

Phenomenology of the Afghan Students' Racial Discrimination Experience at Kabul and Shahid Rabbani Universities

Sabera Aitabar ¹

Review:

The study of ethnic discrimination is a branch of sociology of ethnicity. Ethno sociology can provide applied theories to understand the phenomenon of ethnicity to solve problems concerning ethnicity in Afghanistan. This study is an example of the study of ethnic discrimination by phenomenological method in two public universities in Kabul that is, indeed, an attempt to explore students' lives and the meaning they give to ethnic discrimination and thus, figure out a model for the phenomenological study of ethnic discrimination. Postcolonial theory in the field of ethnicity has been selected as the theory of this research and the sample size has been purposefully selected from a number of various faculties and ethnicities, and the interview with the population has been recorded and implemented online. Of the four major ethnic groups that play a role in the social and political structure of Afghanistan, the Hazara ethnic group has been the most marginalized and discriminated one. Thus, the focus of the research is mainly on this ethnic group. The core concept that the researcher reaches at the end of the work is the concept of "experience of multilayered discrimination" among this ethnicity.

Keywords:

Ethnicity, ethnic discrimination, post colonialism, racism, multilayered discrimination.

Introduction:

Ethnicity in Afghanistan's multi-ethnic society can be one of the most important areas in sociology of this country. The experience of ethnic groups and minorities in particular in the context and frame of modern institutions is an important issue – the way each of the ethnic groups experience and understand the regulations and the structure of modern institutions.

The study and understanding of these ethnic life experiences is important because, while deepening our understanding of the functions, dysfunctions and performance of modern institutions in the field of ethnicity, it also reveals the possible inequalities that exist in these institutions. Among modern institutions, university can be considered as one of the most important ones which is worth evaluation from the perspective of ethnic lived-experiences. Although diverse presence of ethnicities in universities, carries significant capabilities for the scientific-cultural richness of universities, especially due to the presence of diverse and rich ethnic languages in the university, however, with wrong approaches and policies in the university and lack of attention to local identities which has caused them to marginalize, has turned them into a destructive capability. In addition, it is important to examine the institution

¹. PhD student of sociology /University of Alzahra

of the university in terms of the fact that more than any other modern institution, they are based on modern principles of equality of opportunity, universalism and a neutral and non-ethnic attitude and the existence of any ethnic and discriminatory approach and policy. In those two big and middle-aged cities. That is why it can be said that it is one of the suitable options for this country. They are the words of Afghanistan. Second, the fact that many Hazaras are Shiites has led to greater cultural differences from a larger minority, such as Pashtuns and Tajiks, than in the prevailing official culture and ideology. For example, we can mention these plans.

Research background:

Research on racial-ethnic inequalities is a relatively developed field in Western countries. So far, a lot of research has been done in this field, including qualitative and introspective methods. Some of them are as follows:

The results of Ansis et al.'s (2000) study show that African-American students are more likely than other ethnicities to experience discrimination, stereotypes, racism, and unequal behavior by students, faculty, and staff, and that white students are the least likely to do so. The results of Hirtado (2007) show that graduate students who are from racial minorities have a weaker self-image than whites and are characterized by low trust and low interaction with other groups. Fries Britt and Griffin have also shown that black students spend a lot of energy and emotional costs to prove their academic worth and confront negative myths and stereotypes about blacks, sometimes forcing them to integrate into the dominant culture. They break away from the black community. Lowe and Ralison (2015) examined the socio-cultural alienation of ethnic-minority students and concluded that the alienation of minority students in the university with a white majority is greater than that of white students and minority students often feel dominated. They make culture. The most important reason for this alienation is that these students belong to the lower class. But compared to Western studies, research on ethnic discrimination and inequality in Afghanistan is still an underdeveloped field and a child. There is no research in Afghanistan that specifically addresses ethnic discrimination at the university and the researcher has not been able to access it.

Credible international attempts have tried to bring order to this area wisely. These include the UNESCO Collection of Technical Terms in the Field of "Ethnic Studies" (UNESCO 1977) and another simultaneous and parallel beginning by the Research Committee on Conceptual Analysis and Terminology of the International Council for the Social Sciences (Riggs 1985). Writers have also sought to address this question by compiling comprehensive catalogs (such as Spira 1999). The need for agreed terminology has been felt not only in scientific analysis but also in public policy. Efforts to clarify the language in this area in the former Soviet Union, with its diverse ethnic population, are a great legacy still to be found in determined communist governments such as China. Developed at the beginning of the twentieth century and widely accepted in the communist world, this legacy required the official identification of ethnic groups because they were named and recognized as social institutions. Soviet terminology was therefore formed to reflect a hierarchy of organizational forms that encompassed a range of the most developed collections: "nation", through "nationality", "ethnic group" and "ethnographic group" (Connor, p. 1984). : 217-239; Fedusi et al., 1977: 17-5).

Eventually, Western policymakers also faced the challenge of identifying ethnic groups. They needed data on ethnic divisions from the perspective of designing specific programs (such as raising standards to reduce inequality). By the turn of the 21st century, many governments that had apparently had no concern about ethnic differences in the past were now about to invite citizens to answer the census and ask questions about their ethnic (and occasionally racial) context. For example, the US Census in 2010 asked the following two questions: Is Mr. / Mrs. X Hispanic, Latin, or Hispanic? And what is the race of Mr. / Mrs. X? (Homes et al., 2011: 1). The 2011 UK-Wales census also asked two similar questions: What is your ethnic group? And "How would you describe your national identity?" (Enr; 2012: 12-13).

In Canada, the following questions were asked: Where does the ethnic or cultural background of this person's ancestors go? (Statistics Canada: 2013: 5). These questions may be vague, but in each case, the range of pre-determined answers made it easier for respondents to work; Even if it meant forcing them to fill in the ballot boxes defined by the census officials. Analysis of survey research has been involved in similar efforts to measure ethnic identity, but have not yet reached a consensus on a single, and acceptable method for addressing this very challenging question (Kokli, 2007: 581: 583).

Literature Review:

Theoretical Foundations

Ethnic conflict:

The history of ethnic strife has expanded over the last three decades; despite the very large analytical output in this area, important questions in this area remain unanswered. However, there is a significant overlap between the data collected in the transnational domain. This overlap has facilitated research into the causes of ethnic conflict and its consequences. This relevant and qualitative literature has led to research advances in this area and the exploration of related political paths toward solutions to ethnic conflicts.

The study of conflicts labeled "ethnic" has only emerged as a major focus of research in recent years. However, this phenomenon may have been analyzed earlier, using different terms. During the two decades of the 1970s and 1980s - when many indigenous conflicts and disputes were labeled as "ethnic" conflicts - out of the 600,000 articles in the humanities and social sciences (in English) on the Scopus database, the term only It is mentioned in the title of nine academic articles. However, during the 1990s this figure rose to 98 articles, and in the first decade of the twentieth century it rose to 164 articles (from 1.8 million English articles in the humanities and social sciences). Much broader databases such as Google Scholar and Library Catalog have reported higher figures. But here, too, there is a sudden increase in interest in the field in the 1990s.

Any attempt to generalize this growing literature requires consideration of the fact that the term "ethnic conflict" itself has given rise to a range of latent challenges. These challenges include: definition issues (each of the two words that make up the term has no unambiguous meaning); Descriptive problems (because even listing the parameters of ethnic conflict draws us into a controversial realm); Explanatory issues (because different theoretical perspectives will lead to many results; such as how to describe ethnic conflicts); And disagreement about the results (for example, conflicting empirical information and theoretical expectations will lead to inconsistent results about the process of ethnic conflict formation). This article addresses these issues in a timely manner.

The attempt to define "ethnic group" and related terms such as "nation" has a long and sad history.

Wagger Connor (1978) sums up this difficult situation in the title of his very rich article, "A Nation Is a Nation, a State, an Ethnic Group ..." and has been a matter of definition for years in the social science literature. (E.g., McKay and Younesi, 1978; Brun, 1993: 4-5; Chandra, 2006).\

Ethnocentrism:

The tendency to refer exclusively to one's own cultural activities and values, even if there are others who may not believe in those values, and the tendency to describe and judge the value systems and core activities of other cultures from the perspective Culture (1980 Peter Sage Week). ethnic / ethnicity:

The term is commonly used to refer to different racial or national groups and to identify them based on their common activities, norms, and belief systems. Usually, when we call these groups ethnic groups, we imply their validity, and their different perspectives and traditions on the traditions that most members of society believe in. In contrast, ethnicity also refers to a group's awareness of its cultural distinction. It is clear that insistence on ethnic identity can be equally unifying or divisive - and often

depends on who says it. And in what context does one speak of identity? Sometimes, conscious belonging to an ethnic identity can be a unifying experience and, for example, become the focus of a particular community. But sometimes the reference to ethnicity can take the provocative form of racist stereotypes. The question, then, is who calls a particular social group an ethnic group: because there is a big difference between being called an ethnic group on the one hand, and emphasizing one's authority on the other. In both cases, there is the issue of power, because the emphasis of the electorate can be seen as an emphasis on its identity versus the existing community. However, if the group is read as such by the majority, it may be a repressive manifestation of the power and interests of the dominant forces of a society. The term ethnicity has been increasingly used since the 1960s to describe human diversity in terms of culture, tradition, language, social patterns, and ancestors. The term replaced such traits with invalid race generalizations. The theory of race divided man completely into biologically established and determined species. Ethnicity refers to the combination of many characteristics that belong to the nature of an ethnic group: a combination of values, beliefs, criteria, principles, behaviors, experiences, levels of awareness, memories and shared loyalties (Schermerhun 1974: 2). It is powerful because not only does a person (male / female) choose to remain in that ethnic group, but it is an identity that others cannot deny, accept, or destroy, and race was a way to establish the division of the dynasty. A hierarchy emerged between Europe and its "others" (they identified people on the basis of fixed genetic criteria). Ethnicity is often used to express a positive self-perception that brings certain achievements to its members. Membership in an ethnic group is determined by agreed-upon criteria, even if the nature, composition, and importance of those criteria are disputed or change over time. In fact, few terms are used in these different ways or definitions. Isa Javo addresses twenty-seven definitions of ethnicity in the United States alone. Although these definitions may seem to be defined by social criteria, they are distinguished by cultural criteria within and outside the group; in such a way that the defined indicators of a particular "ethnicity" usually depend on the various goals for which this group has been identified. Not every ethnic group has all the possible characteristics defined, but the whole group will express different combinations to different degrees. In addition, ethnicity and its components are relative in time and space and, like any other social phenomenon, are dynamic and prone to change. Thus, the simplest and perhaps most accurate definition of an ethnic group can be: a group that others / or themselves have socially distinguished or isolated, primarily on the basis of cultural or national indicators. In fact, nation is derived from the Greek word *Athnos*, which means nation. In its most recent English usage, the term refers to infidel nations that are culturally different. A concept that is embedded as an indirect implication. Some contemporary uses of the term equate ethnicity with national groups in Europe. Here the relationship between ethnicity and nationality is made clear and justified by exceptions such as the Basque. The first use of the ethnic group, in terms of national origin, developed during the great migration of southern and eastern European nations to the United States in the early twentieth century. The name by which an ethnic group identifies itself is still the predominant name of a nation of originality. Whether or not that nation still exists. But the term ethnicity actually became widespread when these national groups felt like minorities within larger national groups. This occurs as a result of colonization or through migration to resident colonies such as the United States, Canada, Australia, New Zealand, or the migration of colonized people to colonial centers.

Discrimination, in terms of sociology, discrimination is a situation in which individuals enjoy unequal social benefits over equal roles and situations, and some are given superiority over others without having a rational basis for superiority. As well as the case where attributes and criteria are the basis for the distribution of power or wealth. In conditions of discrimination, there is no equal opportunity for social mobility and individuals have inequalities in education or job choice. Factors that contribute to the growth of discrimination in society; Separation is the spatial selection of individuals in society. Racial discrimination, gender discrimination, religious discrimination and age discrimination are common types of discrimination. Discrimination is attributive and anti-meritocracy and a form of oppression

Types of discrimination

Sunniism or age discrimination is stereotyping or discrimination against an individual or group because of age. Traditionalism is also a set of beliefs, norms, and values used to justify discrimination based on one's age.

Caste

It is a kind of social system. In this system, social benefits are distributed based on assigned roles and not on the basis of individual competencies. In the caste system, members of different ranks do not have the right to move to other ranks and must observe special conditions in their behavior and actions and in relation to members of other ranks. The Caste is attributive and anti-meritocracy. The caste has affected 250 million people worldwide, according to UNICEF and Human Rights Watch.

Disability

Discrimination against people with disabilities in favor of people who are not exposed to it is called empowerment.

Hiring a job application or dismissing a person or not allowing a person to apply for a job is known as job discrimination. The context of such discrimination is related to characteristics such as age differences, disability, ethnic differences, gender differences, height, nationality, different political affiliation with the employer, different religious differences with the employer, different skin color with the employer and individual weight.

Linguistic differences

People are sometimes treated differently due to linguistic differences with the majority group and deprived of the facilities of the majority group; because their language falls into a specific group or category.

Citizenship and nationality

Discrimination on the basis of nationality is usually in the category of employment law. Discrimination on the basis of nationality is sometimes accompanied by racial discrimination, although this type of discrimination can be applied without racial discrimination. The consequences of national discrimination can be things like a ban on employment, forced retirement as soon as a nationality that is different from other nationalities is approved, and the lack of educational opportunities for people who have a nationality other than the superior nationality.

Racism and discrimination based on skin color

Racism, or racial discrimination in a very simple definition, is both a form of prejudice and discrimination that focuses on racial differences resulting from physical differences as well as cultural differences resulting from language, customs, religion, history, and the like. For example; being white can be a sign of superiority. Racial and ethnic differences between individuals can create a sense of

difference and, as a result, racial and ethnic discrimination and lead to different forms of ethnic punishment.

Regional discrimination and discrimination against the people of a geographical area can be caused by political, economic, religious, cultural, racial reasons and reduce the facilities for the people of that area.

Religious discrimination

Religious discrimination, as defined by the United Nations, is discrimination against a person because of his or her religion. These discriminations can include preventing free education, holding government positions, or using the health care system. In very serious cases, it may lead to the arrest or killing of discriminated persons. In religious discrimination, the existence of a religious difference between a minority and the majority of society causes discrimination.

Gender discrimination

It means a belief or attitude that considers one gender or gender inferior to another and second-class. The consequence of this is negative discrimination against human beings based on their real or hypothetical gender identity. This concept can also refer to hatred or suspicion of one sex - homosexuality or anti-manhood - or to the stereotyping of masculinity in relation to men and femininity in relation to women. Sex discrimination has historically and culturally been used to degrade women and girls. The consequences of gender discrimination can manifest themselves in the form of sexual harassment, rape, or forms of sexual violence in society.

Elitism

Based on the definition provide by "Wilfredo Pare To", an elite is someone who inherently has intellectual, physical, and mental privileges that make him or her superior to others. The term elitism may be used to describe a situation in which power is concentrated in the hands of a limited number of people. Opponents of elitism include anti-elitism, egalitarianism, populism, and the political philosophy of pluralism. Elite Theory Analysis of political science or sociology is the impact of elites on society: Elite theorists see pluralism as a utopian ideal.

Theories of ethnic discrimination

Theoretical framework:

Rational choice theory: The theory of rational choice is one of the topics that has been introduced from neoclassical economics to sociology and the study of ethnic and racial relations. In this approach, individuals' behaviors and decisions are influenced by environmental conditions, structural constraints, interactions, values, facilities and financial and welfare capabilities of individuals and their expectations. Individuals are confined to decisions within these frameworks and constraints while at the same time achieving maximum profit. According to this theory, the membership of individuals in ethnic groups is the result of ethnic awareness, which itself results from individual and collective choices. According to Banton, this selection is done regularly, and the ethnic group, given that people are constantly measuring the benefits and the costs of taking various approaches are constantly changing. By belonging to ethnic groups, these individuals distinguish themselves from other individuals and groups and make their collective actions difficult within the framework of existing and perceived interests. Among the theorists of symbolic interaction in the field of ethnicity, we can refer to Blumer and Jenkins. Rucker considers the symbolic interaction of ethnic phenomena and borders to be constructive and based on the collective

definition of situation, and as a result considers them fluid and evolving. Blumer argues that in order to understand the concept of racial bias, one must move away from emphasizing the individual feelings of racists and emphasizing the concept of group status. According to Blumer, group and ethnic prejudice is a sign of changing positions between upper and lower groups. Criticizing the positions of classical interactionists, Jenkins argues that in addition to the self-definition and self-perception of the internal processes of "ethnic membership" and ethnic identity, it owes much to the external processes of social categorization that is the definition of ethnic boundaries by the group. And other ethnicities External categorization is important because, just like Goffman prisoners and the mentally ill, labels imposed on members of an ethnic group can be internalized and become part of the individual's characteristics. (Jenkins: 1994, 217) In other words, the definition of ethnicities is always in constant communication and in response to the definition of other groups and ethnicities.

2.1: The theory of internal colonialism The theory of internal colonialism in the theory of processing and also the division of unequal relations between colonizers and colonies into the field of internal relations, owes the term colonialism in its general and classical sense. By generalizing unequal relations within countries, this theory emphasizes the existence of unequal cultural relations between the dominant culture and the sub-dominant cultures within these societies. First, the plight of ethnic and racial minorities within the United States and their inability to integrate and fully transform into AngloSaxon values. 1. The position of the peripheral states, the weakness or the strength of the peripheral states, determines the strength of the revolutionary and social movements. The extreme weakness of the peripheral governments, however, in the short term, serves the interests of the center elites. But in the long run it leads to the mobilization of revolutionary activities. 2. The construction of an international system. Protest movements and ethnic struggles are the product of the transition period in the construction and pace of the international system. Transformation in international systems plays an important role in stimulating periods of protest. Decentralization of The construction of an international system is the most important factor in the design of an ethnic system. 3- The formation of ethnic conflicts has been aimed at ending the unjust relations of the surrounding center and the vulnerability of the centers of internal domination is considered as the acceptance of the centers of global domination.

4.1 The theory of uneven development and regional inequalities (uneven development). The theory of uneven development and regional inequalities does not apply to domestic and foreign colonizers but focuses on other factors such as natural, geographical, demographic conditions, planning structure and policy Economic development and for a number of other regions brings economic development. Regarding the future direction of the process of uneven development and regional inequalities, three main orientations can be identified among traditional theorists, each of which has somehow clarified this view and extracted conclusions. 1. Lenin and Gunnar Myrdal believe that with economic growth we will see an increase in inequalities. 2. Huyshman and Arthur Lewis: They believe that regional inequality decreases in the development process. 3- The third orientation proposes the theory that regional disparities increase at the beginning of the economic growth process and then during Economic maturity decreases. Williamson is one of the proponents of this view. There are four perspectives on ethnic development and identity: 1- Traditional Theories Proponents of these theories believe that ethnic differences and differences fade during modernization and we will see the transformation and integration of ethnic identity in collective identity. 2. New theories. New theorists believe that with industrial development through uneven development and deepening the deprivation, ethnic crisis increases. 3. During the Transition: Transitional theorists believe that traditional and industrial societies will demand less identity, but nature is evolving to create favorable conditions for ethnic crises. 4. Transcendentalism: Proponents of these theories also believe that during transcendentalism we encounter a new human being who does not want to adapt to social order, and this is the cause of conflict. In other words, the more aware and literate the population, the more sensitive the structural contradiction is to the pressures it creates. The post-industrial society is constantly confronted with protests (Guy Roche: 2005).

Ethnic nationalism:

Nationalism usually plays a role in three areas: first, it explains the common origin of a particular social group and often links it to a particular place. Another is that it creates a sense of identity for social groups and legitimizes the power of the ruling authorities. Third, it usually offers specific ideals and goals. Nationalism in all these areas uses the power of myths, symbols, emotions, religion, culture, the history of language. Ethnic nationalism can lead to an ethnic crisis in the following ways. 1. in societies that have multiple ethnic minorities and are outside political power. If any of these ethnic minority groups want to become a nation and form a government, they must engage in a peaceful or nonpeaceful struggle with the government. 2- In a situation where groups with both roots and culture are from other countries. This is also the cause of the crisis. 3. In societies where a particular ethnic group holds political power, even with a numerical majority. 5. In societies where the ethnic minority group holds political power. The majority outside the political power demands its importance from the political power. 5. The non-establishment of the citizenship system TH Marshall, the English sociologist, with the new design of the concept of citizenship, sees its examples in the benefit of three sets of rights that are developed by creating appropriate institutions.

1. Civil citizenship, which is related to individual freedoms and justice and is provided by the courts and juries. 2. Political citizen in the sense of the right to choose and opportunities to participate in politics and decision-making. 3- Social citizen also refers to the appropriate standard of living which is provided by education and welfare and social services. Non-establishment of equal citizenship system is the cause of ethnic crises and today, due to the inherent inequality, in the communication system, increasing ethnic awareness and non-establishment is the most important context of dissatisfaction, action and conflict. Sociology as the science of studying society or social life in understanding and explaining the norms of behavior and relationships in the collective action of human beings, examines social conditions. Social conditions that affect the ways of action, reaction and thought of individuals. Count. Family status, urban living, social status, membership in specific religious, ethnic, racial and linguistic groups, belonging to privileged or disadvantaged social groups, and participation in a cultural tradition are among them. If we base our analysis of ethnic conflicts on a sociological perspective, we must carefully consider the pattern of behavior of ethnic groups in terms of social relations and the sharing of values as components of social conditions. In fact, the sociological view considers these conflicts to be affected by inconsistencies, differences, discrimination and oppression that are manifested in the social relations of ethnic groups with each other and with the prevailing social structure. Ethnic group, relying on common values and beliefs, and by mobilizing the masses of its own ethnic group, by presenting a separate identity to other ethnic identities apart from the general social identity, in its opinion seeks to preserve and restore rights lost. It gradually emerges and forms a social or protest movement. Smelser, Eberschal, and a number of other researchers try to analyze several causes of protest movements by considering various factors. From the above perspective, some of the factors involved in the formation of protest movements can be summarized as follows: 1- Social structural conditions that lead to tensions and friction between classes or other social groups in society. 2. These objective, economic, political or social deprivations that result from constructive conditions. 3- These objective axes lead to the awareness of the feeling of deprivation and are crystallized in a kind of ideology. 4- This ideology should mobilize and organize dissatisfied groups. 5. The conditions for construction must explode to undermine social control by the ruling class. B. Existence of ethnic subcultures In addition to terms such as social and protest movements in the field of sociology, there are other concepts that indicate the separation, differentiation of units and elements of a social context that in appropriate circumstances can cause a crisis in a community. This concept is identified by the term subculture. Culture is entirely due to society, so it also covers social forms and changes accordingly. The whole society is not integrated and simple. Every society is composed of different groups, ethnicities, classes, strata and layers, so the constituent

types of society can also have a separate subculture. If these subcultures emphasize their distinction, cultural unity will be shaken. The society should be more rigid and the necessary channels and channels for expressing grievances and dissatisfaction in resolving social conflicts should not be available. This conflict will intensify. The lack of common values between the groups involved will also exacerbate this conflict. Rogusgi argues that the tendency toward collective action based on ethnicity is shaped by the structure of inter-ethnic relations or by the cultural division of labor (ranking system) or the strong structure of parallel ethnic communities. In the first type, a high level of social mobility is effectively dependent on the formal acceptance of the culture of the upper ethnic group. The extent of this similarity depends on the flexibility of tomorrow's ethnic group, and the ability of adapters to escape the punishment of the ethnic group is diminished. This, in turn, usually depends on the strength of the characteristics that distinguish the upper class from the lower class. Ethnicity makes climate adapters tend to pursue the issue of mobilizing their ethnic group. And it prevents them from pursuing the goal of assimilation with the dominant ethnic group. On the other hand, the resistance of the dominant ethnic group against the adaptation of the atmosphere will make the lower group have a skilled cadre in the leadership who will have a strong motivation to organize an ethnic movement, in order to create a lasting change in the division of cultural work. (Alawi: 1385). Informal interactive network: Such networks provide the rotation of the basic sources of action (information, experience, expertise, and material resources) as broader semantic systems. Therefore, networks help to create the background for mobilization and provide a proper order to present worldviews and lifestyles. B) Common solidarity and beliefs: The existence of common beliefs and perceptions is essential for the formation of a collective identity.

Social Psychology Approach to Ethnic Crisis 1. Identity Crisis Identity crisis is the main model of psychological analysis of social movements that produce the collective spirit of Gustave LeBron. He believes that in the collective movement, the individual is melted in the masses and his individual identity is dissolved in the collective identity, and thus a new identity and a new spirit, which is the collective spirit, emerges. In such a case, if the mass movement arises from the splits that have high mobilization power, the movement can easily be turned into violence. It seems that ethnic identity splits can provide a very favorable ground for violent mass movements and in Identity demands easily turn into social movements if the political system does not adopt appropriate policies. Deutsche and Weiner have used the concept of identity crisis to describe ethnic movements as a variable to explain movements that are often secessionist and violent. They believe that reliance on the collective history of religions and shared past cultures can create a kind of collective bond and solidarity that finds an independent identity versus other communities if the political system threatens that identity. In order to revive this identity, the ethnic group organizes its often violent ethnic movement (Alavi: 2006). Ethnic symbolists also believe that "mental ethnic history" helps determine collective goals and destinies as it shapes our identities. Smith, for example, argues that ethnic movements are rooted in the need to create ethnic communities for collective identity (past ethnic social, cultural and political traditions, memories, myths, and shared historical institutions) and national solidarity. In many cases, government officials' attempts to create a homogeneous national identity have been seen by target groups of repression or even genocide and genocide, and they have resorted to mass resistance or the organization of ethnic movements. (Alawi: 1385). The theory of identity crisis leads us to the conclusion that ethnic mobility and the organization of ethnic movements are above all the product of the identity gap that is created between the center and the periphery and the gap between the center and the periphery due to the policies adopted by the center. It is a form of identity in which the connection with the state is in conflict with the connection with ethnicity. And the person feels that the connection with the state is in conflict with his ethnic identity. In such a situation, ethnic groups come together to defend their ethnic identity and participate in movements that take place in the name of ethnicity. Given that the demand for the restoration of ethnic identity is less negotiable. Movements based on it can easily lead to conflict with the whole political system and aim to change it. Ethnic movements become pervasive (ibid.). 2. Relative Deprivation Elliott Aronson sees deprivation as one of the failures that can lead to violence. Ted Robert

Garr also uses the theory of relative deprivation to analyze ethnic mobilization. It revolves around the share of groups in national resources. In Garr's theory, relative deprivation means that actors perceive differences in value expectations or goods in the social and physical environment that meet those expectations. In other words, the difference between what we deserve and what we can actually get. He uses a three-dimensional classification of welfare values, power values, and interpersonal values, arguing that deprivation evokes ethnic nationalism in multiethnic states. He emphasizes that even the severity and violent reaction of minorities is strongly influenced by the degree of deprivation perceived by them (Alavi: 2006) According to Garr, depending on the value adhered to, the legitimacy of deprivation, the opportunities due to prohibition and the frequency of deprivation, the feeling of relative deprivation leads to dissatisfaction and anger if facilitating areas such as normative justification and the benefits of violence. Stronger group support for controlling social contexts such as punishment and displacement. Anger is likely to lead to civil violence in the form of social movements, depending on the extent of dissatisfaction with the properties and the masses, and the high or low quality of that type. There is a variety of violence, including conspiracy riots and civil war. In general, Garr sees a direct linkage between government policy of ethnic exclusion and levels of ethnic conflict. He believes that in many democracies, strong relationships are a function of democratic politics and the pluralism of the political system. Protests, sit-ins, and ethnic rights movements have become very limited. (ibid). Garr, in the book "Why do people revolt?" Examines three main types of relative failure among groups in society: First, failure due to reduced facilities in which expectations remain constant. Second, failure due to increased expectations in which facilities are fixed. A society that is exposed to cultural changes and the introduction of new ways of life usually suffers from this type of failure. Third: Increasing failure in which expectations increase and possibilities decrease (Bashari: 2004). 2- Basic needs. One of the types of failures that cause human aggression and dissatisfaction is the basic psychological needs. Eric Fromm in his book "Destructive Human Anatomy" called Life and Escape from Freedom by studying the causes of conflicts among human beings and believing in the good nature of human beings, the most important causes of social anomalies such as war and conflict are affected by the economic and social context. Eric Fromm considers the dissatisfaction of basic psychological needs as a cause of psychological frustration. In the framework of the theory of failure-aggression, he considers this mental frustration as a form of aggression and destruction towards oneself and society under the name of freedom. This article looks at the issue of ethnic discrimination from the perspective of internal colonial theory, which is part of the postcolonial theory.

Research Methods:

Phenomenology

Phenomenology is the study of phenomena of any kind and their description, taking into account how they occur and manifest, before any evaluation, any interpretation or value judgment. But philosophers have used the word in various meanings. Husserl, whose works are partly utilized in sociology, argues that phenomenology is essentially a method of understanding absolute and objective essences and ideal meanings through empirical matters because it is based on the pure world experience in which we live in order to reconstruct it in A transcendent surface emerges, It is certainly a theory and even a religion. The transition from method to systematization of phenomenology is inevitable. In this case and when it becomes an intellectual system, phenomenology seeks to provide a general interpretation of all things and becomes transcendent phenomenology, in which the objectivity of the world is considered a "reciprocal transcendental mentality." In sociology, the method based on phenomenology has been widely used both in the critique of works and in practice because it shows that objectivism obscures the true nature of the social. According to Monroe, social affairs are not objects. The main social matter is based on the understanding of the other and the search for a concept. A common meaning has form,

appearance, and visibility. A phenomenon is generally anything that manifests itself and appears clearly enough to be perceived by the senses or conscience. So a phenomenon is something beyond an apparent thing that conveys a tangible fact or evidence. Sociologically said, the word phenomenon is a social reality in any shape and form, and only due to its certainty to all, it refers to its objectivity and unquestionability. Social phenomena provide the subject of social knowledge. However, the sociologist can not speak against social phenomena except by considering their reflection in the range of his perceptions, but this field or range of perceptions is not the same for everyone. Unity is difficult to achieve in social science.

In general, phenomenological propositions have the following characteristics:

1. Phenomenological propositions are non-empirical propositions.
2. Phenomenological propositions are descriptive propositions.
3. Phenomenological propositions describe phenomena.

Phenomenological sociology today is divided into four types and branches, four of which are more important, although they are all in search of a single type of sociology:

The first type can be considered phenomenology in its open and broad sense. In this type, consciously or not, the same philosophical view of phenomenology is used and mainly emphasizes the "precedence of consciousness and mental meanings in the interpretation of social action." Experts such as Weber, Mead, Gypsy and Thomas are attributed to this branch.

The second branch clearly considers the phenomenological philosophy approach as the basis of its work.

The third type of phenomenological sociology is also phenomenological based on the constructions of the world of life, but uses something that can be called a phenomenological approach. This third type, which is classified as reflective sociology, can be considered an extreme philosophical form of the Goldner type of sociology.

Phenomenology and popular methodology, the fourth type or popular methodology has a clear connection with both sociology and phenomenology.

As mentioned earlier, phenomenology was mainly introduced to sociology and the social sciences by Schutz, and phenomenological sociology can be attributed entirely to him. Understanding the concept and scope of phenomenological sociology is not possible without considering Schutz's views.

Alfred Schutz - A. Schutz - (1959 - 1899)

One of the concepts discussed by Schutz is the concept of the social world. Schutz distinguished between those aspects of the social world that should be philosophically analyzed and other aspects that can be scientifically researched, and sought to establish a relationship between the two. He sought both to provide a philosophical basis for sociology and to identify the fundamental theorems of sociology. Schutz elaborated on what can be called consciousness, as well as the actions that arise from conscious processes. He recognized that human beings have minds that construct the social structure of reality, and that their constructions determine the limits of their activities. It is the social actors who, by their conscious activity, create the social world, but the constructs resulting from this activity in turn limit the next creative activity. Although he discussed this world in detail and gained useful insights into it, he nevertheless concluded that this world could not be scientifically analyzed. Awareness and social construction are more volatile and individual than can be the subject of an objective objective science.

Schutz says that sociology must emphasize its social forces in the abstract. These forces are created and transformed during social interaction, but as current processes they can not be studied scientifically. Therefore, the purpose of phenomenological research is to explicitly explain and identify phenomena as perceived by individuals in a particular situation. Based on the classification of Borrell and Morgan paradigms, phenomenology falls into the category of interpretive paradigms. That is, a scientific method that summarizes social issues with a mental approach. In order to succeed in describing a phenomenon correctly, phenomenology must resist the temptation to hypothesize, so that the description of facts is consistent with the assumptions and what must be inferred from it. In fact, phenomenology does not provide a theoretical framework. Bimeh deals with the study and description of phenomena without prejudice and prior opinion. Phenomenology does not accept any theory or commitment and only commits itself to the scientific aspects of work.

Research method:

In this research, the phenomenological method has been used as one of the qualitative methods. The common denominator of phenomenological approaches is the common focus of exploring how human beings make sense of their lived experiences and turn them into consciousness, both individually and collectively (Mohammadpour: 1390,262). In short, what are the central features and components of a phenomenological sociologist?

- 1- Seeing things from the perspective of others: Issues should be introduced in a way that relevant people understand them.
2. The multiplicity of facts: Different groups of people see things differently.
3. Description: Phenomenologists try to describe lived experiences in detail instead of explanation.
4. Suspension of conventional understanding beliefs: describing things without relying on hypotheses derived from conventional understanding theories and prejudices (Denscomb, 2020: 99).

Accordingly, the present study will have an introspective, descriptive approach based on flexible use of theories.

Sampling:

A purposeful combination method was used to select participants. In this method, the most common characteristics of the desired type of sample are generally considered and the researcher tries to find out where these people can be found and then follows their study. Bigger believes that these people should have the necessary knowledge and experience about the subject or issue. (Flick: 1389: 189) The interviewees have been selected through the Internet and Facebook, and through the online interview, the process of data collection has progressed. The selection of samples was from Kabul and Shahid Rabbani universities and in different levels of bachelor and master and different groups and different fields (humanities and arts, mathematics and natural sciences) was the criterion for ending theoretical saturation sampling; In this study, theoretical saturation was obtained with 26 interviews.

How to collect and analyze data:

The technique of semi-structured (in-depth) qualitative interviews was used to collect data related to the lived ethnic experience of the students of these two universities. In a semi-structured interview, we prepare questions for the interview in advance, but the direction of the interview is completely open and flexible (Mohammadpour: 1390, 152). The average time of the interviews was one hour.

The "content analysis" technique has been used to analyze the data. Content analysis is a technique for analyzing qualitative data and reporting patterns within that data.

The principles of content identification guide are:

Identifying the content requires the researcher to determine what to look for in the data, what to ignore, and how to analyze and interpret the data.

- The word "theme" means "repetition"; Therefore, an issue that appears only once in the text of the data can not be considered "content".

"Content analysis can be done in five steps."

Familiarity with data by studying them many times 2- Creating primary codes and coding 3- Searching and identifying themes 4- Analyzing the network of themes 5- Compiling a report (Raj.Brown and Clark: 2006, 87-93)

Participant details:

Participants	Religion	Sex	Discipline	Degree	University	Ethnicity
1	Shia	Male	Biology	Undergraduate	Kabul	Hazara
2	Shia	Male	Social Science	Undergraduate	Shahaid Rabbani	Tajik
3	Sunni	Female	IT	Undergraduate	Kabul	Pashtun
4	Shia	Male	Literature	Graduate	Kabul	Uzbek
5	Sunni	Female	Literature	Undergraduate	Shahaid Rabbani	Hazara
6	Sunni	Female	Psychology	Undergraduate	Shahaid Rabbani	Hazara
7	Sunni	Male	Literature	Graduate	Kabul	Hazara
8	Shia	Male	Sociology	Undergraduate	Shahaid Rabbani	Pashtun
9	Shia	Male	Law	Undergraduate	Kabul	Pashtun
11	Shia	Male	Agriculture	Undergraduate	Kabul	Tajik
11	Sunni	Female	Engineering	Undergraduate	Kabul	Uzbek
12	Sunni	Female	PE	Undergraduate	Shahaid Rabbani	Uzbek
13	Shia	Male	IT	Graduate	Kabul	Uzbek
14	Shia	Male	Math	Graduate	Shahaid Rabbani	Hazara
15	Sunni	Male	Chemistry	Graduate	Shahaid Rabbani	Hazara
16	Shia	Female	Medicine	Graduate	Kabul	Hazara
17	Sunni	Female	Medicine	Undergraduate	Kabul	Pashtun
18	Sunni	Male	Journalism	Graduate	Kabul	Tajik
19	Shia	Male	Law	PhD	Kabul	Tajik

21	Sunni	Male	Political Science	PhD	Kabul	Tajik
21	Sunni	Female	Economics	Graduate	Kabul	Pashtun
22	Sunni	Female	Economics	Graduate	Kabul	Pashtun
23	Sunni	Female	Political Science	PhD	Kabul	Hazara
24	Shia	Male	Sociology	PhD	Shahaid Rabbani	Tajik
25	Shia	Male	Philosophy	Undergraduate	Kabul	Tajik
26	Sunni	Female	Arts	Undergraduate	Kabul	Tajik

Research Findings:

The final output of the interview analysis is arranged in the form of 8 main themes as follows. These themes express and describe the components and axes of the experience of ethnic discrimination and inequality in the university and how students face them.

1-Language inequality and discrimination:

In the official discourse about the national language in Afghanistan, Pashto and Persian are the official languages of the country, but most Persian speakers have difficulty speaking Pashto, and in contrast, Pashto speakers can easily speak Persian. One of the common themes that emerged from the narratives of Persian-speaking students is the sense of linguistic discrimination and discriminatory treatment of them for being Persian-speaking. The students felt that the Pashto language professors at the university were deliberately speaking Pashto in order to put Persian-speaking students under psychological pressure, which does not convey a sense of worth and dignity, but a sense of inferiority and inferiority to an individual. Also, Persian-speaking students from the Hazara ethnic group, who entered the university with a special accent of first-year Persian, spoke about the experience of this discrimination. Therefore, as colonial theory says, language can be used as one of the symbols of domination and power.

1-2- Weakness in Pashto language prevents class participation

Weaknesses and problems in Pashto language mainly include the limited circle of Persian words and weakness in word choice on the one hand and Persian accented speech on the other hand create a situation of additional discrimination. The interviewer number 14 says that the first year I entered the university, I was completely humiliated and discriminated against, and I did not understand Pashto and I could not speak Persian with a cable accent. I tried to be completely silent and not express my opinion.

1-3 Weakness in Pashto language is a factor in degrading academic performance

Weaknesses in the Pashto language are not limited to voluntary participation in the class, but can also affect the quality of homework and exams. Because I can not speak and understand Pashto well, so I can not participate in class discussions and it has a great impact on scoring.

2. Experience of inequality and religious discrimination

Religion, along with language, is the second most important arena for the possibility of experiences of inequality and discrimination at the university, but given that the predominant religion in Afghanistan is Sunni, most Shiite students here are "the other" and "marginal". Therefore, the experience of religious discrimination and inequality in this study is mainly an experience belonging to Shiite students. In this case, Shiite students express their experiences in this way. That the Shiites are polytheists and pay more attention to fabric, science, wood and other human beings than to God. Especially in the classes of Islamic culture or tradition, which is a compulsory unit for all colleges, only Hanafi jurisprudence is

taught, and the teachers of this course are very fanatical about the Shiite religion, where the student can not speak freely about his opinion. There is discrimination.

3- Prospects for academic and career advancement:

Most students who are Shiite and Persian-speaking speak desperately about Pashtuns and Sunnis about their future careers. Because they consider the structure of the government as discriminatory and consider the element of language and religion as important elements in the employment. One of the interviewees said: I was invited for an interview to get a job that I was able to do, but he asked me questions in Pashto and because I answered in Persian, I was rejected. Sunni Persian speakers said we did not experience much discrimination, but Shiite Persian speakers complained of discrimination in employment.

4. Negative stereotypes about ethnic groups

Another aspect of the experience of discrimination at university is confronting negative ethnic stereotypes. Many times Hazara students are upset and discriminated against because Pashtuns do not consider them the main inhabitants of this territory, and the stereotypes they have created about them, such as Hazaras being Pashtuns' servants or Hazaras have no history. The term "modern" is also used for the Hazaras. The stereotypes about the Pashtuns are that they are uncultured, savage and uncivilized, and that all the misery of Afghanistan is under their control. All suicides and explosions are related to the people. In summary, this group of people is considered to be the cause of Afghanistan's misery. There were also stereotypes about Uzbeks that Uzbeks are irrational and emotional. The stereotype about religion was that Sunni religions did not care about cleanliness and did not learn urban life.

5. Self-censorship experience:

Most Hazara and Shiite students said in their interviews that we censor ourselves both because of language and religion and ethnicity. Like religious beliefs, political beliefs. Hazara students who studied the humanities often spoke out against self-censorship of political and historical views. An interviewer said: "Every time there is a discussion about the history of Afghanistan, I can not express my opinion clearly about the history of Afghanistan and the oppression of the Hazaras. The teacher may enter the lodge with me and lower my grade point average.

6- Experience of discrimination based on appearance and name:

Most Hazara and Shiite students spoke of being discriminated against based on their appearance and the Shiite names given to them. One of the interviewees said: Because my name was Ali Hussein, the teacher gave me a low grade and there was no other reason. Another said that the teacher said that he did not like your appearance and that was why I used to give you a low score. Appearance and name were one of the most recurring themes among Hazara and Shiite students. One of the Hazara women said that the female in the class do not like me and do not get cordial, and I think it is because of my appearance. Another said that I was directly discriminated against linguistically and because of the shape of my nose I am called a rat. This goes back to racial discrimination. Because the tribes of Afghanistan can be identified with certain racial and physical characteristics, but in this type of individual capital, someone whose appearance is closer to the Pashtuns is less discriminated against.

7: Relationship between fields of study and perception of ethnic discrimination:

Students in the humanities had a clearer understanding of the experience of ethnic discrimination and ultimately thought of national and national solutions to reduce discrimination. But technical students were less able to talk more clearly about ethnic discrimination. And were not very familiar with the roots of this discrimination.

8. Understanding discrimination and economic inequality:

The most important and obvious type of deprivation experienced from living in metropolitan areas is economic deprivation. In this study, students' lives in Kabul and the economic deprivations that they each have in their cities and villages are very different. One of the students said that when one comes to Kabul and sees the class divide and the division of economic resources, the center-periphery theory actually comes out of the book and you see it in practice. These student observations become more painful when the ethnic minority student goes beyond the concept of deprivation. It goes on to shape a concept of exploitation into a kind of ethnic political economy.

Summary and Conclusion:

Findings show that Persian-speaking Shiite students generally experience more discrimination and inequality in the university than others, and most of these Persian-speaking Shiites are from the Hazara and Sadat ethnic groups. These discriminations have multiple layers that range from language to religion and appearance and name. Mechanisms of alienation and alienation still exist in the university. To address these discriminations and inequalities, the first thing to do is to establish departments of cultural studies and ethnic studies in the faculties of social sciences, which can at least fill the gap in scientific and academic research. There is no center to study ethnic groups in Afghanistan, so there is no scientific knowledge and research for government policy. Knowing the relatives of each other will reduce discrimination. The anti-discrimination law must be enforced. In accordance with the postcolonial theory, the domination and internal colonization of an ethnic group over other ethnic groups is the focal point of ethnic discrimination and ethnic inequality. This domination is both historical and politico-economic. Throughout Afghanistan's 300-year history, the Pashtun people have wielded political and economic power and worked to consolidate cultural and social dominance. Just a few years ago, a student movement was formed to put the word "university" on the board of Kabul University, but it could not include the Persian word "university" along with Pashto and English words. This movement was suppressed by the university administration. Another student movement was formed at the Kabul School of Social Sciences in recent years, fighting ethnic discrimination and protesting the university's policies of subjugating other ethnic groups, especially the Hazaras. Nonimplementation of the law is one of the challenges of Afghan society. Politically, Afghanistan has a democratic government structure in which ethnic, linguistic, religious diversity is legally recognized and discrimination is a crime, but no effort has been made to implement and enforce these laws. Based on the findings of this study, we can point to a central category that the researcher calls "multilayered discrimination". This discrimination is related to ethnicity on the one hand, to religion on the other, and to language on the other. To understand and correct this multilayered discrimination, Afghan researchers need continuous historical-economic and political studies and research. These discriminations have not occurred in a few days and will not disappear in a few days. To trace them, we must re-read the history of Afghanistan and look at other components of inequality and economic and political discrimination. The university is also a part of society and is influenced by the overall structure of society. Historiography has always been written by the government and the history of peoples, ethnicities and minorities has not been read. All of this requires ongoing research. This research only deals with the lived experience of students of Kabul

University and Shahid Rabbani University of ethnic discrimination as much as possible, and certainly needs more and comprehensive studies to understand ethnic discrimination.

Sources and references:

Abercrossby, Nicholas et al .; Sociological culture; (2005); Translated by Hassan Pouyan; Tehran; Chapakhsh Publications

- Ebrahimi, Parichehr; Phenomenology; (1989); Tehran; Secretary Publications

- Abolhassan Tanhaei, Hussein; An Introduction to Sociological Schools and Theories; (2004); Mashhad;

- Biro, Allen; Culture of Social Sciences; (2001) Translated by Baqer Sarukhani; Tehran; Kayhan Publications

Kokli, Jan (1398) Ethnic Conflict, translated by Sabreh Etebar; Paydaya Quarterly, Kabul Publishing

- Tavassoli, Ghulam Abbas; Sociological Theories; (1373); Qom; Side

- Ritzer, George; Sociological Theory in Contemporary Times (2000); Translated by Mohsen Thalasi; Tehran; Scientific publications

- Sack Lofsky, Robert; An Introduction to Phenomenology; (2005); Translated by Mohammad Reza Ghorbani; Tehran; New Step Publications

- Jenkins, Richard (2006) Pierre Bourdieu Translated by Leila Javafshani and Hassan Chavoshian, Tehran: Ney

-Kersoul, Jan (1398) Qualitative scanning and research design, translated by Hassan Danaei Fordow Hossein Katemi Published by: Saffar

-Flick, Oh (2008) Introduction to Qualitative Research, translated by Hadi Jalili, Tehran: Ney

-Malshvij, Sinisha (2011) Sociology of Ethnicity, Parviz Dalirpour, Tehran: Ame -

Mohammadpour, Ahmad (2011) Anti-method, Tehran: Sociologists



NEBRAS