

The History of Education in Afghanistan: A Case Study of Afghanistan Hazaras minority

Mir Hussain Amiri

Universitas Islam International Indonesia (UIII)

Abstract:- Afghanistan, known for its ancient history and as a center of knowledge, has seen the rise of great civilizations such as Arya, Bakhtar, and Khorasan. Education in ancient Afghanistan was influenced by the Vedic religion and later the Avestan civilization until the arrival of Islam. Islam was introduced during the time of Hazrat Uthman (Baiza 2013). Education is widely recognized as a fundamental human right that plays a crucial role in alleviating poverty, addressing inequality, and fostering sustainable development.

Unfortunately, the Hazara community, has historically been deprived of this right due to cultural, linguistic, and religious differences with the dominant Pashtun population. Hazaras have faced discrimination, marginalization, and violent persecution throughout Afghan history. They have been systematically denied access to education, employment, and political representation. The rule of Abdul Rahman witnessed mass killings and the seizure of Hazara lands (Chiovenda 2018: 251-70). Despite some progress, the Hazara community continues to face barriers in accessing quality education. Hazara students also face discrimination and harassment from peers and teachers who hold negative stereotypes. Moreover, Hazaras have been subjected to targeted attacks by terrorist groups like the Taliban and ISIS, resulting in loss of life and injuries. A recent terrorist attack at the Kaj educational center in western Kabul caused significant casualties among Hazara students, leading to widespread attention on social media with the hashtag "#StopHazaraGenocide." Notwithstanding challenges, Hazaras demonstrated their goodwill. They actively participated in national processes, such as elections, civil society strengthening, sports, and education, showcasing their commitment to the new system.

Keywords:- Hazaras People, Education, Victims, Education In Afghanistan.

I. INTRODUCTION

The history of education in Afghanistan is a complex and multifaceted issue that has been shaped by a range of social, political, and cultural factors. A key aspect of this history is the education of the Hazaras minority, a historically marginalized group that has faced significant challenges in

accessing quality education. The Hazara community in Afghanistan has a long and rich history that goes back centuries. However, their cultural and religious differences have often led to discrimination and marginalization by those in power. This has had a significant impact on their ability to access education, with Hazara children historically having lower levels of education than other groups in Afghanistan. In recent decades, the Hazaras community has made strides in improving education for its children by creating Hazaras-led educational initiatives and advocacy efforts to promote policies that support educational equity for marginalized groups. Universities and educational centers in Kabul and the Hazara provinces were full of Hazara male and female students who turned to the educational centers with the desire to change and participate in the development process of their homeland. Although the Hazara people have had a dark history and a tragic life and have suffered from massacres and discrimination for more than two centuries, the Hazara nation has always been proud in all social and cultural fields and has sworn against its enemies with the weapons of science and art. They are standing. During the last twenty years, they have brought great and important achievements to Afghanistan in the fields of art, music, cinema, sports, and other fields.

This case study focuses on the history of education in Afghanistan and among the Hazara minority examines the ways in which political and social dynamics have affected their educational opportunities over time. Drawing on a range of primary and secondary sources, including government records, scholarly articles, and interviews with educators, policymakers, and members of the Hazaras community, this study examines the evolution of Hazaras education from the late 19th century to the present.

Through this analysis, the purpose of this study is to shed light on the complex dynamics that have shaped the history of education in Afghanistan and the challenges that continue to face the Hazara minority in accessing quality education. It also emphasizes the importance of targeted policies and initiatives to promote educational equity and inclusion for marginalized groups and the need for ongoing research and advocacy to support these efforts. Finally, this case study provides important insights into the history of education in Afghanistan and the ongoing struggle for educational equity and inclusion for all.

Hazara people are one of the big ethnic groups in Afghanistan, which have been named by Hazara historians and researchers in some documents, which is why they were named by this name. Because they have a thousand streams. Valleys and a thousand high mountains. It is said that a thousand fountains came out of the Hazara area, and after Islam, a thousand mosques and a thousand minarets were built instead. This is despite the fact that during the time of the old sultans of Zabulistan, Hazara people paid a thousand horsemen as taxes to the royal army of that time, which was Hazara, which may be related in this way (Mousavi 2018).

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

1. The ideas of indigenes 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.
2. 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.
3. 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.

➤ *The History of Education in Afghanistan*

The activity of new schools during the era of Amir Habibullah remained within the limits of the capital, and even after the implementation of the constitution, there were limitations. During the Aman period, at the same time as the expansion of new schools in the capital, new style schools were established in the provinces, including the provinces of Jalalabad, Kandahar, Herat, Mazar-e-Sharif, and Qatghan. All in all, until the end of Amanullah's rule (1928), more than 322 chapters of new government schools were established throughout Afghanistan. According to some statistics, in the year (1926), the number of primary students across the country was 51 thousand, and the students of developmental and vocational schools numbered more than three thousand (3000). They said that whenever Afghanistan was moving at this speed, it would not lag behind the caravan of culture and literature, even compared to the neighboring countries. But

after the fall of the Amani government, all schools were closed. With the beginning of Nader Khan's period, twenty years later, that is, in (1946), the number of official schools increased from 223 to 334 chapters. Assuming that no schools were built in (1926–1928), During Nader Khan's rule and even the initial period of Zahir Shah's rule, only 24 new schools were established within 18 years.

According to the statistics of (1979), included in the book of Afghanistan, in the last five centuries of (1976), that is, before the Russian coup d'état in (1957), there were 4,198 schools in Afghanistan, 888,800 educated people, and 12,400 teachers and professors. Nearly a thousand students were enrolled in the country's public schools. In all of Hazara areas, no more than two or three schools were built, which shows the government's attention to the expansion of education (Khwajamir 2016). The Taliban has caused irreparable damage to Afghanistan's education in both the first and second periods. The Taliban leadership took over the educational system in the middle of the (1999), and implemented a rigorous interpretation of Islamic law. During these periods, the girls' schools were completely closed and some boys' schools were open, but there were no teachers to teach. This is because, with the arrival of the Taliban, all secondary schools have been closed to girls, and on the other hand, women in general are prohibited from working, going to the market, going to parks, and traveling without a sharia mahram, and this has caused despair among the youth. The period during which this group existed can be described as the "dark age of education" because they were alien enemies with knowledge. In particular, new knowledge and new phenomena never had a place in that regime (Poladi 1989).

According to the statistics of the World Bank for 2012, the population of children who go to school has reached about 7.8 million, and of these, about 2.9 million are girls. However, there are still not enough buildings and facilities for schools, and in many villages, classes are held either under tents or in residential houses, and sometimes under the shade of trees. According to the World Bank, only 180,000 teachers, that is, about half of the teachers in this country, have the necessary training and capabilities, and the rest of them are trained while working. Still, the number of girls who drop out of school is very high, and the illiteracy rate in the country is very high. Only 39% of people over the age of 15 can read and write, which is one of the lowest among countries in the world. In the first days when the Taliban fled from the gates of Kabul and the northern provinces of Afghanistan to the mountains and valleys of the southern provinces (1996), along with thousands of collapsed and shaky foundations, the educational institutions of Afghanistan were also in a pitiable state. In 2001, there were 3,400 active schools throughout Afghanistan, where 20,000 teachers taught one million students, and the presence of girls among these one million people was close to zero. But in 2011, about 14 thousand schools were activated all over Afghanistan, and in these schools, there are 8 million and one hundred thousand students, 38 % of whom are girls,

who are taught by 175 thousand teachers. Many schools have gotten new buildings or had their old ones renovated in the last ten years. Among the other achievements of the education system in Afghanistan, we can mention the establishment of universities and private schools.

According to the officials of the Ministry of Higher Education and Education, more than 127 private universities and more than 800 registered private schools are operating in Afghanistan with the official license of these two ministries. in which tens of thousands of people are engaged in education and training, and on the other hand, thousands of other people have been provided with work fields (Sarmachar 2016: 29-31).

In the past fifteen years, the Afghan government, with the support of the international community, has launched extensive efforts to improve the country's education system. Part of these efforts were made with the aim of reopening schools and reviving the country's collapsed education system. During these years, more than six million students came to school, and work was done in the field of improving the curriculum and creating new schools. However, the educational situation in the country did not change as much as expected. Even though the country's education situation has improved in terms of quantity but not quality, Afghanistan continues to adhere to traditional structures. The important point here is that this time the citizens of the country also supported education despite all the problems and security threats from the opposition groups. Today, along with thousands of public schools, thousands of private schools are also operating in the country, which should be mentioned as a phenomenon of the years after Talabani. Because there was no such thing as a private school in the country's education system prior to that. During the past years, it was a good opportunity to create modern education infrastructure in the country—infrastructure that supports transformational education. But the existing problems also created enough obstacles to modernize the country's education. In the past thirteen years, the country's education remained within the scope of attracting boys and girls to schools and creating a safe environment for education, and the main challenges of the country's education were given less attention. Education is considered one of the successful fields of reconstruction in the country after the fall of the Taliban. In 2001, there were no schools for girls, and the number of boys who went to school was about one million (Nijat 2015).

The Afghan government has made many efforts with the help of the international community for the growth and development of the country's education system. The government established an Independent High Commission of Education in 2002 with the assistance of UNESCO to suggest policies, objectives, and strategies for the rehabilitation and development of Afghanistan's education system. Strategic development plans for primary, middle and secondary, technical and vocational education, and higher education were created by the ministries of education and higher education in

collaboration with UNESCO and other international organizations (Samady 2013). But what is remarkable is that the education situation in Afghanistan has not changed significantly. It seems that the lack of security, administrative corruption in Afghanistan, lack of importance given to education by certain circles, the remaining traditional structures in Afghanistan's education, and political confrontations are factors why, despite all the help of the international community, Afghanistan's education has not progressed.

➤ *Education and Hazaras minority*

Education is one of a society's most basic and obvious needs, and all human progress today is in some way related to its education. This means that a person grows intellectually through education, which leads to the development of a focused society and the development of individuality that develops people according to their interests, capacities, and expertise. Two aspects of education are social and individual goals, and education helps a person adopt acceptable behavior and understand his role in society (Portelli, Menashy and Barrow 2010: 415-433). Without a doubt, studying the situation of a society necessitates studying the structures that govern that society. Essentially, understanding the reality of the existence of a clear picture of what exists in society is impossible without systematic studies and sufficient information about the structures. These structures are the fabric of social life. Only when the problems can be handed over to analysis can the facts be extracted from them; only then can the chain structures related to life be broken down and studied. Essentially, understanding the issues related to the Hazara people's situation is also based on studies of these structures, including the Hazaras geographical structures (Mousavi 2018).

Hazaras have suffered from social, cultural, and economic inequalities in every government. Fundamental educational work in Hazara areas has not been done in any government for a variety of reasons, including political inequalities and tribal and religious conflicts. The basic problems in Hazara areas are discrimination (ethnic, sexual, party, religious, regional, etc.) between students and teachers, a lack of teachers, a lack of buildings and sufficient facilities, as well as a lack of books, classes, and learning materials (Ismail 2022, 16-32). Hazara people have been subjected to discrimination and genocide for many years, and they were subjected to racial and religious discrimination in every period. Genocide against Hazara people has started since Abdul Rahman's rule, with more than 60% of Hazara people having died in Afghanistan. Hazara people have been subjected to targeted suicide and explosive attacks in schools, mosques, educational centers, and hospitals (Mousavi 2018). Hazaras have frequently been the targets of genocide in Afghanistan over the past 130 years, according to BBC Radio. Hazaras have experienced violence and targeted ethnic massacres under Amir Abdul Rahman's leadership (1901–1980), the Mujahideen era (1992–1996), the first Taliban

administration (1996–2001), and the current Taliban administration (August 15, 2021–present). Undoubtedly, one of the most despised social and political phenomena is targeted executions. A history will endure in Afghan history's memory (Rajan 2015).

According to the official statistics of Afghanistan in (1961), there were 10 faculties, 31 professional schools, 22 high schools, 52 secondary schools, 533 primary schools, and 788 rural schools, totaling 1436 schools. According to the statistics provided above, ten faculties in Kabul were only in the service of individuals or individuals, at least in one of the government departments or government officials. They did not exceed the number of fingers. Students assigned to the Hazara religious national unit were studying. Professional schools, on the other hand, did not exist in Hazara area, but rather among the Hazara people. Because the reasons were clear, that is, first of all, being a Hazara, a poor, deprived, and oppressed nationality, and then due to the lack of an intermediary, the suffocation ruling the education system in the entire country dealt crushing blows to the foundation of the education system. According to the findings, there were no more than five high schools and two hundred rural primary and secondary schools in the Hazaras Area during the era of Zahir Khan and after him when public schools were active. He claims that the Hazaras area had less than 30,000 students out of a total of 734,261 students across the country in (1974), That is approximately 4%. There have only been a few examples of public schools in the Hazara in the last half-century. And it was surprising how the regimes of that time tried to establish several schools in some areas of the Hazaras Area while they were clinging to the lives of these people like leeches and sucking their blood. Over all in Hazara areas, despite the large population, elementary schools are not enough, and the percentage of people who are literate and have formal education is low. However, the number of people who have received private education is large. Lately, the government has taken certain measures, including in the rural development program, to address the issue of improving the social, economic, and civic lives of rural people, the growth and development of handicrafts, the prevention and preservation of people's health, and the development of education. In the third five-year plan from (1968) to (1972), in Uruzgan province, the establishment of 16 primary and secondary schools in the Punjab region, the opening of girls' and boys' schools, hospitals, and literacy courses for the elderly are considered (Baiza 2013).

The need to advance gender equality and women's empowerment has been identified by the international community as one of the millennium Development Goals, and education is expected to play a vital role in achieving these goals (Goal No. 3; see UN, 2000). The accomplishment of gender parity and equality in education is viewed as being of the utmost importance in the aims of Education for All (EFA) by 2015 (see, for example, UNESCO, 2003–2004). These factors appear significant in light of the Hazaras situation

since the empowerment that will be explored in the text that follows extends beyond the individual. The idea of "power" and its absence are equally crucial to understanding what empowerment means. The disempowerment of Hazaras in both Afghanistan and Pakistan can be characterized as indicated in the previous section (Changezi and Biseth 2011: 79-89). Hazaras in Afghanistan did not have access to educational institutions in most parts of Afghanistan until the 1950s and 1960s. And there were only a few elementary schools, and Hazaras could not enroll in official or non-Hazara schools unless they officially changed their identity to Tajik. The Afghan government sometimes forced the Hazaras to change their ethnic identity. Hazara, who were able to enter school and later obtain government jobs, adopted Tajik as their ethnic identity. Hazaras were not allowed to attend higher education institutions, especially military academies. (Baiza 2013). Hazaras in Afghanistan are marginalized in terms of education. In Afghanistan, Hazaras are an ethnic group with a long history of marginalization and even outright persecution, mainly because of their Shia Muslim religion. Only after international intervention in 2001 did socio-economic opportunities open up for Hazara people. However, Hazaras have a strong perception that they are still second-class citizens and claim that they are neglected by the Afghan government and receive less funding from the international development community.

In addition, Afghanistan's Hazara migrants traveling in neighboring countries, including Pakistan, do not receive primary education there. And the Hazaras themselves are responsible for the education of their children. Educational institutions for girls founded by Hazara themselves show that education is indeed considered important. All these are reasons for the commitment and perseverance of Hazara people to education (Changezi and Biseth 2011: 79-89). During the reign of Muhammad Daoud, education was highly politicized. Tribal politics, defined by Pashtun nationalism, and a selective approach to education form the overall framework of education. For much of this period, the government barred the admission of Shiites and Hazaras, as well as other ethnic minorities, to higher education institutions, military and military schools, diplomatic and political positions. And this ban was eased after Afghanistan's admission to the United Nations (UN) in (1946), as the government had to obey international conventions. Afghanistan's admission to the United Nations also obliged the government to resume girls' education, which began to develop slowly and selectively, especially in the capital.

III. 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).

➤ *Research Question*

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

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

➤ *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.

➤ *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.

➤ *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.

IV. 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.

V. 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.

VI. 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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