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FOUNDATIONS
OF
EDUCATION IN IRAN
AND
EDUCATION AFTER THE CULTURAL REVOLUTION OF 1980

by

Mitra Fallahi, M.A.

A Dissertation submitted to the Faculty of
the Graduate School, Marquette
University, in Partial Fulfillment of
the Requirements for the Degree of
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ABSTRACT

The government of Iran changed from a monarchy to an Islamic republic after the Revolution of 1979. In the spring of 1980, the regime closed the universities for a Cultural Revolution. The goal of the Cultural Revolution was to redefine and redesign the educational system, which was a duplication of western education, and adapt it to the culture and politics of the Islamic Republic of Iran. Upon the closure of the universities, Ayatollah Khomeini assigned a Council to review the educational system and propose a new program adaptable to the philosophy, culture, and religious foundations of Iran.

This study reviewed the role of educational institutions in the uprising and the victory of revolution in 1979 and the reasons why the universities were closed during the Cultural Revolution. This research also reviews the proposal submitted by the Council for the Cultural Revolution.

Historical methodology has been utilized for this study. A variety of literature including books, journals, government documents, and dissertations were reviewed. Some literature has been translated from Farsi by the researcher. Also, the researcher's background, as having been educated and an educator in Iran, has added an ethnographic dimension to the study.

The findings of the study suggest that the regime of the Islamic Republic has been successful in certain areas such as: 1) promotion of seminars, conferences, and symposiums, 2) promotion of extracurricular activities, and 3) expansion of universities, majors, or programs within the universities. However, the weaknesses of the educational system are in areas like: 1) the education of ethnic minorities, 2) the role of women in education, 3) teacher education programs, 4) dropout rate/illiteracy, 5) shortage of human power, 6) credentialism, and 7) expansion of schools and school facilities.

The regime has not been able to overcome these shortages mainly due to the weak economy which is a result of eight years the war with Iraq. Among the suggestions for improvement of the educational system are: 1) to allow the private sector to get involved and invest in education, and 2) to use the media to promote education and to make the people aware of the benefits of education. A brief outline of the research will give you a better understanding of the subjects discussed.

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CHAPTER I

GOALS OF THE STUDY

Introduction

This study is an attempt to present the social, historical, cultural, and philosophical foundations of education in Iran, and the reforms proposed after the cultural revolution of 1980.

The regime of Iran changed from a monarchy to a religious republic, the Islamic Republic of Iran, in 1979. Not too long after the establishment of the Islamic Republic, internal conflicts started in Iran. The internal conflicts were due to the opposition of various political groups who were asking for more democratic processes in the country. Most of the struggles between these groups and the dominant advocates of the Ayatollah Khomeini took place on the university campuses.

At the time, the educational system in Iran, especially higher education, was a duplication of the western educational system and, therefore, it included western ideologies which were incompatible with the Islamic philosophy professed by the regime. The regime of the Ayatollah Khomeini had denounced the west as its enemy. The opposition reached its peak when the United States allowed the Shah of Iran to enter the United States in 1979. The

holding of Americans as hostage in the American Embassy in Tehran was a reaction to the U.S. support of the Shah. The hostage crisis led to the termination of diplomatic relations between Iran and the U.S. The support of the Iranian people for the hostage holdings indicated that Iranians could not tolerate western influences. It was believed that Islamic philosophy and ideology could only be adapted to the universities and in the country in the absence of western influences. The groups opposing the government were also accused of following western ideologies and not being aware that democracy was embedded in the Islamic laws.

The combination of a number of issues such as a request for democratic reforms by different groups and the outbreak of the war between Iran and Iraq led to the closing of the universities in the spring of 1980. The regime called this closing the Cultural Revolution, and the plan was to complete the mission of Islamization of the country which had started in February, 1979, after the victory of the revolution. Upon the closing of the universities, the leader of the Islamic Republic assigned a number of his trustees to a council called the Council of the Cultural Revolution. This Council, consisting of university professors as well as religious leaders trusted by the Ayatollah was responsible for revision of the educational system and applying Islamic philosophy and culture to the system.

After three years, the regime began the reopening of the universities in several phases (Sobhe, 1987). The medical and nursing colleges opened in the spring of 1982. Classes also resumed for students who had one semester to graduate. The universities officially reopened completely and admitted new students in the fall of 1983. Meanwhile, the Moslem students had established special committees at the universities to investigate the students already enrolled in the universities. Students who had any connection with the opposition groups were expelled from the universities as part of Islamization.

Higher education did not undergo fundamental changes upon reopening. However, the mission of the Council was not complete and it continued working on a proposal for the educational system. The Council published the first draft of the proposal in 1988, and the final draft was published in 1989. This proposal covers not only higher education, but the educational system in general.

Statement of Purpose

The purpose of this research is to review the historical, cultural, religious, and sociological foundations of education in Iran, and the impact of the religious ideology of the Islamic Cultural Revolution on the

educational system. Possible solutions to the problems of the educational system as suggested by Iranian educators and by the researcher will be explored.

Institutions of higher education had a fundamental and detrimental role in the victory of the Revolution of 1979. Their role and the background of the activities are discussed in Chapter One. Although the universities in Iran were a duplication of the western educational system, they were the cradle of most, if not all, oppositions to the west-supported regime of the Shah. Thus, one year after the revolution, and at the time of the Cultural Revolution, universities became the primary target of the regime and were closed.

Sometime after the universities were reopened the Council of the Cultural Revolution began in earnest the process of reforming the educational system to reflect the Islamic foundations of the culture and society. This study is an attempt to chronicle these efforts and problems that the council has faced or may face in implementing them.

Methodology

The historical methodology was used to conduct this research for the following reasons:

1. The research covered a duration of time from the spring of 1980 to 1989, giving a historical perspective to the study.

2. The fact that the study was done outside Iran made it impossible to have access to the people or sources involved in the changes. However, it should be mentioned that, although this research did not include a formal ethnography, the researcher's personal experience of being educated in Iran, as well as working as an educator there, incorporated an ethnographic knowledge base to the research. In other words, this dissertation utilizes the researcher's knowledge and background in an ethnographic fashion. Evidence of this knowledge is footnoted throughout this research.

3. The historical method gave a broad perspective to this study and made it possible to review the problem from different perspectives.

Organization of the Research

Chapter One includes the goal of the study, the methodology, and an overview of the roles of religion, educational institutions, and the students in the revolution of 1979.

Chapter Two is a historical overview of education beginning with a review of education in medieval Iran, a history of the development of the educational systems in the 19th and 20th centuries, and the emergence of the Islamic republic of Iran.

Chapter Three covers the Islamic viewpoint and its philosophy of education. It discusses the philosophies and points of view that led to the approval of a proposal by the Council known as the Fundamental Changes of the Education System, which is today considered the foundation for education in the Islamic Republic of Iran.

Chapter Four includes two parts. Part I reviews the educational system and the principles of education proposed by the Council for Changes in the Educational System. Part II of Chapter Four will review the situation of higher education after the reopening of the universities following the Cultural Revolution in 1982.

Chapter Five concludes the study with some remarks about the strengths and weaknesses of education in the Islamic Republic of Iran. Some recommendations for the improvement of the educational system will be offered in the conclusion.

A Social and Historical Background

Iran has been ruled by different kingdoms for over 25 centuries. In February, 1979, after a year of struggle between the people and the regime of Shah, the Pahlavi kingdom was overthrown and replaced by a revolutionary government. As Dorraj (1990, p. 5) stated:

Revolutions have occurred because an old social order no longer is perceived to be tolerable, either materially or morally. Most revolutions in human societies have called for an end to the "decadence" and "corruption" of the old regime. Hence, revolutionaries often set out to lead a moral regeneration of the society. Insofar as revolutions call for moral revival of the society, they are ultimately millenarian in character.

In order to discuss the foundations of education in Iran after the Islamic Republic takeover and, more specifically, after the cultural revolution in 1980, it will be helpful to discuss the two major subjects that had significant roles in the emergence and success of the revolution. One is the importance of religion in Iranian life, culture, and revolution. Secondly, the study discusses the role of educational institutions and students in the revolution of Iran. Education does not have a direct role in the lives of the majority of people of Iran, since almost half of the Iranian population is illiterate. Indirectly, however, educators and students have had a fundamental role in awakening, organizing, and leading the masses towards the uprising and during the demonstrations.

In From Zarathustra to Khomeini Dorraj (1990, p. 5) continued to emphasize the role of religion in different revolutions throughout history such as the American Revolution, Puritanism, and even the French Revolution. He stated:

Even the French revolution which marked the beginning of the secular era in human history, is perceived by some scholars as a primarily religious revolution...beneath the laity's attack on the church as representative of the rich aristocracy lay a profound religious instinct. The French revolution provided the common people with a faith that the old order no longer represented.

Religion had a profound role in the Marxist revolutions of the Soviet Union, China, Cuba, and Nicaragua as well as Iran. However, while the Marxist revolutions of those countries were anti-religion, in Iran, empowerment of religion was the major theme in motivating people and in organizing the masses. After the victory of the revolution, religion became the dominant ideology of the government that took over. When we look at the literature about the emergence of the Islamic religion in Iran, the way Persia's old religion, civilization, and culture influenced Islam, and then the adoption of Shiism as the official religion in the country, we see that religion is interwoven in Iran's culture. That is why when the social, economic, and political conditions were ripe for the revolution, religion functioned as a coordinator or a mediator to lead the struggle.

Geographical, economic, social, and historical backgrounds of Iran follow to provide for a better understanding of the country.

Geography

Iran is a part of the Iran plateau, with an area of 636,293 square miles (1,648,000 sq.km.) "approximately as large as that part of the United States which lies east of the Mississippi River, exclusive of New England." (Wilber, 1981, p. 4) Iran is the last country to the east in the Middle East Region. "Iran's geographical position made it the bridge for communication by land between Far Eastern Asia and the lands of the Mediterranean and Europe" (Wilber, 1981, p. 3).

Iran is located in a region strategically important to the world. In the north, Iran has common borders with the former Soviet Union. It shares the shores of the Caspian Sea with the former Soviet Union. The land stretches down to the shores of the Persian Gulf and the Omman Sea. In the west Iran borders Turkey and Iraq. To the east lie Afghanistan and Pakistan.

The population of Iran is more than 40 million, including Persians and other ethnic groups such as Kurds in the province of Kurdistan in the west, Azarbaijanis in the northwestern province, Turkmans in the northeast, and other

groups. Although Farsi or Persian is the official language, there are many other languages spoken in the country such as Kurdish, Turkish, Lori, and so on. Besides the various languages, there are different dialects of Farsi spoken in different areas. Different dialects sometimes make it difficult for people from different towns to communicate.

✓ The Economy and Its Impact on Social Life

Economically, Iran is totally dependent on natural resources such as oil, natural gas, copper, and uranium. The country is famous for its carpet industry, and the Islamic government has expanded its exports of regular and dried fruit. These exports, however, do not play a major role in the economy. Iran is not self-supporting in agriculture or technology. Agriculture was deeply crippled under the previous regime because of its emphasis on urbanization and industrialization which encouraged people to leave their rural lives and emigrate to the urban areas. The Islamic Republic of Iran has also been unsuccessful in reviving agriculture. Technologically, Iran is also totally dependent on other countries, despite the claims of the old regime that Iran would become one of the five major industrial countries of the world.

The importance of the economic situation and its influence on education are discussed in a later section. It is important to point out that Iran, like many other

countries in the Middle East, benefits from abundant resources of oil, making it a rich country. However, the wealth was never distributed evenly during the previous regime. It was mainly concentrated around the royal family and their relatives and friends. The data published by the Central Bank of Iran during and after the Revolution of 1979 showed that the Shah and his family transferred millions of dollars to his accounts in foreign banks.¹ In addition to taking money out of the country on his own behalf, the Shah spent millions of dollars on his coronation, on the celebration of the 2,500 years of kingdoms in Iran, and on buying outdated arms from the United States. These expenditures did not help the welfare of people generally.

The country is in a troubled financial situation now, mainly due to the eight-year war with Iraq. The Iranian arms machine had been supplied by the United States during the previous regime. Iran used up much of its financial resources for buying arms, and because of the lack of direct diplomatic relations with the United States, it was forced to purchase its supplies from an mediator or a third party, which made the cost even higher. The Iran-contra affair is one example of indirect purchase of arms from the United States. During the war Iraq also destroyed many of the oil installations and refineries in the southeast of Iran, which

1. This is a case where the researcher is the source of the information, although copies of documents can be obtained from the branches of the Iranian banks in New York or Montreal.

has further decreased the production of oil to an amount insufficient to cover the expenses of the war and of the country. Iran has not repaired this equipment as it is too costly to do so.

During the previous regime, education benefited least from the wealth of Iran. Teachers' salaries were minimal. The amount of money allocated to educational facilities of all kinds was never sufficient (Baldwin, 1967).

Historical Events

Beginning with the Achaemenes dynasty, the history of Iran has been full of wars and transfers of power from one tyrant to the next and from one dynasty to another. Iran has also gone through important wars with the Greeks and Romans. However, there are two wars in the history of Iran which are most significant. One is the war with the Arabs in the eighth century and the other one is the war with Mongols led by Genghis Khan in the 13th century. These events are landmarks in the history of Iran. The Arab invasion of the 700s was important because Iranians had to give up their religion and convert to the newly emerged religion of the Arabs. The second event, the Mongol attack, was important because not only was there a tremendous loss of Iranian lives and treasure, but also precious cultural centers such as libraries were destroyed by the Mongol forces. Iranians adopted new ideologies after each subsequent takeover.

When conquered by the Arabs, Iranians were suffering under the Saussani kings, the last dynasty before Iranian conversion to Islam. In search for freedom from Saussani atrocities, Iranians converted to the new religion, Islam, which promised them freedom and liberty from their oppressors. Iranians also integrated some of their own cultural and religious (Zoroastrian) beliefs into the new religion in order to adapt it to the Iranian culture and tradition.

Iranians were attacked by the Mongols later in history. After the Mongol attack on Iran, Persians who had lost faith and confidence retired to a kind of ideological seclusion and solitude. A great number of people turned to Sophism and Gnosticism, which were then also integrated into the Islamic trends. It is important to mention that after the Arab invasion, Iran never rose again as a power, or empire, and it was not as strong a country as it had been before Islamization.

✓ Arab Invasion

The Arabs attacked Iran in the beginning of the 7th century. The Islamic movement emerged in Saudi Arabia, in the seventh century. The country called Saudi Arabia as we know it today did not exist at that time. Arabia was a land where different tribes of Arabs lived in nomadic fashion. Each tribe was ruled according to its own rules, and hardly

communicated with the outside world. Yathrib until 622 and Mecca were two of the biggest centers for commerce. Mecca was also a center for pilgrims' worship of the different cults. The majority of people were pagan.

Mohammad, later to announce himself as the messenger of God, was born into the wealthy family of Qureish in Mecca. His father died before he was born, he lost his mother when he was a baby, and was brought up by his powerful uncle. He married a wealthy woman from Mecca and spent most of his youth on a mountain studying and praying. Sometimes between the ages 25 and 40 the Quran was revealed to him and he started his mission of preaching the new religion. His ideology was not very welcome in Mecca. Therefore, he moved to Medina in 622. Later, this became the first year of the Islamic calendar.

After Mohammad died in 633, his successor and the first caliph, Abu-Backr attacked other nations in order to spread their religion to other countries. In 637, a few years after the death of Mohammad, the Arabs defeated the Iranian army and ended the Saussani dynasty. At that time, Iranians were frustrated with the corruption of the government and the taxes that they had to pay. Islam, however, promised them equity, equality, and justice (Wilber, 1981). Therefore, the majority of Iranians welcomed the new religion, although they did not like or get along well with the Arab rulers.

From the beginning of the Islamic era or, more specifically after the death of the Prophet Mohammad, there were two sects in Islam formed by 650. These two sects emerged because of political reasons. The majority sect were the Sunnis or the orthodox Moslems, and the minority were the Shias. At the time of the Safavi dynasty, Persians adopted Shiism as the official religion. This adaptation has functioned as a measure of unity among Iranian people ever since.

The difference between Sunnism and Shiism lies in the different opinions about who should be the successor of the prophet. The Sunnis believed that after Mohammad, according to the Arab laws, the oldest person in the community should take over and the leadership should continue among Mohammad's wise friends and followers with respect to their age. They also believed that the rules and regulations (sunna) established by the current leaders should be the origin of the Islamic laws.

Shias, however, believed that after Mohammad his cousin and son-in-law Ali, who was the youngest among the elite nominated for the leadership, should take over the leadership. Ali's superior personal qualifications and his close relationship to the prophet made him the worthiest candidate for the office. They relied on a statement, attributed to the prophet Mohammad when speaking in Qadir Khom, that "whoever I am a mulaw [a friend, a leader] of must

regard Ali his mulaw as well." Shias consider this statement by the prophet as his formal declaration that Ali was his designated successor" (Dorraaj, 1990). Shias also believe that the Islamic rules should originate from the Quran and the lives of the prophet and Imam Ali and his martyred son Hossein.¹

Iranians influenced Islam and especially Shiism in different ways. In other words, Persians integrated some aspects of their religion (Zoroastrianism) and beliefs into the Islamic faith. One reason for the Iranian influence was that the new Arab nation needed laws to organize a central government for tribes which were ruled independently. On the other hand, Iran had existed as a nation with a central government for centuries. When the Arabs conquered countries such as Iran they adopted some of the strategies for organization and government administration.

Mohammad emphasized a need for laws as the basis of his faith. His laws on different issues, for example, that of giving some rights to women, are an indication of the lack of regulation among Arabs and an end to the kind of brutalities which were exercised against women (Tessler, 1990).

"Farabi, an Iranian philosopher and one of the associates and advisors of Mohammad, has been instrumental in introducing him to the egalitarian spirit of the pre-Islamic

1. The word Shia means partisan or sect which refers to the partisans of Ali.

religion of Iran and integrating some of those ideas to Islam" (Dorraaj, 1990). There are also some similarities between the pre-Islamic Persian religious traditions and Islam such as:

the common belief in monotheism; the fear of Satan, who is the source of all evil; the innocence of the families of Zarathustra and Mohammad, the similarities of Zoroastrianism and Islam in praying five times a day; belief in resurrection and the judgment day; belief in heaven and hell; belief that in the judgment day everyone will have to pass over a narrow bridge and those who have committed sin will fall into the fire below; belief in Eastern angels; and belief in the resurrection of Mehdi. There are observations in the Quran and Nahj Al Balagheh that have a striking resemblance to some passages in the Zoroastrian sacred book. (Dorraaj, 1990, p. 33)

Although many of these ideas can be found in other religions as well and one may argue that they might not have entered Islam through Persian influence, Persians accepted Islam because of these similarities and because they found it culturally and traditionally acceptable. In addition to the fact that people were tired of being ruled by the tyrants of the Saussani dynasty, the revolutionary Shiism or the "Persianized Islam" seemed to suit their needs (Dorraaj, 1990).

There is another unique characteristic of Islam which has become part of the Iranian tradition as well as many other Islamic countries. This is the tradition of integrating religion into the state. Mohammad was a politician as well as a religious leader. The involvement of the religious leaders in politics remained a tradition in the

history of Iran. The integration of state and religion was another promise of the Revolution of 1979 that was welcomed by the people. There was an effort to eliminate this tradition by the Pahlavis. They believed in secular government, but the idea did not gain the people's support.

The other aspect of Shia Islam which is important in the lives of Iranians is the role of Imam Ali and his life style. Ali was a thorough believer in Mohammad and Islam and actually the first person who believed in Mohammad's prophecy. He was a lover of freedom, a believer in laymen and their important role in society, religion, and culture. He fought for justice all his life and was martyred by the enemies of Islam. During his short time in power, he exercised a measure of justice and integrity.

Martyrdom has had a fundamental role in the beliefs of Persians throughout history. The martyrdom of Ali while safeguarding the Islamic religion, which he was the first person to accept, is a hallmark of his innocence, integrity, and his struggle for justice. The leaders of the Islamic Republic have always promised a government like that of Ali, an indication that they choose their religious leaders as role models.

Another passage from Dorraj's book should be mentioned here. He believed that of all religions that have existed throughout history the successful ones are those which address the political, economic, religious, and psychological needs of their people. Shiism is an example of such a religion. Shia leaders have become heroes because, in order to support and safeguard their religion, they have often given up their lives. The figures of Ali and his son Hossein have inspired people, especially the oppressed, throughout the history of Islam with the tenet that ideas and beliefs are the most important cornerstones of life and worthy of self-sacrifice (1990).

To add to the importance of the idea of martyrdom and how it became embedded in the Persian culture, it suffices to say that even the Marxist groups in Iran strongly emphasized the importance and sacredness of the martyrdom and have honored their martyrs just as the Moslem groups do (Dorraj, 1990). Even Marxist Iranians did not or do not deny the strong psychological and sociopolitical influence of Shiism.

One more demonstration of the importance and influence of religion in the Revolution of 1979 concerns the role of the Ulama (religious leaders) in political movements or uprisings in Iran. Shia clergy or Ulama have had a profound role in the lives of Iranians. Even before the 17th century,

When the Safavi kingdom made Shiism the official religion of the country, the minority who were Shias had a significant influence in politics and government (Dorraaj, 1990).

A second group involved in the political events of the country are the merchants and the members of the bazaar or market place in Iran. The members of the bazaar are predominantly from the traditional bourgeois, sharing the same background with the clergy. Naturally, the bazaaries support the Shiat clergy. The bazaaries are influential in the financial trends of the country and, therefore, have a determining role in political events.

The role of the clergy is apparent in movements prior to the Islamic Republic of 1979. In the constitutional revolution of 1905, in the tobacco concession (Dorraaj, 1990), in the opposition to the Shah's land reforms in 1959, and in the uprising of 1963, the clergy had significant roles. A brief review of the involvement of clergy in the political events of Iran in the 20th century clarifies the significance of the role Ulama played and still play in the political life of Iran.

There were many factors that led to the constitutional revolution of 1905. Among these factors were the familiarization with the West, introduction of the postal service, telegraph, and press which made communication incomparably easier than before and an increased awareness of class interests. In addition to these were the corruption of

the Qajar dynasty and their lack of administrative skills which gave many privileges to the West. One of these privileges that functioned as a prelude to the constitution was the tobacco concession in 1891-1892 (Abrahamian, 1982).

In the tobacco concession, the Shah of Qajar gave the privilege of exporting tobacco from Iran to an Englishman named Major Talbot. The Shah gave away this privilege in return for a "personal gift of 25,000 pounds plus an annual rent of 15,000 to the state, and a 25 percent share of tobacco sale profit for Iran" (Abrahamian, 1982, p. 73). Urged by a proclamation from the clergy, Iranians boycotted the tobacco. The Shah was forced to annul the concession (Abrahamian, 1982).

The intellectuals of Iran who were dissatisfied with the monarchs' functions and their weakness in leading Iran toward development became allied with the clergy against the Shah and the imperial powers. The revolution of 1905 began when the intellectuals, merchants, and bazaaries supported by the clergy, assembled to present their requests for a constitutional government.

Another event which reflects the role of the clergy occurred in 1959 when the Shah announced his land reform through the White Revolution. It was Ayatollah Khomeini who announced that "the government policies would strengthen the power of the United States' imperialism, of Israel, and of Bahai's in Iran, all of which would in his view, weaken

Islam" (Parsa, 1989). Khomeini was not only a religious figure but a political one as well. In his opposition Khomeini never limited himself to religious trends. His requests were political as well as religious (Rajipour, 1987).

The next series of uprisings occurred in 1963, again led by Khomeini. At this time he was protesting against the Shah's reforms which he believed were "nothing but strategies imposed upon Iran by the United States which led to the American dominance and the Shah's absolutism" (Parsa, 1989).

People became more and more dissatisfied with the Western influence in Iran. This dissatisfaction started among the university students, who have always been considered the intelligentsia and the elite. Some writers reflected their dissatisfaction in their writings. One writer, Ale-Ahmad called the unreasonable support of the west by the regime "Westoxication." The intelligentsia claimed that the regime was trying to eliminate the cultural values, whether national or Islamic, and replace them with western values. They believed that this effort weakened the country and that the regime was trying to impose values that were not relevant to Iranians. Such books were mostly banned by the regime and the authors were imprisoned, tortured, and in many cases executed (Doraj, 1990).

The movements that started against the regime in the 1960s were mostly emerging from the intelligentsia and the universities. These dissatisfactions led to the formation of different groups, including both Marxist and Islamic. These groups were mainly underground, and members were constantly involved in struggles with the Shah's secret police (SAVAK).¹

The next phase in which the clergy and the religious leadership had a role was the revolution of 1979. At this time the intellectuals, the educational centers, and especially the students had a tremendous role. As a matter of fact, in 1987 the two groups merged and united in the final phases of the struggle against the Shah's regime. Together they helped in the organization and the leading of the masses including strikes.

The students in Iran, especially the university students, have always been well respected. Succeeding in entering the university has always been the hardest challenge for Iranian students. Therefore, university students have always been regarded as hard-working intellectuals. As mentioned before, the intelligentsia and the students started to show their rejection of the regime's Westoxication in the '60s. This rejection was counteracted by SAVAC, of course.

1. SAVAC is an acronym and stands for the Organization of Intelligence and the Security of the Country.

In 1957, the United States developed major interest in Iran (Lytle, 1987). The two reasons for interest of the U.S. in Iran were oil and that "Iran was located in one of the most strategically vital areas of the world" (Bill, 1988). Therefore, the United States helped the Shah's regime establish the SAVAC. SAVAC became a terrifying apparatus for suppressing all opposition movements. All of the people and especially the more educated groups were fearful of and intimidated by the implementation of torture and murder exercised by SAVAC against any activities of the opposition. However, despite all the atrocities against the people, opposition never ceased to develop and act against the West-supported regime of the Shah.

Usually, the opposition showed its influence through various strikes that took place that eventually led to the cancellation of classes at the universities. Even the smallest strikes revolving around an activity in the university, from administration to curriculum, were closely watched by SAVAC. In most cases such strikes involved political issues that created particular concerns for the regime. There were a number of SAVAC spies among the students, and those spies watched for any kind of suspicious behavior or attitude and reported it promptly.¹

1. Whether these members were recruited after they entered the university or they were given the opportunity to enter the university without passing the entrance exam or both remains a mystery for Iranians.

SAVAC arrested a number of high school students because of their opposition to the regime as well. The regime of the Shah never announced or kept any record of people and students they had held in captivity. Furthermore, they neither announced the shootings or killing of the members of the opposition, nor did they ever reveal the place of burial of those people. Therefore, an accurate estimate of people murdered by SAVAC remains a mystery.

During the '60s and '70s many different opposition groups were formed. Most of those groups had active members in the universities. Some of them followed the Marxist ideologies, some were pro-Soviet groups, while some followed the Islamic ideology. There were factions among the different leftist groups as well as the Islamic groups. It is important, however, that when it came to opposing the Shah's regime they all put their differences aside and united. The leftist groups were very active in the arena of the universities, but they were not as popular as the religious groups. There were two reasons for their relative lack of appeal. The first one was that they lacked unity. Secondly, although all such ideologies exercised considerable influence in the political context of Iran, they failed in competition with the religious leaders who appealed to the people's religion and culture. In the case of pro-Soviet groups they became "Eastoxicated." They accepted the Soviet

ideology despite all the evidence that suggested some malfunction on the part of the government and leaders in that country (Hussain, 1985).

The popularity of the religious leaders was not limited to the masses. University professors such as Dr. Ali Shariati took Khomeini's doctrine and mission into the universities and became popular among university students.

Dr. Shariati started his career as an elementary teacher in Mashad, his home town. He began his political work by translating a book titled: Abu Zarr: The God Worshipping Socialist (Abrahamian, 1982, p. 465).¹

Dr. Shariati entered Mashad University in 1958 to pursue his graduate education in foreign languages (Arabic and French). After graduation in 1960 he was granted a scholarship to study for his doctorate in France. His education in France was concurrent with the happenings of the revolutionary movements in Algeria and Cuba. Shariati was deeply involved in politics and joined the liberation movement and the Iranian Students' Confederation. He was active in organizing demonstrations, wrote articles, and helped in publishing papers and journals. He attacked many lectures given by contemporary philosophers and revolutionary

1. Abu Zarr was the first Moslem Socialist.

figures, such as Sartre, Che Guevera, Giap, and Fanon. He translated works into Farsi such as Guevera's Guerrilla Welfare and Sartre's What is Poetry.

Shariati wrote letters to Fanon regarding Fanon's point of view about religion and revolution. Fanon believed that "the people of the third world had to give up their own religion in order to fight against Western Imperialism." Shariati believed that "the people of the third world could not fight imperialism unless they first regained their cultural identity" (Abrahamian, 1982, p. 465).

Dr. Shariati believed that in some countries such as Iran cultural identity and religious traditions are interwoven. Therefore, they cannot challenge the West unless they have first embraced their religious traditions (Abrahamian, 1982).

This was the ideology of those Islamic groups who believed that the only wave or movement which could overthrow the regime of the Shah and break dependence to the West was an Islamic movement which has its roots in the Iranian people's culture and traditions and, therefore, will be accepted and supported by the people. After returning home, Shariati was arrested. However, in 1967, after regaining freedom, he started a series of lectures in a place called Hosseinieh Ershad, which was a religious center in Tehran for six years. For those six years his lectures at this center attracted numerous students from colleges and high schools.

In 1972, SAVAC closed Hosseinieh Ershad and arrested Shariati again. He had published some 50 books based on his lectures, all of which were banned by SAVAC. In 1975, he was freed as the result of a petition from the Algerian government. He was under detention at his home for two years. In 1977, he went to London and died suddenly a month later. British authorities reported his death as due to a heart attack. His message, prized by the students, was that: "Islam, as a revolutionary ideology, penetrates all spheres of life, especially politics, and inspires true believers to fight against all forms of oppression, exploitation, and social injustice" (Abrahamian, 1982, p. 466).

Shariati's message was identical to the doctrine followed by the radical clergy and Ayatollah Khomeini. In 1978 when the people started an uprising through a series of strikes, all different groups in the universities united with the clergy in organizing and leading the people toward a demonstration that crippled the regime and finally collapsed it. This period (1978) was concomitant with the time Saddam Hussain ordered Ayatollah Khomeini to leave Iraq where he lived in exile. During the years in exile, Khomeini never ceased his opposition to the regime of the Shah. While residing in Iraq, he always sent messages and letters to his followers in Iran. In 1978, he left Iraq and sought asylum in France. There he became the center of international attention as the leader of the revolution which was now underway. Eventually, all different groups, whether Islamic,

National, or Marxist, accepted his leadership. He sent messages in the form of leaflets and proclamations which were distributed among millions of people, especially during the demonstrations, or were announced on the foreign radios that could be heard in Iran.

A series of strikes that had started at the universities, especially Tehran University, led to the cancellation of the fall semester in 1978. The university students were active in arranging and taking part in demonstrations along with the masses. Strikes continued in other organizations, such as the postal services, the airlines, and even the banks. Finally, the strikes in the oil industries succeeded in breaking the grip of the regime of the Shah.

The need for leadership and solidarity among the opposition groups, as well as the popularity of the clergy and the Islamic movement, brought the political groups and the religious leaders together. The religious theme of the revolution sealed the leadership of the Ayatollah Khomeini and led to the victory of the revolution.

There was a need for solidarity among political groups because underground groups were unknown to the people. During the Shah's regime most of their members had been either executed by the Shah's secret police (SAVAC) or were kept in his political prisons. Most of these were freed in the last days of the revolution. Nor was there any unity

among different political groups. They ranged from Marxist to Moslem extremists to liberal democrats. All the opposing groups, therefore, needed to gather around one central leadership to proceed with their primary goal which was to overthrow the Shah's regime. It is important to mention here that the Ayatollah himself had proposed a much more democratic position regarding different political and social issues when he was in Paris. In Paris, for example, he called for a Democratic Islamic Republic, but two months after the victory of revolution and at the time of the referendum for changing the regime of Iran, he completely abandoned the word democratic and announced that the old regime will be replaced by "an Islamic Republic, NOT one word more or less."

After the foundation of the Islamic Republic in Iran, the new regime started making many changes to eliminate any elements of dependency on the West. One of the areas this effort targeted vigorously was the educational system. Ayatollah Khomeini himself addressed education in most of his speeches, beginning with his first speech in Tehran's cemetery. Condemning the Shah's crimes, Khomeini said: "We will replace all prisons with schools" (Ettelaat, 2 February 1979). In another speech, referring to his order to the Council of the Cultural Revolution, he said, "One of the very important problems is the fundamental changes in programs especially those related to the educational system" (Council of the Cultural Revolution, 1989).

Struggles of the regime to make fundamental changes reached their peak in April of 1980 when the regime closed the universities to purge the higher education system of the influence of the East and West and in order to purify and to promote the Islamization of the universities. The regime called this movement the "Cultural Revolution." The impact of the Cultural Revolution on the educational system is the main theme of this research as it will be reviewed in Chapter Four.

In Chapter Two we will see that education has always been prized and respected by Iranians, but it has always belonged to a minority. In other words, education has been a profession of a special type rather than a need or a necessity of life. The history of Iran is filled with philosophers, scientists, mathematicians, poets, and writers, but education has not been every man's job.

CHAPTER II

HISTORICAL BACKGROUNDS OF EDUCATION IN IRANHistory of Education in Iran Prior
to the Islamic Republic

The history of education in Iran before the Islamic Republic is divided into three different eras in this study. The first period would be ancient times or the time before Islam. The second period is the time from the emergence of Islam to the middle of the 19th century when modern education entered Iran. This period will be called "Iran after Islam." The third period is the time when western education influenced Iran until 1979 when the revolution took place and changed the system of government.

Ancient Iran

Ancient Iran is the period before the invasion of Iran by the Arabs and before the conversion of Iranians to Islam, the time when the religion of Iran was Zoroastrianism. Zarathustra was the prophet, and Persian laws and education were based on his doctrine. The Zoroastrian religion advocated an education which was interwoven with the social and personal development of the person. Since education was concerned with personality, education began in the family. In Persian society the home was the most important social

institution, and relationships within the family were very strong. Parents tried hard to raise happy children who could be good citizens, patriotic children who could serve their country and respect family concerns. In most families the profession or occupation passed down from one generation to the next.

Society, on the other hand, aimed at building a nation where people were educated to have religious and moral characteristics as well as patriotism. Religious (Zoroastrian) tenets helped train children and educate them about their religion. In ancient Persia physical perfection was prized highly because the Persians believed that a healthy mind grows in a healthy body. Both private and public institutions, like family and religion, worked together to train the children.

As children grew up, it was necessary for them to acquire vocations. They usually started with an apprenticeship and spent part of the day (mostly evenings) preparing to learn a trade or profession. Moral training and human relations were emphasized in the process of training. "Most important of all was the emphasis on truthfulness, justice, purity, gratitude, piety, and courage" (Arasteh, 1969, p. 4).

In ancient Iran, the marketplace was an important part of the social life. Besides being a location for business, bazaars were the centers for education. Children were taken to the marketplace to watch games and plays, to see their elders communicate, and, most importantly, to learn about justice. Different issues were role-played, and children were asked to make judgments on them. If the children failed to judge appropriately, they were punished. Maxims of the Zoroastrian religion, such as being clean in thought, word, and action occupied a significant place in education. Even after the advent of Islam, these maxims found their way into the Iranian philosophy of Islam and the educational system of Iran.

Another vital feature or element of education in Persian society was the role of the tutor. The upper class, especially, hired people who had knowledge of reading, writing, and arithmetic to teach their children, both boys and girls. Sometimes tutors lived with the family. Occasionally, a few families who were related to each other and lived in the same neighborhood hired a tutor who could live with them and teach all their children.

Education in the systematic way we know today did not exist in ancient Iran. Becoming an educated person or a person of knowledge was like a profession and a family tradition. Families who chose to pursue knowledge and education were considered noble and were respected by

society. If someone became interested in particular areas of knowledge, such as philosophy, medicine, mathematics, astronomy, or poetry, they contacted other philosophers or men of knowledge or perhaps joined one of the institutions of higher education. It was in the last centuries before Islam that what we know as a "university" or an institution for higher education came into existence.

Ancient Iran was the cradle of one of the most important centers of knowledge in the Middle East and Europe. The University of Jundi Shapour existed long before the foundation of universities such as Salerno, Bologna, and Paris (Rajipour, 1987, p. 36). The University of Jundi Shapour was located in the city of Jundi Shapour, now called Ahvaz, in the southwestern province of Khoosestan. The city was founded during the Sassanid dynasty around A. D. 240-271. The university had a big library and a collection of great books, mainly Greek books in science and philosophy. The city of Jundi Shapour also had a center for Hellenistic medical science. The library and the hospitals were the research centers for the university. It has been recorded that the University of Jundi Shapour had been one of the most important centers of higher education from 531 to 579.

The University of Jundi Shapour was not only limited to Persian scholars. A lot of Greek and Syrian researchers and

scholars studied there. Besides medical and philosophical schools , Jundi Shapour included schools of astronomy, law, literature, and theology (Rajipour, 1987).

The language of old Iran was called Pahlavi. Many books in the different areas mentioned were translated into the Pahlavi language, and in the years after the advent of Islam many of these books were translated into Arabic. The same books were later translated into Latin and Hebrew. In later years after other centers of scholarly work were established, Jundi Shapour declined as an institution of higher education, and the scholars left the university for other centers.

Education after the Arab Invasion until the Middle of the 19th Century

The progress of education in Iran was interrupted by the emergence of a new religion in another region of the middle east that is known as Saudi Arabia today. The interruption was due to the legacy of spreading the new religion, Islam, to the other parts of the world. This legacy began in the Arab countries and spread to the other countries in the Middle East such as Iran, Turkey, and North African countries such as Egypt and Ethiopia.

In the year A. D. 570 Mohammad, the prophet of Islam, was born in a tribe named Qureish in Saudi Arabia. When he was forty, Mohammad started preaching a new religion called Islam. First, he encountered resentment to his new religion in his own nation and within his own tribe. He overcame the resentment through years of struggles and battles. When he died, at the age of 63, his struggles were continued by his followers to establish his religion in other parts of the world (Arasteh, 1969).

Mohammad's Attitudes and Ideas toward Education

Mohammad respected education highly. Some sayings (hadith) attributed to Mohammad, the prophet, regarding education exemplify his support for education and respect for educators. Mohammad not only encouraged the Moslems to learn, but had declared learning to be the duty of every Moslem, "men and women." He said that Moslems "should seek learning from the cradle to the grave." He respected learned people and announced them equal to prophets, the best of human beings. Mohammad also honored the work of learned people and emphasized the power they had through their writings (Rajipour, 1987, p. 38).

Mohammad, the messenger of God and the prophet of Islam, received his call for prophethood at a time when his nation, Saudi Arabia, had very primitive education. At the time of his prophecy there was no institution for education in Arabia. Arabs were rarely literate. However, they did honor poetry and literature, but mainly as it was transferred to the younger generations (sons) through the stories told by elders. The literate people among the nomads were those of Christian or Jewish background. Mohammad called them "the people of the book" (Rajipour, 1987, p. 38). It is mentioned in the Quran that the first word revealed to Mohammad was "READ." When he asked: "What should I read?," the answer was: "READ IN THE NAME OF THE CREATOR OF THE PEOPLE!"

Although the Moslem prophet had always praised Iranians for their good moral, cultural, administrative, and civilized attitudes, after his death and when Arabs invaded Iran, they destroyed the country enormously. However, after the establishment of Islam in the Middle Eastern countries and about the year 800, Islamic philosophy began to flourish, and the Islamic centers for research and knowledge became the meccas of scholars from all Islamic nations. Some of these centers for education were outside Iran, but philosophers from different countries were invited to participate in research and the translation of great books, especially those from the Greek philosophers such as Aristotle, Plato, and Socrates (Ravandi,1990).

Regarding the education of children, however, the advent of Islam did not bring much change. Education was not a public or required task for all people. Children who received education were those of the upper class or of people who made teaching and learning their profession. For example, Maktab, an early type of educational institution which still exists in some places in Iran, was run by someone who basically knew how to read and write (especially read and copy the Quran). Trivial endowments by the pupils' parents helped maintain the Maktab (Arasteh, 1969).

The Maktab was usually located in the teacher's house. Students went to the teacher's house every morning and stayed there a few hours. Girls usually dropped out of the Maktab when they were ready to learn about household duties and the art of maintaining a marriage. Boys left the Maktab when they were ready to learn about a profession, trade, or business.

Another institution which contributed to education was called the khaneghah. Unlike the Maktab, the khaneghah was for the education of adults. It was a place where philosophical and theological ideas were discussed. People attended the khaneghah in order to learn how to liberate themselves from material longings and earthly goods. Khaneghahs were found by the Suffis. Suffism is a school of thought which emerged in Iran after Islam. A more detailed discussion of Suffism will come in Chapter Three.

✓ Education in Modern Iran

"Modern Iran" covers the time beginning in the middle of the 19th century, the time when Iran became influenced by Europe that marks the beginning of formal education. Formal education started with higher education. So there was a time when there were colleges but no elementary or secondary schools in Iran.

In 1828 Iran was defeated by Russia. This incident led to chaos in Iran. The next prime minister of Iran who took over believed that Iran needed a well-trained, well-administered army familiar with the new techniques and machinery of war. At that time the Qajar dynasty ruled Iran. When Naser al-Din Shah became the king, he assigned Amir Kabir to be his prime minister. Having been educated in Russia and Turkey, Amir Kabir, an efficient administrator, mobilized an army of 20,000 that helped the central government to eliminate the enemies within Iran, such as the different ethnic groups who were seeking independence (Arasteh, 1969). Through his organization of the army Amir Kabir recognized the need for educated and well-trained officers. Therefore, he gave the Shah a proposal for the foundation of the first college, which was subsequently approved and funded.

Amir Kabir supervised the whole process from construction of the building (which still exists in Tehran) to the inviting, interviewing, and hiring of the instructors (who were mainly from Austria) to the development of the curriculum. Different areas of studies in Dar al-Funun included artillery, infantry, cavalry, military engineering, medicine, surgery, physics, mathematics, mineralogy, and chemistry. The students who entered Dar al-Funun were basically chosen from the upper class and the aristocracy. The college was funded totally by the government, and the students received a small stipend. Students were expected to

know classics when they entered the college. The duration of studies was six years, and, besides engineering courses, students studied some courses in liberal arts and foreign languages (English, French, and Russian). Later, the college employed instructors from Belgium and France, and the dominant language of study became French.

Amir Kabir was dismissed as prime minister shortly after the opening of the college. He was then assassinated as a result of a conspiracy against him, mainly composed of the king's relatives. Dar al-Funon, however, survived as a polytechnique college for a long time. It continued to expand. Besides the library which had Persian and French books, there were publications printed in the college as well. The first Iranian newspaper, the Newspaper of the Current Events, which had been started by Amir Kabir before the opening of Dar al-Funon, continued to be published at that institution (Arasteh, 1969).

Opening in 1851, Dar al-Funon continued as a polytechnique college for 40 years. Graduates from Dar al-Funon served in government and as physicians. Although most of Dar al-Funon students had entered the college through family connections, when they were exposed to Western ideas, many of them became dissatisfied with the corrupt government thought to be controlled by foreign countries through their embassies in Tehran. Students were not alone in their opposition to the interference of foreign powers in Iran.

Merchants, intellectuals, and the liberal clergy supported them. Dar al-Funon did not last as a college, and today it is a prestigious high school.

With the expansion of relations with other countries, there was a need for people with knowledge of political science and international relations. These people were to serve in the Ministry of Foreign Affairs as well as at Iranian embassies abroad. By this time formal education at the elementary and secondary levels had also been introduced in Iran. At the turn of the century the Ministry of Foreign Affairs founded a college.

The College of the Ministry of Foreign Affairs opened in 1901. The Minister of Foreign Affairs, Mirza Hassan Khan Moshir, and one of his sons who had graduated from Moscow University were the founders of the college. The budget was approved by the king. The duration of studies was three years, which was later extended to five years. The curriculum for the first three years included Islamic jurisprudence, history, geography, astronomy, politics, mathematics, international law, and French. In the last two years, students chose a specialty such as international law, jurisprudence, logic, and so on (Arasteh, 1969).

After the establishment of the college of the Ministry of Foreign Affairs, other ministries started to establish their own colleges. The Ministries of Agriculture, then called National Economy, founded a high school of agricultural studies, followed by a two-year college in 1902. In 1911 the Ministry of Education sponsored a School of Fine Arts under the supervision of a famous Iranian printer. In 1918 the Ministry of Education founded the Boys Normal School. Graduates from this college became elementary or secondary teachers. The college was renamed in 1928 as the Teacher Training College, with two separate faculties for Literature and Sciences. The duration of studies was three years.

In 1921, the Ministry of Justice joined the trend and founded the College of Law. French professors were invited and they joined Persian professors who were familiar with Islamic law.

Tehran University

In 1927 there were seven different colleges. Six of them were in Tehran, while the College of Agriculture was located in Karaj, a city near Tehran. The six colleges in Tehran were Arts and Sciences (Education), Law, Medicine, Theology, War, and Veterinary Medicine (Arasteh, 1969).

In 1934 all these colleges joined under the same administration and became the colleges of Tehran University. The university expanded in later years and now functions as the mother university in Iran. At that time Tehran University was under the Ministry of Education. In later years the Ministry of Education divided into two ministries. The Ministry of Culture and Education had control over elementary and secondary education, and the colleges were under the Ministry of Higher Education. Before discussing the details about university education in Iran, this study will review formal education at the elementary and secondary levels.

Elementary Schools

The first elementary school was opened in the late 19th century. Iran was becoming more and more urbanized at that time, and some expressed the need for literacy. In the 1860s a person called Roshdieh, who believed in the need for elementary education, went to Beirut and learned about the administration of schools. He returned to Iran and founded the first elementary school in Tabriz in 1867. The duration of the program was six years, and the curriculum included reading and writing of the Persian language, religious instruction, history, ethics, arithmetic, geometry, and arts. Elementary education focused on the needs of the urban areas. By 1901, there were seven elementary schools in Tehran and

one in each major city --Mashad, Shiraz, Tabriz, Rasht, and Bushehr. These schools were usually sponsored by individuals (Arasteh, 1969; Mashari, 1980).

The advent of the constitutional revolution of 1905, reviewed in Chapter One, had a tremendous impact on the growth of elementary schools. Public education was guaranteed in the constitution. However, there were contradictions in the way the law prescribed education. Article three announced that elementary education is compulsory for all children in Iran. Article four said that, although the pursuit of learning is free, everyone must complete the amount of education prescribed by the government. Article five said that all parents are responsible for the education of their children from the age of seven on, **whether it be at home or at school**. On one hand the law made education compulsory, and on the other hand parents were in charge of education. The law went further by giving the option to parents of either taking care of their responsibility at home or sending their children to school (Mashari, 1981, p. 71). The act was interpreted in this way: The poor do not need to pay for their education, but the rich who can afford to contribute have to pay some money at the time of registration of their children. These ambiguities in the law and the contradictions further complicated the problems of education (Mashari, 1980, p. 71)

By 1910 there were 113 elementary schools in different cities of Iran. One third of them were for girls. There were 10,531 students attending those schools. Students went to school five and a half days. The curriculum and examinations have always been uniform in Iran. Children in all areas of the country have had the same textbooks and are tested at the same time.

The greatest growth in the elementary school population occurred between 1906 and 1922. There were some elementary schools in rural areas as well. In addition to public schools, private schools were established in the big cities. The duration of the school program for rural areas and tribes was four years. Children entered school when they were six years of age. The school year started at the first day of fall and continued until the beginning of the summer. Students have always had a two-week vacation at the beginning of spring when Iranians celebrate the new year. The school year has always been divided into three periods.

At the end of each period examinations are held. A second chance at the end of the year is given to students who have failed to pass the examinations. They can retake the exam during the third month of the summer (Persian calendar).¹ If they do not pass the course, they will

1. The Persian year starts at the first day of spring. Schools start at the first day of fall.

have to repeat the grade the next year. This system is still used in the Iranian educational system. Schools were administered by the Ministry of Education.

In 1921 the Qajar dynasty was overthrown by a western-supported coup d'état. Reza Khan, a military man, took over and began a new dynasty, borrowing the name of Pahlavi from the old Persian language. Reza Shah was absolutely illiterate. However, in a gesture against illiteracy, he advocated some educational programs. The number of school-age children attending school never exceeded 15% of the total eligible population during the Reza Shah era (Mashari, 1980).

✓ High Schools

The foundation of high schools in Iran did not gain the same kind of support that colleges did. High schools were finally founded because of a devastating need for them. The need was due to two reasons. First, although colleges had high schools from which a number of students graduated, those students were not well educated nor prepared for college. The students were especially weak in science and mathematics. There were just not enough publications and materials available for student use. The second reason was the growth in elementary schools and the need for teachers for elementary schools. High school graduates could teach in the elementary schools.

In 1898, Madresseh Elmieh was founded. The school was funded by the parents of the students. The primary curriculum included mathematics, history, French, Persian, and Arabic. After Elmieh, other private schools were opened. At this time the army needed educated personnel. The government, therefore, founded the Nezam (Army) School. Thus, there were private as well as public high schools founded in Tehran.

The constitutional revolution of 1906 had its effect on the government regarding secondary education as well. In 1911, a fundamental Education Law was passed which asked the Ministry of Education to pursue the establishment of those articles of the constitution which enhanced public education.

After World War I the Ministry of Education opened eight high schools and two normal schools, one for boys and one for girls. Graduates were expected to teach in the elementary schools. However, most of the financial support for the schools still came from parents rather than the government. By 1925, there were 56 high schools--private, public, and missionary--with enrollments of 8,346 students. High school teachers needed to have a university degree in the area they taught, but there was not any special teacher training program for high school teachers.

The curriculum has always been uniform in Iran. In general, the French model was used for the high school curriculum. The main emphasis was on the lecture method and rote memorization. Practical training was not included in the curriculum.

The duration of studies in high school was six years for students who wanted to continue their studies at the higher level. There was a five-year option open to those who did not want to pursue their studies or to those who wanted to become elementary teachers. The six-year high school was similar to the French lycee. After six years of elementary school, students entered high school. In seventh grade or the first year of high school, Arabic, world history, and hygiene were added to the regular program of mathematics, grammar, composition, literature, history, and geography. The eighth and ninth grade students started studying algebra, biology, physics, chemistry, geology, and mechanical drawing. During the second period of high school students studied trigonometry, solid geometry, zoology and elementary economics. The 12 years of schooling covered three areas of pure science, natural science, and humanities (Banani, 1961, p. 93).

Missionary Schools

Before the foundation of the Iranian elementary schools, some missionary organizations had started schools in different towns and villages specifically to educate the children of non-Moslem families. The Presbyterian Board of Foreign Mission started the first elementary school in Urumieh in 1836. Urumieh is the capital city of a province in the northwest of Iran which has a great Armenian-Iranian population. In 1939 French missionaries opened a school in Tabriz with 10 students. Presbyterians were the most active in opening elementary schools. By 1895, 2,410 students--boys and girls--were enrolled in 117 American Presbyterian schools mainly of Christian background. These schools were usually located in rural areas. In 1870 Presbyterians founded a school in the city of Hamedan for boys. Twelve years later they founded a school there for girls. By 1934 the American Presbyterian Missionary had eight high schools. The Christian Missionary Society of England started establishing schools in 1869. By 1935 missionaries had 60 schools in Iran (Mashari, 1980).

The missionary schools continued operating until 1932 when the government closed all the private schools in the country because the Ministry of Education wanted to have all school systems under its own control. They did not want to allow the policies of foreign countries to be promoted among Iranian students.

Secondary schools and colleges were not closed, but they were nationalized in 1939. This act resulted from an emphasis on nationalization and an opposition to religious influence of any type by Reza Shah and his government. Those schools that survived adopted changes in curriculum and administration and came under the control of the Ministry of Education; most of these were French (Mashari, 1980).

The constitutional revolution of 1905, the influence of the British and Russians, and the socialist revolution in the Soviet Union all had an impact on Iran. The British, afraid that the weak regime would not be able to withstand the Soviet influence, believed that only a strong nationalist regime in Iran could withhold the Soviets from any further advancement toward the Persian Gulf, a vital strategic highway for the West. The expert on the Iranian/Russian region, Major General Sir Edmund Ironside, suggested a military dictatorship. A Persian gendarme officer called Reza Khan was chosen to be helped by a coup to become the next ruler of Iran.

On February 21, 1921, Reza Shah and his 3,000 soldiers (Cossacks) marched to Tehran, and the Qajar dynasty was overthrown by a coup. In 1923 he became the prime minister and in 1925 he ascended the Peacock Throne and was crowned, becoming the Shah.

Reza Shah suppressed the voice of any group which opposed him even the democratic right-wing groups. He was particularly against the clergy and religious groups, both of whom opposed military rule and Western influence. Reza Shah also attempted to renew Iran's glorious past of the pre-Islamic era by minimizing religious traditions. In 1935, he changed the name of the country officially. Persia was once again called Iran as in centuries earlier when the Iranian Empire included most of the area which is known as the Iran plateau.

Reza Shah liked to be identified as a nationalist. The problem was that he had no education or understanding of the country's social, economic, and cultural needs. In other words, he did not know the nation. In his emphasis on nationalism Reza Shah admired Hitler for his efforts in the nationalization of Germany (Mashari, 1980). What Reza Shah was really emphasizing was anti-Islamic on the one hand and pro-West on the other. As part of resistance to the practice of the Islamic traditions, for example, he forbade men, except clergy, to wear turbans. Women were forced to stop wearing the veil. Instead, men had to wear suits and hats, and women had to wear the Western-type dress.

Reza Shah gained power when the country was on the verge of economic and social collapse. There were some attempts by the Ministry of Education to open new schools. The growth in number of schools and students between the years 1911 to 1925

is shown in the table below (Mashari, 1980, p. 73):

Table 2:1, Growth in the Number of Schools and Students
Between 1911-1925

	1911	1925
Number of Primary Schools	✓ 123	685
Number of Students in Primary Schools	10,531	55,960
Number of Secondary Schools	2	86
Number of Students in Secondary Schools	154	4,927

At this time education was mainly provided for the upper class. However, the clergy had a fundamental role in distribution of the financial sources for education, partly because those sources came from endowments. The name of the Ministry of Education, which had been changed to the Ministry of Science and Arts in 1910, once again was changed to the Ministry of Education, Pious Foundations, and Fine Arts (Arasteh, 1969).

Education during Reza Shah's Era

Reza Shah did not advocate any attempt to reduce the influence of the French or Western curriculum in education. Instead, he supported the need for a strong central bureau which could administer the affairs of all provinces from Tehran, in addition to a centralized and uniform curriculum. As part of this effort, in 1928, the Ministry of Education

began gathering materials to publish textbooks. The French model of curriculum was once again repeated in the preparation of textbooks (Banani, 1961).

The emphasis on secularization and familiarity with the West led to the passage of a law in 1928 that required the Ministry of Education to send 100 students abroad each year. The graduates who returned home from Europe were to apply the skills and techniques that they had learned in order to run the government in a nontraditional, modern way. There were other families who financed their children's education abroad. These graduates were influential in introducing Western values and traditions to Iranian society, and most of them eventually occupied key governmental positions.

Since modern technology had been introduced to the country, there was a need for education in engineering. The students sent abroad were also to fulfill the country's requirements for the fields of medicine, law, agriculture, and education. The countries of destination for most of these students were France, England, Germany, Belgium, and Switzerland.

The growth of educational institutions continued in higher education as well. Normal schools, founded in 1918, went through some fundamental changes. In 1928 they were renamed as the Teachers' Colleges with two different faculties: Arts and Sciences. In 1933 two new departments for Physical Education and Scouting were added since Reza

Shah had a special interest in those two areas. He was the chairman of the National Society of Scouting and Physical Education which included those departments in the Ministry of Education (Mashari, 1980).

According to the teacher training act of 1934, normal schools were to be opened throughout the country. Thirty-six normal schools were founded during Reza Shah's era. It was at this time that different colleges came under the central administration and became the first colleges of Tehran University, and the teacher's college became what is now the Faculty of Education in Tehran University (Mashari, 1980).

As technology was imported, the need for technicians increased as well. The railroads and the post and telegraph were among the new aspects of technology introduced to Iran. Both organizations opened schools where they could train technicians for their special needs. Most important of all was the Abadan Technical School which later became a university. Abadan is a city in southwestern Iran where the first oil refinery was installed by the Anglo-Iranian Oil Company (Mashari, 1980).

It should be noted that the growth in education primarily involved the urban population. Rural areas were still largely without educational facilities. However, during the '30s girls joined the high school population.

During Reza Shah's era the practice of religion in schools faded because religious prayers were eliminated from the curriculum. The emphasis on secularization led to the alienation of children from religion in school. But the vital role that religion had in the life of the people was never eradicated among the masses. In 1940 Reza Shah's emphasis on secularization led to the dissolving of the Faculty of Theology as it was merged with the Ministry of Education.

The educational system was revised during Reza Shah's era. In 1939, high school programs were divided into two periods of three years each. The first three years included general subjects such as mathematics, general sciences, reading and writing Persian and a foreign language, religious instruction, and some extra-curricular activities. At the beginning of the second period students decided on a major such as mathematics, natural sciences, literature, or home economics for girls. Their major in the second period determined the area of their studies in higher education. For example, if students studied mathematics in high school they could pursue engineering. Students with a high school diploma could take the medical college entrance exam. The law school accepted students who had a diploma in literature. There was also a second option of a five year period for those students who planned not to pursue higher education.

The End of the Reza Shah Era

Reza Shah was deeply against the clergy and their power among the people. He used his military power against those groups opposing him and pushed the programs that he preferred. He advocated westernization, and at the same time he enforced a return to the old Iranian traditions. The resulting amalgamation was ambiguous and foreign to the masses. The emphasis on Westernization along with the use of military power on his own behalf (for example, in confiscating lands for himself) caused the civil unrest which ultimately led to his exile from Iran and replacement by his son. When he went into exile in 1941, he owned 15 per cent of the available land in Iran (Mashari, 1980).

Mohammad Reza Shah's Era

After Reza Shah's abdication in 1941, and upon his exile, his 21- year-old son, Mohammad Reza, became the king. After the collapse of the military state of Reza Shah the country was in chaos. It was during this time that the U.S. became interested in Iran. Despite the fact that Iran had announced its neutrality during the two world wars, it was occupied by the Allied forces. The two wars had caused a high rate of inflation in the country. The situation of the oil industries and the fact that the British had plundered

oil meant a lack of interest in pursuing relations with England. Such conditions inevitably led to better relations with the United States (Bill, 1988, Wilber, 1963).

Mohammad Reza Shah was supported by the U.S. as he gained power. The United States had already started giving financial support to Iran and U.S. support had its impact on education as well. Thus a shift from the French model to the American model for the educational curriculum took place after the last Shah gained power.

The Development Plans

A helpful way to review the development in education during the Shah's regime is through studying what has been referred to as the **Development Plans**. Iran, like the socialist countries, followed some development plans. However, a development plan should not be confused with an economic plan. Baldwin, in his book, Planning and Development in Iran, described the difference and gave a definition for Development Plans:

Economic planning is concerned with analysis of where the whole economy ought to go and how it ought to go there; it rarely includes any responsibility for plan execution, which is normally left to the regular ministries. In this sense planning requires a high degree of cooperation and consensus among the various agencies of government, as well as private interests, and reasonable confidence in the executive capacities of government ministries. Where these classic conditions for planning are weak or lacking, a government may establish a special agency to plan and carry out its own development program largely or entirely separate from the rest of the government. The aim is to "get things done (Baldwin, 1967, p. 22).

This was exactly the kind of remedy which Iran needed. The economic and social problems needed a plan in order to reach a solution. An organization called the Plan Organization was founded to begin the planning. The

responsibilities and activities of this organization increased to the extent that it planned for the budget as well and so the name was changed to the Plan and Budget Organization. During the Islamic Republic, the responsibilities and areas of activity of the ministry expanded even further, and the name changed to the Ministry of Plan and Budget Organization.

The First Development Plan

The first development plan occurred between 1949 and 1955. Although the World Bank and the American embassy in Tehran played important roles in developing the project, "the initiative was entirely Iranian" (Baldwin, 1967, p. 24). The mastermind behind the first plan was the head of Iran's Melli Bank, Mr. Ebtehaj. Although education was not a first priority in the first plan, there was a tremendous growth in the number of students at the end of the plan in 1955, as is shown in the table below (Mashari, 1980, p. 161).

Table 2:2, Educational Expansion, 1940-55

Year	Primary	Secondary	College
1940	287,245	28,196	3,395
1945	287,905	29,047	4,218
1951	650,355	83,507	5,502
1955	769,166	112,675	10,097

What is of importance about the first plan is that the

American influence on education started during this plan. In 1948, an American consultant group reviewed the Iranian educational system and proposed a number of recommendations. The program of elementary and secondary education had been revised once in 1939. In the new program the duration of the elementary and secondary levels remained the same as it was before (six years). Secondary schooling was divided into two periods of three years each. According to the recommendations, the secondary school was divided into three different fields of study: mathematics, natural sciences, and literature. It also included home economics for girls. Textbooks and curriculum were revised in accordance with the recommendations of the American consulting firm.

The Second Development Plan

The second plan began in 1956 and lasted until 1962. As in the first plan, the subject of education was not mentioned but the quantitative growth of the students was still obvious. But the quality of education did not change very much.

Table 2:3, Growth in the Number of Students Between 1955-1962

Number of Students	1955	1962
Primary	769,166	1,719,353
Secondary	112,675	326,856
University	10,097	24,456

At this time the Ministry of Education, because of an inability to handle the growth, began to welcome the involvement of people and the private sector in the establishment of private schools. The private schools did not follow the curriculum of the Ministry of Education completely. Therefore, a second system of education began. Private schools offered better education because they required tuition and to keep parents satisfied, they improved their programs. Because of the tuition, only richer parents could send their children to private schools and the result was further stratification of the country (Mashari, 1980). At the end of the second plan, the foundation of vocational schools began. This will be discussed in a later section of this study.

The Third Development Plan

The third development plan, which started in 1963 and lasted until 1967, was the beginning of considerable focus on education (Baldwin, 1967). It was the first time that the economic and social problems of the country sought their remedies in education. Nine percent of the total plan budget was allocated to education. The educational plan was not confined within the four year period of the budget, but was a long-term 20-year plan. According to the UNESCO mission which assisted the Iranians on planning, data on which the plan was based were unreliable. For instance, the number of

births recorded was only 60% of the real number and the number of deaths recorded was only 35% of the real number (Mashari, 1980).

At this time the number of students continued to grow. This growth had a negative influence on the quality of education because it outgrew the efforts for improvement, and a need for human resources as well as facilities developed. One solution to the problem of overpopulation of the schools was a two-shift primary school, which compromised the educational quality even further.

Literacy Corps

In January of 1962 the Shah launched his "White Revolution." It was intended to be a 20-year program of social, political, and economic reform. The goal of the revolution was primarily to eradicate the feudal aristocracy, distribute wealth equally, promote equality for women, boost the living conditions of the majority of the people, improve the administrative and judicial systems, and create educational facilities for all (Watson, 1976). The White Revolution was to work in accordance with the Development Plan. An important feature of the White Revolution was the creation of the Literacy Corps.

Upon completion of high school all Iranian boys (and after the White Revolution, girls) who did not pass the college entrance examination were expected to serve a two-year military program. They were trained to be a backup force in case of war.

After 1963, the youth who started their military service spent six months in garrisons for training. Then they were sent to the villages or small remote towns to teach the children the elementary curriculum. Even if there were no schools in villages, the classes were to be held in a house, such as the teacher's house, a mosque, or any facility that was available to the teacher and the students. The age of the students did not matter either. Children older than age six could start in the first grade. The basic goal was to teach them how to read and write, and often some knowledge of mathematics and social sciences. The adults were supposed to attend evening classes.

In the case of tribes a tent was enough to be used as a school facility. However, adjustment to nomadic life was very difficult for urban people. Therefore, it was decided that nomads would be trained for teaching their own people. "The White Tent" program, as it was called, was assisted by American educators (Javaheri, 1985).

The Literacy Corps was considered a project to help educate the country, but, it had its shortcomings. One main problem was the lack of teacher training for the corps personnel. Students who had graduated from high school did not necessarily know how to teach. Besides, there was a lack of interest and enthusiasm among peace corps members. The two-year military service was a mandatory program. Students had to serve since they had not passed the entrance exam and could not pursue higher education. They were usually sent to villages or other remote areas where the conditions of living were frequently hard for them, as the Literacy Corps members usually came from urban areas. Finally, in some cases Corps members did not even speak the language of the native people. They felt alienated and were not effective in enhancing literacy.

Despite the shortcomings during the Third Development Plan 35,000 Corps people were trained. They were sent to about 34,000 villages and about 270,000 children learned to read and write. About one fourth of the Literacy Corps people were recruited as elementary teachers upon the completion of their military service (Javaheri, 1985).

Again, the recruitment of Literacy Corps people, often mentioned as a positive accomplishment of the White Revolution, failed to address the problem thoroughly. The rural areas were still not benefiting from education as they were expected to. The Literacy Corps members later recruited

as teachers served in cities not villages. "Reforms were envisioned and begun, but they were not carried to full fruition" (Safavi-Hemami, 1980).

As for the White Revolution and its goal of eradicating feudalism, it is true that the lands were taken from the land lords and sold to the peasants. The problem was that the peasants did not have the means for farming. They were not financially able to buy the equipment and other facilities necessary for running a farm. Consequently, they sold the land or even abandoned the land and migrated to the cities, especially Tehran, to find jobs as construction workers or peddlers.

The government supported industrialization of the country but there was no emphasis on agriculture. Peasants started to emigrate to the urban areas where most industries were located to find jobs as factory or construction workers.

General Educational System

The educational system and the curriculum stayed the same during the first couple of decades that the Shah was in power. Elementary school was a six-year program. Students went to school from Saturday morning until Thursday afternoon (five and a half days.) High school was also six years and was divided into the two cycles. However, the changes in the country made the changes in the educational system inevitable. By the 1960s, industry had been introduced to the country. The pace of modernization and industrialization was very fast, but the educational curriculum was backward and insufficient, and schools did not prepare students for the fast-paced world of modernization and industrialization. The need for revising the curriculum and educational program increased about the same time as the Fourth Development plan appeared. Therefore, the Fourth Development plan bred fundamental changes in the educational system. In 1966, the new system of education passed the legal hurdles and was put into effect in 1971.

Guidance Schools

In the new system the duration of the primary school program was reduced to five years. A guidance program was also introduced. This period was followed by a four-year high school or technical (vocational) school. The talents, aptitudes, abilities, and interests of students were to be recognized and measured in the guidance schools, so that students could be led to the right track for their future education or career. The guidance curriculum was a combination of theoretical knowledge as well as practical training (Javaheri, 1985). The high school was divided into a technical and a general academic track. The technical track included the technical services and rural vocational schools. The general academic branches were Mathematics/Science, Literature, Art, and Finance.

Counseling Program in Guidance Schools

With the establishment of guidance schools a new idea was introduced to the school systems. This new idea was a counseling program that was started in 1971. Counselors who were graduates from teacher training programs in counseling at the university were expected to be able to consider a student's weaknesses and strengths and help him or her with his or her future field of study. In 1978-79, the guidance

counseling program was evaluated. The results showed that the aim of the program had not been met (Hosseinian-Berenji, 1985).

Teacher Training for Guidance Schools

The teacher-training program for guidance school was a two-year program for students who graduated from high school. They took some general courses such as ethics, teaching skills, evaluation methods, educational aids, health, and nutrition (food science). They also took subjects which were directly related to their area of study. For example, science teachers took chemistry, teaching chemistry, biology, teaching biology, geology, teaching geology, physics, and teaching physics (Hosseinian-Berenji, 1985).

The new system was not highly successful in providing manpower for industrialization. The shortages were mainly in the area of engineering, science, technology, and teaching. However, there was growth in the number of students pursuing higher education.

The most striking development during the Fourth Plan was in higher education, as the number of students grew from the envisioned 60,000 to 115,311. This was a threefold increase from the beginning of the plan--twice the number planned. Much of the growth was attributed to increase in the number of private institutions of higher education, an expansion due mainly to political pressures (Javaheri, 1985, p. 71)

The Fifth Development Plan

The Fifth Development Plan, which lasted from 1973 to 1978, was concurrent with an increase in oil prices, and therefore with a booming economy which led to a number of ambitious goals for education, among which free education was a priority. The number of students at all levels of education increased. The vocational education curriculum was revised, and new courses were added to the vocational program. The Ministry of Labor began to support vocational education financially (Javaheri, 1985).

Vocational Schools

The first Iranian vocational school started with the cooperation and assistance of the Germans. In 1907, Iranians and Germans began negotiations about opening the first vocational school called the Tehran Vocational School. During World War I the school was closed when the Germans left Iran. In 1921, negotiations with Germany were resumed, and the first vocational school opened in February of 1924. In 1932, the second vocational school opened in Tabriz, and in 1953 Germany agreed to provide the machinery necessary for both schools. In 1969, evening classes were funded which led to an increased number of graduates. Originally German teachers taught at the vocational schools, but in 1958 Iranian teachers took over. In the early 1960s some

graduates from vocational schools were sent to Germany, and upon their return, those graduates could teach at the schools. At the beginning, the fields of study at the technical-vocational schools were metalwork and carpentry. In 1924, dying textile was added to the fields of study. In 1924, the duration of the school program was four years. It was extended to six years in 1933, with students studying electricity and automotives in the last two years. In 1958, the duration of studies was again reduced to three years. Entrance to vocational school occurred after the completion of the first three years of high school (Mirzamostafa, 1987).

Upon entrance to the vocational schools, students take one year of general subjects and then choose their field of study among the areas of electronics, mechanics, construction, carpentry, and metal work. Vocational schools were gradually opened in other cities as well. Tehran, Tabriz, Mashad, Esfahan, Ahvaz, Ghazvin, and Zahedan had vocational schools by 1955. In 1950, Ort, an international Jewish institution opened the Ort Vocational school in Tehran and later another school in Shiraz. Jewish students comprised 10% of the total population of the school (Mirzamostafa, 1987, p. 6). In 1979, there were about 2,500 students enrolled in vocational schools. By then, there were 210 vocational schools in the entire country.

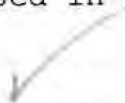
Higher Education in Iran

College Entrance Examination

The college entrance examination has always produced the most important criterion for pursuing higher education in Iran. It has also been the most important task in the lives of Iranian students. The examination called "concour" is held once a year after the high school final examinations. Students who have passed the high school examinations can take the entrance examination. The exam is usually held for two days. It includes objective questions. Questions are written in relation to the chosen future field of study. For example, students who want to enter medical school take the examination in the area of natural sciences. Areas of foreign language, usually English, are also tested, in addition to an aptitude test. The number of students who pass the examination is usually much smaller than those who take it. For example, in 1976 there were 300,000 applicants from whom only 34,000 could enter the colleges. This is about 11% of the total number of applicants. In 1977, the first year after the victory of the revolution, 550,000 applicants took the test, but only 10% were admitted (Sobhe, 1983).

Students who take the exam choose 10 colleges and, based on their grades and their choices, they are assigned to one of the colleges. There have been some temporary changes by some universities or by the Ministry of Education, but the overall choosing of the students is done as discussed above. The second factor which is considered is the students' grade point average in the last year of high school.

Overall, university entrance is a difficult endeavor for students. It is even more difficult for students in small towns or remote areas who do not have access to the same educational opportunities as those in Tehran or other big cities. The Islamic Republic has tried to solve the problem by dividing the country into different educational zones and giving certain shares or quotas to each zone. This method will be discussed in Chapter Four.



Universities and Colleges

As mentioned, Tehran University opened in 1935. The first faculties of Tehran University were those of the colleges of the different ministries. After World War II, other provinces of Iran started opening public universities in their capital cities. Those universities were located in Ahvaz, Esfahan, Mashad, Shiraz, and Tabriz. The table below shows different universities, their faculties, budget, and the enrollment in 1960.

Table 2:4, Iran's Public Universities: Enrollment, Faculties, and Budget

University - Enrollment	Faculties	Budget (%) (million\$)	
Univ. of Tehran 13,193	Medicine, Pharmacy Engineering, Law Agriculture, Dentistry Science, Fine Arts Veterinary, Theology Literature	9.6	67
Tabriz 1,535	Medicine, Pharmacy Teacher Training College Literature, Agriculture Technical College	1.6	11
Shiraz 1,158	Medicine, Literature Agriculture, Science	0.9	6
Mashad 929	Medicine, Theology Literature	0.7	5
Esfahan 726	Medicine, Pharmacy Literature	0.8	6
Ahvaz 285	Medicine, Agriculture	0.6	5
Total: 17,826		14.2	100

Baldwin, Planning and Development in Iran, Johns Hopkins Press, Baltimore, 1967, p. 159.

In addition to the public universities there were three other universities which functioned independently: The National Teachers' College of Tehran, the Tehran Polytechnic, and the National University which was a private institution founded in 1960. For a few decades the majority of students graduated from the universities mainly studied literature, law, theology, and fine arts. Thus, the need for manpower in technical areas remained a problem.

During the decade of the 1970s, the money from the still-booming oil industry resulted in the importation of technologies to Iran (Sobhe, 1983). More technical colleges were subsequently founded in the country. In 1963 the College of Sciences and Industry was established, and in 1966 Aryamehr University of Technology, now called Sharif University of Technology, was opened.

One major problem with engineering schools, especially those opening prior to Sharif University, was that they mainly focused on electrical, mechanical, and civil engineering. Other areas of engineering were not given equal consideration. Also, the number of students graduating from engineering colleges did not meet the manpower needs of the country, especially in remote areas that were not attractive to engineers due to difficulties caused by lack of facilities for a comfortable life style (Sobhe, 1983).

Aside from engineering schools and public universities, many private and public colleges that educated students in areas other than engineering were founded in Iran. Business administration, foreign languages, and computer sciences were among those areas. In 1980, altogether there were 26 universities, 50 colleges, and 168 other institutions or establishments of higher learning which served 180,000 students in Iran (Sobhe, 1983).

Other types of universities were introduced in Iran which were different in structure and procedure. For example, the University of Work, established around 1976 in the four cities of Tehran, Mashad, Esfahan, and Kashan, was expected to accept students after completion of guidance school and give them eight years of training. Then they could work as technicians, industrial engineers, and managers. After the revolution of 1979, the University of Work merged with other technical universities.

The Free University was another type of higher education which was introduced to Iran in 1974 shortly before the revolution. Students who could not attend colleges because of their jobs or because they were too far from the university, were expected to be taught at home and through television. The students graduating from the Free University did not get a degree as students of other colleges but received an equivalent of a college degree. As in the University of Work, no students graduated from the Free University prior to the revolution of 1979, but the university continued to remain open after the cultural revolution of 1980. The Free University will be discussed further in Chapter Four.

Brain Drain

The universities of Iran have not been able to overcome the problem of manpower shortages, especially in the areas of engineering, nursing, teaching, and medicine. The problem has been reinforced by the fact that, beginning in the 1970s, students who graduated from universities abroad did not return home, and students who graduated from universities in Iran and went abroad to pursue graduate studies remained abroad. "In the early 1970s, a rough estimate, then, would be that three to five thousand Iranians with professional qualifications settled in western countries annually. During 1970 to 1975 about 2.1% of the total engineers who emigrated to America were Iranians" (Sobhe, 1983). The problem of brain drain started in the 1960s and multiplied after the revolution of 1979.

Iranian Universities and the Shift of Influence from France to the United States

As has been mentioned throughout this study, the early stages of educational progress in Iran were highly influenced by the French educational system. Some of the most important features of this influence are as follows: 1) the administration, the method of instruction, and the laws and regulations. 2) the first university degree has always been called a license, which is the French word for a diploma 3)

the system was also "authoritarian, centralized, and based upon a theory of the encyclopedia of knowledge" (Mashari, 1980, p. 187), 4) the university always had a chancellor appointed by the Shah or the Ministry of Education 5).

Another example of French influence was that the Professors gained a chair upon "longevity of service." This chair can be compared to the tenure system in the United States. They kept the position until retirement (Mashari, 1980, p. 187).

After World War II there was an increased growth in the number of students pursuing higher education. There were many events which caused Iran to get closer to the United States politically and socially. The initiation of communications between Iranian and American universities reinforced the the influence of the American educational system on Iranian universities and will be discussed in the next chapter. In 1963, an American-educated Iranian took the chair of the chancellor of Tehran University. Dr. Jahanshah Saleh, the new chancellor, encouraged the following changes: A shift from the chair system which was based on the length of service to the rank system of assistant, associate, and full professor; an increase in hiring American educated professors; changing the license to a four-year degree although it is still commonly called license; changing the three-period system to the semester system; and reduction of the retirement age from 75 to 65 (Mashari, 1980).

Organizations of American Education
as Mediators of Change

Some American organizations played a role in the changes which took place in Iran. The Near East Foundation, for example, helped the Ahvaz Agricultural College with development and faculty personnel. In 1947, the Fulbright-Hays Program agreed to "promote studies, research, instruction, and other educational activities of or for the citizens of the United States in schools and institutions of higher learning located in Iran." Those activities ranged from transportation to scholastic activities of both Iranians and Americans (Mashari, 1980, p. 191).

The Fulbright Program was basically interested in U.S. diplomatic concerns (Mashari, 1980). The program helped introduce American studies in Iranian universities. The area of greatest success, however, was the introduction of library science to Iranian universities.

Among the most important American universities which worked with, brought changes to, and assisted with personnel of Iranian higher education were Utah State University, the University of Southern California, and the University of Pennsylvania. Utah State University helped the Faculty of Agriculture in Tehran university. The area of business administration benefited from the assistance of the University of Southern California. Shiraz University, the

only university in Iran in which courses were taught in English was assisted by the University of Pennsylvania. Other universities such as Brigham Young University and Syracuse University helped with the technical training in some colleges.

CHAPTER III

PHILOSOPHICAL FOUNDATIONS OF ISLAMIC EDUCATION

The revolution of 1979 in Iran changed the form of government from a monarchy to an Islamic Republic. The first chapter of this study gave a brief review of the roles of the university and high school students, faculty, and teachers in the victory of the revolution. As mentioned, students in Iran, especially the university students, had a tremendous role in leading the demonstrations, coordinating the strikes and other activities, and finally mounting the armed struggle against the Shah's dictatorship.

There were many different groups who took part in the one-year struggle which led to the revolution. Almost all of them supported the radical groups. Those groups ranged from the politically left-wing Marxists to the right wing-revisionist groups who were pro-Soviet, and from radical to traditional fundamentalist Islamic groups. However, Ayatollah Khomeini, a traditional fundamentalist, emerged as the leader over the others. The reason that the fundamentalist group was supported by the majority is that it had its roots in the people's traditions and value system for the philosophy and religion of the majority of Iranian people was in accordance with the philosophy and ideology expressed by Ayatollah Khomeini.

As mentioned before, a variety of different organizations with different political and philosophical ideologies were active in the country at the time. These groups were mainly active in and around the university campuses. Their target population was largely university students who came from different regions of the country and could spread the news and ideas among their families and acquaintances. There were conflicts among these organizations and, more importantly, among them and the armed forces and the supporters of the Islamic Republic.

With the outbreak of the war on the Islamic Republic by Iraq in the fall of 1980, toleration of the interior struggles placed an impossible burden on the regime. To implement the Islamic philosophy in society seemed impossible too when numerous groups were opposing and criticizing the regime.

Under the pressure of the war with Iraq from without and a need for stability within, the leaders closed the universities in the spring of 1981 in order to change the educational system, especially higher education. With the universities closed, they believed that they had a less chaotic environment to plan for the purification and Islamization of the system. The reason for closing the universities was, in fact, political. The universities were closed because they appeared to be a threat to the stabilizing of the regime.

The movement was called the Cultural Revolution, and in many ways it was as important to the Islamic Republic as the Revolution of 1979. The Revolution of 1979 changed the form of the government to the Islamic Republic, but the Cultural Revolution stabilized the regime. The revolutions in China and the Soviet Union were followed by a cultural revolution as well. However, each cultural revolution has been a way to approach its political goals. In China, for example, the Cultural Revolution was a means of revolutionizing the political system toward communism, whereas in Iran the intention of the cultural revolution was to change the political system to a religious, Islamic state (Sobhe, 1987).

After the universities were closed a council was appointed to review the educational system and recommend the necessary changes regarding education. This council was called the Council of the Cultural Revolution.¹ Education at the elementary and secondary levels had to undergo changes too. Therefore, the Council of the Cultural Revolution, under the guidance of Ayatollah Khomeini, appointed another Council which was called the Council for Fundamental Changes in the Educational System. This council published the final copy of its proposal and recommendations in the spring of 1989. The philosophical aspects of this proposal will be reviewed in what follows in this chapter, and the goals of education in

1. The outcome of the activities of this Council regarding higher education will be discussed in Chapter Four.

the Islamic Republic will be discussed in Chapter Four. In order to know the roots of the Islamic philosophy adopted by the council and the leaders of the Islamic Republic, a study of the philosophical foundations of Islam in Iran is necessary.

As mentioned in Chapters One and Two, the majority of Iranians are Shiat Moslems. The religion of Iran has influenced not only the Islamic foundations of Iran, but also all of its culture and traditions. Even religions of ancient Iran have had their influence on the culture as it is today. In order to explain the importance of religion in Iranian life and culture, the rest of the chapter will include:

1. The introduction of the three pre-Islamic religions which have an impact on the Islamic and Iranian traditions today;

2. A study of the philosophical trends and the ideas of the Islamic/Iranian philosophers, whose interpretations of the Quran as well as the works of the Greek philosophers and other religions have become the pillars of the Islamic ideology by the Shiats;

3. A review of the philosophical/theological movement of Suffism, as well as Gnosticism, which has had a direct impact on the philosophies of Islam today;

4. A study of the importance of the Quran, known and treasured by Shiats, as the source of laws and regulations in the world;

5. A note about the role of hadith (sayings) attributed to Mohammad, the Prophet, Ali, the first Imam, and his family, the other ten Imams,¹ as well as the Imam or the religious leader of the present time which in the case of the Islamic Republic refers to the Ayatollah Khomeini.²

Ancient Iranian Religions

The three pre-Islamic religions or ideologies in Iran were: Mithraism, Zoroastrianism, and Manichaenism.

Mithraism

Mithraism is the most ancient of the three religions. Mithraism lasted from 1000 B.C. to A.D. 500. It was a mystery religion and influenced people from Iran to the Middle East and as far as the Roman Empire and Spain. The religion started with the myths about Mithra who was born out of a rock and fought a bull and killed it while leaving the

1. The twelfth Imam, according to Shiats is hidden and will return to the world as the Messiah.

2. The Islamic Republic leaders might not directly refer to the Iranian ancient religions but the traditions influenced by these religions are part of the Iranian culture. Some of those traditions and beliefs have been adopted to Islam as well as to Christianity and Judaism.

mountain. The blood of the bull washed this god of his sin. Carved rocks show the scene of the struggle between Mithra and the bull (Nakosteen, 1965). Traces of Mithraism are not only apparent in the Iranian culture and tradition but also in other religions such as Christianity.

So close was the resemblance between Mithraism and Christianity that the Christians used to refer to the mysteries of Mithra as Satanic counterfeits of the Christian faith. Among these resemblances the most important were the sanctification of Sunday as the day of rest and worship; the celebration of December 25 as the day of the nativity of the sun; the New Year; celebration of March 21 as the day of resurrection of spring from the tomb of winter; the legend of the shepherds attending the birth of the sun; the story of the flood and the ark; the use of bells and candles; the use of holy water and communion; and the doctrine of immortality, resurrection of the body, the fiery destruction of the universe, the last judgment, atonement, and heaven and hell (Nakosteen, 1965, p. 54).

The significance of Mithraism for this research is that historically it is the beginning of a series of religions which have had their influence in the existing religions on Europe and the Middle East.

Zoroastrianism

Zoroaster or Zarathustra was born between 660 and 583 B.C. In legends Zoroaster was born of a virgin. The myths also say that at infancy he was protected from a powerful enemy. Not much is known of his youth but he started preaching when he was thirty. Like all other prophets, Zoroaster helped the poor, healed the sick, warned people

about future events, and talked about heaven and hell, resurrection, judgment day, sin, and salvation (Nakosteen, 1965).

Zoroaster also talked about God and Evil. Zoroastrians, however, worship two gods, the god of goodness and the god of "ill faith" or evil. They are in constant struggle, although the god of goodness ultimately destroys the god of evil.

Zoroastrians believe in two laws and three principles. The laws are Stability and Conflict, and the principles refer to having good thoughts, speaking good words, and performing good deeds. Good citizens are to respect the laws and make the principles the priorities in their lives. According to Nakosteen, the principle of the Zoroastrian religion as reflected in the Persian religion was that good citizens who followed the doctrine of their religion respected education. Learned men sought education for themselves, their wives, and, most importantly, provided education for their children. Education was the means of salvation.

...education is the "life-giving eye" of men. All men should try to educate themselves. From good knowledge arises good wisdom; from good wisdom arises good disposition; from good disposition arises good nature; from good nature arises righteous action; and by righteous action evil will be dispelled from the world. Education is the life of mankind. (Nakosteen, 1965, p. 57).

Manichaenism

Mani was the third of the ancient Iranian prophets. He was born in the city now called Hamedan and started to preach his doctrine in A.D. 242. He had traveled to the East as far as China and to many other places in the Middle East. He was persecuted for proposing a new ideology in 270. His ideology was taught and studied for over 1,000 years. Mani believed that his doctrines were merely purified ideas of Mithraism, Zoroastrianism, and Christianity rather than a new religion. His ideas were also influenced by Buddhism, Neoplatonism, and the Pauline Epistles. He believed in a universal religion.

Like other philosophies and religions discussed, Mani's followers worship the two gods of good and evil, and they believe that, through salvation, man can free his soul or mind from the body or matter: that the soul has superiority over the body. He believed that mankind is a rational being, and that religion becomes more influential when it is based on rational grounds.

St. Augustine believed in Mani's ideology for nine years and adapted some of Mani's ideas into Christianity, among which were the reconciliation of faith and knowledge, free will, and predestination as well as the struggle of good and evil (which relates to Zoroastrianism). So Christianity, as well as Judaism, was influenced by the old Persian religion.

**Centers for Research in the Middle East
and the Islamic Philosophy**

In Chapter Two the University of Jundi Shapour in southwest Iran was discussed. As a center of intellectual exchange, Jundi Shapour had an important role in the survival of the classical works. Many great books of philosophy, ethics, medicine, and astronomy were written in the Pahlavi language (the language of ancient Iran). These books were translated into Arabic, then Latin, and later into more modern languages. Along with the Greek classics, Hindu literature was translated into Pahlavi as well. After the advent of Islam, Jundi Shapour remained as a center of science and research until 749 as Nakosteen states:

(Nakosteen, 1965)

The academy of Jundi Shapour should be of interest to the historian of western as well as Muslim education. The academy became, during the sixth century an intellectual sanctuary for some of the great scholars of Greece and Syria, who in association with Hindu, Jewish, Persian, and perhaps even Chinese thought, carried on important elements of scientific (particularly medical) and philosophic learning of classical culture.... In translating great scientific (particularly medical, mathematical, and astronomical) works from Hindu and Greek into Pahlavi and Syriac, and by employing great Syrian, Jewish, and Persian scholars and linguists to translate them, the academy preserved and improved upon these translations.... Another reason for our historical interest in the academy is that Jundi Shapour continued as the scientific center of Islam during the entire Umayyad period (661-749). From this academy, scholars, educators and physicians went to Demascus, then the Muslim capital, and gave to Islam its first acquaintance with classical culture. (Nakosteen, 1965, p. 118).

The scholars or graduates of this academy introduced the intellectual trends of translation and interpretation to Baghdad which, around A.D. 750, became the center of Islamic education.

Scholastic Works after Islam

The tradition of scholarly work that had started with different philosophers before Islam continued in the Islamic world. Jundi Shapur, however, did not remain the center of research and scholarly endeavor. Instead, Baghdad, the new capital of the Islamic world, became the center of research. It was around the year 800 that the task of translating of the Greek works into Arabic (from Persian and Syriac) was at its peak. After translation, the Moslem philosophers adapted the Islamic rules and theological points of view to the Greek works in order to adjust it to the Islamic ideology. In this regard cultural aspects of Greek mythology, drama, and literature which did not fit the Arabic or Islamic civilization were excluded. However, history and philosophy were emphasized and translated. The views of Aristotle and Neoplatonism formed the foundations of the Islamic philosophy. Among the most important issues that Islamic

philosophers were concerned with were the problems of the freedom of human will, God's omnipotence and justice, and God's relationship to the world.¹

It should also be mentioned that there were two theological schools of thought among Moslems by this time. One was the Mutazelli school. The followers of this school were known as the rationalists. They believed in freedom of will. They also believed that man can distinguish between right and wrong through reason but that reasoning should be confirmed by revelation in order to be true. and claimed that God's confirmation is always just (Ravandi, 1990). The Islamic philosophers used the dialectic (Kalam) method to discuss their doctrine.

The other group were the orthodox Moslems or the al-Sunnah. They did not agree with the Mutazellis on any of these issues and believed the Mutazellis to be stark humanists.

The schools of scholastic and theological research or, as they were called, "the house of wisdom" lasted about 200 years. The peak of their work was done during the reign of Caliph Mamun from 813-833. The flourishing of these schools

1. The following sections have been translated from Farsi to English from the following books:
Ahmad, M. The Structure of the Islamic Education, Mashad Astan Ghods Publications, 1989.
Ravandi, M. Excursion of the Culture and History of Education in Europe and Iran, Nobahar Publications, Tehran, 1990.

gradually ebbed, and although some of them existed for years, they were no longer important as the centers of intellectual activities.

The philosophical thought and doctrine of some Arab or Iranian philosophers also had an impact, not only on Islamic thought but also on Western thought. Al-Kindi (who died after 870) was one of the first Moslem philosophers. He was influenced by both the translation of Greek philosophies and by the Mutazelli rationalist theological movement. He believed in God as an absolute and transcendent power. He therefore believed that philosophy and religion had no conflict with each other and that they are one. In other words, he believed that the rational truth and the revealed truth are the same. He confirmed the Mutazelli doctrine that the source of knowledge and values is reason confirmed by revelation (Ravandi, 1990).

Regarding the theory of emanation, the creation of man and the universe, he believed that the first being was created by God out of nothing. This was ambiguous when compared to Greek philosophy, which said nothing comes from nothing and was thus neither Aristotelian nor Neoplatonic.

The works of Al-Kindi were completed or elaborated by his successors one of whom was Farabi (875-950). Farabi was mainly a follower of Aristotle except for the theory of emanation which he derived from Plato. The most important

philosophical endeavor that Farabi accomplished was to raise philosophy to its highest value. Religious laws and the revelation were next in importance, according to Farabi.

He believed that there should be one religion in the world. All other religions can be considered a symbolic expression of that mother religion. Without any doubt he valued some religions more than others, and Islam was the one he preferred and praised the most. This belief is derived from the Quran, which affirms that all religions and books come from the same source, and Islam and the Quran are the ultimate of all those.

According to Farabi, who gives a clear picture of Islamic philosophy, God is the First Cause or the One at the peak of universal existence. God gives life to the physical and intellectual or spiritual world. The interactions between material and spiritual movements create the world as it is. At the center of this universe is the human being who has free will. By his free will and through his intelligence, the human being is to develop a rational faculty by which he would become infallible and will become spiritually immortal.

Farabi believed that the human being is a social being and that the best of human philosophers are those who have attained a rational faculty and have helped organize and direct human societies. The best of philosophers, to Farabi, is, therefore, the prophet Mohammad. He is the one who used

his philosophical wisdom to transform the truth into imaginative myths which influence societies and lead people toward morality. The imaginative power of the prophet helps him to make laws for people and bring revelation to them. Revelation, according to Farabi, is imaginative, not philosophical truth.

Another important point in Farabi's philosophy is that he believed in the role of the ruler at the top. The ruler establishes the orders which help organize society. This idea is in accordance with the Shiat doctrine of Imam as the ruler. Therefore, it is believed that Farabi was influenced by Shiat Islam. Farabi's ideas serve as a bridge between those of Kindi and the most important and original of Moslem philosophers, Avicenna.

Avicenna, the Moslem-Iranian philosopher (980-1037) is the most original of all the early philosophers. His ideas present history in a clear, concise, and comprehensive way. Not only are his views the most important and influential in the Islamic world, but he also had an impact on medieval scholastic philosophy as well (Ravandi, 1990).

Impressed by Aristotle and Neoplatonic philosophy, Avicenna discussed the ideas of matter and form. However, in order to clarify these doctrines, Avicenna introduced a third factor to balance the equation. Avicenna included matter, form, and existence in his doctrine. The basis of the world according to him is God. God is distinct from the world, and

his being is necessary and simple. God, unlike the world, is not composed of matter and form; he is pure existence. From God intelligence emanates; therefore, the essential components of intelligence are existence and essence. Avicenna solved the problem that existed between Greek philosophies and Islamic theology. The Greek approached the existence of God and the creation in a philosophical way, while the Moslems approached it theologically. Avicenna believed that there is no contradiction between philosophy and theology, and that they both encompass the same subjects. Religion is philosophy explained in a simpler way so that the masses can comprehend it better. In a way, Avicenna and Farabi both believed that revelation is the truth, although in a symbolic, not philosophic, way (Ravandi, 1990).

Avicenna's idea of prophethood was that there are people who are gifted when it comes to knowledge, to creativity, and to intuitive powers. They do not need to learn everything the way ordinary people do, and they are able to "create knowledge." Prophets have a strong sense of imagination because they are intuitive and have special talents and knowledge, Avicenna believed. Therefore, they are capable of performing miracles. Consequently, Avicenna had no problem justifying the idea of miracles attributed to prophets by orthodoxy.

The last of the four philosophers, well known to the West as Averroes, is ibn-Rushd (1126-1198). He was an advocate of Aristotelian philosophy and tried to separate philosophy from Neoplatonic and religious ideas. He believed that Avicenna and Farabi got the two concepts of religion and philosophy confused.

He disagreed with Aristotle, however, as he believed that passive human intellect is also eternal and incorruptible. Thus he was criticized by Moslems as well as Christian theologians such as Thomas Aquinas.

However, some critics believe that Averroes has been misunderstood and what he meant was that all intellect, although individual, in a sense is also universal. Averroes never tried to unify religion and philosophy (Ravandi, 1990).

What has to be kept in mind is that all of these philosophers, while examining the principles of the classical Greek philosophers, were trying to adapt those ideas to religious viewpoints. Their main guide on that track was the Quran, the book believed by Moslems to be the source and a guide for all religious, political, social, moral, and psychological problems. All these philosophers tried to study philosophy and the Quran "comparatively." Their aim was to bring understanding to the Quran through philosophies which were already known to them.

The Quran

The holy book of the Moslem people is believed to be a way of life, or a book of laws. The Quran is considered Mohammad's miracle, his connection to God. The Quran consists of 114 chapters or Surah, and each chapter includes a different number of verses. Mohammad, who brought the Quran to Moslems, never referred to himself as a prophet but as a messenger of God, a lawgiver, a judge, a general, and a ruler.

The Quran and the religion of Islam are not only a religion and a way for human beings to be close to God, they are the way of life. For example, the Quran talks about trade, marriage, education, women, and very specifically about the poor. It is important to realize that the Quranic verses do not distinguish or draw a line between law and morality. However, enforcement of the laws was to some extent left to the person's conscience. For example, regarding the issue of marriage in Islam, in verses (4:3) it is stated that men can have up to four wives, but if they cannot do justice to more than one wife they should not marry more than one. This part of the verse is law in most Islamic countries. The part that has been left to conscience and not emphasized is that in the latter parts of the same verse (4:129) regarding the subject of justice among wives, it is said that such justice is impossible no matter how much one tries.

What is emphasized over and over again in the Quran is equality among all people regardless of race, wealth, and any other factors. Mohammad, the messenger of God, was against slavery and freed the slaves. He announced that each Moslem who is capable should buy a slave in order to free him or her. The only people who were deserving of more respect than others were literate people. As mentioned in Chapter Two, Mohammad emphasized the importance of literacy.

Some of the sections of the Quran relevant to an educational system are: an emphasis on the equality of all people, an emphasis on education, and an emphasis on consultation (Quran 42:38). The leaders of the Islamic movements interpret the emphasis on consultation in the Quran as equal to the Western concepts of democracy. Since the revolutionary movement and the collapse of the old regime, the idea of consultation and councils has been one of the most essential factors of the Islamic Republic of Iran. Almost every activity in the country has been decided by councils.

Another example of the equality among all people is the attitude described in the Quran towards other religions. According to the Quran, the principal religions preceding Islam are considered as equal and important. In different verses (35:24 and 13:7), it says that God has sent messengers to different people who could talk in their own tongue. All the holy books come from a single source or Hidden Book

(56:78), the messages brought by all messengers are universal (14:4). Finally, in the last day all people will be judged based on the rules of their own book and under the witness of their own prophet (4:4, 16:84). The Quran strongly disagrees with and rejects the Jewish belief that the Jews have special status in the eyes of God.

The interpretation of those verses led to the recognition of the religions of Zoroastrianism, Judaism, and Christianity along with Islam as the official and constitutional religions of the country. Their followers can honor their own traditions, and their children can attend their own schools. In regard to national affairs such as serving in the army for two years, they are equal to Moslems.

The Emergence of Suffism

The intellectual struggles between the Islamic philosophers and Moslem orthodoxy led philosophers to a social seclusion. This seclusion emerged in the Suffism school of thought. Under Suffism philosophy took on a mystical feature which has lasted to this day, specially in Iran. One of the most important figures in the history of Suffism, and one who is very popular in Iran (especially after the formation of the Islamic Republic), is Mulla Sadra (Sadr al-Din Shirazi), who lived between 1571-1640. He combined the Shiat doctrine with the philosophy of Avicenna, and added the intellectualism of Suhrawardi and Ibn-Arabi

(two other Suffi pioneers). The doctrine of Mulla Sadra speaks of a return to the first principle of Being. According to Mulla Sadra, reality is constituted of three levels or three worlds: imaginative, spiritual, and physical. The imaginative is the world of symbols which relates the other two worlds of the physical and the spiritual. Those images or symbols are interpreted by religious experience.

According to Suffism, there is a need for Muslims to gain a deeper understanding of Islam. This can be easily possible through scrutiny of one's motives and beliefs and detachment from worldly objects that lower human dignity. Also, there is a great emphasis on the love of God in Suffism. The love of God is expressed through the purification of the soul and body and it is believed that human beings are a reflection of God's existence on earth. This belief has led Suffists to the doctrine of "annihilation" (of human self in God) or "fana" as it is called in Farsi. People who reach the state of annihilation think of themselves as becoming God or becoming one with God. God, however, gives them the consciousness that it is otherwise, and their effort to prove their love for God never ends (Ravandi, 1990).

As mentioned earlier, Suffis gathered in Khaneghahs in order to learn about the doctrine and training of Islam via Suffism. In Iran, Khaneghahs has always been available to those who sought religion in seclusion. The idea of humbleness and modesty has been supported by the Shiat leaders including the Ayatollah Khomeini.

Along with Suffism, Gnosticism has also been introduced into the Iranian culture. Gnosticism promotes the idea of sacrifice, alienation from material objects, and condemnation of greed. Gnosticism has prevailed throughout Persian literature and culture. Examples of implementation of Gnosticism in the life of Iranians, whether for right or wrong, was the joining of the masses to the army and fighting the Iraqis to safeguard their country and religion. The regime of Iran benefited from these sacrifices in regaining its lands as well as its integrity. (Gnosticism in Iran can be understood through a study of the transcendentalist movement of Emerson and Thoreau.)

Philosophical Approaches of Islam toward Human Beings and Education

The conclusion to this chapter includes the philosophical interpretations of the position of the human

being and the role of education in Islamic society in light of the proposal given by the Council for Fundamental Changes in the Educational System.¹ Important topics in discussing human relations from an Islamic point of view are as follows:

- ✓ 1. Nature
2. Wisdom
3. Free Will
4. Responsibility
5. Affections
6. Artistic Talents
7. Civilization
8. Subsistence Dimension
9. Excellence or Actualization

These topics will be briefly discussed in this chapter. In the next chapter the implementation of these elements in the philosophy of education will be discussed.

1. These parts have been briefed and translated from Farsi by the researcher.

Nature

God has created humans with a good nature, so that they are constantly seeking God. They are also capable of recognizing knowledge, seeking truth, justice, and excellence in themselves. These capabilities are given to human beings by God but must be nurtured through good education which comes from the guidance of psychology, Gnosticism, and the religion of Islam. A verse from the Quran supports the notion that although people might not be aware of them, the capabilities mentioned above have been given to them as a gift from God.

It has also been stated in this regard that the nature of humanity has other characteristics besides those capabilities which have to be considered and nurtured as well, such as honesty, bravery, sacrifice, artistic talents as well as appreciation for art, a desire for actualization, and so forth.

Because God Almighty is an embodiment of all these characteristics and because he has blessed human beings with his own existence (characteristics), seeking any education which would nurture those characteristics is seeking God. Education in Islam encompasses God.

Wisdom

God has blessed human beings with wisdom. Wisdom is not fully developed during the formative years. Once a person reaches puberty his or her wisdom becomes more and more complicated and advanced. It is after puberty (maturity) that humans become responsible for the way they apply their wisdom. Therefore, the role of education is to prepare humans to use their wisdom in the best way.

Free Will

Free will is an essential part of human existence. Free will is the basis of every responsibility. The existence of the prophets and their invitation to human beings to accept their messages are subject to human beings' free will. According to Islam, human beings are to analyze their desires and choose those that are, to the best of their knowledge, right for them. Even after they start an activity it has to be stopped if they decide that it is not to their benefit. The goal of education, then, is to train the learners so that they can make the best choices and be free from outside influences. In this respect the learners should have a clear understanding of the decisions that face them, for example, regarding their educational career.

Human Responsibility

Human beings have wisdom and free will. Therefore, they are responsible for their choices. Human beings are responsible in relation to themselves. They should protect their bodies and souls from danger and evil. They should try to maintain a healthy body and a sound mind. Human beings are responsible to God. That is why they should pray and fast. Human beings are also responsible for others' existence, be it other human beings, animals, or the environment. Imam Ali brought this point up in his book, Nahjolbalagheh, treasured by Shiats, which relates that in the final day God will ask you about the way you treated His land, other human beings, and the animals (verse 165).

Education has to teach the learners about their duties and responsibilities, and to stress that at some point, they will be examined on how they met these responsibilities. Also, it is mentioned that human beings are responsible and will be tested in relation to their capabilities and accomplishments.

Affections

Human beings have been endowed with love and hate, although the latter should be rarely used unless wisdom guides it. In Islam the foundations of human relations are based on love and sociability, whether with Moslems or non-Moslems. Hating is prohibited as much as possible. The

Quran has numerous verses which call for love towards humanity, and the best of humans is one who loves and cares for others. Thus, the educational system should be flexible and consider the feelings of the learner.

Artistic Talent

As has been mentioned, artistic talents or an appreciation for art is part of human nature. When this gift of knowledge is acknowledged and nurtured it will make human life pleasant. The Quran and Islam emphasize that talents should be encouraged, and this is mainly a job of the educational system.

Civilization

Human beings are civilized (or social) beings. Human personality takes form in civilization. The natural desire in everyone to have a family supports this idea. The Quran compares a person away from society as a sheep away from the herd, and that person becomes vulnerable and endangered just as a lonely sheep would become. The Quran also emphasizes that in a society humans have to learn to live together and

care for each other. If someone hears another person ask for help and does not reach out to help that person, he or she is not a Moslem.

Educational systems should be established to fulfill the needs of society and civilization. While a teacher should be independent in his or her thoughts, he or she should also consider the needs of society. The learner also should be trained and educated to fit into civilized society.

Subsistence Dimension

Human beings have a soul (mind) and a body. In order to keep the soul free and pure or refined from evil, the body should be healthy, well-nurtured, and well taken care of. These essentials should be considered in Islamic education.¹

Human Excellence or Actualization

Human beings are God's chosen angels and creatures. God has reflected his own image and soul in them. Human beings, according to the Quran, are God's representatives on earth. Such a creature has a duty to accomplish. Human beings should evolve and try to reach their excellence or

1. This is the exact motto of the Zoroastrian religion: that a sound mind can exist only in a healthy body.

actualization because only then will they have done justice to their origin, God. Education is a good means to reach the end of excellence or actualization.

In Chapter Four the application of these philosophies, the goals of Islamic education, and the activities of the Islamic Republic regarding higher education will be discussed.

CHAPTER IV

GOALS AND PRINCIPLES OF EDUCATION AND THE SITUATION
OF HIGHER EDUCATION IN IRAN

As the history was reviewed in Chapter Three, the founders of the Islamic Republic were convinced that they had to have a philosophy of education distinctive from that of the previous era. The reasons for such determination were that: first, they wanted to become independent from Western influence. Unlike the previous regime which had adopted the educational system of the Western countries, first France and then the U. S. (Arasteh, 1969), without any effort to adjust them to the social and cultural needs of the country, the Islamic leaders wanted to have an educational system that satisfied Islamic values. The founders of the Islamic Republic believed that, since Islamic ideology is interwoven in Iranian culture, an educational system with the Islamic philosophy would perfectly suit the needs of the people. Second, the Ayatollah Khomeini and other founders of the regime were aware that the students in the previous regime were alienated from their regime and the bureaucratic apparatus which worshipped the Shah's dictatorship. The new leaders wanted to have students graduating from a variety of schools and colleges who believed in the regime and who believed the regime was from the people and for the people.

In the year 1980 a cultural revolution began in Iran. As a result the universities were closed while other institutions of education remained open. The reasons for closing the universities were stated in Chapter One and will be reviewed later in this chapter. With the beginning of the Cultural Revolution, a Council of the Cultural Revolution was founded. The aim of this Council was to redesign the educational programs and propose the philosophical foundations of education in the Islamic Republic. The agenda for this proposal exists in two areas: 1) The philosophy and 2) the goals and procedures of education.

This chapter includes two separate parts. Part one is an overview of the proposal approved by the Council of the Cultural Revolution and a brief discussion of the successful implementation of the principles. Part two will be a review of the situation of the universities and colleges after being reopened in 1982-1983.

Part One: Goals and Principles of Education

The proposal submitted by the Council for the Cultural Revolution began with a review of the goals of education (Council for the Cultural Revolution, 1989). In the Islamic Republic of Iran education should have ideological, moral, scientific, cultural and artistic, social, political and military, economic, and living goals.¹

The emphasis on ideological goals, Islamic ideology, indicates that education is not secular in Iran. The ideological goals aim to reinforce or strengthen the faith and beliefs in the Islamic foundations of the culture and to establish the divine doctrine of the Quran, Mohammad, and the Shia Moslem saints. The ideological goals also emphasize that education should prevent students from learning and believing atheistic ideologies. Although the emphasis is on Islam, other religions recognized as official in the constitution may pursue their own doctrines. Education, however, should create an atmosphere which helps students gain a knowledge of self in order to know God (referring to the Islamic philosophy that in order to know God, one should know oneself). The educational system is also morally responsible for the recognition of individual talents in order to help develop students' self esteem, confidence, and independence. Education should refine and illuminate people and develop their moral merit based on a belief in God and Islamic virtues.

The emphasis on the Islamic philosophy is prevalent in all goals of education. The scientific goal is defined as: To reinforce the morality of searching for truth, knowledge, education, research, contemplation, criticism, and creativity in the Islamic culture, science, and technology. The cultural and artistic goal, of course, is to show and teach

1. Complete translation of the goals of education can be found in Appendix II.

the beauties of the universe since they present God. Education should show and acknowledge the Islamic and national as well as the safe and wholesome international arts.

The social goals of education are to develop a sense of safeguarding the sacredness and stabilization of the foundations and relationship of the family based on Islamic laws and values. The political and military goal of education is to train individuals to accept the leadership of God on earth. The principles of the "Jurisprudent Guardianship"¹ guarantee the application of divine doctrine on earth.

The economic goal of education also presents an Islamic ideology. Accordingly, work is considered holy, and people are discouraged from relying on welfare. The goals of education, therefore, clearly emphasize that pupils should be educated within the standards of Islamic ideology. On the subject of research, for example, interpretation must be according to the Quran. For instance, research in the area of alcohol abuse would not be funded because alcohol consumption is forbidden in Islam.

After identifying the goals of education, the Council approved the principles of education. These principles are

1. The Ayatollah Khomeini held the Jurisprudent Guardianship in Iran. After him Ayatollah Khamenehee, another Shiat leader, holds the Guardianship.

divided into five different sections: Generalizations; Planning, Context, and Method; Teacher; Students; and Management.¹

Section One: Generalization

The first section, Generalization, begins with the articles 12 and 13 of the constitution. Article 12 pronounces Shia Moslem as the official religion of Iran. However, other sects of the Islamic religion, such as Sunnis and the three religions of Zoroastrianism, Judaism, and Christianity are considered official. The followers of these religions are free to practice their ideology whether in their own schools, such as the Jewish schools, or in the regular schools. Students with non-Shia background do not have to attend the religious classes or take part in the the Shiat religious ceremonies if they do not attend their own schools. However, whether Islamic or non-Islamic, the other goals of education, such as scientific or political, must be observed according to the regulations of Islamic education.

The section on generalization continues by explaining the importance of the Islamic culture and values, the role of the teacher in education, the importance of nurture, and the role of the humanities and social studies. These principles emphasize that although vocational education is not as

1. For a brief translation of all 76 principles, refer to Appendix III.

important as regular education, it has to be carefully considered. The section on generalization also emphasizes the role of aesthetics in nurturing and educating students. The most important part of this section is the emphasis on public education for all students including handicapped and mentally retarded students, although not in the mainstreamed classes. The goal of education is to eradicate illiteracy in all ages including adults. This section emphasizes that the educational system should benefit from the research and experience in the other countries in order to improve.

The subject of ethnic groups is discussed in this section. Ethnic groups in Iran include people who speak a language different from Farsi such as Kurdish, Azarbayjani, and Lori. There are also different tribes living in the central provinces. Although their language is a dialect of Farsi, their life style is quite different from those of the other urban or rural sections of the country. These tribes move from place to place in different seasons. They live in tents, therefore, the educational system must be adaptable to their life style.

The generalization section emphasizes the role of education in maintaining independence in the country. The independence of the Islamic Republic can be guaranteed only if the pupils learn the importance of independence for the survival of the country. Education also has an important role in the self-esteem, independence, and identity of

Iranian women. The first section, Generalization, concludes with the principle that the educational system should remain open to constant changes in order to improve.

Section Two: Planning, Context, and Method

The second section includes principles for planning, contents, and procedures of education. The 20 principles, 21 to 41, of this concern discuss the content and procedures as follows: There should be harmony among different areas of education meaning that elementary, guidance, secondary, and higher forms of education are equally important and each area should be planned and administered in relation to and in contact with the other areas. Planning for education and the future of the educated should provide equal opportunity, financially and socially, to guarantee that students follow their interests, not any major which is financially prosperous. Regarding methods of teaching, cooperative learning, group discussion, and critical thinking are recommended. The idea of cooperation and teamwork is the basis for all learning and is essential to meeting educational challenges. For example, the Council promotes arts and sports but only for the sake of aesthetic appreciation and exercises, not for competition. Another factor which is highly emphasized is practical application. Practical application should be integrated in education along with theory.

Other general areas of emphasis in the second section are: education for self-defense; sanitation; gaining self-esteem and social and cultural awareness; and safeguarding the environment. The environment, according to Islam, is a gift from God. Protecting the environment is a religious obligation. Schools are required to include environmental protection education in their curriculum. The section on planning concludes with a statement that modern technology and counseling programs should help improve the educational system.

Section Three: Teacher

Principles 41 to 51 discuss the status of teachers in the educational system. Teachers are role models, guides, and the leaders in Islamic education. They have a spiritual as well as an intellectual role. Teachers should be given adequate authority to accomplish their responsibilities and they should be consulted in making decisions concerning and assessing educational policies, curriculum, and textbooks.

Teaching is a full time job. Teachers should be financially secure so that they do not have to work in their free time and are able to concentrate on their profession. Teachers should attend professional conferences, seminars, and regional gatherings. Teacher education programs should be expanded to admit more students. Eventually, all teachers

should have at least a bachelor's degree. Continuing education programs should be available to those without a college degree who are already teaching.

Section Four: Students

The next section reviews the status of students as defined in principles 50 to 60. Students are individuals with different interests, motivations, and personalities. Other areas of importance are students' gender and their psychological and biological stages of growth and development which affects their achievements and behaviors.

Students are agents of the future; therefore, the educational system should prepare students for their future responsibilities. Students are encouraged to take part in different councils which operate in the schools. They should also be encouraged to help fellow students whenever they can, for example, by tutoring.

Education is free in Iran. Education should expand from the regular academic year to summer schools and camps, and students should have access to exhibitions and sport facilities free of cost.

Female students have been given considerable attention in the educational system. Women have been historically deprived of education. Culturally and socially, women's education has never been a priority. Moreover, women who got

married before graduation from high school lost the opportunity to pursue their education. According to the new system, married women can continue with their education.

When the Council for the Cultural Revolution was working on the proposal for education, the war between Iran and Iraq had taken the lives of thousands of Iranians who had young children. The council announced that the education of those children is the responsibility of the government. This responsibility is described in principle 56 of the proposal.

Great consideration has been given to the education of another group of children, the handicapped and mentally retarded. Children with special needs should be educated. Mainstreaming is not the goal of education of these children. The emphasis, however, is on the training and education of teachers for special education. The educational system suffers from a shortage of teachers in general, but the need for special education teachers is even greater. According to the proposal, mentally retarded students should be trained for appropriate careers. Handicapped students can compete with regular students in pursuing higher education.

The principles in this section, Student, further examine the role of the media and the family in relation to education. The educational system can not serve students successfully unless it is supported by the family and media.

Section Five: Management

The last section of the principles encompasses administration and organization of the educational system. The core emphasis is on the establishment of councils for the administration of different areas in education. It further emphasizes that administration, whether as a council or a person, should function at three different levels: regional, provincial, and national. For example, while the nomad administrators follow a standard curriculum, they should have the authority to make decisions appropriate for the nomadic life style.

Every administrative apparatus should benefit from adequate authority to function within regional needs. There has to be trust and respect among the different dimensions of administration as guided by Islamic values. Promotion of the authorities should be based on qualification. Recruitment of women for administrative positions is highly emphasized.

To obtain sufficient revenue for education, people are encouraged to get involved and support education through their endowments and donations. Seminaries, industries, and the home are also encouraged to support the educational system. Administrators should work toward the primary goal of education in Iran, the elimination of illiteracy.

From Theory to Practice

The five sections discussed above were brief overviews of proposals for education in the Islamic Republic of Iran. Whether, Islamic educators have been successful in implementing these principles is the topic of the next chapter. However, two points will be discussed before this chapter continues with a review of higher education after the Cultural Revolution.

To begin with the implementation of ideology, the regime has done its best to apply Islamic ideology in the curriculum and the methods of education. Whether students educated through the new system are more adapted to Islamic ideology is not within the scope of this research. However, time is an important element to consider. It is too early to judge the efficiency of the educational system of the Islamic Republic, especially since the proposal was published less than five years ago.

The other element which has a vital role in the success of Islamic education, like everywhere else in the world, is the economy. After eight years of war with Iraq, which Iran withstood without any foreign support, the economy was badly damaged (Editorial, *Teacher Growth*, 1990). Providing for the war machine while losing the financial resources of the oil installations devastated Iran financially. Iraqis attacked in the southwest of Iran which is the oil-producing region of

the country. They destroyed the majority of the oil-producing installations. Inability to use these installations, which have not been completely repaired to this day, imposed a financial burden on Iran. After the war was over in 1988, Iran was left with a broken economy to face severe destruction from urban to industrial installations that needed repair (Golzari, 1990).

Currently 20% of the budget is allocated to the educational system (Saba, 1992) but it is not sufficient to meet the needs of education for two reasons. First, the total budget is not very large because of the weak economy; second, the budget allocated to education is distributed among all levels including higher education which is free. Therefore, the share for each level is minimal. Despite these two factors education has improved in certain areas which will be discussed in the next chapter.

Part Two: Higher Education after the Cultural Revolution

As mentioned earlier, the Cultural Revolution started in the universities and encompassed only higher education at first. The universities were closed in the summer of 1980 after the spring semester. The regime announced that the educational system "must undergo purification and Islamization" (Sobhe, 1987, p. 271). Purification meant exclusion of faculty and students who were active in the anti-regime groups and organizations. Islamization referred

to revising the educational system in order to eliminate the pro-western elements especially, in areas such as the humanities and social sciences (Sobhe, 1987). The regime believed that the university system in Iran had borrowed western values which are unfamiliar to and unfit for the Iranian/Islamic culture. The opponents of the western influence on education believed that the Islamic culture, values, and philosophy should be the foundation of education in Iran. The job of changing the system of education was assigned to the Council of the Cultural Revolution.

It was also believed that higher education in Iran did not serve the needs of the country. Many fields of study were a duplication of western education. In the area of humanities, for example, there had never been any effort to adapt the subject matter and goals of the field to the culture and needs of society. Another concern was the alienation of higher education from the people. The criticism was that there was not much contact between the universities and society and that people were unaware of what was going on in the universities.

Upon the closing of the universities in 1980 and the foundation of the Council of the Cultural Revolution, another organization was established in the colleges and universities. The members of the organization were Moslem students devoted to the regime and the Ayatollah's leadership. The organization was called "The University

Jihad." The University Jihad started projects which gave direct service to the people especially in the remote areas of the country. These services included building a mosque, a school, sections of a hospital, housing for low income people, and transferring electricity to remote villages.¹

Meanwhile the members of the Council of the Cultural Revolution were expected to redesign higher education in Iran from the admission policy to the number of credits needed for a bachelor's degree to the subjects required in each field and their content.

Two areas to which the council gave priority were first, higher education in Iran, which was being criticized for a shortage in updated material and textbooks. Second, there was little emphasis, if any, on research in many universities and colleges. Little research was ever done in some universities (such as Sharif University of Technology) due to the lack of interest of the professors, and the absence of a research requirement for tenure.

One other topic considered by the council was that the colleges were scattered and there was no consistency among the curricula of the various colleges regarding their requirements, even in respect to the same fields of study. By the year 1980, there were 26 universities, 50 colleges, and 168 other institutions or establishments of higher

1. Personal experience: I worked for the University Jihad as a translator in 1981-82.

learning in Iran. Many of those colleges and institutions were located in Tehran and offered the same areas of education. Since private colleges had become public and the regime emphasized centralization, the council proposed that most of those colleges should combine for the sake of the university, to strengthen the college, as well as to serve the students better.

However, closing the universities did not mean a vacation for the professors and instructors. They were asked to translate the most recent books in their areas.¹ However, verifying the quality of the translation was not an easy task. The other area which professors were encouraged to pursue was research. Professors who were willing to cooperate with the University Jihad were welcome to use the Jihad facilities.

The redesigning of the system lasted longer than expected. The damaging, destructive, and chaotic war with Iraq made the situation only worse. By 1982, college students, the faculty, administrators and staff, and, worst of all, students who had just graduated from high school and had no prospect for their educational future were frustrated. In the spring of 1983, the regime started re-opening the colleges gradually without any established program or design.

1. Having graduated mostly from foreign universities, especially in the United States, instructors were expected to be capable of translation.

The first students who went back to school were students who needed fewer than 25 credits to graduate. There were changes in the content or number of credits students needed to graduate. However, all of the students who were to graduate from a university in Iran had to take courses in Islamic ideology (with the exception of religious minorities).

The other group who started school earlier were the students of the medical schools and medical sciences. It should be also pointed out that not all the students were admitted after the reopening of the universities. Students who had any contact with the anti-regime groups were not allowed to register. It was of course not necessary that all students be the members of "Hezbollah", but at least they had to respect the Islamic revolution and be committed to Islam or, at least, they should have not supported the opposition.

As Khomeini had brought up in many of his speeches, and as was promoted by the leaders of the Islamic republic as well as by the members of the Council for Cultural Revolution, the goal of the Cultural Revolution was to implement and request commitment rather than expertise in faculty and students alike. In many of his daily speeches, delivered to different groups of people from his residence, the Ayatollah explained that "if our universities do not teach commitment to the students, they will graduate like mules carrying some books in their saddles" (Ayatollah Khomeini, 1980). He repeatedly emphasized that unless the

Iranian educated people are committed to their culture and society, the nation will not enjoy independence and prosperity.

Another area which the Council of the Cultural Revolution reviewed was the curriculum. The fields of study were divided into five different areas: 1) humanities and social sciences, 2) agriculture, 3) engineering and technology, 4) medicine, and 5) basic and applied sciences. Different committees were assigned to planning for each of these areas.

As mentioned before, the area of humanities was most criticized for being a duplication of the western value system. More specifically, two areas--law and economics--had to be redesigned to include the Islamic judicial and economic rules and values. The judicial system had to follow the Quranic laws and the laws derived from the Islamic hadith. In other areas, such as medicine, engineering, agriculture, and basic sciences, the concern was to update the textbooks and to redesign the field regarding the courses and credits required in each area, and the inclusion of Islamic cultural courses.

The Cultural Revolution in Iran intensified an already serious problem for the educational "brain drain." Many of the university professors who had not left the country during or after the Revolution of 1979 left the country during the Cultural Revolution. A premier reason was the uncertainty of

the outcome of the Cultural Revolution: First, there was not a definite date for the reopening of the universities. Second, during the time after the revolution of 1979, and before the Cultural Revolution, some of the professors had been involved in political activities or had supported opposition groups. There was a threat that upon the reopening of the universities and as a result of the investigations of the University Jihad these instructors might lose their jobs. Many of these instructors who had obtained their education abroad felt that there was a better future for them in other countries. Some left their teaching positions and sought other professions, such as starting a business or a company. As an example, in Shiraz University from 173 full time faculty employees in 1978, 108 (63 percent) had left the university by the end of 1982, and 81 (47 percent) had left the country, aggravating the chronic shortage of medical personnel in Iran (Ronaghi, 1983, p. 73).

In the previous Iranian regime, as a recruitment process, a great number of university graduates had obtained scholarships from the universities to pursue their graduate studies abroad with the commitment of returning to Iran and teaching at the colleges and universities. As previously discussed, all male graduates in Iran have to serve in the army for two years. Due to the breakdown of the Iran-Iraq war and the uncertain sociopolitical environment of the

country, the majority of graduates did not return home which added to the problem of shortage of instructors in the universities.

Because of this phenomenon, along with a shortage of graduate studies, the leaders of the members of the Cultural Revolution and the administrators of the universities decided to start graduate programs in the Iranian universities. The expressed need was mostly for engineering and technology graduate programs. Universities such as Sharif University of Technology and Amir Kabir University of Technology started admitting students for master's degrees in various areas of engineering, such as civil, mechanical, and electrical engineering, in 1985.

When comparing the Cultural Revolutions in Iran, China, and the Soviet Union, the emphasis on graduate studies in Iran after the Cultural Revolution of 1980 is a fundamental difference (Sobhe, 1987).

In Chapter Five a conclusion and a review of the fundamental statements of the Islamic Revolution on the educational system, the situation of women as deprived students, and a comparison of the social and philosophical role of education before and after the Revolution of 1979, and, more specifically, the Cultural Revolution will be discussed.

CHAPTER V
STRENGTHS AND WEAKNESSES OF EDUCATION
AFTER THE CULTURAL REVOLUTION

Chapters Three and Four of this research were reviews of the philosophical foundations of education in the Islamic Republic of Iran as well as the principles and policies suggested and approved by the Council for Fundamental Changes of Education. A philosophy compatible with the culture of Iran and Islam is the most important achievement of the Islamic Republic compared to the previous regime. In fact, according to the Council of the Cultural Revolution, the ideological and philosophical bases are the most important difference between the two regimes of Iran before and after the revolution of 1979 (Council for the Cultural Revolution, 1989).

The philosophy and doctrine of education in the old regime were copies of the educational systems in the United States and Europe without any effort to adapt them to the religion, culture, and traditions of Iran. Actually, "Pahlavi's effort was to break away from its Islamic heritage" (Eghbal, 1979, p. 3). In contrast, the Council for the Cultural Revolution assigned the Council for Fundamental Changes in Education to research and propose an educational system which would satisfy the religious and cultural needs of the country by embracing these heritages. It is too early

to assess the outcome and application of this proposal, but there are already areas of success and weakness regarding the application of the proposal. The review of literature used for this study suggests that there are certain areas of strength as well as areas of weakness regarding the current educational system in Iran. This chapter will discuss these areas of strength and weakness and will conclude with a few recommendations for the improvement of the educational system. The areas of strength related to the educational system are as follows:

- The role of the media,
- Educational activities such as seminars, conferences, and symposiums,
- Extracurricular activities, and
- Expansion of universities, majors, or programs within the universities.

On the other hand, the weaknesses of Iranian Education are in areas such as:

- The situation of ethnic minorities,
- The role of women in education,
- Teacher education programs,
- Expansion of schools and school facilities,
- Dropout Rate/ Illiteracy,
- Shortage of Human Power,

- Brain Drain,
- Curriculum, and
- Credentialism.

Educational Activities

Professional activities such as seminars, conferences, and symposiums have been promoted since the Cultural Revolution. Researchers in Iran or abroad are encouraged to present or attend these seminars. The government has also created different facilities for the interested researchers to attend these seminars and conferences. Iranian researchers are encouraged to attend and especially to present at the scientific or research oriented activities in other countries as well.

In order to facilitate their attendance, financial support is provided for those whose papers are being presented in seminars and conferences abroad. Iranian males who have not served their two years of military service have to give up their passport, stay in the country, and serve in the army for two years. However, in the case of those who submit a paper for presentation at a seminar, conference, or symposium in Iran, the government gives them temporary exemption. They can enter the country, present at the conference, visit with their family for one month, and leave the country.

Seminars in mathematics, polymer technology, different areas of engineering, medicine, philosophy, psychology, and natural sciences have been held in different universities and institutions (Daneshgah Enghelab, 1990).

Extracurricular Activities

Extracurricular activities are also encouraged in Iran. These activities include physical education as well as field trips and artistic performances. Many sports facilities have been made available to the public. Field trips are taken to the religious places or to different tourist attractions of Iran.

Artistic programs such as theater, penmanship, creative writing, and poetry have been encouraged and promoted both in universities and schools. Students also attend different summer or winter camps. Some of the students studying abroad have also been invited to attend summer camps (Daneshgah Enghelab, 1990).

The Role of the Media

Educational institutions not only have the objective of educating people to become productive but also of acculturating them. Proper use of the media has been

considered an important way to complement and help accomplish that objective while teaching the values and traditions of Islam (Behravesh, 1991).

The media also must be used to combat the propaganda implemented by the West against the Islamic Republic (Dorman, 1979). The media have certain advantages over schools. They do not have the time constrictions that the schools have. As mentioned before, media can help teach values but they are never as important as educators. While the use of media in developed countries is mostly for commercial ends, in developing countries it must be used for education (Behravesh, 1991). Such is the role of media in the Islamic Republic of Iran. The Islamic Republic has been successful in using media on its own behalf, for example, in the case of mobilization of people to volunteer in the war. The regime should use media, once again, to promote education.

Expansion of Universities and Majors

Despite shortages in faculty and finances, many universities have added master's degrees to their programs. In order to provide for the faculty needed, the Ministry of Higher Education has created a system of overtime in salary which encourages professors to teach more than their required load. Of course, this solution has its drawback too. Those professors who work overtime do not have time for research, and the quality of their teaching suffers due to the lack of

time for the revision of their syllabi, and finally this discourages use of new textbooks. Very large classes are also another result of the shortage of faculty.

New colleges and universities have been founded since the Cultural Revolution, and since the reopening of the universities. However, unlike the old regime, the Islamic Republic has worked hard on decentralization of the institutions of higher education. Most of those colleges and universities have been founded in small cities and remote areas. The most recent colleges founded in the country have been two colleges of dentistry and pharmacology in two northern provinces of Iran (Daneshgah Enghelab, 1990). Expansion of universities and majors is important because of the brain drain problem discussed earlier.

Problems Facing the Educational System

Despite the efforts of the Islamic Republic leaders' to revolutionize education, their job is far from complete. Renovating a system is itself a difficult task. The Islamic Republic of Iran has had numerous other obstacles to overcome as well, aside from social, political, and economic problems with which the regime has been struggling since its inception.

Iran is facing growth in its young population. According to the census of 1986, 45.7% of the population is under 15 years of age (Saba, 1992). These young people need to be educated, and this presents an enormous problem for the educational system. The high number of school-age children has intensified the problems of education characterized by shortages of teachers, schools, books and other materials, and the high dropout rate. A review of the problems of education follows.

The Role of Women

Women have an important role as teachers. Traditionally, women have always been encouraged to pursue the profession of teaching. However, only in urban areas have women become interested in the profession of teaching. Education is still a male dominated profession in Iran. The educational designers in Iran believe that male students must be educated by male teachers and female students must be educated by female teachers (Council of the Cultural Revolution, 1989). However, according to statistics, female teachers comprise only one-eighth of the number needed to teach the female students. Traditionally, education of women, especially higher education, is not a priority with the lower classes, devoutly religious families, and people living in rural areas.

The situation of female students at the higher level of education, on the other hand, has not been improving either. Some universities closed their doors to female students after the revolution. Amir Kabir University of Technology is one of them. Women are not encouraged to join the technical or engineering areas.

However, at the lower level, families have been encouraged to send their female children to school for some education. The regime has been successful in attracting this population because most families are satisfied that their children will acquire the necessary religious instruction at the schools of the Islamic government. In his speech at the beginning of the 1990-91 academic year, President Rafsanjani said that "although the previous regime claimed that it has given freedom and equality to women, the number of female students has had a growth of 43% or 45% during our time" (Rafsanjani, 1990 p. 11).

Regarding the situation of women, not much can be discussed because their present position is part of the cultural, religious, and traditional trend prevalent in the country. Legally and socially women are not equal to men in Iran. The Islamic regime has paid specific attention to the situation of education of women as mentioned in the principles in Chapter Four. However, in certain respects the regime has failed to protect the rights of women in

education. An example is closing the door of some universities (such as Amir Kabir University of Technology) to female students.

Ethnic Minorities

Ethnic minorities have been deprived of many rights in Iran. They are suffering from shortages common to all remote areas-- lack of schools, teachers, and education in general. Although the regime of the Islamic Republic has given some consideration to this element of the population, their problems remain unsolved. People living in remote areas--primarily members of culturally and linguistically different groups--have never had the same quality of education so that they could compete in the university entrance examinations.

The regime of the Islamic Republic has designed a way to provide some opportunity for people in these areas. In relation to admission to the colleges, the country has been divided into five different geographic regions. Every region has a certain percentage of the total number of students admitted to the colleges. Students have to compete at their own level in order to pass the university entrance examination.

Although it seems that this is a good and fair opportunity for students, it has certain shortcomings. Students enter college but their background is not strong enough to study adequately and pass the exams. Consequently, they drop out of school and go back to their hometown, having experienced failure. It would be more beneficial if these students could attend some basic classes and get prepared before entering college classes and being exposed to knowledge far above their level of education (Choobtarash, 1990).

Another problem which children of ethnic minorities have is the language barrier. The official language of Iran is Farsi. As mentioned earlier in this research, besides different dialects, different languages such as Turkish, Kurdish, and so forth are spoken by people from ethnic backgrounds other than Persian. Children who grow up in culturally and linguistically different areas must be able to study and learn in their own language, at least at the elementary level. Farsi can be taught as a second language. In the current educational system, children who have spoken and learned a language other than Farsi are expected to read, speak, and learn in a language they do not know (Farsi) as soon as they enter school. Language becomes an obstacle in learning and causes students to drop out at this very early stage.

Teacher Education Programs and Shortage of Teachers

Teacher education programs have not been very successful in the Islamic Republic of Iran. The number of students who apply for the entrance test for teacher education is very high. However, most of those students enter the program to have an opportunity to study for the university entrance examination. For the male students, attendance in the teacher education program gives a temporary exemption from military service. The rate of dropout from teacher education programs is very high. In the year 1982, 7,000 students already enrolled in the program dropped out due to their success in passing the university entrance test (Council of the Cultural Revolution, 1989).

The two areas in which teacher education programs are especially weak are: need for math and science teachers and a need for teachers for the deprived and remote areas. As mentioned before, most students attracted to teacher education programs are from urban areas and want to stay in the cities. Even those who come to the program from rural areas wish to stay or migrate to the cities if they have the opportunity. Therefore, the problem of teacher shortage in the rural areas remains.

Teacher education programs are weak in educating the students. There has never been a strong staff or faculty in the program. Most courses are a repetition of high school courses. Finally, a major problem with teaching in Iran is the low income for teachers. Many teachers have to work a second job in order to support their families financially. Working extra hours to earn a living takes the time away from teachers, and so they are never able to update their education and improve their teaching capabilities.

According to the report published by the Council for Fundamental Changes, all areas of education (which includes teacher education) had a budget cut of 63,940,000 rials in 1986 compared to the previous year (Council for the Cultural Revolution, 1989).

High Rate of Illiteracy and Dropouts

The high rate of illiteracy is another complicated problem for the Islamic Republic of Iran. Although the situation has improved since the last census collected in the previous regime, the rate of illiteracy is still very high. According to the 1986 census, the rate of literacy is 61.9%. The rate of literacy is 73.1% in urban areas and 48.2% in rural areas (Saba, 1992), but the dropout problem is still very high.

In comparison, the dropout rate improved after the Revolution of 1979. In 1973-74, of every 100 children eligible for education, only 79 have registered in the first grade. Of those 79 students only 51 have entered guidance school, and then, only 29 have registered in high school. Finally, of those 29 only 18 have registered in the senior year of college (Council for the Cultural Revolution, 1989).

These statistics leave the educational system with a 77% dropout rate. The reasons for these dropouts have been analyzed as economic, social, and psychological. Failure in passing a grade and the necessity of repeating that grade cause financial burdens as well as social disillusionment and psychological problems among students.

According to the statistics discussed above, the dropout rate has been 37% at the level of the guidance school. It has been 32.3% at the high school level and 57.8% for the senior year. These rates have improved over the last 10 years. In 1985-86, the rate of dropouts was 34.7% at the guidance level, 56.4% at the high school level, and 32% at the senior year, which indicates a 25.8% improvement in the last level.

The Problem of Credentialism and
Admission to the University

As mentioned before, entrance to the university has always been the most important endeavor in a student's life in Iran. There has been so much emphasis on the prestige of having a college diploma that failure in university entrance is considered a nightmare for every student.

Credentialism has led to psychological problems for the high school students where anxiety is considered to be a very common problem (Shahrabi, 1990). Students are worried about their future and whether they will be admitted to any college. This problem has emerged from the credentialism encouraged by the old regime (Council for the Cultural Revolution, 1989). The Islamic Republic has recognized the problem and has tried to overcome it by promoting occupations which do not need a college degree. However, the regime has not yet been very successful in this respect.

The current system of admission to the university should also be revised. The current system of admission is based on objective tests only (Choobtarash, 1990). The system does not measure the capabilities, talents, and creativity of the students taking the test.

Not only high school students but also college students are struggling with psychological problems. There is a lack of interest and enthusiasm among university students. They do not find their role very essential to society. Students argue that their opinions are not important to the authorities. If the authorities like their opinion, they are encouraged, but if they criticize the policies of the government students are accused of insulting and having misconceptions (Shahrabi, 1990).

It is, therefore, necessary for the Islamic Republic to promote a higher degree of freedom among the students. All students not only those who belong to the Islamic organizations, should be given a chance to express their opinions.

Brain Drain

As was discussed earlier, in the last two decades thousands of Iranian youth have left the country for different reasons. The majority of them have gone to the European countries, Canada, or the United States. Among the reasons for their emigration are: 1) pursuing higher education which has not been available to them in Iran due to the limited capacity of colleges and universities, 2) political problems and threats that youth have been facing, whether during the Shah's or the Khomeini's regime, 3) social

and economic problems with which the majority of people have been struggling, especially during the new regime. Socioeconomic problems range from lack of equal rights for women, to social and religious standards imposed by the regime, to the struggles which people have every day in order to provide for basic needs such as food, shelter.

Among those people who have left the country to pursue higher education, at the undergraduate or graduate levels, the majority are men. These men have not served the required two-year military service that was discussed earlier and for the eight years during which Iran was at war with Iraq, going back meant joining active warfare. Thus the majority of male graduates did not return, and pursued jobs and residence in the countries they were staying.

Since the war has ended, a great number of these people are interested in traveling back to Iran and trying to re-establish their lives there. However, if they go back, they must stay in Iran and serve in the army for two years before they can leave the country. This process has become an impediment for Iranians thinking of returning. Some of them have lived outside Iran for a long time and are not sure if they can readjust to the life style there.

The government has passed a law that if men go back home and decide that they want to leave the country or that they do not want to serve in the army, they have to pay the government between 10 to 16 thousands dollars depending on their field of study (those whose major area of study is more vital to the country have to pay more). This process has caused some Iranians never to go back, not even for a visit. Simply stated, through such practice the regime is discouraging Iranian educated people from going back, not encouraging them.

It should be mentioned that some of these people are in their forties. They are basically too old to be soldiers, but their expertise can be used in different areas in the country. If the regime of Iran is interested in attracting educated people back to the country, it should facilitate their return at least for a visit. If these people go back, even for a short period of time, the problem of brain drain in Iran will be lessened. Through these visits, graduates might become interested in staying in Iran. The shortage of university professors is definitely one of those areas which will benefit from the return of these people.

Curriculum

Curriculum was discussed in Chapter Two. The problem with the curriculum in Iran is that students obtain a good theory-based knowledge before graduating from high school, but in the area of practice the curriculum is weak. At the elementary level they learn reading, writing, mathematics, social sciences, and natural sciences. Additionally, they study religious doctrine as well as moral education.

In the guidance school (junior high) they learn English (or in some schools French or German). They also take courses in mathematics, literature, chemistry, physics and natural sciences, plus some workshops.

At the beginning of high school, students choose a major. They can choose to study mathematics, natural sciences, literature, or technical studies. Choosing a major is based on the student's interest and his or her average grade point. Their major in high school will determine their field of study in the future.

Conclusion

A review of the progress of the educational system in Iran after the Revolution of 1979 and, more specifically, after the Cultural Revolution of 1981-83, leads to a general conclusion for this research: The problems in education in

Iran are mainly quantitative, not qualitative (Mafi, 1992). The regime has an educational philosophy which is compatible with the culture and the religion. The curriculum is strong theoretically but weak in practical application. However, there are shortages in all aspects of education. Insufficient funds for teacher education programs and school facilities from buildings to laboratories as discussed in Chapter Four is a fundamental problem. The high level of student dropouts and a shortage in the number of teachers are other problems which ought to be solved for the sake of better quality education in Iran.

In order for the Islamic Republic of Iran to improve its educational system and implement its philosophical objectives a much greater budget is needed (although 20% of the annual budget has been granted to education) (Saba, 1990). The budget also should be carefully supervised and planned to guarantee that the budget is distributed evenly in different areas of the country.

One recently suggested solution to the problem of the educational system has been the promotion of investment in education by the private sector. This solution has been suggested to increase the quality of education, get the private sector involved, give the opportunity to parents to choose the school of their choice for their children, and, most importantly, to help the government overcome the financial problems of education (Birashk, 1992). This might

be the most practical way to overcome some quantitative problems and elevate the quality of education in Iran at the same time.

The regime of the Islamic Republic of Iran is struggling with numerous problems in different areas of the country. All of those problems have one dimension in common, and that is the economy. A better economy is one of the ways the regime can improve the educational system. However, in order to overcome illiteracy, the dropout rate, and the teacher shortage, the regime should make some short range practical plans. As mentioned before, the media might be a good vehicle for promoting literacy and attracting people to teaching. Iran proved to be able to take advantage of the media during the war with Iraq. Then, enormous numbers of youth were encouraged to volunteer for service at the front to fight for their country or their religion.

The regime should try to promote short-term programs which enable students to be more easily attractive into the job market. The current emphasis on credentials which are now very important for the students should be reduced. The most important areas of emphasis and concentration should be teacher education programs, and it is important that teachers benefit from a better financial status. Students who enter the program should also benefit from some financial and social advantages so that more students are attracted to the program, and then encouraged to stay in it.

As long as the government of Iran faces financial problems, the educational problems will remain difficult to solve. Investments of the private sector in education and utilizing all possible media to encourage people to volunteer in pursuing education seem to be the immediate possible solutions to the educational problems in Iran.

The last comment about the future of education in Iran concerns the social and political context. Education is always a part of social and political trends in a country. An educational philosophy, no matter how perfectly it matches the cultural needs of a country, would not be successful unless the social and political environment is appropriate.

So far the sociopolitical situation in Iran has not been favorable to the educational system, educators, or students (as discussed in different sections). In order to make any improvement in any area, the regime has to review and create a better social and more democratic atmosphere for the implementation of an adequate philosophy of education.

The educational situation is interrelated with the economic, political, social, and cultural problems. The problems of education would not be solved unless there is a proper social, political, and economical basis for them.

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APPENDIX I

Among the sources used in this study are: books, journals, government documents, yearbooks, press reports, encyclopedia, and dissertations written for American and Canadian universities.

I. Books

This category includes books written mainly in English and some books in Farsi. Books have contributed to this study in three areas:

Historical: Different perspectives of the history of Iran are represented in different books. Some cover ancient times, and some emphasize the last two centuries, which encompass many of the changes in the country. The greatest number of books have addressed different events occurring in Iran after World War II. The Islamic impact on culture, society, and politics is reflected in most of these books. Examples of these books are: Ravandi's History of culture and education in Iran and Europe and Nakhosteen's The history and philosophy of education. These books provide a historical perspective of Iran before the 20th century. Books such as Baldwin's Planning and Development in Iran discuss the growth of Iran in the 20th century. Abrahamian's Iran Between Two Revolutions is a historical overview of the social and political issues in Iran in the current century (between 1905 and 1979). Avery's book Modern Iran looks at social progress in Iran after World War II.

Another book is Wilber's Iran, Past and Present: From Monarchy to Islamic Republic, which discusses the events that lead to the emergence of the Islamic Republic in Iran. Nyrop's Iran: A Country Study is an overview of Iran from historical, political, economical, sociological and cultural perspectives. Bakhsh's book The Reign of the Ayatollah: Iran and the Islamic Revolution, Boswarth's Iran and Islam, and Keddie's books Religion and Policies in Iran, and Roots of Revolution contribute to both historical and ideological aspects of this study.

There are a number of books which look at the historical events in Iran. Some try to analyze the events in order to conclude why Iran ended up with a unique revolution. Others seem to have an answer to the question. The two books The Eagle and the Lion, by Bill and From Zarthustra to Khomeini, Populism and Dissent in Iran by Dorraj are examples of that attempt. I should mention that books used in this study have been written by authors from different countries although most are available in English. Iranian and non-Iranian points of views often present different approaches and conclusions, but it seems that Iranians who have had personal experience with the culture, history, events, and beliefs have a more objective view.

Philosophical: Books which have contributed to the philosophical aspects of this study are mainly those which cover the impact of the Islamic religion in Iran and the impact of the philosophy and education of the European countries. Examples of these books are Nakosteen's History of Islamic Origins of Western

Education, Algar's Religion and State in Iran (1785-1906), or Nakosteen's The History and Philosophy of Education. Other books such as Rukhi- Musavi's Western Civilization Through Muslim Eyes, offer a criticism of the Western traditions copied by and applied in Moslem countries. Sadat's The Foundations of Islamic Ethics and Education, discusses the philosophical basis of education as applied to education in Iran.

There are a number of books written in Farsi which discuss the Islamic philosophy of education. Examples of those books are G. Shokohi's books, Foundations and Principles of Education, and Education and Its Phases, Dr. Rajabi-Mazloomi's One Step in Islamic Education, M. Ravandi's History of Education and Training in Iran and Europe (includes both history and philosophy), and a book by M. Ahmad, translated into Farsi by M.H. Saket, called Foundations of the Islamic education.

Education: There are other books that directly address the issues and historical aspects of education. One of the best known books in this area is Arasteh's Education and Social Awakening in Iran 1850-1968. Soltanzadeh's History of Iranian Schools gives an overview of the school system in Iran. Moayerri's Educational Problems, targets the problems of education that the Islamic Republic of Iran is dealing with, mainly inherited from the old regime. Dodge's Muslim Education in Medieval Times, takes a look at education in ancient Islamic Iran. There is a book by Ceryeck, Problems of Aid to Education in Developing Countries, which discusses the problems in a

broader content and has references to Iran. A book by Fariar and Rakhshan discusses learning disabilities (this is the title of the book as well) in Iranian schools and offer some remedies for the problem.

A book published after the national census of 1986 by the Ministry of Planning and Budget entitled A Statistical Reflection of the Islamic Republic of Iran has been a source for statistical data.

II. Journals

A great number of articles have been published both in Iranian and American journals treating different events or issues related to education in Iran. Some of the journals published in Iran directly related to education are: The Quarterly Journal of Education, Journal of the University Jihad, and The Growth of Educational Technology all of which are in Farsi. In addition to these journals, a number of articles regarding education have been published in major newspapers of the country some of which have been used in this study. There are also articles published in American journals which address education in Iran or the events that have affected education. Some examples include articles published in Race and Class, Middle East Journal, Journal of Politics, Intercome, American Journal of Public Health, Integrated Education, Education and

Computing, Journal of Educational Psychology, Junior College Journal, Quarterly Journal of Education, International Library Review, and Humanist.

III. Government Reports

Almost all of the events that have led to a fundamental change or the occurrence of a transaction have been announced through a decree or manifestation. Some of these changes and transactions have been directly related to education. These include the establishment of the new organizations, such as the University Jihad, the Construction Jihad, the establishment of the educational movement, or the announcements of the cultural revolution. These reports are mainly in Farsi.

One such report published in book form delineates the results of work of the Council for Fundamental Changes in the Educational System. The content of this book or report is extremely significant for this study. The report encompasses the philosophical aspects and the goals of education in the Islamic Republic of Iran which are examined in other parts of the literature. This report includes four prefaces and five chapters. The first preface is context approved by the Cultural Revolution Council. The second preface is the Educational Shortcomings and Problems. Preface number three is a brief summary of the activities pertaining to educational

transformations. The last, preface number four, is a report of the revenues and operations of the Council of Educational Fundamental Changes.

IV. Dissertations

There are more than 120 dissertations that have been written about different aspects of education. A great number of those dissertations have helped this research regarding the following issues:

- a. Historical aspects of education,
- b. Problems related to dependency on the West,
- c. Different types of education: private, public, and vocational,
- d. The Role of women in education, and
- e. The Role of economic growth in education.

APPENDIX II

GOALS OF EDUCATION

The goals of Islamic education have been discussed in the following areas: (Council for the Cultural Revolution, 1989)

1. Ideological goals
2. Moral goals
3. Scientific and educational goals
4. Cultural and artistic goals
5. Social goals
6. Political and military goals
7. Economic goals
8. Goals for Living

In the previous chapter regarding the philosophy of education, it was mentioned that the optimum goal for human beings, in education, is closeness to God. This goal can be divided into more specific objectives so that they can be considered by educators when planning the educational program.

Ideological Goals:

There are two goals regarding the ideology of Islamic education:

1. To reinforce or strengthen faith and beliefs in the Islamic Foundations and to expand the divine doctrine of the Quran, Mohammad, and the Shiat Moslem Saints. Articles 12 and 13 of the Constitution consider the rights of other sects of Islam as well as other religions. These considerations are honored.

2. To nurture, educate, and develop an attitude of opposition to atheism, blasphemy, and discord and whatever causes them.

Moral Goals

The moral goals of Islamic education are as follows:

1. To create an atmosphere that helps the student to gain a knowledge of self in order to know God.

2. To foster the recognition, education, and guidance of the individual's talents in order to improve the person and society.

3. To refine and illuminate the people and to develop their moral merits based on a belief in God and Islamic virtues.

4. To develop belief based on awareness and a practical commitment to Islamic rules and procedures.

5. To develop self-esteem, personal confidence, and independence.

6. To strengthen feelings of compassion and self-respect.
7. To balance the passions.
8. To develop and educate a mentality of tidiness and orderly conduct.

Scientific and Educational Goals

1. To reinforce the morality of searching for truth, knowledge, education, research, contemplation, criticism, and creativity in Islamic cultural, scientific, and technical areas.
2. To reinforce teaching and learning and to prepare the context for the education of all.
3. To acknowledge the reasons for the creation of the world and nature based on the verses of the Quran in order to further the progress of knowledge and science. To use science, techniques, and experiences of human beings in the best possible way.
4. To provide education for all who need it and to eradicate illiteracy.
5. To teach the language and writing of Farsi as the common language of all Iranian people. Also, to teach the Arabic language in order to enable Moslems to read the Quran and to communicate with all the Moslems of the world.

6. To teach the science, techniques, and skills needed for individuals as well as for society.

Cultural and Artistic Goals:

1. To recognize, educate, and guide the students' artistic talents.

2. To show and teach the beauties of the universe as reflections of God.

3. To show and acknowledge the Islamic and national arts as well as the safe and wholesome international arts. To teach the morality of protecting, safeguarding, and preserving historic and artistic works.

4. To recognize and teach Iranian literature as a manifestation of artistic elegance and as a symbol of national and cultural unity.

5. To recognize and teach the culture and traditions desirable for the Islamic society of Iran in order to preserve and promote them and to oppose traditions that are distorting society.

6. To teach the history and culture of Islam, Iran, and other countries.

Social Goals:

1. To develop the attitude of guarding the sacredness and stabilization of the foundation and relationship of the family based on Islamic laws and morality.

2. To develop the morality of social and economic justice and equity, and to share and safeguard Islam.

3. To develop and strengthen the mentality of brotherhood and Islamic cooperation as well as national and cultural unity.

4. To develop the attitude of benevolence and charitability, and to extend an invitation to all to perform good deeds and to prevent evil as a responsibility of all people.

5. To develop a sense of respect for laws and the observation of the laws of the land to ensure that all people are protected by the laws.

6. To develop the attitude of order in group relations.

7. To develop a sense of responsibility and involvement in social, religious, and cultural affairs.

8. To initiate a sense of observance of and respect for public hygiene and protection of the environment.

9. To initiate the attitude of exoneration and amity based on the Islamic education.

10. To initiate a sense of love, care, and support for those who seek justice and equity for society as well as for the oppressed people of the world. Also, to promote a sense of aversion for the oppressors, exploiters, and tyrants based on Islamic values.

11. To strengthen a attitude of forgiveness, devotion, generosity, and sacrifice in social relations and giving priority to social interests rather than personal interests.

12. To initiate the ability to criticize as well as to develop tolerance for criticism, liberality, and others' opinions and ideas.

13. To develop a sense of respect for people and consideration for others' material and spiritual rights as well as consideration for social rules of etiquette.

14. To develop resistance to negative propaganda by giving the right information and promoting the growth and development of intellectual independence.

Political and Military Goals:

1. To train individuals to accept the leadership of God on earth over human beings and to familiarize them with the methods and procedures which guarantee the application of God's leadership in society based on the principles of the

"Jurisprudent Guardianship." This title belongs to a religious leader who has a say in the laws approved by the parliament as well as other affairs that need jurisprudence.

2. To initiate an attitude of faith, coalition, unity, and alliance in order to achieve friendship as well as cultural, political, military, and economic unity among Moslems and a commitment to brotherhood towards all the Moslems of the world and support for all the oppressed people of the world.

3. To recognize the teaching of the constitution of the Islamic Republic of Iran and create an attitude of guarding multilateral independence of the country and negation of any kind of oppression and domination from or toward other nations.

4. To train in the techniques of non-military (civilian) defense and the sports that are needed for combat and to develop a warriors' attitude in order to protect the Islamic Kingdom and to strengthen the country's defensive power.

5. To teach the meaning of politics from the Islamic viewpoint and to promote political insight and awareness toward circumstances and situations in Iran and the world especially the Islamic societies and oppressed nations as well as promoting active involvement in the political fate of the country.

6. To recognize and be aware of world exploiters and the need to challenge them. To recognize the reason why some nations, especially Moslem nations, have been deprived and the ways to liberate them.

Economic Goals:

1. To pay attention to the importance of economic growth as an instrument in fulfilling the growth and evolution of human beings.

2. To recognize and be aware of the importance of work and earning a living through work and to develop a attitude that denies unemployment or involvement in jobs that do not benefit society.

3. To prepare and enable people to take part in different areas of agriculture, technology, or social work based on their age, gender, talent, and powers.

4. To develop respect for simplicity, saving, contentment, and abstinence from waste and luxury.

5. To develop an attitude of generosity and giving as well as fostering the foundation of charitable organizations and helping them.

6. To recognize and be aware of the Islamic economic laws and put them into practice.

7. To train people who are knowledgeable, committed, and talented based on the qualitative and quantitative needs of the different parts of the economy: Consideration of the different regions of the country and the specific conditions of each region and how it would help the economic growth of the country.

8. To identify jobs that lead to production and promotion of the ethnic, traditional, and national handicrafts in order to increase national income as well as create jobs and eliminate economic dependency.

9. To create a mentality of combating dependency on interest and other types of economic benefits which are forbidden in an Islamic society (such as selling alcoholic beverages, drugs, or gambling).

10. To recognize the nation's economic resources, to use them in a reasonable way and to create an atmosphere of respect for the national wealth as well as public properties.

Goals for Living--Subsistence Goals:

1. To maintain the psychological and physical health of individuals by preparing the necessary instruments, suitable conditions for physical education, sports, and other healthy recreations.

2. To train and protect individuals and promote social hygiene awareness.

3. To develop an attitude of attention and regard for sports and psychological and physical hygiene as necessary components of the growth and development of an individual.

APPENDIX III

Section One: Generalizations

Principle One: The educational system of the Islamic Republic of Iran must be based on the instructions of the Quran and the guidance of the prophet and his family. This is considered the most important principle of Islamic education and whenever any policy is to be implemented this principle must be given priority. Regarding the other sects of Islam in Iran, Article 12 of the constitution would be applied.¹ Followers of other religions in Iran are covered by the Article 13 of the constitution².

1. Article 12 of the constitution says that the followers of other sects of Islam have total respect for their own religion. They are free to follow their own traditions and ceremonies. Also, the laws regarding their personal affairs such as marriage, divorce, and heritage are based on their own traditions. In the regions where these sects are in the

1.
Article No. 12 of the constitution of the Islamic Republic of Iran announces that the official religion of Iran is the Shiat Islam. Other sects are respected and are free to honor the rules and advice of their religion regarding issues such as marriage, divorce, and heritage. In areas where followers of the other sects are in the majority, the laws will be based on their traditions.

2.
Christian, Jewish, and Zoroastrian citizens of Iran are free to honor their own traditions regarding personal affairs such as marriage, divorce, heritage, and so forth as long as they honor the laws of the Islamic Republic of Iran.

majority, the local traditions and regulations will be based on their religious recommendations while they respect the other traditions as well.

2. Article 13 of the constitution recognizes the followers of three religions, Zoroastrianism, Judaism, and Christianity, as the religious minorities who can apply their own religious tradition to their personal affairs as well as the religious training of their children.

Principle Two: Recognition of the Islamic culture and civilization of the Iranian people. The reasons behind the victories and/or the decline of the Moslems in different cases must be researched in order to improve procedures in the educational system. In this regard, there should be a clear recognition of what has been attributed to Islam and what is not of Islamic origin. The influence of exploiting countries has led to the separation of the educational system and university from religious education in Iran. The two should gradually be rejoined. This will be possible when Islamic Doctrine is applied to the two organizations. A study of the outstanding features of the science, culture, religion, and politics of the Islamic world will be included in the curriculum. The curriculum will also include a review of faults in the Islamic world to be used as part of future educational experiences.

Principle Three: Giving priority to the purification of the mind. Purification of the mind should be the first priority in the educational system, and it should be the basis of all educational aspects. Vocational training is important, but it is not the primary goal of education.

In order to achieve this value, the educational system must be very accurate regarding the needs of students and the role of the teacher. Also the relationship between home and school and the administrative body of the school must be considered.

Principle Four: Generalization of religious doctrine. Not only the teaching of Islamic doctrine is important, but also all subjects should be taught in order to fulfill the Islamic objectives.

Principle Five: Giving priority to religious teachings and morality. The designers and planners of the educational system should give priority to the religious activities and practices. Students should be encouraged to take part. Suitable places for religious practice should be prepared. The time for prayer should be included as part of the daily schedule.

Principle Six: Attention to the nurturing aspect. In planning and implementing all educational activities, the factor of nurture should be considered. Among the concepts to be considered, the content of textbooks is important especially in subjects such as humanities and social studies which encompass the students' social, moral, cognitive, and religious growth.

Educational planning should have variety to be attractive and constructive in order to help students develop their abilities and creative talents. Different artistic programs such as designing, drawing, photography, poetry, writing, theatre, and penmanship as well as sports and other extracurricular activities can be used for the nurturing aspect of education. In addition, the concept of competition must be very carefully analyzed so that competition does not become part of students' criteria for success. There has also been emphasis on the importance of an adequate budget, facilities, and the role of the teacher as an expert in the student's psychological and emotional needs as well as his or her educational needs. The other components that need to cooperate with the school are the home and the media, as well as other community organizations.

Principle Seven: Interrelationship and communication between different parts or components of the educational system. There must be harmony and unity between different parts of the educational system which calls for constant research and analysis. The designers of the educational system must be in close communication. These designers should also supervise the implementation of the plans.

Principle Eight: Using the experience of humankind. There is a need for agencies which can do research and gather information about education in the entire country as well as around the world. These findings should be analyzed and used for the improvement of education in Iran.

Principle Nine: Coordination with the social and political policies. The educational system has the most important role in developing the human power necessary for other functions of society. Therefore, all the economic or social programs whether long term or short term or intermediate should be available to the educational system so that the system can coordinate the programs and the educational policies. There has to be also direct contact between the educational system and the leadership of the country, the Supreme Council of the Cultural Revolution, the Parliament, and the other Councils which determine different policies in the country.

Principle Ten: Public education. Education in Iran is public, and all people must benefit from it. The reasons for illiteracy in the country should be studied. Then the educational system must provide facilities and the manpower for the education of all people in every part of the country. The education of adults, especially those who live in deprived regions, should be included in the planning.

Principle Eleven: Compulsory education. Education is compulsory and free for all people through high school. The fight against illiteracy is one of the fundamental responsibilities of the educational system. It is known that a large part of the population continues to suffer from illiteracy. There has to be an overall mobilization of all available resources to eradicate this phenomenon. The media should play a role in making families aware of their responsibility to educate

their children. Because illiteracy is mainly due to the poverty, lack of facilities, and human resources in remote areas, the elimination of illiteracy is a high priority item and an obligation of the Islamic Republic of Iran. In this regard, the education of children who suffer from handicaps, especially mental retardation, should be given careful consideration as well.

Principle Twelve: Continuing education and elimination of deficiencies. Education should never be interrupted nor should it be allocated to a certain time and place. The educational system should constantly provide the necessary equipment and facilities in order to improve the education of the people.

In designing the educational system, special consideration must be given so that students are not deprived of an education because they must work. In other words, because some students are financially obligated to work, they must not be deprived of their right to an education.

Principle Thirteen: Priority in fruition of facilities. In order to implement educational and training programs, the Ministry of Education should have priority in using the financial and material resources of the country. In this respect the Parliament of the Islamic Republic must approve the necessary budget and support for educational programs. The administration in cities should cooperate with the Ministry of Education in providing the necessary physical facilities in those cities.

Principle Fourteen: Equity in distribution. In the educational system, the disposition of the laws, assessment of the principles, and the distribution of funds and facilities must be based on social equity. In all cases mentioned, priority should be given to the deprived masses and regions. In this respect the people in the more affluent regions should pay their share to help in the establishment of facilities in the deprived regions. The ethnic groups have a special place and must be given attention regarding their special educational needs. For example, establishment of dormitories and provision for public transportation will help guarantee the education of these tribal people. Telecommunication and television can assist in this regard.

Children who come from a background of poverty should be fed free. Families who live in poverty and have school-age children should be helped either directly or indirectly. Also, there should be remedial education for students whose limited access to educational opportunities deprives them from attaining higher education. The most important point is that enough advantages should be provided in the remote and deprived areas in order to attract and retain teachers in those areas.

Principle Fifteen: Consideration of circumstances. The policies of the Islamic Republic should consider the religious, cultural, social, and economic differences in different parts of the country. Iran is a vast country, and there are differences in the culture, language, and religion of the people. These

differences should be considered when planning for education in the different areas. Where there has to be harmony in different regions of the country, a core curriculum should be used in all school systems.

Principle Sixteen: Lack of dependence. While taking advantage of human knowledge, the laws, regulations, and procedures of Islamic education should give consideration to political, economical, cultural, and military independence. Maintaining independence is an essential core of the Islamic Republic of Iran. This paradigm must be considered in the curriculum and policies of the Islamic Republic.

Principle Seventeen: Giving attention to different stages of growth and development. Different levels of education must be based on different stages of growth and development. Children must have an awareness of their religious training and requirements before they reach their full biological growth. Teachers also should be selected in accordance with the needs of the children at different stages. For example, it is recommended that teachers at the elementary level be women.

Principle Eighteen: Recognition of Islamic women's identity. Education should consider the role of women according to women's identity in Islam and also according to the role of women in society and in the family. Research in this area is needed to support this objective. The goal of education is to give women the recognition they deserve as respected members in society.

Principle Nineteen: Multilateral and harmonic growth. Planning the educational system should give consideration to different aspects of growth in children: biological, psychological, emotional, religious, cultural and political. There should be harmony between educational planning and different stages of growth in the aforementioned areas.

Principle Twenty: Evaluation and reconciliation (corrections). The educational system has been provided with means of constant evaluation and correction. All components (constituents) of education including teachers, students, schools, curriculum, and textbooks must undergo constant evaluation, so that their accuracy and/or effectiveness are guaranteed.

Section Two: Planning, Contents, and Procedures

Principle Twenty-one: Harmony between levels and areas of education. There should be harmony at all levels of education such as general, vocational, or higher education as well as in different areas and fields of education. Students should be, for example, evaluated based on the education they have acquired in their general education. Students should not be deprived of education based on any shortages they may have had during their public elementary and high school education .

Principle Twenty-two: Flexibility. The educational system should provide adequate facilities and create enough flexibility for students with different interests in different parts of the country so that they can follow their area of interest regardless of where they go to school.

Principle Twenty-three: Giving adequate recognition and value to all fields of study. Planning for education and different majors should be done in such a way that all majors get the necessary recognition so that some will not be of more interest to students than others. Therefore, students will take the major they are interested in and that matches their talents rather than choosing a major only for financial success. Achievement of this goal can be done through the hiring and the salary that is given to employees.

Principle Twenty-four: Value of manual work and activities. Educational planning should keep a balance between manual and theoretical education. Therefore, students will have experience in manual tasks such as different crafts so that they have the experience if they want to choose that as a future occupation.

Principle Twenty-five: Education of critical and creative abilities. The goal of education is to reinforce the critical thinking of students. For methodology, cooperative learning and group discussion have been recommended in order to support creative thinking in students. These methods must be taught to the teachers.

Principle Twenty-six: Acknowledgment of arts. There has to be adequate attention for arts of different types especially drawing, music, hymns, decorations, penmanship, writing, and traditional handicrafts. In this regard, teachers must have adequate education themselves.

Principle Twenty-seven: Sports. Sports should be promoted and used at schools as a means of relaxation, health, and enjoyment. Sports should promote the spirit of cooperation, understanding, and kindness. Competition should not be an objective for sports. Traditional sports should be given priority.

Principle Twenty-eight: Cooperation and group work. Cooperation should be stressed in all areas of education. Students should be evaluated not only on the basis of individual talents and intelligence but also on the basis of their group orientation and cooperation. Group involvement can be promoted in extracurricular activities such as involvement in sports, different associations such as religious groups, journalism, and so on. Schools should provide opportunities that will get students involved in school activities.

Principle Twenty-nine: Hygiene and health. The educational system is responsible for teaching students about hygiene and also to make sure that students attend school in good health. Proper nourishment must be provided for those students who are malnourished. Other aspects of hygiene such as immunization of students required. Parents should be educated regarding their

own hygiene and the hygiene of their children. Constant cooperation between home and school is needed to make this possible.

Principle Thirty: Environmental protection. A very effective way to protect the environment is through educating people about the environment and familiarizing students with the environment through extracurricular activities.

Principle Thirty-one: Defense education. Students should be taught about defense programs (whether military or natural disaster protection). These programs should be appropriate for their age and developmental stage. Male students are expected to learn about military defense.

Principle Thirty-two: Technology and technical equipment. The educational system should take advantage of advances in technological equipment. Technology can be used in certain areas especially science. Emphasis should be given to production and innovation of the instruments which help students in creative thinking. Radio and television stations should cooperate with education in providing facilities for students regarding these projects.

Principle Thirty-three: Coordination of education and learning. Educators should never stop learning. The process of learning is possible for teachers when they take part in different classes and get together with other teachers to share their experiences.

Principle Thirty-four: Educational guidance. Students should be guided to choose the major area of their interest and get educated in the related courses. The process of guidance should start when students are very young.

Principle Thirty-five: Educational guidance for girls. In Islamic education girls should be guided to acquire the knowledge which is necessary for women to learn to function in society or the kind of specialty appropriate for women functioning in society or in the family.

Principle Thirty-six: Coordination of science and experience. Science should be taught not only through theory but also experience so that students will learn about the practical dimension of scientific theories. There is an emphasis on the building of scientific laboratories at schools. Field experience has also been emphasized.

Principle Thirty-seven: Social and personal discipline. Students should be educated regarding their social and personal discipline. This education should be in accordance with Islamic training. Schools should maintain contact with the home so that they can communicate with the family regarding the children's discipline.

Principle Thirty-eight: Reinforcing girls' political and social insight and their self-esteem. Education should create the proper context for girls to learn about politics and society

so that they will be aware of their roles in society and the family. It is emphasized that girls should be educated about their role as Islamic women according to Islamic criteria.

Principle Thirty-nine: Strengthening family relationships. The importance of family and the relationships and respect among members must be emphasized in the curriculum. The relationship and the role of each member should be taught at different stages of growth so that students learn about the family properly.

Principle Forty: Vocational education. Vocational education has a special place. It is not limited to education in high school or after high school. It will start with toys children play with during the preschool years. Adequate toys will teach children about tools and instruments they will use in the future. Industry, agriculture, and technologies are areas in which vocational education can be taught throughout the years of education. Apprenticeship when older can help students learn about different vocations and crafts. Industry and factories should cooperate with the Ministry of Education in this matter. It also has been emphasized that students who choose vocational education should be able to pursue their education to the highest level if they choose. In other words, vocational education should not be a dead end for students.

Section Three: The Teacher

Principle Forty-one: Admission of students for teacher education. Admission of students to teacher education programs should be based on the following criteria: moral and creed competency; commitment to the Islamic Republic and the leadership of clergy; mental, physical, and intellectual capability; as well as personal interest.

Principle Forty-two: The position of teacher in the educational system has been defined in the following statements: The teacher is a role model, a guide, and a leader. In this respect adequate authority should be given to teachers so that they can accomplish their responsibility. Teachers should also take part in making decisions and in assessment of educational policies, the curriculum and textbooks.

Principle Forty-three: Teaching as a full-time job. Like other employees, teachers should teach full-time, and they should not have other occupations. In assigning the work hours for the teacher, the grade, number of students, subject they teach, age, gender of the teacher, and the hours that teachers have to spend on paper work, meetings, and other office relationships should be considered.

Principle Forty-four: Teachers' position and dignity--status. The importance of the teacher's spiritual and intellectual role and his/her social status should always be well respected. Respect of the teacher's position in society should be advocated and supported by the highest officials in the country as well as the media. The position of teacher must be

filled by the most efficient and interested people in society. If some people who have chosen to teach, however, lose their interest, they should leave the job. Teachers who do an outstanding job should be recognized. Teachers should be always in the process of learning so that they can have a more effective role in educating society.

Principle Forty-five: Teachers' welfare. Teachers should be able to support their families through full-time jobs as educators. Teachers should have better benefits compared to other government employees who have the same amount of education. The government should support teachers also by providing a house and other necessities for life. Parents should take part in providing some of the children's expenses. This must not attract teachers to the wealthier areas. Regarding female teachers, special attention should be given to providing day care facilities to assure their peace of mind and, therefore, better productivity.

Principle Forty-six: Criteria for teacher promotion. Promotion of teachers should take place based on their efficiency, sincerity, hard work, a sense of cooperation. Promotion should take place regardless of the area in which the teachers teach or the degree of education they have. The educational system should establish programs so that all teachers at all levels would have at least a bachelor's degree. Also, those teachers who do not have bachelor's degrees should be able to obtain them through continuing education programs. After

graduation, teachers should continue teaching on the same level. There should be equality among teachers at all levels regarding the hours they should teach and their income.

Principle Forty-seven: Expansion of teacher education programs. Priority should be given to the establishment of teacher education programs. Of course, there should be harmony among higher education, the Supreme Council of the Cultural Revolution, and the needs of society and the educational system. In this regard, every province should have at least one teacher education program. These schools should educate students on the bachelor, master's, and doctoral levels. It will take time and planning to change the current teacher education program to a more desirable status. Teacher education should not be centralized, and the remote areas and villages should benefit from teachers competent too. There should be adequate investment for these programs, and the teachers who are qualified to teach in these programs should start pursuing their own education now.

Principle Forty-eight: Continuous education for all the employees of the Ministry of Education. In this regard, publishing of scientific and specialized magazines and journals and the help of media can be beneficial. The use of seminars, conferences, and regional gatherings can be effective too.

Principle Forty-nine: Coordination among teacher education programs, innovation and research. There should be harmony between teacher education programs and the cultural research centers. Teachers should have enough time to study and do research while teaching.

Principle Fifty: Part-time teachers. In case of need, specialists who are not working for the Ministry of Education or retirees should be invited to teach on a part-time basis. There should be cooperation and coordination among these different branches of government and industry with the Ministry of Education for the accomplishment of this goal.

Section Four: The Student

Principle Fifty-one: Consideration of student interest and personality. The educational system should pay attention to the student's interests, motivations, and individual differences. In this respect, the counselor and the advisors should be very active. Different subjects should be available to students as elective courses so that they can choose the area of their interest.

Principle Fifty-two: Consideration of male and female characteristics. Education should prepare boys and girls for their future responsibilities with respect to their special gender characteristics. Education should also be appropriate for boys' and girls' ages and the level of their growth.

Principle Fifty-three: Elimination of educational obstacles to and providing facilities for the education of female students. The educational system should pay special consideration to the education or training of female students especially in villages and for the tribes. There should be adequate planning as well as a sufficient budget for the education of female students.

From the historical, social, cultural, and legal points of view, female students have always suffered deprivations. These deprivations have led to lack of cultural growth and self-esteem in women. There should be adequate research and planning to revive the Islamic identity of the women and provide suitable education for them. Women should be attracted to the educational system especially in the remote areas. The role of women in society should be acknowledged.

Different fields of study should be introduced to women so that they can choose the major they are most interested in. The biological and psychological characteristics of women should be taken into consideration when planning educational programs for them.

Principle Fifty-four: Education of married women. Educational standards should be planned in a way so that married women are able to continue their education. There should be special schools where married women can attend. Special rules and regulations should be established regarding the education of married women. The media can help by promoting the education of

married women. It is very important that mothers who attend school be able to benefit from day care provided for their children.

Principle Fifty-five: Paying attention to deprived students. The Ministry of Education should provide for the intellectual, moral, and emotional growth of orphans, the poor, or children whose parents are not qualified to take care of them. To recognize which children belong to the categories mentioned is the responsibility of the school authorities. School authorities should be very careful not to hurt students' feelings when categorizing them as deprived students. Special programs should be devised to help these students prepare for the standardized examinations. Programs helping these students should have a sufficient budget. Poor families should also be financially helped to raise their children. The Ministry of Education should help provide legal support for the children whose families are unable to protect them.

Principle Fifty-six: Preference for the children of martyrs. The revolution and war with Iraq have left many children without guardians. The educational system should give priority to children whose parents have been martyred, injured, captured, or lost in war. In this regard, the Ministry of Education, the Ministry of Higher Education, and the Foundation of Martyrs should cooperate. Planning for this program should not lead to giving special privileges to this group of students.

Principle Fifty-seven: Special education. There has to be sufficient planning for the education of students with special needs. While keeping the objectives of education, there should be enough flexibility in programs designed for students with special needs. Students with mental deficiencies should be trained for an appropriate career. Gifted students who come from deprived families should be assisted in order to benefit from special programs and opportunities. Teacher education programs should educate and train teachers for special education.

Principle Fifty-eight: Transferring some responsibilities to the student. In educational programs and activities, students must be given responsibility based on their interests and capabilities. Students can become part of organizations and councils, can help in tutoring other students, and so on. There should be cooperation between school and home in giving responsibility to students.

Principle Fifty-nine: Student free time. The Ministry of Education should use its facilities in order to provide programs for students during their free time. Free times, such as summer or the new year vacation, can be educational if students are busy in programs that are interesting and productive. Programs involving the arts, science, sports, or culture can be very effective in this respect. Libraries, exhibitions, stadiums, and camps can be used to carry out these programs. Special people should be trained to plan and administer these programs. It is ideal that families be encouraged to get involved as well. The

media can also assist the educational system by offering and providing instructive as well as interesting programs. Equality between male and female students should be taken into consideration in these programs.

**Section Five: Administration, Organization,
and Cooperation.**

Principle Sixty: Non-centralization. While the Ministry of Education supervises the administration of the educational policies, the regional administrators should be given sufficient authority in their planning and executive affairs. Different provinces and different areas have specific characteristics and needs. These needs and characteristics require a certain flexibility in programs to be decided by the regional administrators. When hiring teachers for different provinces, priority should be given to people from that region. In further supporting the non-centralization policies, all local educators should cooperate in educational programs.

Principle Sixty-one: Councils in the educational system. Councils should be established on three levels, regional, provincial, and nationwide. These councils will plan policies and programs relevant to each area and will supervise the execution of those plans. Councils will present the ideas and suggestions of all groups. Therefore, councils should function based on established regulations. Councils will also coordinate general and vocational education, as well as the educational

system and the job market. All councils, at any level, should present the national policies. There will be councils in each educational institution that will oversee the administration of the school.

Principle Sixty-two: Coordination between the organization and the characteristics of the system. There should be adequate planning that all different parts of the system function smoothly. This will prevent bureaucracy which is least desirable in Islamic education. Tasks should be done in the simplest possible way.

Principle Sixty-three: Education for nomads. The educational system should plan the education of the nomads appropriate to their unique life style. Textbooks, teacher education, regulations, and facilities should be designed with consideration of the nomadic life style. All suggestions regarding assistance to the deprived and to remote areas should include nomads.

Principle Sixty-four: Research and data collection. In order to systematize the educational system, there should be an adequate system of data collection and research. There should be sufficient scientific and technical support for this task.

Research has a key role in the improvement of the educational system. There should be enough attention given to research at different levels. Not only universities, but also the Ministry of Education should encourage research in different

areas related to education. Data and statistics related to educational activities should be collected and published and be accessible to educators and researchers.

Principle Sixty-five: Leading and overseeing. There should be overseeing of the educational system so that all the programs function properly. The strengths and weaknesses of the programs should be recognized and in case of weaknesses be corrected.

Principle Sixty-six: Harmony between responsibility and authority. In the educational system, responsibility should be given to people based on their qualifications. Along with responsibilities should also be given authority. This will encourage better qualified people to seek responsibility. There should be a bank of information about people's capabilities and qualifications so that accurate data are used in assigning people to different positions.

Principle Sixty-seven: Education and recruitment of administrators. The Ministry of Organization should use adequate methods in order to recognize, attract, educate, and maintain administrators at different levels of education. Administrators should keep up with the new research and knowledge that enriches their talents as administrators. Administrators are expected to be chosen from the more experienced, committed, and talented teachers. They are expected to be motivated enough to meet the challenges and the responsibilities which they are given.

Administrators must be able to progress to the higher ranks of administration. They should have authority regarding fiscal and educational responsibilities. There must be special majors in administration for those interested. The Ministry of Education should give priority to the hiring of women for administrative jobs. Careful criteria should be used for changing a principal. Retirement in the sense that is it used today should be eliminated in the educational system. Educators should be asked to cooperate as long as they are active. In addition to administrators, all the office staff which help them should be adequately supported.

Principle Sixty-eight: Relationships and networks based on trust. Relationships and networks in the educational system should be based on the Islamic criteria and especially based on reciprocal trust and respect. The executive, administrative, and educational organizations must be based on bilateral trust and clear standards and criteria which have been previously shared with people.

These criteria should be scrutinized and evaluated in order to prevent any possible problems. The principles of trust should be included in the educational system and in relationship to the family. Therefore, children will learn about trust and respect from the early years of their education.

Principle Sixty-nine: General cooperation. The Ministry of Education should plan educational programs that would involve all people. There should be careful supervision that one group of people does not obtain privileges over others. The most effective way to gain people's cooperation is through their involvement. People, and especially parent, involvement is vital for the success of the educational programs, and this must be considered by the Ministry of Education.

Endowments and donations are proper ways to help the educational system. People will be most encouraged to donate or endow by becoming aware of the benefits of the previous endowments. Different organizations and councils should be involved in helping the educational system. This can be done by rewards such as tax breaks to those organizations. Nonprofit schools should be established. Loans and other financial support should be given to the educators who teach at those schools.

People should hear about the educational activities on the local as well as national level on radio and television and must be encouraged to support the system. Students can provide for part of the expenses for the extracurricular activities. Part of the expenses of the vocational schools should be provided by industry.

Principle Seventy: Cooperation and relationship between the educational system and higher education. The Ministries of Education and Higher Education should pursue the same goals and coordinate their policies in the fields of education.

An example of cooperation between the Ministries of Education and Higher Education is the High Council of the Cultural Revolution which decides on the policies, rules, and regulations for both ministries. The other area where cooperation is important is in vocational education. Cooperation between these two ministries will lead to consistency and harmony in the educational system throughout the country.

Principle Seventy-one: Cooperation of other institutions. The Ministry of Education should benefit from the cooperation and support of the other foundations and institutions such as the Islamic seminaries and private and public institutions. The Ministry of Education can also use the advice of the organizations in educating the necessary manpower of the country.

Principle Seventy-two: Coordination with the cultural foundations. All the educational and cultural foundations of the country should cooperate with the Ministry of Education in order to accomplish the objectives of Islamic education. These organizations should follow the policies of the High Council of the Cultural Revolution. Some of these institutions are the media, museums, theatres, the movie industry, and the Center for Intellectual Growth of Children and Adolescents.

Principle Seventy-three: Cooperation between the educational system and the seminaries. The educational system should use the experience and the knowledge of the educators at the Islamic seminaries. The Islamic educators can supervise the Islamic education textbooks and can teach those subjects.

Principle Seventy-four: Relationship between home and school. There should be constant harmony and cooperation between school and home. Parents can help in preparing a developmental file for the students which includes the student's unique characteristics as well as those of the family. Parents can cooperate in improvements necessary for school.

Schools can offer health and hygiene classes for illiterate parents, especially mothers. Strengthening the parent/teacher/school associations reinforces school effectiveness. Familiarizing parents with the educational programs and methodologies, constantly keeping parents informed about their children's educational status and offering consultation in necessary cases such as choosing a major can strengthen the relationship between home and school. Requiring information about students' educational activities at home can also improve the relationship.

Principle Seventy-five: Pre-school education. Programs for pre-school education should be in harmony with education at the elementary, guidance, and secondary levels. The educational system should have supervision and control over licensing and the programs for kindergartens and day care centers.

Principle Seventy-six: Emphasis on transferring responsibilities to women. On all levels of policy making, planning, executive, or administrative, priority should be given to women. There are certain jobs which experience has shown women can do better than men. These jobs must be offered to women. Women should have roles and positions in the high ranks of administrative councils of the province, region, or schools. Women should also be assigned to the high executive ranks in the educational system.

