it". They work during the daytime for the MoI and villagers, but when night falls they operate as criminals taking money anyway they can-even if it means working with the Taliban (*we did not go into what he meant by Taliban*).

GOV Field Reports: Samaruddin Posters



Overview: Samaruddin Poster in Ghormach

Date/Time: 13100APR11

Location: Ghormach Bazaar

Composed by: Carol Burke and Samantha Bruzan

Posters of Samaruddin, the ABP officer who shot two 170th soldiers, were up in the Ghormach Bazaar today. They were simple Xeroxes including a black and white photo above with his name and a biography on the sheet below the photo. The biography states that our Islamic country is proud of this man who came from a poor family in Meymaneh, spent his childhood in Mez, then worked as a painter. He became a border policeman 3 years ago. While performing his duty, foreigners came to his area to interfere with that duty, and he killed two of them. The bio tells of his horrific death at the hands of the enemy. Probably the most telling part of the bio is the title that is attributed to him, the title “Razi” or martyr.

Meeting with the Director of Women's Affairs

Overview: Meeting with the DOWA

Date/Time: 31100MAR11

Location: Meymaneh, Faryab Women's Affairs Office (41SPV1698250033).

Composed by: Carol Burke and Samantha Bruzan

Summary:

Dr. Burke, S. Bruzan, LT Yeu, and Mary, our interpreter, met with the Director of Women's Affairs to discuss the possibility of a female engagement event that would involve 170th female doctor and medics.

Also present were the male provincial attorney for the shura and a representative of a human rights organization, Afghanistan Independent Rights Commission, Farokh Onchezada.



We sought the DOWA's input on a possible training program for Afghan female health care workers. She was quite explicit in what she would want to see: a training program for young women who are not going on to university. We explained that we could not do anything long term and discussed, instead, some rudimentary training in first aid and CPR.

She offered to provide room and board at her center, bring young women in from all the districts for a week of training in basic healthcare skills. The DOWA said that we needed to train the women who have nothing, "Doctors have access to a lot of training in Kabul." The attorney present asked for help in training nurses in Almar, and we explained that we could not go to Almar.

Ms Onchezada spoke about the need for better healthcare for women in Ankhoi, where there is no female doctor for 500 families, only a nurse/midwife.

We asked the DOWA again about her previous invitation to attend the Women's Shura. She said that it hadn't met and that she would call us when the next meeting was scheduled.

After meeting with battalion staff to plan a female engagement event, we called the DOWA to ask if she thought the girls could come if the training were scheduled on base. She responded that no, they couldn't.

International Women's Day

Overview: Women's Day ceremony

Date/Time: 081030MAR11

Location: Khaliqi Hotel, Meymaneh, Faryab

Composed by: Samantha Bruzan, Human Terrain Analyst

Summary:

HTT was accompanied by an interpreter, LT Schiller, and SSGT Thomas of the 1-84 FET. We arrived at 1030, half an hour after the start of the ceremony. About 200 women were in attendance of which about 20 were wearing burkas during the entire ceremony. Sixty males also attended. ACTED, the French NGO who works throughout Afghanistan was the main contributor.

The Master of Ceremony was a female student from Setara High School, a girls' school that HTT has already visited. The media included Radio Television Afghanistan (RTA) along with three other media representatives. The ceremony was held on the second floor of the Khaliqi Hotel, located in front of Meymaneh Park. The hotel has clearly seen better days with its chipped orange paint on the walls, and windows broken in many places. Desk fans hung on every column around the walls of the room. The sign on the stage read "Economic and social development cannot be achieved without women"

The Director of Women's Affairs appreciated our presence. We were even called up to receive gifts (fabric for an Afghan dress) during the gift ceremony.

The Director of Women's Affairs, Sharifa Azimi was giving a speech when we entered, so we were not able to hear what was said by her. The provincial governor spoke after her, and talked about the role and history of women.

The female Attorney for the Provincial Shura spoke next, but the ladies in our vicinity had mentioned she was "speaking like a three year old". The perception of this woman was very negative. At one point she visibly messed up part of the speech, and loud cross-talk started happening around the room¹.

The next speaker was a woman who works as a civil rights worker who discussed divorce, a relatively rare occurrence in the province with only 3-5 women seeking divorces each year. Abdul Ghani Nasrat, the Director of the Provincial Shura, spoke about the renaming of a park in Meymaneh; it will not be called Faryab Women's Garden".

When Malawi Jamalee, a religious elder respected for his knowledge of Islam, came to the front everyone listened attentively. He discussed the Prophet's support for women and described the proper relationship between husband and wife as one of friendship built on mutual respect:

"And god said women are the best in the world, and men should respect them. You can't hurt or be mean to animals, so why would you be mean to your wife?"

Then he followed up with "Now, I am not telling you to go hit your husband. We need to learn how to solve problems between husband and wife." This positive message about women ended, however, when the Malawi stipulated what prohibitions husbands should enforce. (Analyst comment: Jamalee first directed his speech to the women in the crowd and then the men. There were at least sixty males present, including the security detail.) Some examples include: women

should not be on TV, should not go to or work in hotels, should not go to restaurants, should not wear men's clothes, or should not work outside the home "Too much freedom is not good," he cautioned. When divorce does happen, he advised that children should stay with their mothers and alimony paid by the husband to help support them. The Malawi's message was mixed. On the one hand, he voiced his respect for women: "1000 years ago women did not have any respect. When they had a baby girl, they were upset. But God said having a women in the home is good" On the other hand, he added the caveat that women are of value as long as they don't work and wear clothes that resemble the dress of men. The Malawi then added that women should be covered, and more religious schools should be opened.

Other speakers included a woman who spoke in Uzbeki. Said Mobashir, the Hajj organizer, spoke about the history of women, The next speaker, Farida Taked spoke about the history of women, and an NDS representative who, on behalf of the NDS Commander, wished everyone a Happy Women's Day was the last to speak.

When everyone was preparing to leave, almost all of the women donned burkas before stepping outside.

Analyst Comment:

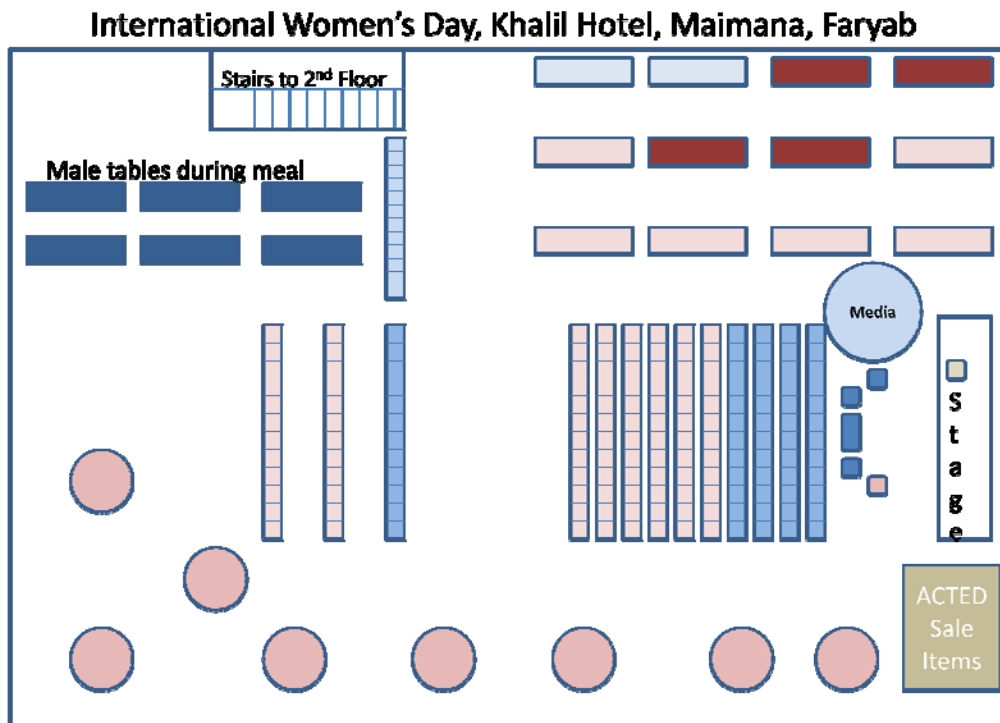
The main theme of the ceremony/conference was literacy and domestic violence and the past history of women. Many of the presenters, particularly the men, spoke mainly about the history of women instead of improvements that could be made to the lives of women today.

The atmosphere was calm and formal until after the meal when those gathered perused the ACTED sale items before leaving. Throughout the speeches, the audience either listened, answered the cell phones or cross-talked to others around them.

In total, there were ten speakers: five females and five males. The male speakers not only spoke for a longer amount of time each, but they were seemingly chosen for their importance and speaking ability. In general, the females lacked the same level of comfort when cast in the public eye.

The seating arrangement of the women and men was very interesting. The men occupied the first four rows and the couches in the front of the room closest to the stage. (See figure 1 below) The women sat in the rows behind them and at the tables on the sides. In the furthest tables to the rear sat burka-clad women as if segregated to their own area on the margins. The women who removed their burkas were dressed very well.

The men were the organizers, the security and the main spokesmen for this celebration of women. They were also the first served when lunch was brought out. When lunch was served, men moved to tables in the back, and women ate lunch everywhere else, with no further interaction. On the surface, this Women's Day s seemed a little like a campaign rally for the provincial governor and the event's host, the NGO ACTED.



[Pink: Location of Women] [Blue: Men] [Dark Pink: Women in Burkas] [Light Blue: ANP/Media]

Figure 1



AUP escort and trucks behind the hotel. Most were gone when we left, possibly showing their responsibility to the governor and not necessarily the security of the event.



Provincial Governor Shafiq on stage. The first four rows in front of the stage were men.



The ACTED table with goods for sale. The goods were purchased from local artisans and sold by ACTED.



The media and the influential figures who were present, handing out some awards. The woman in white is Sharifa, the Director of Women's affairs, who was influential in organizing this event.

Interview with Admin Officer of Qeysar, Gul Mohammad Khan

Overview: Interview with Gul Mohammad Khan on Arbakai, ROL, and Governance.

Date/Time: 121100JUN11

Location: COP Qeysar

Composed by: CPT Marc Motyleski

Summary:

Interviewed the Administration Officer of Qeysar, Gul Mohammad Khan (phone number: 0787366772). He is an Uzbek from Qeysar and has lived there his entire life. He has been working as the Administration Officer for seven years. He has been to a university but has not received any official training. His duties are to inspect the police headquarters and to identify any problems that may be happening in the area.

He stated there are 216 different villages in Qeysar. Below, FIG 1: Major Villages in Qeysar is a list of larger villages in the area.

Village	Primary Ethnic Group
Ghorah	Uzbek
Khajha Kanti	Uzbek
Char Shambi	Uzbek
Toyi Mast	Uzbek
Khajha zaad Kahn	Uzbek
Kohi	Uzbek
Bori	Uzbek
Nahreen Chichakto	Uzbek
Ati Salq	Uzbek

FIG 1: Major Villages in Qeysar

The majority of problems he sees comes from the village of Khajah Kenti which is made up of 13 smaller villages without independent names. The villages are predominately Tajik with a few Uzbeks and Pashtun. In addition, Khajah Chanar a subvillage of Shakh, which is Pashtun (Kakar tribe), also poses a problem. Both of these areas are highly infested with Taliban.

He indicated the building of the New Bazaar did not cause any problems between the owner of the New (Fatihullah) and Old (Forrokh Shah) Bazaar. The reason there are two bazaars next to each other is because Fatihullah had money to build shops and wanted to do so as an investment. This was not done out of spike against Forrokh Shah and to take away his customers. He said customers are free to choose which shops they go to and the security in the area allows them to go to either bazaar. Fatihullah and Forrokh Shah have a good relationship and it is not troubled by the creation of the New Bazaar.

When we talked about Arbakai forces in the bazaars he mentioned they were a good thing and that everyone around the shops like them. I asked him about possible corruption and mentioned the fact that several Arbakai members in Konduz had been accused of stealing and I asked him if the forces in Shakh were the same. He stated that those were not Arbakai but just people with

weapons intimidating the locals. Right now there is a real need for Arbakai forces in villages because the police force is too small to be everywhere at once and the Arbakai fill this void. He also provided a list of villages that have an Arbakai (see FIG 2: Villages with Arbakai)-all are Uzbek. I also asked him by whome the Arbakai in the New Shakh Bazaar was appointed and he mentioned Farookh Shah, the owner of the bazaar, did so and that is whom they receive their orders from.

Villages with Arbakai	
Quchin	Bashlmas
Baland Ghor	Sinjatak
Khatay	As-hab Kuf
Kaltah Khoros	Qushqar
Merak	Borghon
Yakha Bugh	

FIG 2: Villages with Arbakai

Other problems within Qeysar include land disputes. Land discrepancies are both civilian vs civilian and civilian vs government. He stated it was mainly Pashtun people, who do not have any land in the area, took land that is unoccupied and build houses on it. He said this happens in Zoir and the Desert of Lili quite often.

Overview: Visited the Ghormach Medical Clinic

Date/Time: 130900APR11

Location: Dismounted patrol through the bazaar the clinic and the DHQ .

Composed by: Samantha Bruzan

Summary:

HTT made the following observations at the medical clinic:

The female doctor, Shafiqah Ilham was pleased to see us. She informed us that people in the area are vaccinated, receiving the following immunizations:

BCG, Penta, Measles, Tetanus, Hep B, and Polio. Most children, we learned, die from diarrhea.



According to Shafiqah, World Food Program has a project for pregnant women that distributes flour and oil to pregnant women to prevent malnutrition. Along with this, she has been teaching classes in infant care.



The doctor stated that she could really use an examining table, pillows, blankets and sheets. A female staff member added, “Sometimes the patients bring all of that stuff with them, but when they leave they take it back with them.”

As far as a MEDCAP or one-day med training program, the doctor was enthusiastic. Her main concern was security, that we should provide our own security around the perimeter.

She also stated that they would need at least one week in order to tell the village elders that “foreign doctors” would be there and that many people would come.



She at first said that there was another male doctor present but then corrected herself to say that there were two males working at the clinic: one doctor and one vaccinator.

When HTT went around the clinic to take pictures, the immunization room was a bit suspicious. After asking one question, they said that immunization guy should be there, and then two males entered to “answer questions”.



The immunizations come from PMT (analyst comment: Provincial Medical ?) Although the Ministry of Public Health director has never come to the Ghormach clinic, he does send a representative about once a month. Their salaries and anything they need come from MoPH as well.



On a previous HTT visit, Shafiqah had told HTT about the lack of ANP coordination when returning fire against insurgents. She said that they had broken some of the windows of the clinic. On this trip, Shafiqah added some detail. About two months ago, four men with RPGs fired at the checkpoints and the windows of the clinic were broken. HTT counted several windows still in need of repair.



HTT had previously proposed that, in order to restore some good will with Ghormach Bazaar residents, the ANP take on the project of restoring windows broken in the fighting.

Interview with Primary School Principal, Malim Abdull

Overview: Interview with primary school principal.

Date/Time: 151700JUN11

Location: Char Shambe

Composed by: CPT Marc Motyleski

Summary:

Interviewed Malim Abdull (phone number: 0789675368) an Uzbek and the principal of Naswani Nowabad Char Shambi. Naswani Nowabad is the village of Char Shambe's primary school. The school has been running for two years. Since he has a degree in agriculture a subject not being taught in the school, he serves as the principal. Approximately 224 boys and girls between the ages of 7 and 12 attend the school. He said the school is in need of chairs, paper, and drinking water. Once children complete the primary school they will attend Naswani Hazar Quala (high school).

The village brings all their issues up to the Arbob. This is a position which is held for two years and can be extended as long as the village sees the current member is fit to do his duties. The village may also impeach him if they feel his job is inadequate and not in support of the village. He mentioned his father was an Arbob in the past and just grew too old to conduct his duties. The village then chose another Arbob who is now the current Arbob. When asked why he was not chosen for the position, he simply replied because he is a teacher and the village lacks teachers.

Security in the area is good. The issues the village faces are land problems with Pashtuns. When villagers have a problem they seek assistance from the Arbob and if that doesn't work the Shura. Problems can be anything from fighting, to land disputes, to water disputes. Since the village is so large, they have two shuras each chartered by six elected members. The two shura leaders are: Dastageer and Fakhrudeen. If the problem cannot be resolved by a shura, they will bring the case up to the Qeysar Court.

Interview with Farmer from Char Shambe

Overview: Interview with a farmer from Char Shambe.

Date/Time: 151730JUN11

Location: Char Shambe

Composed by: CPT Marc Motyleski

Summary:

Interviewed an Uzbek farmer from Char Shambe. He grows corn and wheat. All his crops are just enough for his family. He used to sell some at the bazaar but no longer does so because he cannot grow enough.

The government does not tax his land, nor does the Taliban. However, there are times in which animals graze on his land something he is not concerned about because it is not done intentionally. He does not grow poppy or know of anyone that does. He said the Pashtuns in his village may do so, but he is unsure.

He said he is upset that GIRoA and ISAF forces help the villages where the Taliban are. He said the government does nothing for those villages that support and try to work with the government.

Overview of the Village of Sufi Khulah

Overview: Interview with a several elders of the Village of Sufi Khulah.

Date/Time: 221100JUN11

Location: Sufi Khulah Village (PV 126513)

Composed by: CPT Marc Motyleski

Summary:

1/A/1-84 FA conducted a patrol to Sufi Khulah to distribute radios and identify key infrastructure. The village is predominately Uzbek Upon arrival we meet several village leaders. Names of key leaders are as follows:

Name	Position
Duas Mohammad	Headmaster of Female Secondary School
Mohammad Ashim	Teacher
Mohammad Zahir	Teacher
Mohammad Qurban	Arbob (0787674176)
Abdul Rauf Bik	Shura Chief
Habibullah	Assistant Shura Chief
Mula Hussain	Shura Member
Mohd Arif	Shura Member
Juma Bik	Shura Member
Haider Palwan	Shura Member

When asked if they have ever heard of the reintegration program one elder stated he knew of it. He said he heard about the program on the radio. He said he thinks this is just a rumor and that the program will not work or be effective. He stated it has been 10 years since the government started fighting against the Taliban and if they have not developed a solution yet, they will be hard pressed to do so successfully. But, if someone was to inquire about the program, he would send him to the arbob.

I asked him besides hearing it on the radio if he had ever read about it anywhere. He told me he cannot read or write. Even though some of the elders cannot read or write, the village seems to be very involved in educating their children. When we arrived in the village there were over 100 kids attending class, but inside a school house and under a covered patio outside. Kids around the age of 10 could read and write.

Char Shambe Village Elder Governance

Overview: Interview with elder from Char Shambe

Date/Time: 251200MAY11

Location: Char Shambe

Composed by: CPT Marc Motyleski

Summary:

Spoke with Ghulam Datageer, Shura member from Char Shambe [the name Char Shambe literally means Wednesday] . He has lived in the village his entire life, and his family line goes back 200 years. He indicated that Char Shambe is made up of four separate village sections: Char Shambe, Khalifah Esa, Kharzi, and another unknown section. Together the population is roughly 1050, made up of Tajiks and Uzbeks.

Even though his father was a Shura member, the Shura is not hereditary; it is an elected, volunteer position. An election is held every three years.

Since the village is so large it has two separate Shuras, Char Shambe Uzbek and Char Shambe Bezorg [Bezorg means “big”], the latter composed of Nimatbik residents . IS SHAMBE BEZORG POSSIBLY THE TAJIK SHURA? A villager has the opportunity to bring his problem to the Shura of his preference. Each Shura is made up of 15 elders. All members are voted in by the people with every 20 houses selecting one person to be a member of the Shura. The 15 Shura members then decide who will serve as leader, deputy, and secretary.

Shura Char Shambe Nimatbik	Shura Char Shambe Uzbek
Chief Fakhiudeen	Chief: Ghulam Dastageer
Deputy: Ghulam Rabani	Deputy: Chabibullah
Secretary: Mohammad Yasin	Secretary: Basmullah,
Finance: Hhaji Morab	Finance: Abdull Haq Mohammad
Abdullah	Nasin
Abdull Ghiyas	Shir Mohmmad Ghulam Jilani
Nimatbik	

The Shura deals with every problem in the village--from water issues to disputes between citizens. Land issues are settled by the Arbob; however, the Arbob and the Shura work closely together. The difference between the Arbob and the Shura is that the Arbob consults with the district government and focuses on land issues.

In the event that a Shura member does something wrong or immoral, the Shura will get together and decide the fate of that member, determining whether he will be removed or just counseled.

Interview with Shir Agha (Zamanzai) from Petaw

Overview: Visited Petaw

Date/Time: 271030APR11

Location: Ghormach Medical Clinic

Composed by: Aziz Razawi and Dr. Carol Burke

This gentleman, a farmer who works his own land in Petaw, identified his village elder as Mirza Hasan. He brought his wife to the clinic for treatment. A while ago, he worked in Iran.

Currently, he is satisfied with the security in his area.

We asked about the completion of the ring road, and he was hopeful that it would be finished.

“It’s up to the government about when and how it is completed.” He sees American forces as helping the Afghan government. “If the road cannot be completed with their help, it probably won’t be done for another fifty years.”

About the new district governor, he said, “We haven’t seen much of anything that the new government has done. Everything is the same as it used to be in Ghormach. “ Improvements need to be made on the roads and on the bazaar.

Interview with Rahman (Ishaqzai)

Overview: Interview with Rahman (Ishaqzai)

Date/Time: 271100APR11

Location: Ghormach Medical Clinic

Composed by: Aziz Razawi and Dr. Carol Burke

This gentleman is from the Ishaqzai, a village named after the man's tribe (the Ishaqzais). The village elder of Ishaqzai is Shir Ali, 60 year old man who has served as the village elder for about 30 years.

According to him, villagers are happy with him.

Regarding the completion of the ring road, he said, "If the road is completed everyone will benefit but our enemy. If there is a problem, ANA and ANP can come to help." The current situation of the roads obviously benefits the insurgents. "I don't know why the road has not been completed; my assumption is that whoever is in charge of this project is waiting for a greater personal payoff from the contractor who will be awarded the job. I can see no other reason for the completion of this road." Thus this local man blames the ring road situation on corruption in Kabul. With road construction, he contends, more jobs would come to the area, and several men currently out of work will be able to support their families.

Interview with Shir Agha Safi (Tribe: Safi)

Overview: Interview with Safi tribe member about medical issues.

Date/Time: 271130APR11

Location: Ghormach Medical Clinic

Composed by: Aziz Razawi and Dr. Carol Burke

This gentleman is from Jalalabad and now works as the administrator of the medical clinic. Two years ago, he held a similar position in Paktia Province. He has 6 children.

He explained that at roughly 3-month intervals, they receive a shipment of medicine from Meymaneh. He said that some of the pharmacies in this area are not certified. Many sell expired medicine which they bring from Pakistan, Mazar, and Meymaneh. It is the Ministry of Health's job to control this unauthorized sale of drugs, but they don't. People call themselves pharmacists with no experience, no training. "For example, someone will come to the pharmacy wanting medicine for a sore throat and they will be sold many more medicines than they need, most of them expired."

Most pregnant women in the villages fail to see a doctor during their pregnancy *[even though the nurse/midwife runs a prenatal program sponsored by an NGO]*. They don't want to be treated by a male doctor. By the time they actually come to the clinic, it is too late and either the mother or the baby will lose its life.



Interview with ANP from Char Shambe

Overview: Interview with ANP commander and several of his men from Char Shambe.

Date/Time: 151830JUN11

Location: Char Shambe

Composed by: CPT Marc Motyleski

Summary:

Interview with the Arbob from Char Shambe Sayeed Mohammad(phone number: 0788743608). He has been in this position for eight years now. He does not receive payment for his job and his job is to settle disputes between villagers. He hears problems from cases concerning water, fighting, and land. If he cannot solve the problem, he will go to the shura and ask them for assistance, which he is also a member of. He stated the shura was run by Abdul Hakim.

A current problem with land disputes is between Attah Kahn and Haji Shur Gul. He stated the case goes back many years and the land actually belongs to Attah Khan. The problem is that Haji Shur Gul owns land adjacent to Attak Khan and for the past few years Shur Gul has encroached on his land little by little.

27Jan11

Setara School for Girls (1-12th grade)

AF 24 Samantha Bruzan, HTA



The school is about seventy years old and currently has about 4000 female students. Uzbek, Farsi, Pashtu, Arabic and English are the languages along with science and history that they teach. There are four male teachers that teach religion and about 150 female staff and personnel. Currently there are three shifts of classes that take place, in the morning, mid day and afternoon. There are a total of 42 classrooms; 14 of those classrooms are in a building that is so small and rundown that it is dangerously close to falling apart. There is an average of 30 students per classroom and

per shift.

The Ministry of Education visits about once a month and sends desks, books and chairs but it is not enough for a school of this size. The principle complains that the MoE is more interested in assisting the rural areas as they are very much in need of supplies as well.

Their main needs are more building and classroom space. They also need books, pens, fans for the classrooms, computers and a science lab and equipment. A large conference room or assembly hall would be very beneficial for the school as well. There is no gathering space that is inside, only the courtyard outside. The physical education teacher was also present and stated that there was no uniform for the children to play sports in or play soccer with. The main sport played is soccer but would also like equipment for basketball or volleyball. There are two basketball backboards with no rim and no basketball was present.

The grounds of the school were large enough that more buildings could be built. Along the back of the building they mentioned that concrete would help diminish the amount of dust and mud present in the schoolyard throughout the year. They also mentioned that there are houses behind the school and if a two story building could be built in the back of the main building it would offer more space for classrooms and more privacy for the students.

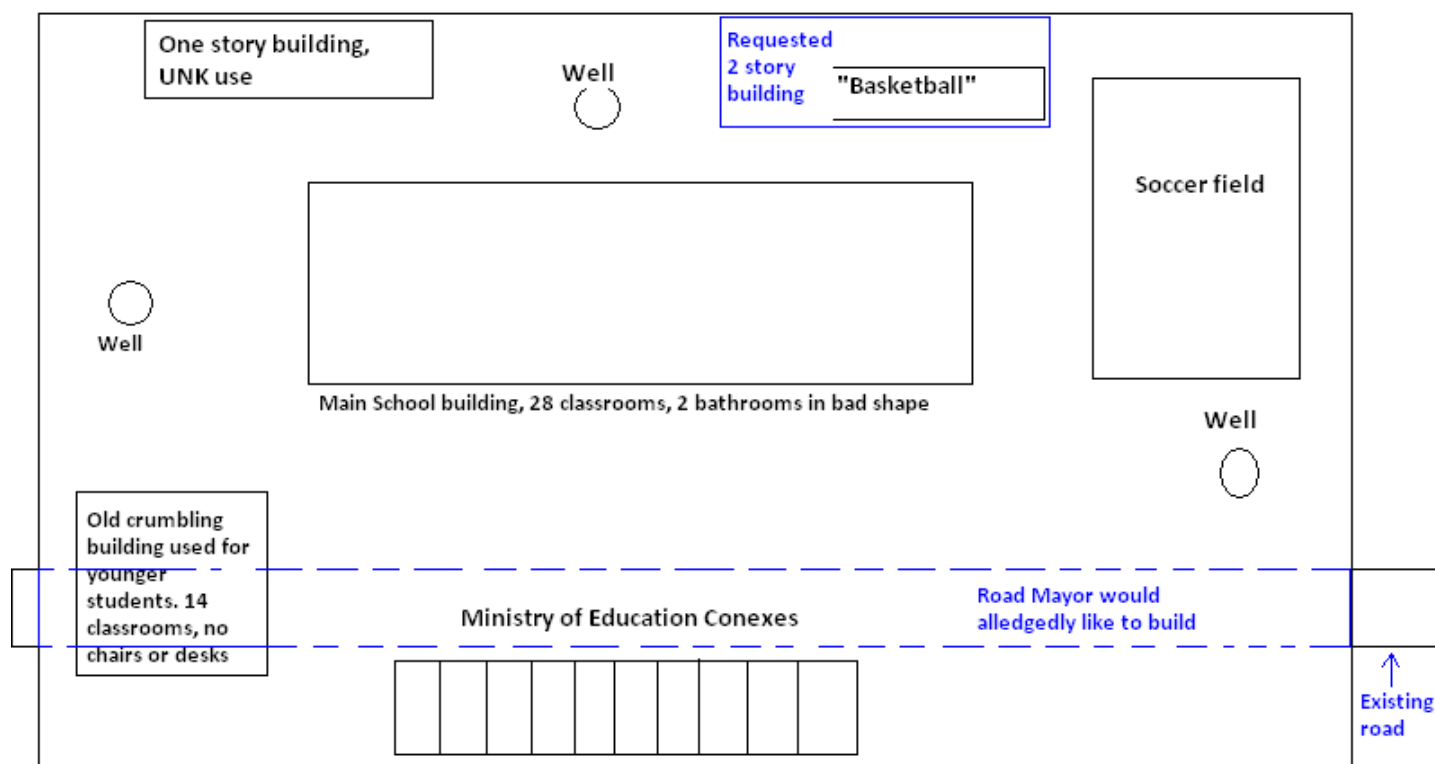
Ideally there would be more food and drinks, especially protein for the children.

In all of the classrooms in the main building, the walls were cracked and the blackboard consisted of an indent in the wall in the front of the room that was painted black. The benches in the classrooms were mixed between benches with tables and chairs with desks.

The smaller building with the 14 classrooms should be remodeled, but preferably not taken down. The school administrators were worried that if the building was simply taken down, the mayor of Meymaneh was going to build a road through the school grounds to connect the road that is on either side of the compound (see layout below).

The storage connexes were another issue. In the main courtyard of the school were about 10 connex boxes that were filled with school supplies that the MoE used. The school administrator was not allowed access to them and the school grounds were only being used as a storage facility for the MoE.

Setara is an important facility that is responsible for the future of thousands Afghan children and young adults. It is not only the men in the society that will be able to make things better. With the women in the household carrying a lot of weight in the household; if they would be more educated and more outspoken, their rights may be recognized more and more. As of now, the children are eager to attend school, even when there is no school in session. (It was currently winter break and yet there were at least one hundred or more students there at the time of visitation). There were only headscarves and no burkas present inside the school.



Setara High School for Girls



**The Principes and Mary
With the delivered school bags
(Photo courtesy of Mary)**

courtesy of SSGT Dumas, S9)

(photo





Entrance to Setara High School
(photo courtesy of Mary)
Ministry of Education Connexes (photo courtesy of
SSGT Dumas, S9)



¹ Our interpreter did not speak Uzbeki and was unable to translate any of the speech. There was a lot of cross talk during the speech, and although this could seem to us that no one understood, but the amount of Uzbeki speakers present was most likely around 70-80%

Interview with Shura Candidate from Sar Chasma

Overview: Interview about village and district governance

Date/Time: 181030MAR11

Location: COP Ghormach

Composed by: CPT Motyleski

Summary:

Local Pashtun Zamanzai shura candidate spoke of village and district governance, particularly the layout and election of the district and village shuras. He is from the village of Sar Chasma and has lived there his entire life.

The Ghormach District Shura has approximately 33 members in its council. Each of the three main tribes (Tokhi, Zamanzai, and Achakzai) has ten representatives who participate in the shura providing equal weight in decision making. Names of the members the interviewee could remember are listed in table one: Ghormach District Shura Members. Those listed are the council members of the organization; he stated the leadership is also equally split up between tribes, but does not know the hierarchy of the leadership. Currently, the relationship between the three tribes prevents them from meeting on a more frequent basis. He mentioned that each village provides one member as a representative to the shura. The shura members solely work as volunteers, and their services are not paid by the government.

Several villages in the Ghormach district have their own shura. The organizations are approximately 10 members strong and provide rule of law at the lowest level. The list of individuals governing the Sar Chasma village is listed in table two: Sar Chasma Shura Members. Village shura members also do not receive compensation for their services. It is all done out of civic responsibility and to provide solutions to problems the community faces.

He mentioned that elections for the district and village shuras are identical. Like political parties in the U.S., candidates run for the position and are voted in by the people of that village. However, people do not vote on a candidate based on his knowledge or reputation, but his connection to the people of the village.

The interviewee's village has approximately 1500 people-all Zamanzai. There are eight sub-tribes of the Zamanzai tribe, listed in table three: Zamanzai Sub-tribes.

The most common dispute in this village involves land ownership. Land disputes are usually settled at the local level with an Arbob present. If the problem cannot be resolved, it is taken to the district shura.

There are no women shuras in his village. He even mentioned there are no women shuras or councils that he is aware of in the district of Ghormach.

Table one: Ghormach District Shura Members

Tribe: Tokhi	
Name	Village
Haji Mullah Abdullah	Ab Garmak
Masoom	Unknown
Yar Mohammad	Unknown
Abdul Hameed	Shar Shar
Azeem	Shar Shar
Tribe: Zamanzai	
Name	Village
Abdullah	Sar Chisma (Sar Chasma???)
Arbob Esa khan	Sar Chasma
Haji Shiru Khan	Kariz Dewana
Shar Sanam	Petaw
Arbob Ali Khem	Qala e Khana
Tajudeem	Qalae Wali
Faizullah	Qala e Wali
Haji Barry dad	Qala e Wali
Haji Wally mohammad	Nagara Khana
Tribe: Achazai	
Name	Village
Sharfieven	Jar e Siah
Ghlum faroog	Langari
Qadir Kahn	Takht e Khator Khatun
Wally Mohammad	Kariz Dewana
Haji Ahmad	Tacht e Bazaar
Haji Alada Achikzai	Qala e Wali
Ha meedullah Achikzai	Qala e Wali
HaJi Malik	Qala e Wali
Haji Abdullah	Qala e Wali

Table two: Sar Chasma Shura Members

Arbob Eisa Khan
Ghulam Nabi
Abdullah
Ubaidullah
Neyaz Mohammad
Mohammad Sira Jiddin
Jan Mohammad
Abdul Karim
Juma Kham
Datagir
Baaz Mohammad

Table three: Zamanzai Sub-tribes

Names	No. of Families
Kotani	600
Shadozai	600
Shahabzai	600
Khishgai	500
Nabagzai	400
Choormai	500
Mansoorzai	500
Ishaqzai	500
Qablazai	600
Ghashozai	600

Interview with Sar Tacht Elders on local Governance

Overview: Interview with a group of elders from Sar Tach village.

Date/Time: 191000MAR11

Location: Sar Tach village guest house

Composed by: CPT Motyleski

Summary:

Interviewed five village leaders of Sar Tacht, a Barakzai Pashtun village with a population of approximately 100-150 located east of the Ghormach Bazaar. All residents in the village have lived there their entire lives. Their land was passed down from generation to generation, going back to as long as the leaders could remember.

We discussed the roles of shuras and village governance. When problems arise, they are solved at the local level by their own village leaders. If that does not work, they go to the district shura to resolve their disputes. One particular note of interest is the district shura they attend is the Qeysar District Shura. They have nothing to do with the Ghormach District Shura (*Analyst comment: The village's tribal affiliation, being Barakzai, may be the reason for attending the Qeysar District Shura. Shahdozi, a Zamanzai village south of the Ring Road and farther east still attends the Ghormach District Shura, indicating geographical location is not the factor that determines shura attendance*). If invited to the Ghormach District Shura, the elders affirmed they would certainly attend.

The village does not have a shura per say. It does have a village leader who works with elders to solve problems at the local level. See table one: Sar Tacht Council members for the list of village decision makers. Females are not part of the shura nor do they have their own councils in Sar Tacht.

Table one: Sar Tacht Council Members	
Village Leader/Arbob	Jamal Khan
Elder	Haji Khady Jam
Elder	Haji Shireen
Elder	Sakhi dad
Elder	Khanghal
Elder	Susif
Elder	Jamal Khan (different from leader)

The council members are selected by the people of the village, but kinship plays a major role in village leadership. Currently village leader, Jamal Khan, is a descendant or blood relative of the previous leader. The villagers vote in the leader and elders from a list of volunteer candidate chosen by the current elders. A position lasts between 15 and 20 years, usually until the person resigns or the group decides he cannot perform his function any longer.

Disputes the village over the last few years have concerned land use. The village leader is also the Arbob.

Interview with Ab-e Ghormach Leader on Governance

Overview: In-depth interview with Mullah Haji Abdull about both district and local shuras.

Date/Time: 201200MAR11

Location: Ab-e Ghormach village guest house.

Composed by: CPT Motyleski

Summary:

Interviewed Mullah Haji Abdul, an elder from the Ab-e Ghormach village. The Tokhi village is located on the opposite side of the ring road from Sar Tach. It has approximately 900 villagers living in it. The village is broken down into seven different sections-each one with its own mosque and elder. Mullah Haji Abdul is the leader of the entire village including all seven zones.

We first discussed the local shura. He provided a list of names of the local shura members, see table one: Ab-e Ghormach Local Shura Members. The length of service by a shura member is undefined. New shura members are selected by three or four older members. The people they select have good ties to the villagers, and they look for people whom they believe will provide honest work. All members of the shura, are volunteers and receive no compensation for their work. The local shuras meet every Thursday, and if there is a problem, they meet earlier as necessary.

Table one: Ab-e Ghormach Local Shura Members	
Position	Name
Chief of shura	Mullah Abdull Qaum
Deputy of shura	Mullah Allahdad
Member	Mullah Lal Mohammad
Member	Haji Mullah Abdull
Member	Musa Khan
Member	Baz Gol
Member	Azim
Member	Mir Alam
Member	Yar Mohammad
Member	Abdull Ghani

The most common dispute between villagers is over land. This is usually settled at the village level, but at times it may be brought up to the district level.

Mullah Haji Abdul is the Arbob (and has been for the past 13 years) and also the entire village's representative to the Ghormach District Shura. He stated that the district shura has 30 members, ten from each of the three main tribes (Achakzai, Zamanzai, and Tokhi). There are also three leadership positions listed in table two: Ghormach District Shura Leadership. He stated he was supposed to be the deputy, but Ghlum Farooq Khan wanted the position and Abdul did not want to fight for it. Members of the district shura are suggested via a letter of recommendation from the village elders sent to the district government. Representation is switched out at the decision of the shura members.

Table two: Ghormach District Shura Leadership		
Position	Name	Tribe
Chief of shura	Haji Shir Khan	Zamanzai
Deputy of shura	Ghlum Farooq Khan	Achakzai
Secretary	Mullah Haji Abdull	Tokhi

The district shura meets every two weeks, more often under certain circumstances. The shuras are held in different locations. At times they are held in village mosques; in others instances they are held in village guest houses. The only compensation paid out is for hospitality items purchased. For example, if a village hosts a shura and has a dinner, the government will reimburse them the costs. Last time the Ab-e Ghormach village hosted a shura, they were paid 1,800 Afghanis (just under 50 U.S. dollars).

Interview with Shahdozi Leader

Overview: Indepth interview with Zamanzai elder about both district and local shuras.

Date/Time: 211200MAR11

Location: Shahdozi, (near Chinese Camp)

Composed by: CPT Motyleski

Summary:

Interviewed an elder of the Shahdozi village, a village just west of Nahar Kani Khishki. The last time the village had seen ISAF forces was just before the Norwegians left Ghormach. An American patrol has never visited the area.

The village is Zamanzai with an approximate population of 500. The village has seven different mosques but no madrassa. Villagers can attend whichever mosque they desire.

There are four respected elders in the village: Wali Mohammad, Sifudeen, Jiy Alam, and Amamudeen. Local village problems are solved by two village teachers. They also head the local village shura which meets every Friday. In the event that a problem cannot be solved at the local level, they will send the issue up to the district level. The village also has a representative at the Ghormach District Shura.

The shura members of the local shura are voted in by the 500 villagers. A person remains in his position as long as the villagers like, and their service may even extend until their death. All members of either shura, local or district, work without pay.

The village has never seen AUP presence; however, security is not an issue. The elder stated that security is so adequate there is no need for an Arbakai. If there is a problem with security or rule of law, the elders will take the issue to the police at the Ghormach Bazaar.

The biggest problem the village faces is the lack of water resources. There is a well at the south section of the village; however, it only has about a month's worth of water remaining. *(Analyst Comment: The elder probably made this assumption based upon the water level of the wadis just bordering the villag. There is no telling how much water the aquifers can produce).* The elder stated only wheat can be grown in the village due to the lack of water. In addition to water issues, the village is in need of a medical facility. Many villagers were complaining of eye irritations and indigestive problems.

Interview with Deputy District Shura Leader

Overview: Interview with deputy shura leader.

Date/Time: 311200MAR11

Location: COP Ghormach

Composed by: CPT Motyleski and Mr. Razawi

Summary:

Interview was conducted with Ghulam Farooq Khan, the Deputy Chief of the Ghormach District Shura. Ghulam Farooq Khan is an Achakzai from Langari Village. With his position in the shura, he was able to provide us a list of names of villages, its tribal affiliation, and the local leader of the stated village. See table one: Village Names, Tribes, and Leaders.

We also had limited time to discuss shuras at the local level. He stated he is currently working on a plan to implement a 10-12 man local shura for his village; none exists at this time. He insisted the way shura members will be selected is through village elections. Anyone may nominate anyone as a candidate; the village will then vote on the listed candidates in a public forum.

In the event a shura member is corrupt or does something wrong, he will be counseled by the group. On his next offence, he may be removed from his position in the shura depending, on the severity of offence and decisions of the shura members.

Village	Elder	Tribe
Ahmadi	Abdullah	Achakzai
Jar Seiah	Sharafudeen	Achakzai
Kariz Mohammad Jan	Wali Jan	Achakzai
Khaton	Qader Khan	Achakzai
Kili Khil	Haji Alahdad	Achakzai
Langari	Ghulam Forooq Kahn	Achakzai
Masto Khil	Haji La Malek	Achakzai
Shadi Kam	Abdullah	Achakzai
Shadi Khil	Hamidullah	Achakzai
Shar Shar Madaman	Son of Mohammad Aman	Achakzai
Ab-e Gharmak	Haji Mullah Abdullah	Tochi
Layee	Abdul Hamid	Tochi
Qalam Balch	Zolfi Qahar	Tochi
Shadi Kam Lamari	Shir Ahmad Khan	Tochi
Shar Shar Chaman	Amir Tawakal	Tochi
TaizNawa	Haji Osman Khan	Tochi
ToTak	Baran Khan	Tochi
Arzanak	Arbob Issa	Zamanzai
Asshaqzai	Shir Ali	Zamanzai
Chormeia	Ali Khan	Zamanzai

Ghashoorzai	Tajudeen Khan	Zamanzai
Kari Dewana	Haji Shir Khan(Head of D. Shura)	Zamanzai
Koshani	Abdullah Khan	Zamanzai
Mansorzai	Haji Bardidad	Zamanzai
Payemaoqoom	Under Shir Khan	Zamanzai
Petaw	Shah Sanam	Zamanzai

Other Reports**Ishansh Newspaper**

Location: FOB Griffin

Date: 13 July 2011

Time: 1530-1730

Composed by: Dr. Carol Burke

Overview: For the past four years a group of 25 Meymaneh professionals (lawyers, doctors, teachers and engineers) has been meeting in an effort to draw attention to the needs of education in the area, to expose corruption, and to work through peaceful means for a government responsible to the people rather than one filled with officials out for their own gain.

Every month they publish a newsletter/newspaper called *Ishansh*, which means “belief.” The paper’s publisher, Firoz Kamiri, explained (in a previous interview with me) that the name was intended to encourage people in the belief that there could be a better, more responsive government—more like hope for the future. It has no religious connotation. The aim of this group is not to dismantle existing governmental structures but to populate them with public servants willing to put public good before personal gain. *[comment: Thirty years ago, Afghanistan witnessed the evacuation of its middle class. That exodus happened again fifteen years ago. These educated professionals, had they stayed, might have formed a group of competent leaders and skilled bureaucrats today. This Meymaneh group represents the closest thing that Faryab has to such a group. If not engaged and groomed for future leadership, they, too, are likely to become the latest generation of professionals to leave.]*

Meymaneh residents pay a very small price for a year’s subscription of *Ishansh*. Because this group has condemned corruption allegedly committed by those in important provincial offices, they have been repeatedly threatened. One of their writers was even attacked while shopping by the NDS Quick Reaction Force, a force newly established under NDS Chief Sadat.

The following three articles, translated from the Dari and the Uzbeki, offer examples of the issues important to this group:

a) criticism of the NDS Quick Reaction Force

- rather than increasing security, it is jeopardizing it
- the locals mistake these units as insurgents
- they erode local confidence in the ANP
- a demonstration on 8 June 2011 protested the heavy-handed tactics of these units.

b) the toxic culture of bribery

- euphemisms used to solicit bribes
- paying for government posts
- the selling of votes

c) the importance of teaching Uzbek children in their own language

- so that they will appreciate their history and culture

-so that they will be able to read and write the language they speak
-and ultimately, so that Uzbeki will be recognized as an official Afghan language

Issue 43, April, 2011

Title: “Clear Violation and Unlawful Action of Quick Reaction Force”

Author: Alten

At the present Afghanistan is facing a most difficult time. The international community has given generous financial aid to the government in the last decade, but for what end? How has that assistance benefited education, lessened poverty, put people to work and increased public services? There are still so many unresolved problems. The security is getting worse. Our people don't want any more signs of the horrors they faced in years past. Nation building in every society must be based on regulations that if not respected will curb progress and create discord. This includes abiding by the rule of law, empowering a team of professionals willing to do the right things, people driven by a love for their country, a dedication to transparency, and a commitment to care for the needy.

Unfortunately, those with influence over education, politics, and the military fail to follow the rules because they are out for themselves, looking more towards their own interests than the interests of the people, demonstrating a kind of tribalism. Rather than increase security, they are lessening it by creating an artificial chaos in the system. They can do this because they restrict the knowledge and understanding of the public.

We must point out that not only does ANA have a vital role to play, but so also do NDS and ANP. Ideally these forces are defenders of peace and security, but they sometimes abuse their power and violate the law and national duty. In Meymaneh they have committed actions that cause the people to hate them. For example, not too long ago, what is called a “Quick Reaction Force” was established and put under the command of NDS. Unfortunately, this force is spreading chaos, scaring people, and targeting the intellectuals and influential people of Meymaneh.

Such a force should be used in areas of unrest, areas along the highways between Mazar e Sharif and Meymaneh and Meymaneh and Herat, areas that are insecure and in control of the enemy, particularly between the hours of 1600 till dawn. During this time, people don't travel on these highways because the security is so bad. The phone service isn't working and the highways lack the presence of security forces. That's where the Afghan National Security Forces should direct their efforts, not on the streets of Meymaneh. Instead the quick reaction force units appear as masked bandits from the movies, like kidnappers horrifying citizens of the city. People see them and think that the city is under siege and has fallen into the hands of insurgents. Some speculate that the ANP is incapable of providing security and that NDS is doing their job.

Last week the quick reaction force went about searching people and threatening them. On June 8, 2011, Mohammad Hasan Ghanimat, s/o Aljah Habibullah Ghanimat, a reporter for this paper, was attacked for no reason at all by this quick reaction force while he was shopping at one of the

shops. The attackers stabbed him and broke his left hand. The people who watched this brutal attack became angry, condemned this act, and later, with hundreds of other shoppers and other concerned community members, they marched to the Provisional Headquarters and the Provisional Council Office. They claimed, in accordance with Article #36 of the Afghan Constitution, the right to stage a peaceful demonstration. As a result, provisional authorities and council members promised that their voices would be heard and that the perpetrators would be brought to justice. This abuse of power must stop. Security forces in Meymaneh must understand that without the help of the people they cannot maintain security. They must form a partnership with the people.

Issue 45, 4th yr, May - June 2011

Article 1. Title: What is The Situation of the Uzbek Language?

Author: Habibullah Chaqmaq

This article intends to bring the Afghan Government's attention to the Uzbek language. It is the third most spoken language in Afghanistan. During the last 10 years, elected Uzbeks and professionals have tried to make it a legally recognized language, but they have not yet succeeded.

It is very important for people in this area to learn about their history, their poetry, their philosophy and the way they do that is through language, their Uzbeki language. Their heritage includes contributions in science, architecture, and culture. Through a series of Uzbek empires their culture brought progress and modernity. Nobody can deny that history. Their contribution is huge.

See how great they were, and compare that to the situation in Afghanistan today. Uzbek culture and language has been forgotten and is about to die, especially in the last ten years. Uzbek people have suffered during those ten years, and they are falling behind. If you compare us with other groups, we have contributed greatly, but those contributions have not been duly appreciated. In the last 10 years the whole world has been watching Afghanistan. The economic help for the international world has not come to Uzbeks. During this last decade, the most important is the language, but it has been forgotten. The government is not paying attention. Its promises that our language would prosper were empty.

People who know their own language have tried to bring changes during this hard time. They have printed a few books, taught courses in Uzbek from 1st class to 4th class so that Uzbek children can be educated in their own language and culture. We have had little help, but we never give up.

There are a lot of complaints that we have in this community: classes in schools need improvement, not enough teachers or books, not enough equipment. Especially in the field of science and math we still have a long way to go. Without the necessary number of teachers, we have to restrict the number of hours we can teach. In some places within the province, there are not even schools. We have been forced to limit instruction to 3 hours per day. In some places,

school is only open for one day per week. In some schools, the 5th graders will be left without a teacher for 45 minutes to copy the lesson off the board because there are too few teachers to go around. These children are hungry to learn, but there are not enough materials available. Obviously our government has not paid attention to our plight. Compared with other parts of the country, we have a serious lack of schools and equipment. We would like to print more books, but we don't have enough money. We want to go about this lawfully. We want help from our Loya Jirga so that Uzbeki will become the third official language of Afghanistan. Please don't discriminate against us.

We are not asking for much—just books and schools. We want from our merchants to pay attention to the needs of our children, to stand up for progress. Even if the government can reprint the old books, it's OK. Our children want to read. Our merchants and wealthy people of this area can help us print these books. We want our writers and intellectuals to write and translate more and put them in the market so that we can transfer our culture.

There are so many intellectuals in the society who are not doing enough. This is the time to do something for your own people. Serve your own society and children. Have you forgotten how many poets our culture has nurtured? Wake up. Everything you are is wrapped up in your language. Without language, there is no identity. Our language is our life.

Issue 44 (May 2011)

Title: “Yesterday bribery was shameful, but what about today?”

Corruption has now become one of the basic tools of government. Bribery has grown up and is now part of the everyday fabric of life in Afghanistan. It goes by different names: “sherini” (candy), “dastkhoshi” (tip), and allowance. Sherini (candy), the old fashioned term for bribery used to be under the table, confidential and secretive. It was done, but it was considered shameful. Now it is proudly named and accepted as “overtime income.” For example, one term for a bribe, “baghal-e-boghol,” (a name for one's inner pocket) is now used openly. Another example is “paida napaida (visible and invisible); when a man comes into an office from the country, for example, and he doesn't understand that the clerk expects a bribe, one clerk may say to a fellow clerk, “paida nanpaida” (i.e. “Is he here or not here?”) until he gets the point and pays up.

In the past, when someone who took bribes became rich and enjoyed a comfortable life, people would call him “thief,” “robber,” “traitor,” or “profiteer.” Today those who become rich off the bribes of others are respectfully called “professional,” “specialist,” “smart,” “sharp.” Those who in the past were regarded as honest, virtuous, and hard working are now regarded as having little merit. Today if you want to progress in a government job or even hold onto your position, you have to learn the profession of corruption because your job is, in part, to take bribes, and if you don't take bribes, you aren't doing your job. The easiest way to lose your government job is to practice honesty, reliability, and respect for the law.

Whereas money can be a good thing, it can also change a human into a monster who swallows every right and belief to get rich. The greed that motivates government officials rewards them

with apartments, fancy cars, and houses. Corruption has become such a part of the lives of most governmental officials that even the low ranking officials practice it. Let me offer an example. I saw a soldier that I knew in the past. He was serving at one of the security check points around Kabul. When I asked him about how he had been doing, he answered, “Good, recently I bought a house.” I said, “How did you buy a house on the small income a soldier makes?” He answered, “Every night we make 40,000 – 50,000afs from the fees we charge motor vehicles. We have to pay 80% of what we collect to our sergeant commander.” “Why so much for the commander?” I asked. He answered, “That poor guy, he has to pay ten others their cut, starting with his boss all the way to his bosses’ superiors.” So just think, when every checkpoint soldier passes up a substantial portion of the illegal fees he collects on the highway to his boss and on up, how much does the brigadier, the commander, and the Minister of the Interior take in?

The man who must resolve an issue in court and refuses to pay the requested bribes will face endless delays. One time it will be, “Come back in a week.” Another time it will be, “The manager is not in a good mood,” “Go now, it’s time for prayer,” and “Your case is very difficult.”

There is currently a market for government posts in Afghanistan. The higher the position, the greater its capacity to generate extra income from bribes. For example, the going rate of positions starts at 100,000afs (\$2300) to as high as 5 million afs (\$116,000). Equivalent positions in counter narcotics and criminal posts typically generate five times more bribery income than those in other division, so the cost of those jobs rises accordingly. If a candidate for a post lacks the necessary education that is not a problem. Many people obtain their government jobs without a single day of schooling. I know somebody who had been working as a school janitor. When I asked him how he was doing, he answered, “Thank God! I am a teacher now.” I replied, “But you haven’t gone to school, even for a day!.” He said, “At least I can fool the children between 1st and 4th grades as long as the other teachers aren’t around. I can tell fairy tales to them and keep them calm.” I know others in positions requiring education who still use their thumb print on paydays.” There are also fake certificates to be had. If there is a change in leadership and someone loses his government job, he must dig into his savings from the bribes he collected in the past in order to buy his job back.

Some members of parliament will also sell their votes. The going rate for votes is anywhere from \$5000 to \$30,000. One of the current divisive issues is the possibility of permanent U.S. military bases in Afghanistan. Some people think that this is against the country’s integrity and that it damages the freedom and the character of the regime. Others are in favor. An old wise man overhearing this debate might respond, “You must know that the U.S. spends so much money on Afghanistan each year, don’t you think that they could afford to pay each senate and council member \$1 million for a single vote? Of course, with that kind of incentive, they will all raise their green cards for a vote of ‘yes.’” *[a green card registers a yes vote; a red card, a no vote]*

A Few Things to Keep in Mind During Ramadan

(this year's Ramadan takes place during the month of August)
Dr. Carol Burke, Human Terrain Team AF24, 170th, Camp Spann

Ramadan is a time when, for a month, Muslims fast from sunup to sundown in order to concentrate on spiritual concerns, to reflect upon ways of being a better person, and to think of those less fortunate, people who may lack the food, shelter, and possessions that most of us enjoy.

- *Soldiers should be reminded not to eat, drink, dip, smoke, or curse in front of Afghans.*
- *If they go on missions with ANSF units or simply take along a Muslim interpreter, it is likely that these Afghans will be fasting during the hottest part of the day. Be alert for signs of heat exhaustion or simple fatigue.*
- *Those in charge of dining facilities on bases where there are several Afghans may note the fact that fasting Afghans will need some nourishment after sundown.*

Charity to those less fortunate is encouraged during Ramadan.

- *An ISAF unit might partner with its ANA counterpart to conduct a joint effort to relieve the suffering of the poor in their area. Since drought conditions threaten some areas of RC-North, this might be an opportune time to conduct a joint humanitarian mission.*

Typically, at the end of each day's fast, an Iftar or large dinner is attended by friends and relatives.

- *Because these meals are more elaborate and festive than typical dinners and because they are held after dark, shops in cities tend to be open later, so patrols through business districts may observe diminished activity during the day and increased activity at night.*
- *An ISAF unit may consider hosting an Iftar one night for some of their ANA colleagues or for invited guests from the community. Since Mohammad broke his fast with dates, many Muslims begin their Iftar with dates.*

In addition to the five regular prayer times each day, during Ramadan special prayers, called Tarawih, are performed every evening at the mosque.

- *Soldiers may observe more activity at local mosques after dark.*

Eid, a festival and joyful celebration that often lasts 3 days, marks the end of Ramadan.

- *Before the celebratory dinner on the first day of Eid, Muslims have a little to eat before going to the mosque. They postpone their big meal till after the religious observance when they visit the home of the eldest family member for a feast. That mosque ritual is*

generally attended by any prominent leaders in the community. (We don't know if this custom extends to shadow governors in insurgent-controlled areas like Ghormach.)

- *Female Engagement teams in other parts of Afghanistan have prepared "Eid baskets" to distribute to women in villages. These baskets generally include some cooking oil, rice, tea, wrapped candy, raisins, dates or other dried fruit. It has provided these teams an important introduction to the women in a village and fostered relationships that continued well beyond Eid. Considering this year's drought, such a gesture might be warmly received. Before attempting such an event, however, permission to distribute to the women should be sought from the village arbob. We have, in the past, seen children told by an elder to return candy to a well intentioned soldier because that elder fears the candy may contain poison. It's always good, therefore, to select food that is in sealed bags.*

Field Report: Reintegration Center

Location: Meymaneh

Date: 7 July 2011

Time: 0930-1030

Interviewers: Aziz Razawi and Dr. Carol Burke

Composed by: Dr. Carol Burke

We first stopped at NDS, where we picked up NDS officials who accompanied us to the Reintegration Center. Gen Mohammad Azim, Center Director, met and welcomed us. He told us that most of the 49 were at the bazaar and mentioned that Aziza Joya, who also works at the center, was gone for the day.

Resident #1

This gentleman is an illiterate Pashtun (Ackakzai) in his 30's from Langari where he was born and has lived for most of his life. He has 5 sisters and 6 brothers and, he added, "after 12 years of marriage, only 1 daughter." He has been a member of the Taliban in his area for the past 2 years, and before that, he worked in Iran as a general handyman: he worked as housekeeper, helped dig a well, and tended the cattle.

He said that his greatest wish is for both sides in this war to put their weapons down and for there to be peace. But before that can happen, he insists, the government will have to submit to some of the Taliban's wishes and give them positions in government.

His major concern is for the safety of his family. He thinks that his renunciation of the insurgency will make targets of his family. The Chief of Police promised him that they would be given a safe place and support. On that condition, he came here a week ago. They gave him 5000afs, but he says that he has economic problems and needs help to support his family.

He said that he joined the Taliban out of fear and because of pressure from the Taliban who were in control in his area. He was the commander of a squad of 8. His direct superior oversaw 3 such 8-12 person units.

The best aspect of the Taliban, according to this gentleman, is their **justice system**. A group of 10-15 Taliban travel from village to village to hear the problems of locals (from assaults to livestock disputes), render a decision, and enforce it. *[Comment: We have seen itinerant "motorcycle judges" in the south of Afghanistan whose justice is swift, certain, and regarded by many as fair. Like customary dispute resolution, the contemporary Taliban system (as opposed to the Taliban's draconian justice of the 1990's) dispenses restorative justice. The point is not as much to punish as it is to make the injured party whole again. In this way, we can see a maturing insurgent justice system much different from the public floggings for kite flying of the late 1990's.]*

He said that his unit received all their support from the locals in the form of zakat (1 sheep out of 100 and 10% of a harvest). *[These rates confirm what we have recorded in previous reports.]*

With the drought, residents of villages like his, Langari, Sar Chasme, Senjatek, and Khoja Goar are particularly hard hit. People are experiencing hunger.

He spoke about a general fatigue on the part of the insurgents. He believes that many want to join the government but fear that they will be hurt by the government or that their families will be targeted by those still loyal to the insurgency.

He wants to learn a trade and secure a job as those who recruited him into the program promised.

THIS INTERVIEW COULD NOT BE COMPLETED ON THIS DATE

Resident #2

This former commander in his 40's is Pashtun and a member of the Alizai tribe with the equivalent of a 3rd grade education. Before he joined the Taliban, he was a village elder from Pashtun Kot. He joined because he was fed up with the government pressuring him, searching his house even before he had decided to become a Taliban member. He served in the Taliban army for three years. When the government invited him to join them, they promised that within three months they would secure his village, return his weapon, and provide him a job as a member of a local police force in his village. That was 6 months ago. In that six months, the government has done nothing for his village. It lacks schools and potable water. According to him, the government has also done nothing to provide security for his family. After he left the insurgency, the Taliban came into his village looking for him. They shot two of his friends who are still in a Meymaneh hospital, and they insisted that each family member either pay 5000af\$ or turn him over to them. The TB took over his house, so he was forced to relocate his family.

He "reintegrated" with the 15 soldiers under him and together they handed in 10 AK47s. He now spends his days at the center doing nothing, considers himself too old to learn a new trade, and, like the other reintegrees, collects about 4000af\$ per month. About the current circumstances in Faryab, he says, "Ten years ago the US was here and wiped out most of the Taliban. Why now, when there are just a few of them doing many bad things, can't they get rid of just those few?"

While an insurgent, he, like other commanders, raised most of the money he and his men needed from the collection of zakat. "They told us that we could keep all the zakat we could collect." The only money they received from Pakistan was 10,000af\$ every six months.

He identified the following shadow district governors:

Dowaltabod: Saif Ullah
 Almar: Mullah Faizullah
 Pastun Kot: Said Shah
 Qeysar: Mullah Abdullah
 Gazy Wan: Mullah Rashid
 Belchrigh: Mullah Abdullah Baqy (pronounced bockee)

Faizabad: Mullah Abdul Brazaq
Juma Bazaar: Qari Ismail
Kohistan: Mawlawi Mohammad Ullah
Ghormach: Mawlawi Qader

Informant #3

This gentleman was an insurgent foot soldier from Belchargh who worked for Commander Zahir. He is from Belchargh. He lost his father at a young age and is illiterate. He joined the insurgency because he wanted to be part of a holy war, but he left after two years because he couldn't condone the killing of innocent people, taking over people's homes and stealing their possessions. He joined the reintegration program after hearing about it from his commander, Zahir, and is now learning carpentry. He appreciates the good food and his happy with the living conditions. He hopes that the government will help his village by providing good drinking water, a school, and security.

Field Report

Overview: Interview with Afghan male in his twenties

Date/Time: 30 June 2011 at 1830

Location: Meymaneh

Composed by: Dr. Carol Burke

This military aged Afghan has lived in Meymaneh his entire life. Along with his mother, he lived through the Taliban takeover and control of the city. He is a supporter of ISAF and frightened about the increased presence of Taliban in the area surrounding Meymaneh. He says, “The city is ours, but the area just outside the city is the Taliban’s. This summer is the worst. Before, I could openly express my support for the Americans; not anymore.”

He said that the district of Khoja Mussa, located just a 40-50 minute ride on dirt roads north of Meymaneh is thick with Taliban and that Makhtum Alem is their leader. According to him, these Taliban members are largely Uzbek, with a few Tajiks and Pashtuns.

He says that the Samaruddin posters are continuing to appear throughout Meymaneh and that they are now sold in many shops. Samaruddin was the NDS soldier who killed two of the 1-84 soldiers on April 4, 2011. He claims that he, like many Meymaneh residents, sees Samaruddin’s act as something that was not a simple act of rage against ISAF but was part of a more sinister operation, one planned and executed by a “Mafia-type crime group.” Samaruddin was more dupe than martyr, according to this man. He alleges that the important players in that group are the very people who invited Samaruddin to safety in their home and then notified the authorities that he was there: Palawan and his notorious son, Shahazada. Although Shahazada is currently in prison, he has successfully bought his way out of prison on previous occasions. This informant also claims that Marshal Fahim is working with Shahazada and that they have connections to Atta Noor: “They both eat out of the same bowl.” He adds, “Shahazada’s little brother [*who is, incidentally, not incarcerated*] knows the whole story. [*Comment: Although an ardent supporter of ISAF, this man is first a stalwart member of the Junbish Party and an admirer, like many Meymaneh Uzbeks, of Dostum*]

He also claims that the Chief of Police collects money for his own gain from the passport office. Although the fee for a passport may be 3750afs, people who don’t want to subject themselves to protracted delays will need to pay 10,000 – 20,000afs for a passport with the difference going into the pocket of the Police Chief.

Appendix One: Ghormach Key Leaders:

Tokhi	Name of Elder	Son of	Village	District	Phone Number	
Arbob	Haji Mullah Abdul	Abdul Gafur	Ab Garmak	Ghormach	788802136	770680502
Arbob	Sher Ahmad	Haji Baz Mohammad	Ab Garmak	ghormach	787628903	
Arbob	Yar Mohammad	Wali Mohammad	Shadi Kam (center)	Ghormach	788490040	
Arbob	Jilan	Ali Mohammad	Shadi Kam (upper)	Ghormach	787362840	
Arbob	Masum Khan	Abdullah Bay	Ab Garmak	Ghormach	787421102	
Arbob	Brat Khan	Zarif	Tutak	Ghormach		
Arbob	Jahangir Khan	Mohammad Hassan	Qalam Bulaq	Ghormach	786744841	
Arbob	Zolfqar	Jan Mohammad	Qalam Bulaq	Ghormach	779114750	
Arbob	Haji Tor Khan	Mohammad Jan	Tez Nawa	Ghormach	0787968518?	
Arbob	Haji Najmodeen	Abdul Gafur	Tez Nawa	ghormach	787066289	
Arbob	Abdul Majid	Salaiman	Shar Shar	Ghormach		
Arbob	Haji Amir Tawakal	Atiq	Shar Shar	Ghormach	772869089	
Achakzai						
Arbob	Ghulam Farooq	Abdullah Khan	Langari	Ghormach	771121085	
Arbob	Qadir Khan	Haji Abdul Karim	Khatun	Ghormach	774734921	
Arbob	Hamidullah	Ghulabuddin	Qala-e Wali	Ghormach	775046235	
Arbob	Mashrif Din	Mohammad Jan	Jar-e Siah	Ghormach	077265154?	
Arbob	Haji Ahmad	Haji Kabir	Tacht-e bazaar	Ghormach	774656870	
Arbob	Wali Mohammad Khan	Abdul Raouf	Kariz Mohammad Jan	Ghormach	774756880	772169165
Arbob	Haji Allah Dad	Wakil Mohammad Din	Qala-e Wali	Ghormach	775498680	
Arbob	Lal Malik	Haji Baz Mohammad	Masto Khel	Ghormach		
Arbob	Haji Abdullah Jan	Mullah Abdul Hakim	Khatun	Ghormach	774469431	
Arbob	Haji Abdullah Malik Malangyar	Gul Mohammad	Garband	Ghormach		
Arbob	Zaman Khan	Sher Mohammad	Jar-e Siah	Ghormach		
Arbob	Haji Said Gul	Din Mohammad	Qala-e Wali	Ghormach	775498692	
Zamanzai						

Arbob	Abdullah Jan	Habibullah	Sar Chashma	Ghormach	772502404	
Arbob	Hazrin	Mohammad Anwar Khan	Kariz Dewana	Ghormach		
Arbob	Tajuddin	Sadullah	Ghashozai	Ghormach		
Arbob	Sharafuddin	Lal Mohammad	Nagarah Khana	Ghormach	774187098	
Arbob	Shah Sanam	Abdul Aziz	Petau	Ghormach	774467048	
Arbob	Mirza Hassan	Dad Gul	Petau	Ghormach	778686008	
Arbob	Ali Khan	Abdul Raouf Khan	Qala-e Wali	Ghormach	77894719?	
Arbob	Faizullah Khan	Wakil Mohammad	Qala-e Wali	Ghormach		
Arbob	Haji Baz Mir Dad	Haji Zarif	Qala-e Wali	Ghormach		
Arbob	Amanullah	Shah Baz	Petau	Ghormach	772570030	
Arbob	Juma Gul	Nazir Bai	Arzanak	Ghormach		
Arbob	Haji Gul Mohammad	Saoib Dad	Chashme Amir	Ghormach		
Arbob	Lalu	Abdullah	Kariz Dewana	Ghormach		
Arbob	Haji Ahmad	Mullah Siar	Miyan Tirak	Ghormach	772697531	
Arbob	Nesar Ahmad	Mohammad Nazar	Petau	Ghormach	772832512	
Arbob	Abdul Aziz	Juma Khan	Petau	Ghormach	775267108	

Appendix TWO: Ghormach Elders

Village	Elder	Tribe
Ahmadi	Abdullah	Achakzai
Jar i Syah	Sharafudeen	Achakzai
Karez Mohammad Jan	Wali Jan	Achakzai
Khatun	Qader Khan	Achakzai
Kil i Kheil	Haji Alahdad	Achakzai
Langari	Ghulam Forooq Kahn	Achakzai
Masto Kheil	Haji La Malek	Achakzai
Shadi Kam	Abdullah	Achakzai
Shadi Kheil	Hamidullah	Achakzai
Shar Shar	Son of Mohammad Aman	Achakzai
Ab-e Gharmak	Haji Mullah Abdullah	Tokhi
Layee	Abdul Hamid	Tokhi
Qalam Balakh	Zolfi Qahar	Tokhi
Shadi Kam Lamari	Shir Ahmad Khan	Tokhi
Shar Shar Chaman	Amir Tawakal	Tokhi
TezNawa	Haji Osman Khan	Tokhi
Tutak	Baran Khan	Tokhi
Arzanak	Arbob Issa	Zamanzai
Aaksshaqzai	Shir Ali	Zamanzai
Chormeia	Ali Khan	Zamanzai
Ghashoorzai	Tajudeen Khan	Zamanzai
Karez Dewana	Haji Shir Khan(Head of D. Shura)	Zamanzai
Koshani	Abdullah Khan	Zamanzai
Mansorzai	Haji Bardidad	Zamanzai
Pamakhtu	Under Shir Khan	Zamanzai
Petaw	Shah Sanam	Zamanzai

Appendix Three: Zamanzai Subtribes in Ghormach

Table three: Zamanzai Sub-tribes	
Names	No. of Families
Kotani	600
Shadozai	600
Shahabzai	600
Khishgai	500
Nabagzai	400
Choormai	500
Mansoorzai	500
Ishaqzai	500
Qablazai	600
Ghashozai	600