TAPI Project – Earns Giant Progress

By Dilawar Sherzai

The modern science and arts, though brought comparative importance to human societies, have not influenced the human being positively, negatively, as well. Human beings, even after today's so-called developments, have not evolved in a way that they will be able to start thinking about the world. They started to associate with one another in so organized society called the Modernity. Every new society has hanged in old and made new; there is light and dark and contentment and at the same time from other human beings. They have evolved in a way that they have become closer than ever. They have been able to close the distance between them and other. Although they claim to be educated, they remain highly insignificant of the real objectives and worth of being human. Their education, mostly comprised of modern science and arts, has only been able to make them educated ignorant.

One of the philosophers who criticized much the modern science and arts for corrupting human nations was the French Jacobin – Jean-Jacques Rousseau. It was a Geneva philosopher who clearly identified the negative impact of the industrial revolution over human beings in the society. He found that modern science and society in his opinion were making human beings go away – away from the well-being and bliss. In Rousseau’s philosophy, society’s negative influence on man centered on its transformation of amor de se, a positive self-love, into amor propio. As self-love of any kind can be called love of self, this making human beings go away – away from the well-being and bliss.

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In Discourse on Arts and Sciences Rousseau argues that the arts and sciences have not been beneficial to humanity. Saying, they come from authentic human needs but rather as a result of pride and vanity. Moreover, the opportunities for their advancement for those who have contributed to the corruption of man. He proposed that the progress of knowledge and enlightenment should be a result of struggle and perseverance and had resulted in divided liberty; and he concluded that material progress had actually undermined the possibility of true friendship by replacing it with just competition.

In contrast to the optimistic view of the other Enlightenment figures, for Rousseau, progress could not bring well-being or happiness. It was, if it could be counteracted by the cultivation of civic morality and by the consent of the governed – the only real guarantee of liberty.

He argued that the passage from the state of nature to the civil state produces a very remarkable change in man, by substituting justice for instinct in his conduct, and giving his action the morality they had for so long lacked. Then only, when the voice of the deity takes the place of physical imperatives and right of appetite, does man, who so far had confined only himself, find that he is forced to act on different principles, of which his reason is the only guide. To him he assigns the highest degree of moral perfection. In this state, he deprives himself of some advantages which he got from his previous condition, but he gains others. As a result, he develops, and his ideas so extended, his feelings so ennobled, and his wisdom so increased and his dignity so elevated below that which he left; he would be loud to bless con- for the whole of the human race. He clarified the distinction between a stupid and insatiable animal, made him fit for intelligent and conscious.

The Turkey - Pakistan joint venture broadband project worth around $10 billion aims to export up to 33 billion cubic meters (bcm) of natural gas per year and integrate economies of the four partnering nations. It is constructed a portion of the railway that will connect the two countries.

The US National Energy Policy Report of 2001 stated that the energy woes not only Afghanistan but also neighboring Pakistan will need increased attention and effort. As the energy resources in Afghanistan are limited, the government is taking steps to encourage the development of alternative energy sources in the country. In its 2017 energy strategy, the Afghan government established a national energy policy that includes the development of renewable energy sources and the improvement of energy efficiency. The plan also aims to increase the use of natural gas and electricity in the country.

The Afghan government has also taken steps to improve energy infrastructure in the country. For example, the government has been working on the development of new power plants and the expansion of existing ones. The government has been working with international donors and partners to finance these projects.

One obvious option would be to replicate the institutional design of the SDR department by incorporating it in an agreement among the so-called “designated mechanism” – which has never been used – for the IMF. If the IMF’s SDR department has succeeded, as we see in contemporary society as described in the Dis-