

The History of Education in Afghanistan: A Case Study of Afghanistan Hazara's Minority

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Abstract:- The history of education in Afghanistan is influenced by complex social, political, and cultural factors, with a specific focus on the education of the marginalized Hazara minority. Despite their rich history, Hazaras have faced discrimination due to cultural and religious differences, hindering their access to quality education. This study delves into their educational journey, analyzing primary and secondary sources, government records, interviews, and scholarly articles. It traces Hazaras' education evolution from the late 19th century to the present, highlighting the challenges posed by political and social dynamics.

The research sheds light on the struggles of the Hazara community to overcome discrimination, advocating for equity in education through Hazara-led initiatives and policy advocacy. Despite historic hardships, Hazaras have strived for education, contributing to various fields. Nonetheless, they still face educational challenges due to factors like scarce resources, unbalanced policies, and racial discrimination. The study underscores the importance of targeted policies and research for achieving educational equity, emphasizing the ongoing struggle for inclusion and quality education.

Keywords:- Hazara Minority, Discrimination, victims, education right.

I. INTRODUCTION

Education in Afghanistan has a complicated and multidimensional history that has been affected by a variety of social, political, and cultural forces. The education of the Hazaras minority, a historically disenfranchised population that has encountered great obstacles in getting excellent education, is an important component of this history. The Afghan Hazara community has a long and rich history dating back generations. Their cultural and religious distinctions, however, have frequently resulted in prejudice and marginalization by those in authority. This has had a substantial impact on their capacity to obtain education, as Hazara children have historically had lower levels of education than other Afghan tribes.

The history of the Hazara people presents various viewpoints. French researcher P. Freire suggested indigenous roots based on archaeological findings predating Alexander the Great. Alternatively, the Hazaras are seen as descendants of Mongols, residing in their current region long ago. Another perspective posits Hazaras as a blend of Turkic, Mongolian, and other lineages. Education's history in Hazara areas is similarly marked by fluctuations, paralleling their Islamic conversion. Challenges persist due to circumstances like discrimination and insufficient

resources. Afghan education's journey reflects a complex interplay of social, political, and cultural elements. The Hazara community, historically marginalized, strives for equitable education through their initiatives. This analysis delves into Afghanistan's education history, spotlighting Hazara experiences to underscore the need for inclusive policies that bridge educational disparities. During two decades, Hazaras community try two improve the education of their children's. and, they had many achievements in deferent sectors, Universities and educational facilities in Kabul and the Hazara districts were packed with Hazara male and female students eager to make a difference and contribute to their homeland's progress. Although the Hazara people have had a painful past and have suffered from murders and persecution for more than two centuries, the Hazara country has always been proud in all social and cultural domains and has sworn against its adversaries with scientific and artistic weapons. They are still standing.

This case study looks at the history of education in Afghanistan and how the Hazara minority's educational possibilities have changed over time as a result of political and social pressures. This study examines the evolution of Hazaras education from the late nineteenth century to the present using a variety of primary and secondary sources, including government documents, scholarly papers, and interviews with educators, policymakers, and members of the Hazaras community.

The goal of this analysis is to offer light on the complex processes that have created the history of education in Afghanistan, as well as the problems that the Hazara minority has in accessing quality education. It also underlines the significance of targeted policies and actions to enhance educational equity and inclusion for underrepresented groups, as well as the continual need for research and activism to support these efforts. Finally, this case study sheds light on Afghanistan's educational past as well as the ongoing struggle for educational justice and inclusion for everyone.

The Hazara people are one of Afghanistan's major ethnic groups, and they were given this name by Hazara historians and academics in several publications. Because they have a thousand rivers flowing through them. A thousand high mountains and valleys. A thousand fountains are claimed to have emerged from the Hazara region, and following Islam, a thousand mosques and a thousand minarets were built in their place. This is despite the fact that, under the reign of the old sultans of Zabulistan, the Hazara people paid a thousand horsemen in taxes to the royal army of the time, which was Hazara, which may be related in this way. (Mousavi 2018).

There are three opinions about the history of the Hazara people:

- The ideas of indigenism of the Hazara people: In the 19th century, the French researcher "P Freire" proposed this theory after discovering that thousands of years before Alexander the Great, people lived in the southern regions of the Hindu Kush.
- According to (Vámbéry 1864). the Hazaras are the survivors of the Mongols. According to this idea, the Hazaras did not migrate from another land; they used to live in their current location a long time ago.1
- Mixed Hazaras: According to this idea, Hazaras are not only Turkic and Mongolian survivors but also a mixture of races such as Tajiks, Afghans, etc. (Mousavi 2018).
- Opinions about the beginning of the educational process in Hazaras areas are not very different. What is certain is that the basic education in the lives of the Hazaras started at the same time as they converted to Islam. And it has been fed at different times. But this process has always been accompanied by ups and downs under the influence of circumstances. The conditions that caused ups and downs in the development of education can be summarized as a few examples of the challenges facing education in the field of Hazaras (Baiza 2014: 151-171). The history of education in Afghanistan is a complex and multifaceted issue that has been shaped by a wide range of social, political, and cultural factors. Although the current governments of the country have tried to make the country's education go through its evolutionary process, the authorities' approach to cultural development issues has not been consistent and equal everywhere. In the meantime, Hazaras have been victims of unbalanced cultural policies more than others and have seen severe losses in the way of promoting social knowledge. And this is actually the cultural isolation that these people have suffered in the two-dimensional process. Formal and informal education is the second basic discussion of this article about education in the Hazara region, which describes the history of its ups and downs and considers the cultural isolation organized in formal education along with the challenge in the tradition of learning religious education. be discussed. these people and these two fences have been drawn and denied access to science and new teaching methods, and Hazaras have to make do with what they have. The path of education in the Hazaras is the subject of discussion in the framework of the epistemology of the Hazara people, which illuminates its hidden angles. The purpose of this study is:

II. LITERATURE REVIEW

There has been a lot of discussion regarding the lack of education in Afghanistan and the state of education in Hazaras areas (Baiza 2013), (Handayani 2016), (Sarmachar 2016), (Samady 2013), (Hussaini 2021: 109-162) & (Chioventa 2014: 449-462). but this study is important in several ways. First, education is a basic human right, and access to education has important consequences for individuals, societies, and nations in general. Therefore, understanding the history of education in Afghanistan is important to identify the challenges and barriers that have prevented certain groups, such as the Hazara minority, from

accessing education. Second, the Hazara community has historically faced significant discrimination and marginalization in Afghanistan, including limited access to education. Thus, understanding the history of education for the Hazaras minority can provide insights into the broader social and political dynamics that have shaped their experiences of marginalization and exclusion. Third, Afghanistan is a conflict-affected country that has experienced significant political and social changes in the past few decades. The impact of the conflict on education has been particularly devastating, with schools and universities destroyed and disrupted, and students and teachers forced to flee. Therefore, understanding the history of education in Afghanistan and how it has been affected by conflict is critical to developing effective policies and practices to promote access and quality education for all. Therefore, the history of education in Afghanistan, especially considering the experiences of the Hazara minority, is an important issue to understand the complex social, political, and economic dynamics that have shaped education in Afghanistan. Continued research on this issue is important to identify strategies to overcome challenges and barriers to education in Afghanistan and promote access and equity for all Afghan citizens.

III. THE HISTORY OF EDUCATION IN AFGHANISTAN

During the reign of Amir Habibullah, the establishment of new schools was restricted to the capital, and this continued even after the constitution was implemented. During the Amani period, new style schools were created in the provinces, including Jalalabad, Kandahar, Herat, Mazar-e-Sharif, and Qatghan, at the same time as new schools were established in the capital. More than 322 chapters of new government schools were constructed throughout Afghanistan till the end of Amanullah's administration (1928). According to certain data, there were 51 thousand elementary students in the country in 1926, and more than three thousand (3000) students in developmental and vocational institutions. They claimed that if Afghanistan moved at this rate, it would not fall behind the caravan of culture and literature, especially when compared to neighboring countries. However, following the fall of the Amani government, all schools were closed. The number of official schools expanded from 223 to 334 chapters at the start of Nader Khan's reign, which began twenty years later, in 1946. Assuming that no schools were created in (1926-1928), just 24 new schools were established throughout 18 years during Nader Khan's rule and even the first time of Zahir Shah's administration.

According to the figures of (1979), which are published in the book of Afghanistan, there were 4,198 schools in Afghanistan in the past five centuries of (1976), that is, before the Russian coup d'état in (1957), 888,800 educated persons, and 12,400 instructors and professors. There were nearly a thousand students enrolled in the country's public schools. Only two or three schools were established in all Hazara areas, demonstrating the government's commitment to educational expansion (Khawajamir 2016). In both the first and second periods, the

Taliban did irreversible harm to Afghan education. In the middle of 1999, the Taliban leadership took over the school system and adopted a strict interpretation of Islamic law. During these times, the girls' schools were fully shuttered, while some boys' schools were operating but without teachers. This is because, since the Taliban's entrance, all secondary schools have been closed to girls, and women in general are barred from working, going to the market, visiting to parks, or traveling without a sharia mahram, causing despondency among the youth. This group existed during the "dark age of education" because they were extraterrestrial opponents with knowledge. New knowledge and occurrences, in particular, had no place in the government (Poladi 1989).

According to World Bank estimates for 2012, the population of school-age children has reached approximately 7.8 million, with approximately 2.9 million of these being girls. However, there are still insufficient school buildings and amenities, and in many communities, courses are held in tents or in residential residences, often beneath the shade of trees. According to the World Bank, approximately 180,000 teachers, or around half of all instructors in this country, have the requisite training and competences, with the remainder learning on the job. Nonetheless, the number of girls dropping out of school is relatively high, and the country's illiteracy rate is very high. Just 39% of persons over the age of 15 can read and write, making it one of the world's lowest rates. The educational institutions of Afghanistan were in a pitiful situation when the Taliban fled from the gates of Kabul and the northern provinces of Afghanistan to the mountains and valleys of the southern regions (1996), along with hundreds of fallen and fragile foundations. In 2001, Afghanistan had 3,400 operating schools with 20,000 teachers teaching one million students, and the presence of girls among these one million people was close to nil. However, in 2011, approximately 14 thousand schools were activated throughout Afghanistan, with 8 million and one hundred thousand students, 38% of them are girls, being taught by 175 thousand teachers. In the previous ten years, many schools have received new or renovated structures. Among the other achievements of Afghanistan's education system are the construction of universities and private schools. According to Ministry of Higher Education and Education officials, over 127 private institutions and over 800 registered private schools are operating in Afghanistan under the official authorization of these two ministries. Where tens of thousands of individuals are involved in education and training, while thousands of others have been given with work fields (Sarmachar 2016: 29-31).

During past 15 years the government with assistance of international community, has made significant efforts to strengthen the country's educational system. Part of these efforts were aimed at reopening schools and rebuilding the country's bankrupt education system. During these years, almost six million pupils attended school, and work was done to improve the curriculum and build new schools. However, the country's educational status did not improve as much as planned. Despite the fact that the country's education situation has improved in terms of quantity but not

quality, Afghanistan maintains old systems. The essential aspect here is that, despite the problems and security risks posed by opposing parties, the residents of the country supported education this time.

Now, beside thousands of public schools, many private schools are active in our country. It should be mentioned as a Taliban-related phenomena. Because there had previously been no such thing as a private school in the country's educational system. It was a good opportunity in recent years to build modern education infrastructure in the country—infrastructure that promotes transformational education. However, the existing challenges made it difficult to modernize the country's education. Over the last thirteen years, the country's education has remained focused on luring boys and girls to schools and maintaining a safe learning environment, with the main difficulties of the country's education receiving less attention. And after fall of the Taliban thousands of girls receive the right if education (Nijat 2015).

The Afghan government has made numerous efforts, with the assistance of the international community, to expand and strengthen the country's educational system. With the support of UNESCO, the government formed an Independent High Commission of Education in 2002 to recommend policies, objectives, and strategies for the repair and development of Afghanistan's education system. The ministries of education and higher education collaborated with UNESCO and other international organizations to produce strategic development plans for basic, middle, and secondary education, technical and vocational education, and higher education. (Samady 2013). What is remarkable is that the schooling situation in Afghanistan has remained mostly unchanged. It appears that despite all of the international community's assistance, Afghanistan's education has not progressed due to a lack of security, administrative corruption in Afghanistan, a lack of importance given to education by certain circles, the remaining traditional structures in Afghanistan's education, and political confrontations.

IV. EDUCATION AND HAZARAS MINORITY

Education is one of a society's most basic and evident necessities, and all human progress today is linked to education in some way. This means that via education, a person learns intellectually, which contributes to the creation of a focused society and the development of individuality, which develops people based on their interests, capacities, and expertise. Social and individual goals are two parts of education, and education helps a person adopt appropriate behavior and comprehend his place in society. (Portelli, Menashy and Barrow 2010: 415-433). Without a doubt, evaluating a society's situation entails investigating the structures that govern that society. Without rigorous investigations and sufficient information about the structures, recognizing the truth of the existence of a clear picture of what exists in society is difficult. These structures form the foundation of social existence. Only after the difficulties have been subjected to analysis can the facts be recovered; only then can the life-related chain structures be

broken down and analyzed. Understanding the difficulties concerning the Hazara people is essentially dependent on studies of these structures, especially the Hazaras' geographical formations (Mousavi 2018).

In every government, Hazaras have faced social, cultural, and economic inequities. For a multitude of reasons, including political inequities and tribal and religious disputes, no administration has undertaken fundamental educational work in Hazara areas. Discrimination (ethnic, sexual, political, religious, regional, etc.) between students and teachers, a lack of teachers, a lack of buildings and adequate facilities, and a lack of books, classes, and learning materials are the main issues in Hazara communities (Ismail 2022, 16-32). For many years, the Hazara people have faced prejudice and genocide, and they have faced racial and religious discrimination at all times. Since Abdul Rahman's reign, the Hazara people have been subjected to genocide, with more than 60% of them dying in Afghanistan. Targeted suicide and explosive assaults on Hazara people have occurred at schools, mosques, educational institutes, and hospitals (Mousavi 2018). Hazaras more than 130 years has been targets of genocide according to BBC Radio. During Amir Abdul Rahman's leadership (1901–1980), the Mujahideen era (1992–1996), the first Taliban rules (1996–2001), and the current Taliban administration (August 15, 2021–present). Hazaras have experienced violence and targeted ethnic massacres. Undoubtedly, one of the most despised social and political phenomena is targeted executions. A history will endure in Afghan history's memory (Rajan 2015).

Afghanistan had ten faculties, 31 professional schools, 22 high schools, 52 secondary schools, 533 primary schools, and 788 rural schools in 1961, for a total of 1436 schools. According to the above-mentioned figures, ten faculties in Kabul were only in the service of persons or individuals, at least in one of the government agencies or government officials. They did not use all of their fingers. Students from the Hazara religious national unit were in class. Professional schools, on the other hand, were not found in the Hazara region, but rather among the Hazara people. Because the reasons were clear: first, being a Hazara, a poor, destitute, and oppressed nationality, and second, the suffocation governing the school system in the entire country inflicted crushing blows to the foundation of the education system. According to the data, there were only five high schools and two hundred rural primary and secondary schools in the Hazaras Area during and after Zahir Khan's reign, when public schools were operational. He argues that in 1974, the Hazaras area had less than 30,000 students out of a total of 734,261 students across the country, or around 4%. In the previous half-century, there have only been a few examples of public schools in the Hazara. And it was remarkable how the regimes of the time attempted to create multiple schools in various locations of the Hazaras Area while hanging to these people's life like leeches and draining their blood. Despite the vast population, there are not enough basic schools in Hazara communities, and the percentage of individuals who are literate and have formal education is low. However, a substantial number of people have gotten private education. Recently, the government has taken steps,

including through the rural development program, to address the issue of improving rural people's social, economic, and civic lives, as well as the growth and development of handicrafts, the prevention and preservation of people's health, and the development of education. The creation of 16 basic and secondary schools in the Punjab region, the inauguration of girls' and boys' schools, hospitals, and literacy courses for the elderly are all considered in the third five-year plan in Uruzgan province from 1968 to 1972 (Baiza 2013).

The international community has highlighted gender equality and women's empowerment as one of the Millennium Development Goals, and education is expected to play a critical role in achieving these goals. (Goal No. 3; see UN, 2000). The achievement of gender parity and equality in education is regarded as critical in the goals of Education for All (EFA) by 2015 (see, for example, UNESCO, 2003-2004). These elements look relevant in light of the Hazaras circumstances because the empowerment discussed in the following paragraph reaches beyond the person. The concept of "power" and its absence are equally important in comprehending what empowerment entails. As mentioned in the preceding section, the disempowerment of Hazaras in both Afghanistan and Pakistan can be classified. (Changezi and Biseth 2011: 79-89). Until the 1950s and 1960s, most Hazaras in Afghanistan did not have access to educational institutions. There were also just a few primary schools, and Hazaras could not enroll in either official or non-Hazara schools unless they legally changed their ethnicity to Tajik. The Afghan government pushed Hazaras to change their ethnic identity on occasion. Hazara who were able to attend school and eventually work for the government chose Tajik as their ethnic identity. Hazaras were barred from attending higher education institutions, particularly military academies (Baiza 2013). In terms of education, Hazaras in Afghanistan are marginalized. Hazaras are an ethnic group in Afghanistan with a long history of marginalization and even outright persecution, owing to their Shia Muslim faith. Only after foreign intervention in 2001 did socioeconomic prospects for Hazara people become available. However, Hazaras continue to perceive themselves as second-class citizens, claiming that they are ignored by the Afghan government and receive less assistance from the international development community.

In addition, Hazara migrants from Afghanistan who go to neighboring countries, notably Pakistan, do not acquire primary schooling. And it is the Hazaras' responsibility to educate their children. Educational facilities for girls built by Hazaras demonstrate that education is genuinely valued. All of these are grounds for the Hazara people's dedication to education (Changezi and Biseth 2011: 79-89). Education was heavily politicized during Muhammad Daoud's tenure. The entire structure of education is characterized by tribal politics, as defined by Pashtun nationalism, and a selective approach to education. For much of this time, the government prohibited Shiites and Hazaras, as well as other ethnic minorities, from gaining access to higher education institutions, military and military schools, diplomatic and political roles. This restriction was lifted following

Afghanistan's accession to the United Nations (UN) in 1946, as the government was required to follow international norms. Afghanistan's admittance to the United Nations compelled the government to reintroduce girls' education, which began slowly and selectively, particularly in Kabul.

V. METHODOLOGY

This research examines the historical course of education in the Afghanistan-Hazara minority through a qualitative research method. A qualitative study, known as a "case study," focuses on a specific study unit (Gay et al 2012). In general, qualitative research usually involves informal measurement with only interviews and observations. A case study that is a comprehensive analysis of an individual is a type of qualitative research (Starman 2013). Often qualitative research is used as a source of hypotheses for future testing of quantitative research, and case studies are commonly used. Researching the education of an ethnic and religious minority, such as the Hazaras in Afghanistan, required the use of qualitative research methods. First, because they are an ethnic minority; secondly, because of their religious minority, the Hazaras are the majority of the Shia religion; and third, because the Hazara people have always been deprived of social services in every government and have even been the target of targeted attacks by the Taliban and ISIS terrorist groups only because of their status as a religious and ethnic minority (Hussaini 2021: 109-162).

As a result, the researcher decided to do a case study on Hazara people, and the purpose of this case study was to do a descriptive study about the access of the Hazara people to education and how the government pays attention to this minority group in the country. The researcher wants to make it clear at the outset that the purpose of this study is not to provide a formal case study on Hazaras. Document analysis was used in this study. The systematic assessment and evaluation of documents, including printed and electronic (computer-based and Internet-transmitted) content, is known as document analysis. Document analysis calls for data to be studied and interpreted in order to extract meaning, gain insight, and create empirical knowledge, similar to other analytical techniques in qualitative research (Bowen 2009: 27-40 see also Rapley, 2007).

VI. RESEARCH QUESTION

The purpose of this study was to provide answers to the following questions: and some secondary questions.

- How has access to education transformed in the past 20 years in the Hazara provinces?
- What ups and downs have the Hazaras of Afghanistan faced in the historical course of education in their provinces?

VII. CASE STUDY

The educational prospects of Hazara people in Afghanistan are examined in this qualitative case study. The unit of analysis serves as the defining element, as is customary for case studies (Larrinaga 2017: 147-171). The researcher has focused on the advancements, difficulties,

and future of Hazara people in education in this case study, which also serves as the units of analysis and research questions. In this article, the researcher discusses the situation of education in Hazara areas and looks at the access of Hazara people to secondary education in the last 20 years and under different governments. A researcher can go beyond the quantitative statistical findings and comprehend the behavioral conditions from the actor's point of view by using case study approaches. A case study aids in the explanation of the process by incorporating both quantitative and qualitative data. Thorough observation, reconstruction, and analysis of the cases under examination will reveal the cause, course, and outcome of a phenomenon. The research questions were formed based on the main descriptive picture of this case study, which is the access of the Hazara people to education in the country. As a result, the research questions are the basis of the unit of analysis of this analysis, which is the educational conditions in the Hazara areas of Afghanistan.

VIII. DATA COLLECTION

The systematic assessment and evaluation of documents, including printed and electronic (computer-based and Internet-transmitted) content, is known as document analysis. Document analysis calls for data to be studied and interpreted in order to extract meaning, gain insight, and create empirical knowledge, similar to other analytical techniques in qualitative research (Bowen 2009: 27-40 see also Rapley, 2007). The researcher used the document analysis method for data collection. The documentary method was used, as well as old and new reliable written sources. The method of systematic document evaluation was used. At first, all the books, e-books, newspapers, and magazines related to the subject were collected, and then the data related to the research was collected. because research on education in Hazara areas requires such a data collection method. And with this method, you can easily reach the desired goal.

IX. DATA ANALYSES

This researcher first gathered all of the necessary resources, such as books, journals, and newspapers, before conducting the necessary data analysis using the document analysis method. According to (Rodrigues 2019: e01993). skimming (a shallow examination), reading (a detailed examination), and interpretation are all parts of document analysis. Thematic analysis and content analysis are combined in this iterative procedure. Instead, it entails a first-pass document evaluation in which significant and pertinent text or other data portions are found. The researcher should show the ability to recognize relevant data and distinguish it from irrelevant material. In addition, the author's own analyses with an eye on the sources and facts surrounding life are included in this research.

X. RESULT/ FINDINGS

According to this research, education has been common among the Hazara people since ancient times, but the beginning of this historical movement can be considered the new education since Islam's acceptance. First of all, in

this format, many people became capable of Islamic knowledge, and this growth and development of religious knowledge opened the way for opening new schools and rereading contemporary sciences. But in the later periods, especially during the period of Abd al-Rahman, the generation of right-seekers and knowledge-seekers of the Hazara was brought to an abyss of destruction. And this was the first, biggest, and most fatal death of freedom and knowledge, which could not rise for tens of years due to the severity of those Hazara. But this action could not destroy the logic of seeking justice. After a long time, the caravan started again on the path of time. Years later, another mishap occurred. There were still effects from the first encounter, and this time Nader blocked the freedom fighters and supporters of Marafet. This time, he avoided Hazaras awareness and knowledge.

Although education in Afghanistan has faced challenges and problems throughout history, what is noticeable is that the people of Afghanistan have sent their children to school without ignoring all these challenges and problems in order to continue their education and have a better future. Many factors influence education quality in Afghanistan, including a lack of experienced teachers and effective teaching methods, the absence of a safe and conducive learning environment, and the scarcity of high-quality teaching materials (including textbooks). The classroom atmosphere, the lack of quality education, particularly the quality of teaching, and the students' political and religious conflicts have all had an impact. In addition, teachers rarely address the specific learning needs of each student in the classroom. The education system in Afghanistan has suffered a lot in the past several years due to wars, a lack of sufficient resources and capacities, and the absence of a strategic plan. The only way out of these challenges is with the cooperation of all citizens, by educating the youth, and by creating a capable education system.

Hazaras have been discriminated against for decades. they have been subjected to political, economic, social, and cultural harassment and even targeted attacks; they are deprived of social services in some areas, and Hazaras have been racially discriminated against many times. They are easily recognizable due to their distinctive facial features and are targeted by Sunni extremist groups such as the Taliban and the Islamic State, which consider them infidels. Although the Hazaras have always been subjected to racial and religious discrimination, systematic massacres, and terrorist attacks, they are on their way to schools and universities with a strong will and determination. And they have achieved progress in the field of education. Today, Hazara students are getting high grades in schools, universities, and entrance exams, and some of them have been awarded scholarships to different countries (Baiza 2013).

Despite the fact that the research concluded that Hazaras have been denied basic citizenship rights in all governments, the serious attention of Hazaras to science and education, as well as their understanding that the only way out of this impasse is to acquire science and knowledge and

develop human resources, has given hope to the next generation of Hazaras. Although racial discrimination and the lack of access to the right to education are not confined to Afghanistan, religious and ethnic minorities in other countries also suffer from this problem.

XI. DISCUSSION

Education is one of the fundamental rights of every citizen, and this right is among the fundamental rights of humanity, and the Universal Declaration of Human Rights emphasizes this right. The second article of the law of the Ministry of Education of Afghanistan emphasizes providing equal rights to education for the Islamic citizens of Afghanistan through the growth and development of the public education system in a balanced and fair manner. In addition, regardless of social sex (gender), ethnicity, social and political status, or religious affiliation, all children and adolescents who are of school age will have equal access to quality education in order to develop knowledge, skills, and values and reveal the necessary methods that are considered necessary for themselves and for the country.

But what is clear and obvious and what has been obtained from this research is that, while education is considered a vital phenomenon, it has existed as a semi-closed world in the lives of Hazaras. Therefore, it is rare to find someone who has done something to revive the history of the education of these people. Although the current governments of the country have tried, with the help of the international community and institutions that support education, to make the country's education go through its evolutionary process, in some cases the authorities' approach to cultural development issues has not been consistent and equal everywhere. In the meantime, Hazaras have been victims of unbalanced cultural policies more than others and have seen severe losses in the way of improving knowledge and social services.

As an example, we can mention the racial discrimination faced by Pakistani minority communities in Hong Kong, China. When the Education Bureau performs its primary and secondary school placement exercise, minority ethnic children miss out on crucial months of schooling. As I commented on, one minority ethnic parent questioned me about what the families do when their Chinese children are unable to enroll in school. Why have we been hunting for a school spot for half a year and are still unsuccessful? Are Chinese kids all the same? I said that it is not like that for the Chinese. Those who live in Hong Kong are required to attend school for nine years. It's amazing that [some minority ethnic] parents learned that they are Hong Kong nationals; some of them were born in Hong Kong, and they are permanent residents. If the parents don't enroll their children in school, they may be sent to jail. Why is it this way? It compels us to reflect (Crabtree 2013: 945-963). All of this demonstrates the Chinese government's inequity and racial discrimination against ethnic minorities seeking to continue their children's education.

XII. CONCLUSION AND RECOMMENDATION

Although education has been a common practice among humans since antiquity, this historical trend may be linked to its inception with the new education that has evolved since the embrace of Islam. In fact, it was under the influence of Islamic education that this significant development could have happened, and many people were able to learn about Islam in this way. Opening new schools and researching modern sciences were made possible by the expansion and advancement of religious knowledge. People become more interested in learning about new sciences as a result. The intellectual caravan and the railroad both got going and were heading onward. However, the adversaries were waiting in ambush. Abdul Rahman led the knowledge- and right-seekers in the first ambush to a pit of devastation. The severity of those millennia prevented freedom and knowledge from rising up for tens of years; this was their first, largest, and deadliest death. But the rationale behind seeking justice was unaffected by this action. The caravan finally re-entered the course of time after a protracted absence. Later, there was more dissent. Freedom fighters and proponents of knowledge were still being hindered by the aftereffects of the confrontation with Nader. The popular movement continued despite bitter defeats. While many people were left behind. After stopping for several years, this movement carried the fallen flag of freedom and awareness and continued to move. The signs of the success of lofty ideals were gradually appearing. During these years, many people were able to open a path for themselves in schools and universities. When another storm and disaster known as the Taliban hit, the seedlings planted in the Marafet croft (knowledge garden), were just beginning to sprout leaves. The intensity of the storm was such that the green flag of knowledge fell to the ground for the third time from the shoulders of Hazara, and science was sentenced to prison. For five years and a few months, during the third death of education in the country's history, almost no one did anything to reread science or open schools. With the incident of September 11, the dignified rule of that regime was put to an end. But this question still remained. Will incidents like those mentioned be repeated? Will future political developments challenge the newly revived education of the country and our people? And will a stop order be issued for this new move? I hope that the luck will not return and that this new cultural movement in the direction of the growth and development of human values will continue and move, and that the young generation of our people, who have raised the flag of awareness and knowledge that has fallen to the ground, will carry it decisively and act responsibly.

Education in Afghanistan has gone through different stages over time, and the methods of education have been different in each stage. The term "challenges" refers to the fact that there are many that must be overcome. Afghan education has had its ups and downs in different periods, and in every regime and government, the educational system has proposed its political ideologies and theories. What can be inferred from the whole of this research is that education has been common among the people since ancient times. Discrimination and inequality started from the time of Abdurrahman, and at first, Abdurrahman's ambush led those

who sought justice and knowledge to an abyss of destruction. For tens of years, the Hazara people were unable to advance in terms of freedom and knowledge.

As a new generation of Hazara students attends school in relative safety but is unmotivated to study given the perceived disparities, their success could change Afghanistan's ethnic balance of power. Regarding the restoration of the infrastructure and the assistance of the international community to the provinces of the Millennium, although they are considered relatively safe, they remain poor compared to other provinces. But instead, the revival of the Hazara people depends more on education, and this is the capital that they can carry with them during the years of exile. While it is mentioned in the second article of the Law of the Ministry of Education of Afghanistan, "Citizens of the Islamic Republic of Afghanistan have equal rights to education without any discrimination." But in different periods, the Hazara people have been deprived of all their basic rights, including the right to education, which is one of the basic rights of every citizen.

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