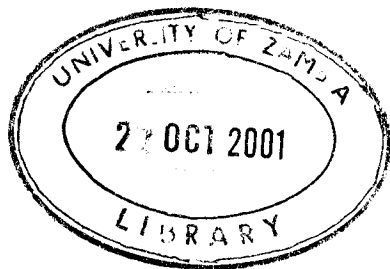


**THE IMPACT OF THE ISLAMIC REVOLUTION ON EDUCATION OF FEMALES IN
IRAN**



BY

MOHAMMAD ASSADI MOVAHED.

**A DISSERTATION SUBMITTED TO THE UNIVERSITY OF ZAMBIA IN PARTIAL
FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF
EDUCATION OF THE UNIVERSITY.**

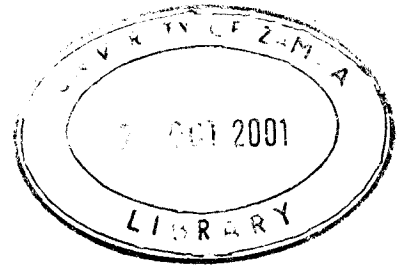
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DECLARATION



I, Mohammad Assadi Movahed, do hereby declare that this dissertation represents my own work and that it has not previously been submitted for a degree at the University of Zambia or any other University.

Signature:

A handwritten signature in black ink, appearing to be "M. Assadi Movahed", written over the signature line.

Date: ...26-09-2001.....

APPROVAL

This dissertation of Mohammad Assaid Movahed has been approved as meeting the requirements for the award of the Masters of Education by the University of Zambia.

Examiners' Signatures

1. 

2.

3.

ABSTRACT

This study was directed at investigating the impact of the Islamic Revolution on the education of females in Iran, which included an interpretation of Islam whose implementation in national affairs like education could change the position of women. The study analysed the status of women from the point of view of the teachings of Islam, the views of the parents, political and spiritual leaders in the Islamic Republic of Iran and the education policies and developments that have taken place in the country since the revolution in 1979. The focus was to find out whether the status of women in education had been elevated or depressed as a result of the Islamic Revolution. The study adopted qualitative research methods. The quantitative research techniques using questionnaires were employed in order to ensure triangulation.

The findings of the study indicate that Islam as interpreted by the Iranian leaders does not discriminate against women. Islam as a religion accords equal treatment to all human beings. The low status of women in most Islamic countries has been a result of wrong interpretation of Islam. The leaders of the Islamic Republic of Iran have been working towards changing the image of Islam. Their interpretation of the religion has been that it has principles which accord individuals their equal rights and freedoms, it respects human dignity, justice and fairness to all people and that all people have equal right to participate in public affairs. In education the understanding is that learning is a right for both men and women. The leaders of the Islamic Republic of Iran have attempted to implement their understanding of the underlining principles of Islam in relation to the education of females. Some of the policies instituted to support the education of females are: free education for everybody from primary to tertiary level, building of more schools in rural areas to reduce distances from home to school, single sex schools for girls,

employment of female teachers in girls only schools and educating mothers about the importance of education for girls. These policies have increased the participation rates of females in education. One of the major policy initiative which has contributed to increases in the participation of females in education is the changing of the moral environment of the schools to correspond with the expectations of the communities.

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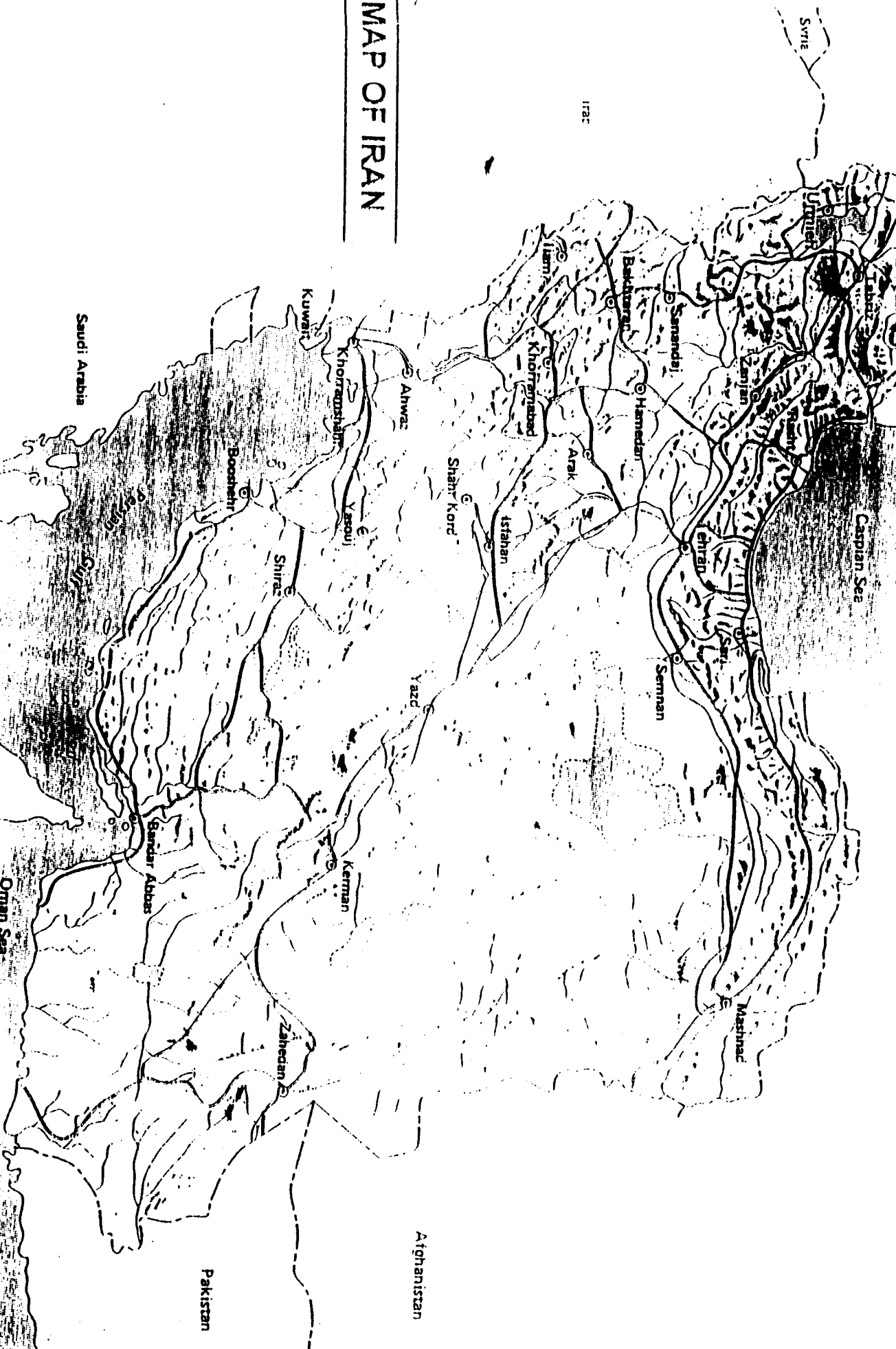
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MAP OF IRAN



CHAPTER ONE

INTRODUCTION

The Islamic Republic of Iran

The Islamic Republic of Iran is a vast country in Southwest Asia with an area of about 1,648,000 square kilometres making it the second largest country in the Middle East and the sixteenth in the world. It is known for its ancient and long lasting culture, with devoted, hardworking and hospitable people (Islamic Republic of Iran Today, 1978). This immense country is divided into 28 provinces, with a rich and multifarious natural setting. Iran is also linked to the heartland of Asia and is a setting bridge between East and West. Known to the west as Persia until 1935, Iran was occupied by a group of closely related Aryan tribes as early as the 9th century B.C. The Medes, who first established the empire, were superseded in 550 B.C. by the Persians who eventually attributed the official name of Iran to the country. Politically, Iran has gone through various changes as the following statement points out:

Iran went through successions of rulers among whom are the Sasanian dynasty, the Abbasid Caliphate (750-821 AD) and the Pahlavi dynasty (1925-1979) whose last king was Shah Muhammad Reza Pahlavi. The latter ruled Iran oppressively. But when this oppression had gone beyond limits and repression reigned supreme, Iranian people under the leadership of Imam Khomeini started the Islamic Revolution and finally in 1979 overthrew the Shah to establish an Islamic Republic.

The holy and spiritual aspects associated with the revolution in Iran are considered as the most distinctive features. This was portrayed by Michele Foco, a French philosopher, as “The revolution of spirit in a spirit-free world, and the first post modernist revolution which has ever occurred on earth”.

(The General Office for the Cultural Affairs of Iran, 1999: 3).

According to the General Office for the Cultural Affairs of Iran (1999), the Islamic Revolution of 1979 achieved a number of things, some of which are:

- (a) In Cultural and Art fields, achievements in book publishing, library and book reading facilities are considered very significant. For example, during 1990, the nation had 513 public libraries with approximately 10.3 million users. This figure rose to 841 libraries with about 25.7 million users in 1995. This achievement is noticed also in art, music, theatre and cinema.
- (b) Freedom of the press is rightly considered the biggest achievement of the Islamic Revolution. For example in 1978, 86 publications existed in the country, but in 1996 the number of such publications rose to 743 titles.
- (c) There are achievements in employment and work force. Out of the total population of 60 million, 33.5 million people or 55.8 percent are employed.
- (d) In education, special attention was paid to the elimination of sexual discrimination within the educational process such that Iran has surpassed other developing nations and middle-east countries in the expansion and upgrading of the education of women.

- (e) The development of public health and medical treatment services became the concern of the officials and great steps were taken. In the period 1995-1996, the Ministry of Health set up 1,067 health centres, 181 rural and urban health centres, 81 treatment centres, 25 centres rendering services to pregnant women among others. In the new era some 91% of rural households enjoy hygienic drinking water facilities.
- (f) The main economic achievements of the Islamic Republic in the period after the revolution are in electricity, oil and gas exportation, and the development of petrochemical industry, atomic energy, telecommunication, railway, air and sea transportation, agriculture, fisheries and animal husbandry.

It should be noted that the goal of the Islamic Revolution of Iran and the people of Iran is to work towards being independent politically, economically, socially and spiritually.

Background to the Study

The provision of educational opportunities for females has attracted the attention of most countries in recent years. The World Conference on Education For All held in Jomtien in Thailand for example, identified the education of girls as an important focal point in the educational developments of all countries (Interagency Commission, 1990). The rate of return analysis research has demonstrated the importance of investing in the education of females. Current debates on investment priorities indicate that the education of females has higher social rate of return to

society. The social return benefits include reduction in the mortality rates of children, and the fertility rates, and consequently reduction in the population rates, and improvement in the health of families. All these benefits are said to be a result of investing in the education of girls. The arguments for educating females also emanate from the concern for human rights. Education, in particular at the lower levels, is considered a human right. Elementary or primary level education was declared a human right by the United Nations as far back as 1945. The education of females therefore has become a matter of global concern. Educating females is defended on many grounds which include: equity considerations, economic benefits arguments, poverty reductions and human rights concerns. Many countries are, to a large extent, paying significant attention to the education of females.

Zan Magazine (1995) observed that, while the need for the education of females has become a global concern, there are many countries where this may not be so. In particular, there are examples of many Islamic countries where females are discouraged from attending school. This is true for Afganistan, Bangladesh, some parts of India, and Pakistan. Maritz Nina (1999), observed that the government of Afghanistan is waging a war upon women. Since the Taliban took power in 1996, women had to wear burqua and have been beaten and stoned in public for not having proper attire, even if this means simply the mesh covering in front of their eyes. Women are not allowed to work or even to go out in public without a female relative; professional women such as professors, translators, doctors, lawyers, artists and writers have been forced from their jobs and stuffed into their homes, so that depression is becoming so widespread that it has reached emergency levels. Maritz

further adds that it is not their tradition or 'culture', but is alien to them and it is extreme even for those cultures where fundamentalism is the rule. Mobin Shorish (1999) at the Centre for the Study of International Cooperation in Education, Hiroshima University and the University of Illinois of Urbana-Champaign in his paper "Perspective on Women's Education in Developing Countries" observes that the Cultural and Social Affairs Department of the General Presidency of Taliban declared that:

- (i) to prevent sedition and female uncovering, no taxi driver is allowed to pick up females. This implies that women cannot attend schools and work places.
- (ii) to prevent sewing ladies clothes, there should not be taking of female body measurements by tailors. If women fashion magazine are seen in the shop, the tailor should be prosecuted.
- (iii) to prevent washing clothes by women along water streams, the law should be announced in all mosques and then monitored. Ladies who violate this order should be picked up and taken to their houses and their husbands severely punished.

It is reported that in Saudi Arabia women do not have their basic rights like driving, having identity cards and freedom to travel. According to Abdallah Diana (Zambia Daily Mail, 8th May, 1999) women in Saudi Arabia are barred from driving, don't have identity cards and need written permission from a male relative to travel. According to the same writer, denial of basic rights to women is not due to Islamic laws but it is due to Arab traditions. She further observes that women have many

restrictions rooted in tradition and not in Islam. In her view, Islam supports women's rights at home and work. It gives women control of their inheritance as well as property rights. However, Diana Abdallah noted that women in Saudi Arabia admitted that some issues would never change like women covering their hair in public and wearing long sleeve abaya cloak because this is not open to debate as it is part of Islam.

Constance, Susan, Daisy and Laura (1975) writing about Morocco show that despite Islam giving equal opportunities to both male and female, the situation is contrary. They reported that boundaries between the more public world of men and the more private world of women are maintained by formal religious ideology, as well as by more informal cultural concepts about inherent sex-linked qualities. They further say that Islamic ideology defines women as subordinates to men. They quote the Qur'an which states that "men are the managers of the affairs of women for that God hath preferred in beauty one of them over the other" (Holy Qur'an, 34:4). This means that the divine will is thus to be carried out by men, and women are excluded from many religious activities. They point out clearly that segregation and seclusion limit women's direct access to knowledge about economic, political and formal religious life. And in a country such as Morocco, where people learn primarily by observing others, women's ability to learn facts and techniques is curtailed. The knowledge that is most important for functioning in Moroccan society is knowledge of people and here too are severely limited. They often depend upon men to establish important social contacts for them in the public domain.

Also important in restricting women are cultural notions about women's greater sexual passion and limited self-control. These serve to justify women's confinement, for it is believed that if women were to move about unrestricted, they would succumb to their passionate sexual natures (Constance, Susan, Daisy and Laura, 1975).

The discouragement of the education of females in some of the Islamic countries indicates that there could be a problem between the Islamic faith and the education of females. A question that comes to mind is whether Islam does discourage the education of females. However, other countries that follow the Islamic faith like Iran and Syria are reported to be making significant developments in the education of females. National report of 1998 on Higher Education in the Syrian Arab Republic under the subheading 'Higher Education and Women' states that women have enjoyed great attention with the support of the President of Syria, Hafez Al-Assad. They have enjoyed equality and have participated in the economic, political and social life. Syria is predominantly an Islamic country and women constitute half of the society. To be able to contribute to national development, they have to be highly qualified through education and training. The report further says that, to ensure the active participation of citizens in the economic and social life, Law No. 10 was issued in 1972 stating the commitment to abolish illiteracy. This law embodies the belief of the political leadership in the importance of equality between sexes in education. As a result Syria was awarded the 1995 UNESCO award for its success in fighting illiteracy. President Hafez Al-Assad, who was the supporter of Muslim women, directed that Syrian universities should facilitate university education for females by securing university

residence for them and granting them bank loans. Expanding postgraduate studies and giving awards to best students have also encouraged social and economic rights.

Available research and official reports on education in Iran show that more opportunities for the education of females have been created since the Islamic revolution in 1979 (The National Report on Women, 1996).

The increase in the educational opportunities of girls can, in general, be determined by many factors such as, socio-political forces, economic factors like perceived economic prosperity, structural changes in the economies and deliberate policy measures which put emphasis on affirmative action in favour of female education. In the context of Islamic countries, religion can be considered to be an important variable that can affect the educational opportunities of females. The existence of different conditions affecting the education of females in Islamic countries raises the question of whether Islam has any contribution to it. In other words, are there different interpretations of Islam which lead to various approaches to the education of females in the Islamic countries? This is a question that require an investigation.

Statement of the Problem

This study focused on the increase of education of females in Iran after the Islamic Revolution. The study attempted to provide answers to the following questions. To what extent can the increase in the education opportunities of females in the Post Islamic Revolution in Iran be attributed to the interpretation and

application of Islam in education policy? In other words, the study investigated whether the Post Islamic Revolution education policies and practices for female education in Iran have been guided by a particular interpretation of and adherence to Islamic faith. Although the study focused on the relationship between education policy and Islam, other factors that might have been relevant to the study were however not ignored in the investigation.

Objectives of the Study

The study's objectives were:

- (i) to identify and analyze the teachings of Islam on education in general;
- (ii) to analyze the teachings of Islam on the education of females;
- (iii) to analyze the prevailing education policies in Iran after the Islamic Revolution;
- (iv) to analyze the extent to which Islam as interpreted by the Iranian leaders has influenced the education policy and practice in the Post Islamic Revolution with special emphasis on the education of females.
- (v) to identify the levels of education opportunities for females in the Post Islamic Revolution in Iran in quantitative terms at all levels.

Research Questions

The study was guided by the following questions:

- (i) What are the teachings of Islam on education in general?
- (ii) How is the education of females explicated in Islam?

- (iii) In which ways and to what extent has Iran used Islam to guide its policies on the education of females?
- (iv) Are there any measurable achievements Iran has made on the education of females after its Islamic Revolution?

Significance of the Study

It was hoped that this study would assist in understanding the relationship between Islam and education in general and the teachings of Islam on the education of females in particular. The study also aimed at assisting in understanding the relationship between Islam and the education of females in the post Islamic Revolution in Iran. A study of this nature could also contribute to the understanding of the teachings of Islam on education to all those that are interested in understanding the contribution of Islam to education. Those who might benefit from the findings of the study include education policy makers and planners, researchers, and all those with interest in the education of females.

Limitations of the Study

A comparative study of several Islamic countries on the education of females would have brought some interesting comparative data. However, because of the time constraint, the study confined itself to Iran. Even within Iran, the study confined itself to three Provinces due to time constraints.

Definition of Terms

Islam - is the religion that has been introduced by Mohammad (PBUH). Islam means submission to the will of God and whoever follows Islam and the teaching of Mohammad is called a Muslim.

Islamic Revolution of Iran - occurred under the leadership of Imam Khomeine in 1979 when he overthrew the Shah regime and established an Islamic (Muslim) government

Qur'an - is the holy book for Muslim which was brought by Prophet Muhammad during 23 years of his prophethood.

Tradition (hadith) - all the sayings of the prophet Muhammad and other Imams (infallible family members of the Prophet Muhammad).

Prophet - in this study means Holy Prophet Muhammad who is the messenger of God.

Priest - those who teach Islamic teaching and Islamic theology.

Time of Ignorance - the time before Islam came into existence.

CHAPTER TWO

METHODOLOGY

The main research method employed in the study was the qualitative approach. To complement and supplement qualitative data, quantitative research techniques were also used. The main qualitative research techniques employed were interviews and documentary analysis. Questionnaires were used to collect both quantitative and qualitative data from the target population. Quantitative techniques assisted in ensuring that there was triangulation in the study. Documentary analysis was employed to collect data on the education policies in the Post Islamic Revolution in Iran. The documents on education were used to collect statistical data on the education opportunities of females in the country. Interviews and questionnaires were used to collect data from education policy makers, the clergy, prominent women in professions, some parents and female students in Iran. Critical analysis of the teachings of Islam on education and the education of women as represented in the Quran and other scholarly writings was undertaken.

Procedures

Data collection for the study was confined to three cities namely Teheran, Isfahan and Mashhad. Face to face interviews were held with parents, clergymen, policy makers and professionals in each of these cities. Non-probability sampling techniques were used to collect qualitative data. Purposive sampling and snowball

sampling were employed to pick the respondents for interviews. According to Cohen and Manion:

In purposive sampling, researchers hand-pick the cases to be included in the sample on the basis of their judgement of their typicality. In this way, they build up a sample that is satisfactory to their specific needs (Cohen and Manion, 1994:89).

The same authors point out that in the case of snowball sampling, “ researchers identify a small number of individuals who have the characteristics that they require. These people are then used as informants to identify others who qualify for inclusion and these, in turn, identify yet others.”(Cohen and Manion, 1994:89). In addition to face to face interviews, focus group discussions were held with parents and members of the clergy.

A total sample of two hundred respondents completed the questionnaires. These included fifty respondents from among the clergy, parents, policy makers and professionals in the three cities.

Type of Data Collected

The study collected both primary and secondary data through the documentary analysis, interview and questionnaire approaches. The data mainly included the following:

- i. teachings of Islam on education;
- ii. teachings of Islam on education of women;
- iii. education policies in Iran;
- iv. statistics on education opportunities in Iran in general;

- v. statistics on education of women at all levels;
- vi. views of parents on education;
- vii. views of professionals on education opportunities;
- viii. views of priests on Islamic and education of women;
- ix. views of policy makers on education of women.

Data Analysis

Qualitative data analysis methods were used. This involved identifying themes and sub themes to establish relationships in the data. In particular, the study tried to establish the relationships between Islam and education, Islam and women's education, Islam and Iran's education policy, education opportunities of females after the Islamic Revolution, constraints to the education opportunities of females, and strategies to increase the education opportunities of females. SPSS was used to come up with descriptive statistics from the data collected through questionnaires.

CHAPTER THREE

REVIEW OF LITERATURE

Women have generally been treated unequally in most societies. Recent studies indicate that women are less privileged than their male counterparts in occupation, education and income status in many developing countries (World Bank, 1994). This inequality has brought about the need for gender balancing in development policies in many countries. However, women have been traditionally underprivileged because of religious, cultural and biological views and modernization. According to Adams and Biscore (1971), the traditional view of women is a product of a male-dominated, male created culture and only in the last century have men or women began to discuss issues on women.

Some scholars contend that in Islamic countries, the situation has been almost similar, but that Islam accords a woman her full rights, even that of education (Kawther. M. Al-Minawi, 1992). Al - Balagh Foundation (1988) argues that in order to have a correct understanding of Islamic ideals, it is necessary to distinguish between a woman's status in Islamic countries and her status according to Islamic laws, principles and values. The Foundation contended that it is unreasonable to regard Islam (religion and law) as responsible for the backwardness of Muslim women. "All the problems of women in Islamic countries are due to drifting away from Islamic teachings, because according to true Islamic teachings man and woman

are the twin rails of the train of life and as such the religion makes no distinction between man and woman.” (Al-Balagh Foundation,1988).

In Islamic countries, inadequate access for women to education, training, science and technology, has been identified as resulting from the following:

- (i) Disparities of cultural, social, economic and political opportunities.
- (ii) Cultural encroachment on Islam as one of the main causes of cultural and historical backwardness.
- (iii) Increasing social humiliation, sexual exploitation, commercialization and violence.
- (iv) Continuing traditional practices based on superstitions in the name of religion of Islam.
- (v) Women’s limited participation in strategic decision-making at all levels from family to global, and in cultural, political, economic and social fields.
- (vi) Women’s lack of participation in mass media.
- (vii) Continuous discrimination against the girl-child in some Islamic countries and lack of equitable investment in girl-child as the future mothers.
- (viii) Gender discrimination in employment opportunities (Report and Proceedings of the First International NGO Conference, May 1995:113 and 114).

Historically, it is contended that the Arabs did not accord any independence to the woman in her life nor did she have any honour or dignity except that of her family. She was not entitled to inheritance. A man could marry as many wives as he desired, there was no restriction on divorce. Daughters were buried alive. When a daughter

was born, the father thought it a disgrace and hid himself from others. On the other hand, his joy knew no bounds when he got news that a son was born. It was observed that:

Women were deprived of many human rights, but not because the master of the house was a sacred person deserving to be worshipped, it was simply a matter of the stronger party subjugating and exploiting the weaker ones. So far as worship was concerned all of them (men and women) worshipped idols" (Al-mizan Vol. 4., 1982 : 69).

In Iran the situation of women was not better than in the Arab societies. Mahmud Najim (1987) observed that the Zoroastrian laws were more oppressive to women than men. If a woman did a small offence, she was punished severely while a man was given light punishment even for serious offence. In China the situation was worse such that a wife had no right to eat in front of the husband and had no right to inherit. Khamenei observed that women in India were treated like maids and used to glorify their husbands as lords and masters.

Although Greeks were fathers of philosophy, the position of women was low that women were treated like commodities which could be bought and sold. One of the famous scholars, Diogenes says "We want woman for play and enjoyment and we want wife to bear legal children for us". Khamenei states that Socrates lent his wife to another scholar and he reported that Plato said that "praise to God that I am born a Greek not non Greek; I am born free not a slave; I am born a male not a female." In Hindu scriptures, the description of a good wife is "a woman whose mind, speech and body are kept in subjugation, acquires high renown in this world, and in the next, the same abode with her husband." (Badawi A. Jamal:6). Tabatabai

Muhammad Husain (1982), summarized the legal status of women in Roman civilization as follows:

In Roman law a woman was even in historic times completely dependent. If married she and her property passed into the power of her husband... the wife was the purchased property of her husband, and like a slave acquired only for his benefit. A woman could not exercise any civil or public office... Could not be a witness, surety, tutor, or curator; she could not adopt or be adopted, or make will or contract.....divorce was a privilege of the husband only... (Al-Mizan – An exegesis of the Qur'an, Vol. 4. P. 178).

Tabatabai ibid (1985, p. 185) cites the English common law: “all real property which a wife held at the time of a marriage became a possession of her husband. He had the right to spend it as he saw fit.”

David and Vera Mace wrote:

Let no one suppose, either that our Christian heritage is free of such slighting judgements. It would be hard to find anywhere a collection of more degrading references to the female sex than the early church fathers provide. Lecky, the famous historian, speaks... woman was represented as the door of hell, as the mother of all human ills. She should be ashamed at the very thought that she is a woman.... One of the most scathing of these attacks on woman is that of Tertullian: ‘Do you know that you are each an Eve? ... you destroyed so easily God’s image, man.... Not only did the church affirm the inferior status of woman, but it deprived her of legal rights she had previously enjoyed (David and Vera Mace, 1960:80-81).

From the above, it is observed that a woman in the tribal and barbaric societies was a sub-human beast of a chattel used to fulfill sensual needs of man and required to perform menial and worthless jobs. She did not live to enjoy life or exercise human rights and privileges. Later in semi-barbaric or half-civilized human societies, woman continued to be the subject of debate and different opinions were expressed about her.

Kawther M. Al-Minawi writes that:

In Islamic countries, the situation has been almost similar, although in Islam a woman has been given her full rights, even that of education (1992). Islamic women are among the most oppressed in the world according to Rounaq Hahn. The institution of purdah, symbolized by the veil, thoroughly segregates Muslim women, especially in the rural areas, from the public domain and reduces them to a state of almost complete subordination and dependency. Islamic men, whether in tradition or socialist countries, generally fight ferociously against all attempts to liberate women or even to improve their lot (Kawther M. Al-Minawi 1992:57).

Unfortunately, these social attitudes are actually the offspring of the decadence of Muslim societies, and a factor pointing out the absence of Islamic concepts and relations (Al-Balagh Foundation, 1988).

The problems of the education of women mentioned earlier, are universal in many countries. For instance, Synge (1972) observed that Canada denied formal educational opportunities to women until recently. Advanced education was viewed as not being suitable for women. Showalter as quoted by Levitt argued that "many nineteenth century people simply questioned the practical value or the propriety of secondary and college education for girls. Others argued that women should be denied higher education on humane grounds, as overwork at a critical period in their physiological development would impair their reproductive capacities" Synge (1972). In the nineteenth century, elementary (common) schools in the upper Canada were open to both boys and girls, but grammar schools which offered secondary education were often closed to girls. In the province of Quebec there were very few academic secondary schools open to the girls until the 20th Century. One of the reasons for denying education to girls according to Levitt Ruby Rolirlich (1975) was that girls are not more "sociable" than boys and as such lose confidence and sense of control

over their own fates. Synge (1972) further argues that, the structure of the education systems show children how the power of women in public life is relatively low. There are, for example, very few women principals, administrators and secondary school teachers. In addition, according to Levitt (1975) in his essay “women are oppressed,” the creative potential of women is systematically discouraged not only by social attitudes toward woman, but also by denial to women of money and time. On the latter point, Levitt (1975) noted that, if a woman is married, the home and family occupy her major time while writing and reading or talking is sandwiched into her spare time.

The Position of Women in Pre-Islamic Era (Time of Ignorance)

The position of women in the Arab societies before Islam was less than the value of properties and goods. According to Maryam Nuriddin Fadzlulah (1985), during the time of ignorance a woman could not inherit property because she was not participating in wars. Even in marriage, the father had to decide for her who to marry and during marriage celebrations, they used to sing songs like “go go you are going to bear children who will be our enemies. Our children are our sons and our son’s son’s and our daughters and daughters’ daughter belong to others not us.”

The situation in the Arab society at that time can be clearly explained by the following incident narrated by Jawad Ali:

There was one companion of prophet who was always sad and when the Prophet inquired why he replied that he had committed a grave sin that God might not forgive him although he was a Muslim. When he was asked the kind of sin committed, he said that he was before among those people who were burying their daughters before he became Muslim. One day my wife gave birth to a daughter, and since I had murdered all my daughters the wife

gave the baby girl to someone else to look after her and when she became twelve years old she was brought back. When I looked at her I felt jealousy to let anyone marry her. One day I told my wife that I want to go and visit my people with my daughter and I will bring her back. On the way I reached at a well and I stopped and my daughter asked what I wanted to do to her. Immediately, I felt sympathetic and I looked into the well. This happened three times until satanic temptations overpowered me and I grabbed the daughter and threw her in the well. She screamed loudly and said 'my father you are killing me'. She screamed until I could not hear her voice. While he was narrating this the holy prophet was crying (Jawad Ali (1985:23):

It should however be stated that Islam does not discriminate against any human being. Because it is based on a divine revelation and natural laws which are based on the nature of human beings, Islam established the rights of all human beings. It qualified and described the human being as a representative of God on the earth. Islam underscored the fact that God has not given his successorship to a creature which is humiliated and disgraced. This honour of man by God is illustrated in the Koran Chapter 17 verse 70 which states that " we have indeed honoured the children of Adam". The prophet of Islam considered all the people as a family of God, " all people are the family of God" (Khamenhei 1985:367). In the preaching of the holy Prophet the word *AL-NNAS* in Arabic language includes all human beings of different sex, race, colour, language and religion. In terms of education, Islam views it as a right of every individual, man and woman included.

Teachings of Islam on Education

Writing on the Features of Islamic Education, Al-Balagh (1977) states that according to Islam, education is a process of grooming and reforming people through proper direction and guidance throughout their lives and fields. Education in this context means a process of building and guiding human intellect in order to attain

maturity and an ideal stage. For this purpose, heavenly messages and laws and successive messengers and prophets were sent. They came to educate mankind in a balanced systematic way, covering all human aspects such as spiritual, conceptual, behavioural and physical. In the same book, Islam is interrelated with the Islamic view of human beings, universe and life. Furthermore, it covers human conduct, standards and goals. This is the starting point of exploring the fundamental sources of Islamic knowledge and concepts.

Under Islam education should aim at developing people's talents and inspiring lofty ethical values in them. These aims are the main foundation on which Islamic civilization, society and people's personalities are built. According to Islamic teaching, a constructive educational system and realizing it through parents, teachers, schools, state, social reformers etc. is of paramount importance. (Al-Balagh, 1977 : 23).

The main goals of education under Islam can be summarized as follows:

- (1) Making people discover their innate talents, so that they would evaluate themselves, the universe and society in which they are living.
- (2) Making people conscious of the creator on a basis of rational understanding, so that health relationships would grow, helping to build believers' personalities and induce in them a correct vision of life and the hereafter.
- (3) Creating a systematic Islamic thinking which leads people to conform in every thought and deed, according to the Islamic code.

- (4) Guiding people to scientific methods of thinking, learning and knowledge acquisition.
- (5) Grooming children and youth and training them to take a lead in various social activities in order to master specialized roles.

These are the most outstanding goals of education in Islam. Islam commands both males and females to learn. Holy prophet Muhammad (S.A.W) said: "Seeking knowledge is a duty imposed on all Muslim males and females," (Al-Balagh Foundation, 1988: 41). This implies that education is obligatory on both males and females and it means that there is no discrimination in education provision in Islam, though the situation is contrary in some Islamic countries. Education is embedded within the tenets of the ideology of Islam. Upbringing and education are inseparable in Islam, just as faith and doing good works are. The Qur'an (103:4) says: "save those who believe and do good works". Thus education is the academic form of upbringing and upbringing is the practical form of education. Islamic education is the giving and receiving of knowledge and God, Gabriel, the Holy prophet and the Imams are teachers" (Mahjubah Magazine for Women, 1995, Vol. 14, No 12, p 13). In other words, according to the same magazine, education under Islam is based upon nature, heart and reason. Both men and women have an innate knowledge which they acknowledge, reiterate, accept, confess and at last believe.

Islam's teaching on education and knowledge has had some contribution to modern industrial transformation, scientific advancement and philosophical enterprise. Sayid Lari (1977) said "Nowadays European and American historians and

scholars all recognize and relate the fundamental contributions made by Islam to all modern advances in sciences, mathematics, technology, philosophy, etc. which cannot be ignored.”

Imam Ali (Successor of Prophet Muhammad) is quoted by Sayid Lari as saying:

People! I have rights over you and you have rights over me. Your right over me is to insist that I shall always give you guidance and counsel, and seek your welfare, and improve the public funds and all your livelihoods, and help raise you from ignorance and illiteracy to heights of knowledge, learning, culture, social manners and good conduct (Sayid Lari, 1977:64)

This actually spells the importance Islam pays to education for the people.

Islam and the Education of Females

The first revelation of the Holy Qur'an is "Read: in the name of thy Lord who created man from a clot. Read: And thy Lord is the Most Bounteous. Who taught by the pen. Taught man that which he knew not." (Holy Qur'an 96:1-5). The word 'Man' also represents woman. The Holy Qur'an places great stress on the word 'read' and the word 'pen' as the foundation of literacy and literature. The Holy prophet Muhammad proclaimed: "The acquisition of knowledge is incumbent upon every male and female Muslim." (Zamzam Magazine, volume 3 No 10 1999: 20).

This directive from the Holy Prophet of Islam shows how Islam values education for both males and females. Muhammad Jawad Bahonar in his article 'Islam and Women's Rights' observes that Islam considers men and women equal as far as the basic human rights are concerned. It not only organizes a human personality

for both, but also considers them equal in all rights and human privileges. He cites the Holy Qur'an Chapter 49 verse 13 which says:

O mankind! We have created you male and female and appointed you races and tribes, that you may know one another. Surely, the noblest amongst you in the sight of God is the most God-fearing of you...

This verse is quoted as an example because there are many more verses clearly mentioning both men and women. Apart from this, there are hundreds of verses which begin with "O mankind!" or "O believers!" and thus cover both men and women. The above mentioned verse in short means that both men and women are human beings, both are expected to follow Islam, be faithful and obedient believers. The good reward, paradise and God's Grace are for both. Both have similar duties to perform; for instance the ritual prayers, fasting, to give charity, to command, to be good and to refrain from evil. The criterion of their personal superiority is based on piety. Therefore, due to this, the right to education is granted to both men and women.

Lois Lumya al-Faruqi (1984:51), in her article "Women in a Qur'anic society", says that although the more specific commands for the equal rights of women and men to pursue education can be found in Hadith (traditions) literature, the Qur'an does at least imply the pursuit of knowledge by all Muslims regardless of their sex. For example, it repeatedly commands all readers to read, to recite, to think, to contemplate, as well as to learn from the signs (ayat) of Allah in nature. In fact, the very first revelation to prophet Muhammad was concerned with knowledge. In a Qur'an or Islamic society, there can never be a restriction of this knowledge to one sex. The prophet even commanded that the slave girls be educated, and he asked Shifa

Bint Abdillah to instruct his wife Hafsa Bint Umar. Lectures of the prophet were attended by audiences of both men and women and by the time of the prophet's death, there were many women scholars (Muhammad Khayrat, 1975 :108).

In order to have a correct understanding of Islamic ideals, it is necessary to distinguish between woman's status in the Islamic countries and her status according to Islamic laws, principles and values. It is not correct to regard Islam – as a religion and law – responsible for the backwardness of the Muslims nor is it right to convict Islam, in any of its aspects because of the backward social life of Muslims ever since they shifted away from its teachings and neglected its practice and application . It is worth noting that in a veil, a woman or girl can do anything that man or boy can do, of course, within the Islamic context. As such education for females is highly recommended in Islam because education of females in Islam is very significant since Islam has considered the home as the first school for children and the mothers as the first teachers for the children. So it is very important from the Islamic point of view that the teacher (mother) for the children should be educated to know how to train the children although the situation is contrary in some Islamic countries.

Maududi (1995), the leader of the Islamic community in Pakistan, says "Islam not only has given permission for seeking knowledge for women but also has encouraged women to seek knowledge" . He further observed that it is agreed in Islam that all the commandments of God are compulsory for both male and female. Since seeking knowledge is one of the commandments of God, it is compulsory for both male and female.

The Status of Woman from the Islamic Point of View

Islam has given a high position and status to women. It differs with Christianity on the creation of the woman. While Christianity considers the woman as having been created from the left rib of the man the Qura'n in chapter four verse 1 says, "O mankind be dutiful to your lord who has created you from a single soul". In this verse there are three points:

- (i) God has addressed both male and female equally,
- (ii) Both male and female have been asked to be pious which means that women can reach a high position in spiritual level as men; and
- (iii) Both men and women have been created from one single soul and man is not superior to woman.

Hussein Fadhlullah (1993) observes that the Holy Qur'an puts women in high rank in human social life, a position which cannot be found elsewhere. The Holy Qur'an was revealed in a time when women had no rights and were considered like animals or essential commodities which could be bought and sold and were inherited by the relatives of their deceased husbands. Not only did Islam return to them their rights, but also put them in a position in which they could be examples spiritually in history for mankind in which human rights can follow and imitate. The Holy Qur'an introduces four women in history as examples (two for good doers and two for evil doers) while it did not treat men like this (Holy Qur'an Chapter 66, verses 10 to 12.) The Holy Qur'an chapter 3 verse 42 also introduces Mary the mother of Jesus as a good doer. This shows the attitude of the Holy Qur'an towards women.

In Usul Kafi volume 30, Imam Ali is quoted as saying ‘O People you should know that the climax of religion is to acquire knowledge and to act upon it. Verily, acquisition of knowledge is more incumbent on you than the acquisition of wealth and money. The Holy prophet Muhammad said: “To acquire knowledge is obligatory on every Muslim. Lo! Allah loves those who have longing for knowledge.” To show the importance of knowledge, prophet Muhammad also said: “Almighty Allah will lead along the path of paradise a person who treads along the path that leads to knowledge. Verily, the angels spread their wings under the feet of a person who goes in search of knowledge.” (Kulayni 1978:70)

Imam Sadiq went on to say that: “He who teaches any good to others will have the same reward as the one who acts upon it. The narrator asked him, “should the same person who taught it be entitled to the same reward.” The Imam replied, “If the first teaches the good to all mankind, even then, the first person will continue to share equal reward with all the doers of the good...” Kulayni (1978:70).

Accessibility of Females to Education in Islam

People have mixed their customs and traditions with Islamic teaching and they consider them as Islamic beliefs. Sometimes they portray their beliefs with Islamic beliefs, for example, they have narrated one saying from the prophet of Islam that “don’t educate women and don’t accommodate them in a high flat” to mean that there should be no education for women. This statement clearly is against the teaching of the Holy Qura’n behaviour of the prophet of Islam because the Holy prophet himself had a high regard for women and his wives were teaching others.

Islam regards women as possessing such personal excellencies and intelligence that they can attain great heights of true humanity and happiness. It instituted equality of human souls, with the due regard to differences of male and female constitution. Musawi Lari (1977: 98) says it is true that:

Today far too many women are condemned in the East (Islamic countries) to unsatisfactory way of life. But this is not due to Islam's regulations . It is due to the neglect of religious precepts in political social, and financial matters. Also poverty is one important reason for the bad conditions under which Eastern women have to live. A few are too rich, but the majority are far too poor, victims of hunger and wretchedness. The resultant weakness has deprived women of the strength to rise up and insist on a change in their environment. Nor have the women the power in such a situation to make use of their legal rights.

It is this misinterpretation of Islam in social, economic, political and cultural affairs which necessitated the need to study the relationship between Islam and such important sectors like education. More importantly, it was necessary to study the relationship between Islam and the education of women. This study therefore investigated the relationship between the education of women and the Islam in the Post Islamic Revolution in Iran.

CHAPTER FOUR

THE DEVELOPMENT OF EDUCATION IN IRAN SINCE THE ISLAMIC REVOLUTION

The Structure of the Education System in Iran

Formal education system in Iran is divided into two main levels: General education and Higher education. General education consists of three stages of primary, lower secondary and upper secondary education. This level of education is under the Ministry of Education. There are private schools at this level which are run by individuals and other agencies. Post secondary education consisting of colleges and universities is under the Ministry of Culture and Higher Education. In regions where there are no public primary schools, the Literacy Movement Organisation (LMO) runs adult education classes under the supervision of the Ministry of Education (Islamic Republic of Iran, Ministry of Education 1999).

Primary education is for five years and caters for the education of children between the ages of 6 and 11 years. Pupils who pass primary education proceed to lower secondary schools. Lower secondary education takes three years and those who pass the terminal examination receive a certificate allowing them to enroll in Upper secondary education where they are entitled to choose their field of study. In Upper secondary education, students choose to study one of the following areas; theoretical studies, vocational skills or technical education as well as work and knowledge to

qualify for secondary education diploma. Pre-university education is available for those students wishing to enter universities. Students who have been awarded a secondary education diploma can take part in a one year Pre-university course in one of the following fields, namely; mathematical sciences, empirical sciences and humanities. At the end of this period the students can take part in the entrance examination of the universities and those who pass enter the universities and continue with their studies (Islamic Republic of Iran Ministry of Education 1999).

The structure of education in Iran is directed at enabling an individual to prepare for a career. Career choice is identified when a student enters Upper secondary education. The Lower secondary education is also called Guidance level because students are given guidance on their future career aspirations. The close relationship between education and career development has been significantly influenced by the spiritual leaders' interpretation of the role of education in an Islamic society as reflected in the teachings of the spiritual leaders on the education of women in Islam.

Islamic Republic of Iran Policies on Education of Females

In his analysis of the history of education in Iran – prior to the advent of Islam, Taherah Magazine (1999) noted that education at that time was solely the privilege of the high class. It was almost impossible for people from lower classes to enter the higher class. Due to this division in classes, only the upper class enjoyed the opportunities for education, employment and social amenities. This lack of education for people especially for female was not due to the teachings of Zoroaster prophet

because in his teaching he always encouraged people to learn. For example prophet Zoroaster said that if your brother in faith or friend or anyone came to you to learn anything like art or science, you should accept him and teach him whatever he wanted to learn. It is against this background that the education developments after the Islamic Revolution should be seen. Much of what happened in education in Iran since 1979 has been as a result of relating education to the teachings of Islam. The guidance of Imam Khomeine (the spiritual leader) has been very significant. Education policy in the country should be seen against the background of the teachings of Imam Khomeine.

Imam Khomeini's views on education go back to the period before the revolution. Expressing his views on "The position and dignity of women in Islam" Imam Khomeini (1977) pointed out that Islam wants male and female to be honoured. In his view, Islam has rescued women from the harsh condition they were in during the time of ignorance. The degree that Islam saved women is more than that of males. He further stated that Islam has considered females to be equal to males. In his words:

In pre - Islamic time, women were considered valueless, but on the contrary, Islam has given power to the females. He added that a woman is also a human being and a great human being. A woman is the educator of society... all prosperity emanates from women. Woman is manifestation of and supplementing of human beings' desires and hopes. Woman is a trainer of great men and women (Imam Khomeini 1977 :57).

Clarifying rights of women in Islam, Imam Khomeini (1977) observed that Islam has put females to be equal to males, although there are some Islamic laws which are specifically for man and suitable to him and some laws are specifically for

woman and suitable to her. The existence of such laws, he argued, does not mean that there is inequality between men and women.

On the right of women to participate in government, Imam Khomeini's view was that women in an Islamic state have an equal right to participate in government. The demonstrations against the Shah regime of Iran by women he stated, showed that in Islamic government women have the same right as men. He stated that a woman has the right to education, employment, property ownership, to vote and to be voted. In all aspects in which men have rights women also have rights, but there are some things which are unlawful for women because they are harmful and evil to them. Also some things are unlawful to men because they are corrupting, harmful and evil. Islam, he contended, wants to preserve the dignity of man and woman. "The propaganda that Islam is cruel to women is not true. According to the Islamic point of view, men and women are free" (Imam Khomeini 1977:77).

On "social and political activities of women," Khomeini said that both women and men should participate in political and social activities of society. They should be overseers of parliament and government and must have a say in the running of both parliament and government as stakeholders. On the "Education of Women," he said that it is necessary that all illiterates must be educated in the sense that the illiterate should try to learn and the learned men and women should try to educate the illiterate. The brave and virtuous women are equal to men in trying to develop their country Iran as long as that development depends on science and culture. He advised that women's cultural and scientific organisations should be formed in every town and

village in Iran. In his praise of the role of educated women he said that “praise be to learned women who strive to educate the illiterate and spreads the knowledge of the Holy Qur’ an” (Khomeini 1977 : 77).

Clarifying the freedom of women in the Islamic system, Imam Khomeine said that Islam has never rejected women’s freedom and on the contrary, Islam rejects the concept of treating women as commodities and to lower their dignity. Women are free like men to choose for themselves their own fate. But the regime of Shah encouraged women to commit immoral and unlawful things to deceive them of their true freedom. Islam rejects this, he said. Shah regime stepped on the freedom of both women and men and as a result a number of both men and women were put in prisons. One of the goals of the Islamic revolution according to Imam Khomeini was to rescue women from corruption which threaten them.

Imam Khomeini was both a political and spiritual leader of the Islamic Republic of Iran from 1979 to 1989. His views formed the basis of development policies since 1979. In education, the constitutional reviews that have taken place since 1979 have resulted in the inclusion of the following articles that refer to the goals of education in the country:

Article 3: The government of the Islamic Republic of Iran is responsible for providing free education and physical development for all at all levels and for providing opportunities for everyone to do research in scientific, technical, cultural and Islamic areas.

Article 13: All religious minorities – Zoroastrians, Jews, Christians are free to conduct their religious teaching and receive their religious education.

Article 15: The formal language and script of the Islamic Republic of Iran is Farsi (Persian). The use of local or tribal dialects, is allowed along with the Persian language in publications and mass media and the instruction of their literatures in schools.

Article 28: Every person has the right to pursue the occupation of his/her choice insofar as it is not contrary to Islam, the public interest, or the rights of others. The government is obliged to meet the needs of society for providing equal opportunities for all individuals to receive vocational and technical education in order to choose their desired jobs and professions.

Article 30: The state is obliged to provide the necessary conditions for all people to receive free education from elementary through higher education.

Article 43: The state is obliged to provide necessary conditions for utilization of science and technology and training of skilled individuals for the technical and economic development of the country.

Article100: The village, town, city and provincial councils are responsible for rapid implementation of the cultural and educational plans with due consideration of local needs.

Article 147: During peacetime. The government is obligated to use army personnel and its technical equipment for educational activities (Ministry of Education, 1999:24).

The constitution of the Islamic Republic of Iran guarantees all individuals the right to free education from elementary through to higher education. The right to education is not only confined to formal education. The government policy aims at non-formal education to be widely available to all who need it. All over the country, mosques are not only considered as the venue for performing religious rituals but also the place to hold educational classes on cultural and religious issues. The mosques play a major role in providing non-formal education to people of different age groups. Mosques are used as bases to hold classes of the Literacy Movement Organisation. Furthermore, municipalities have established some cultural centres and cultural houses throughout the country. These centers have libraries, study halls, meeting halls and classrooms to teach educational, cultural and artistic courses.

Achievements and Constraints in Education of Females since 1979

The establishment of the Islamic Republic of Iran after an Islamic Revolution in 1979, prepared the ground for the application of the human-nurturing divine principles of Islam to enhance the status of women in society. The constitution of the

Islamic Republic of Iran places considerable emphasis on the importance of supporting women's rights in all dimensions and on the necessity of creating a healthy environment to secure women's progress and development in all moral and economic aspects.

Prior to discussing the situation of women in education, it is necessary to give some information on the country's female population. According to the 1991 census, women constituted about 48% of the nation's population of 56 million. Official population surveys indicate that between 1976 and 1991, the population of women increased from 16 million to 27 million (Women's Bureau of the Presidential Office, March, 1997).

The National Report on Women says that in compliance with the commands of the Holy Qur'an and following patterns set by Hazrat Fatima Zahra, the prophet's daughter and Hazrat Zainab, the prophet's grand daughter, Iran's religious leaders continue to lay great emphasis on women's participation in national development. Analysis of trends in recent years indicate that women are rapidly overcoming the constraints which have hindered their participation in education. Many educational obstacles facing women have been removed and female secondary school graduates now have the opportunity to further pursue their education at the university level in the fields befitting their talents and abilities. With more available facilities and with the encouragement of social and religious authorities, there is a growing willingness on the part of parents to send their daughters to school. Table 1 shows the trends in enrollments by gender.

Table 1: Students Population in Schools by Gender and Enrolment Level

(Academic Years: 1976/77, 1986/87 and 1991/92)

Enrolment level	1976/1977			1986/1987			1991/1992		
	Female	Male	Total	Female	Male	Total	Female	Male	Total
PRIMARY	1,828,788 (38%)	2,939,800 (62%)	4,768,588	3,173,967 (44%)	4,058,853 (56%)	7,232,820	4,563,250 (47%)	5,224,343 (53%)	9,787,593
JUNIOR SECONDARY	493,394 (36%)	875,516 (64%)	1,368,910	893,392 (39%)	1,406,118 (61%)	2,299,510	1,490,871 (42%)	2,050,707 (58%)	3,541,578
SENIOR SECONDARY	293,497 (40%)	446,974 (60%)	740,471	462,236 (43%)	614,026 (57%)	1,076,762	786,192 (44%)	984,218 (56%)	1,770,410

Source: Ministry of Education - Islamic Republic of Iran (1993)

The data in Table 1 show a general increase in the education opportunities of females. The percentage of girls enrolled in primary education for example rose from 38% in 1976/77 to 47% in 1991/92. Female enrollments in junior and senior secondary education registered significant increases over the 1976 to 1992 period.

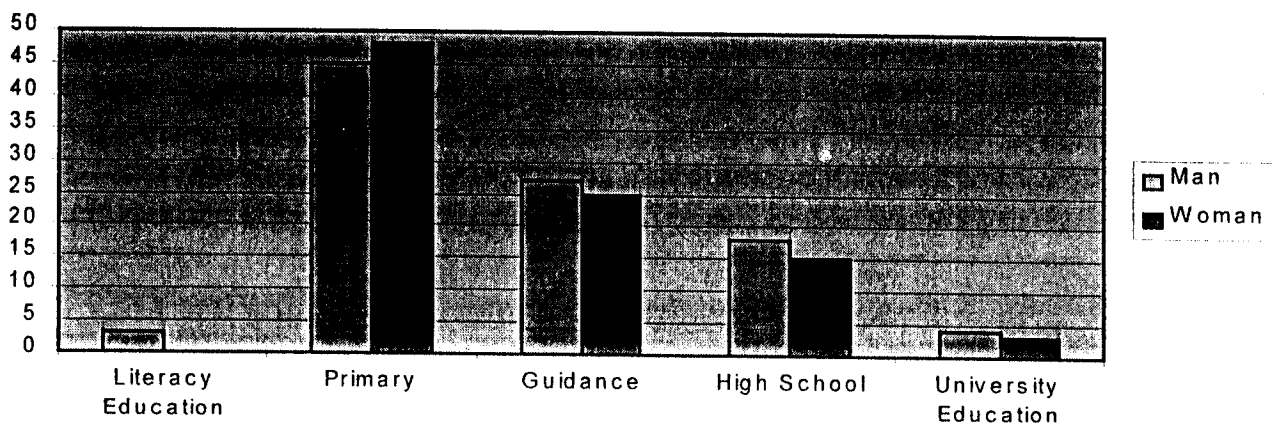
The Ministry of Education statistics for 1996 showed that there were 9,020,378 pupils learning in primary schools out of which 4,739,912 (52.5%) were males and 4,281,256 (47.5%) were females. At junior secondary school, there were 5,153,494 learners, of which 2,808,494 (54.4%) were males and 2,345,000 (45.5%) were females. In senior secondary school there were 3,676,220 students and out of this number, 1,925,892 (52.3%) were males and 1,750,328 (47.6%) were females (Republic of Iran, Ministry of Education, 1996).

In pre-university education there were 108,251 students out of which 59,095 (54.5%) were females and 49,156 (47.6%) were males. In higher education the number of students that were learning was 966,970 of which 393,609 (40.7%) were females and 573,361 (59.2%) were males. In Islamic Theology school 62,731 were learning and 9,990 (16%) were females 52,736 (84%) were males. Instructors under the literacy movement organization who were learning were 184,761 out of which 162,580 (88%) were females and 22,181 (12%) were males, and the students that were learning abroad were 8,727 of which 3,821 (32.5%) were females and 5,896 (67.5%) were males (Republic of Iran, Ministry of Education 1996).

The increase in participation rates of females in education have shown some improvements between urban and rural areas since 1979. In 1996, out of the total

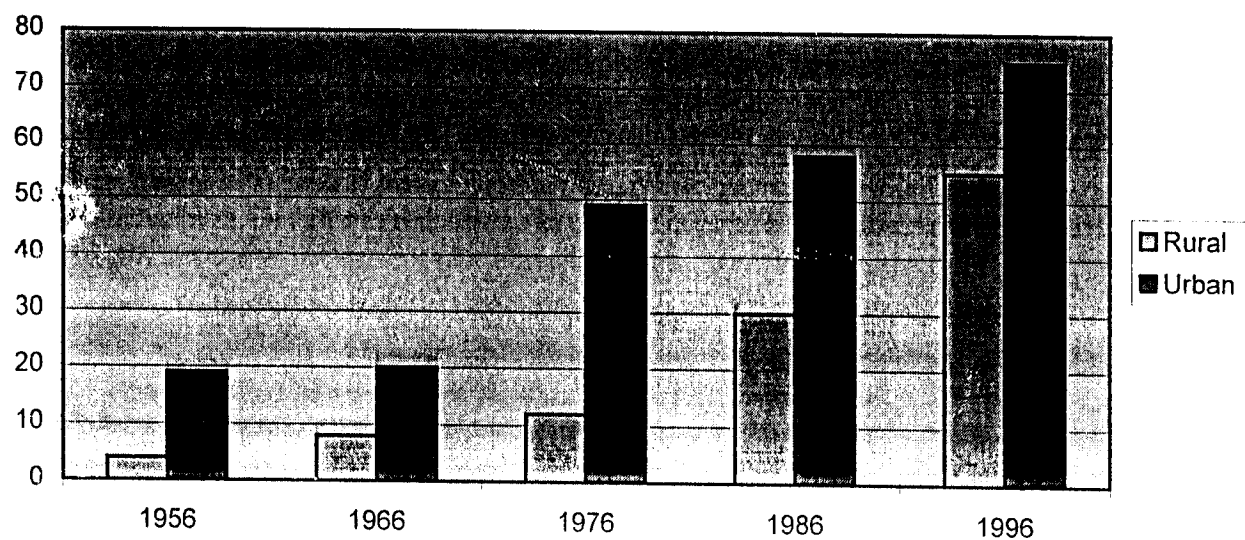
number of 9,020,378 primary school pupils 5,266,490 (58.4%) were in urban areas of which 2,272,860 (43.1%) were males and 2,548,630 (56.9%) were females. In rural areas there were 3,731,056 out of which 2,008,164 (53.8%) were males and 1,722,884 (46.2%) were females. There were 5,153,494 pupils learning in junior secondary school in the whole country in 1996 of which 3,542,730 were in urban areas out of which 1,852,475 (52.3%) were males and 1,690,255 (47.7%) were females. In rural areas they were 1,607,407 children altogether of which 953,440 (59.3%) were males and 653,967 (40.7%) were females. In senior secondary school, there were 3,676,220 students of which 2,856,650 (77.7%) were in urban areas and out of these 1,437 (50.4%) were males and 1,419,162 (49.6%) were females. In higher education, there were 966,970 in total of which 874,070 (90.3%) were from urban areas out of which 506,383 (58%) were males and 367,687 (42%) were females. In rural areas there were 92,821 of which 66,907 (72%) were males and 25,914 (28%) were females (Republic of Iran Ministry of Education 1996). The trend over the years has been that of increases in the numbers of individuals accessing education between the urban and rural areas. However, the rural areas are indicated as lagging behind the urban areas. Additionally, the proportion of females in rural areas who participate in education is lower than that of females in urban areas.

Figure 1: Learner Population in the Country by Sex 1996



Source: Touba Kermani (1999) Holy Presence (The Twenty-year Activities of Women in the Islamic Republic of Iran (Alhuda International Publishers and Distributors, Teheran Page 34)

Figure 2: Literacy of Women by Area



Source: Touba Kermani (1999) Holy Presence (The Twenty-year Activities of Women in the Islamic Republic of Iran Alhuda International Publishers and Distributors, Teheran Page 33)

Referring to the situation of education in primary and secondary schools Tehran (1999 :206) observes that between 1977 and 1995, the number of girls enrolled in schools had been increasing every year. The number of girls enrolled in primary schools was higher than that of boys by 9.2% and in junior secondary schools the gender gap was 7.75% and at Upper secondary it was 5.4%.

The data in Tables 2 and 3 point to the efforts of the government in extending educational opportunities in general and to females in particular. The number of schools in both the urban and rural areas have increased between 1989 and 1999. The proportion of girls' enrolments in schools has also been on the increase in the decade 1989 to 1999.

Table 2: Number of Students Enrolled in Formal Education in 1989 – 1999

Enrolments	1988-89	1998-99
Pre-primary		
Male	92746	110711
Female	85233	109723
Primary		
Male	4537629	4485680
Female	3724812	3977867
Lower Secondary		
Male	1638550	2889797
Female	1086056	2404875
Upper Secondary		
Male	944675	2022833
Female	628342	1896793
Post-Secondary		
Male	0	154208
Female	0	212489
Total		
Male	5295315	9663200
Female	6569118	8601747

Source: Ministry of Education Islamic Republic of Iran Education In Brief 1999

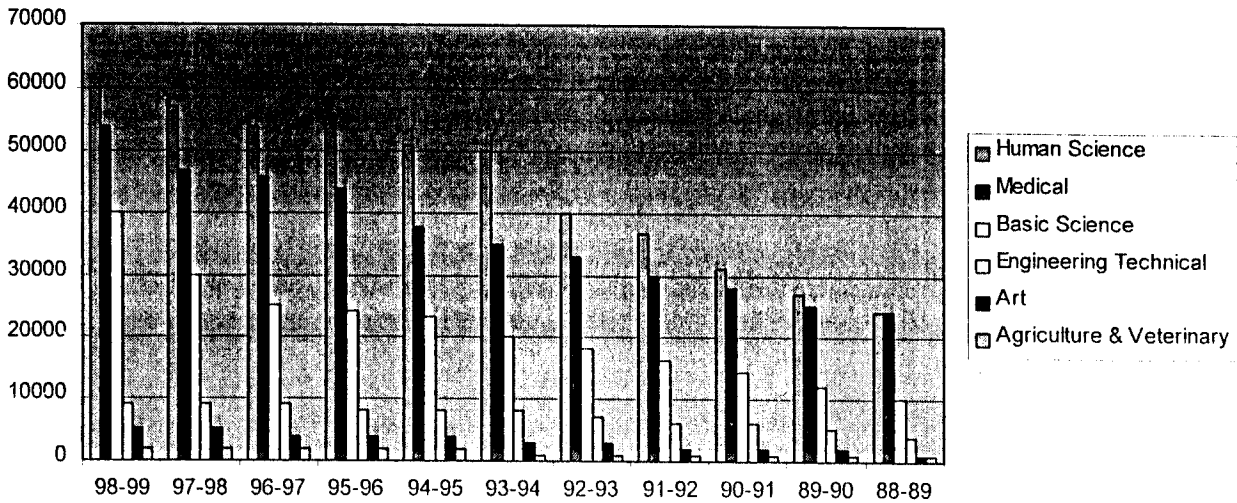
Official statistics estimation in 1997 was that 30.7% of the females were enrolled in the learning institutions. Between 1987 and 1997 the enrolment of females to high educational institution increased from 1.2% to 4.3%. This was an increase of more than 3 times.

Table 3: Number of Schools 1988 - 1999

Number of schools	1988-89	1998-99
Pre-Primary		
Urban	2,043	4,970
Rural	504	1,150
Primary		
Urban	11,332	64,192
Rural	43,099	45,083
Lower secondary		
Urban	13,405	13,456
Rural	8,234	13,958
Upper secondary		
Urban	4,398	13,790
Rural	1,147	3,109
Post -Secondary		
Urban	0	1,651
Rural	0	58

Source: Ministry of Education: Islamic Republic of Iran Education In Brief, 1999.

Figure 3: Female Enrolments in Universities

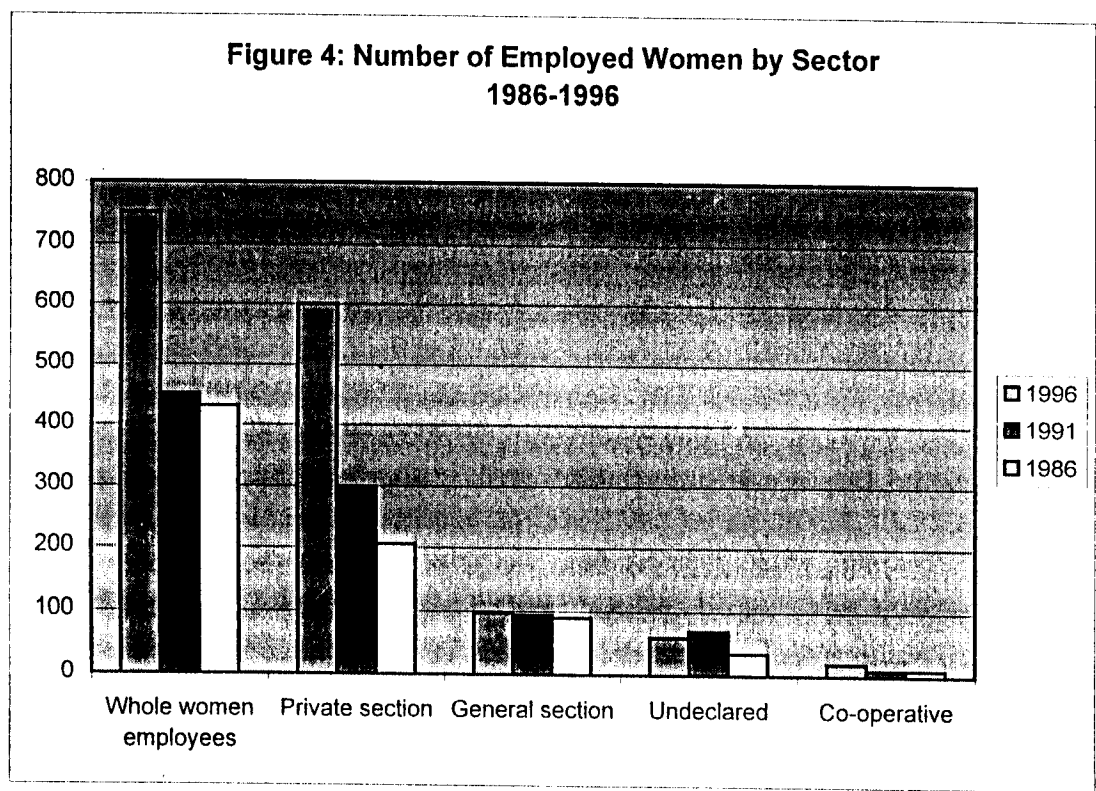


Source: Touba Kermani (1999) Holy Presence (The Twenty-year Activities of Women in the Islamic Republic of Iran (Alhuda International Publishers and Distributors, Teheran Page 38)

The enrolment of females in higher education increased from 49,510 in 1978/79 to 171,816 in 1996/7. This shows more than threefold increase. In the same period the number of female lecturers in higher education increased from 2,372 to 7,232. The proportion of females in higher education by 1997 was 40.60% in diploma level, 42.18% in the undergraduate studies and 25.13% in postgraduate studies and 34.52% of doctorate students in all the universities are females. On the whole, 30% of the lecturers in the universities were females

According to Taherah Magazine (1999: No.112) the opportunities for women have been extended to the employment sector. Since the 1970s, the percentage of women in the workforce has been increasing until it reached 16.3% in 1990. In the judiciary system there are 100 judges, in parliament there are 14 ladies who are

members of parliament and in the local government there are 300 ladies who are councillors.



Source: Touba Kermani (1999) Holy Presence (The Twenty-year Activities of Women in the Islamic Republic of Iran (Alhuda International Publishers and Distributors, Teheran Page 42)

Another achievement is in literacy levels. The total literacy rate as shown in Table 4 was 47.5% in 1976. The female literacy level being 25.5% and that of males standing at 58.9%. In 1996 the literacy rate in the country was 79.5%. The female literacy rate rose to 74.2% while that of males was 84.7%. The gap in literacy rates between males and females have narrowed significantly since 1976. However, there is still a gap in literacy levels between urban and rural areas, literacy levels among women in rural areas is lower than those in urban areas as Table 4 shows.

Table 4: The Rate of Literacy According to Gender from 1956 to 1996

DESCRIPTION	1956				1966				1976				1986				1996			
	M & F	M	F		M & F	M	F		M & F	M	F		M & F	M	F		M & F	M	F	
THE WHOLE COUNTRY	15.4 %	22.4 %	8.0 %		29.4 %	40.1 %	17.9 %		47.5 %	58.9 %	25.5 %		61.8 %	71.0 %	52.1 %		79.5 %	84.7 %	74.2 %	
URBAN AREA	34.6 %	45.9 %	22.4 %		50.4 %	61.5 %	28.3 %		63.5 %	74.4 %	55.6 %		73.1 %	80.4 %	65.4 %		83.7 %	89.67 %	81.7 %	
RURAL AREA	9.1 %	10.9 %	1.2 %		15.1 %	25.4 %	4.3 %		30.5 %	43.6 %	17.3 %		41.8 %	59.4 %	36.0 %		69.6 %	76.7 %	62.4 %	

Source:

Women's Bureau of Presidential Office (1997) Social and economic factors of females in the Islamic Republic of Iran

Social and Economic Factors of Females in the Islamic Republic of Iran (1997)

The official statistics presented in this chapter show that there are still noticeable shortcomings in the participation of females in education twenty years after the Islamic revolution in Iran. Among shortcomings are: females literacy rate is still lower than that of males; in rural areas the illiteracy rate of females is much higher; The participation level of females in education is still lower than that of males at all levels; there are very few women who take professional training in such fields like medicine, engineering, and agricultural sciences. These disparities between men and women in educational opportunities indicate that there are still some constraints hindering effective participation of females in education at all levels.

This study sought answers to this condition of the education of women in the post Islamic Revolution Iran by soliciting the views of various categories of people on how they perceived the educational opportunities of women in the country.

CHAPTER FIVE

RESPONDENTS' VIEWS ON THE EDUCATION OF WOMEN IN IRAN

The categories of people whose views were solicited on the education of women in Iran were parents, clergymen, professionals and policy makers. They were all asked to express their views on the following issues: the education opportunities of females before the Islamic Revolution, the educational opportunities of females after the revolution, the factors that hinder education of women in Iran and what could be done to improve the education opportunities of women in Iran. The number of respondents included 50 parents, 40 clergymen, 41 professionals and 50 policy makers all randomly selected in Teheran, Istahan and Mashhad. The views of these categories of people was important in counter checking the information collected from the official documents and the pronouncements of the Holy Qura'n on education in general and the education of women in particular.

Education Opportunities of Females Before the Revolution

Table 5: Respondents' Views on the Education of Females

Before the Islamic Revolution

Respondent	Very High	High	Low	Very low
Parents	0	0	29 (58%)	21 (42%)
Clergymen	0	0	15 (37%)	25 (63%)
Professionals	0	0	16 (34%)	25 (61%)
Policy makers	0	0	18 (56%)	22 (44%)

Note: The Table only indicates views of the respondents who answered the question about the females' education before the Islamic Revolution.

The data in Table 5 show that all the respondents were of the view that the education opportunities of females before the Islamic revolution were low or very low. When asked to account for the ratings which they made the main reasons given were: that the policies of the Shah government were not in support of the expansion of education opportunities. That is, investment in educational development was generally low. Others said that the prevailing culture and traditions in society were not in support of the education of females. The moral values of the society prevented the education of females. Most of the respondents felt that the society at the time did not place any high premium on the education of girls. Parents, it was argued, prevented their daughters from going to school.

The respondents pointed to a number of factors which they felt hindered the education of females before the Islamic Revolution. A major hindering factor was the poor moral environment of education institutions. The existence of co-educational institutions at the time, it was argued, hindered the education of females because parents considered such educational environments as encouraging immorality. Traditions and customs as a hindrance to the education of females, it was pointed out, should be seen against the poor moral environments in schools which were not acceptable to parents. Girls were discouraged from going to school on grounds of poor moral environments in schools. Another hindering factor mentioned was lack of opportunities for women participation in public life through job opportunities for them. Lack of freedom for female participation in public life discouraged many

families from sending their daughters to school. The lack of female role models in society acted as hindrance for parents to send their daughters to school because there were very few examples of the benefit of education to women. The cost of education was said to be high for many families. However, the cost of education was mentioned last by most respondents because most parents could still have discouraged their daughters from going to school on the grounds of poor moral environments in educational institutions.

TABLE 6: Respondents’ Views on the Education of Females After the Islamic Revolution

Respondent	Very High	High	Low	Very low
Parents	20 (40%)	27 (54%)	3 (6%)	0 (%)
Clergymen	30 (75%)	10 (25%)	0 (0%)	0 (0%)
Professionals	30 (73%)	9 (22%)	2 (5%)	0 (0%)
Policy makers	33 (66%)	13 (26%)	4 (8%)	0 (0%)

From the data in Table 6, very small proportions of the respondents felt that the education opportunities of females after the Islamic Revolution was low. No respondent among the clergymen was of the view that females had low education opportunities in the post Islamic Revolution Iran. Among the parents, 6% of the sample thought that females had low educational opportunities currently. The proportion of respondents who said that females have low educational opportunities now in the country were 5% among the professionals and 8% among the policy makers. More than 90% of the respondents in each of the groups were of the view that the education of females in the post Islamic revolution period was either high or very high. The perceptions of people about the education opportunities of females since

1979 seem to confirm the government statistics which indicate rapid growth in the educational opportunities of females after the revolution.

Among the reasons advanced for the rise in the proportion of females in education were availability of more schools and colleges accessible to all, sensitization education campaigns in communities about the important value of educating girls, the employment of female teachers who serve as role models to others, the position taken by the Islamic government to make education free to everyone and the widening opportunities for female participation in the social, economic and political spheres of the life of the society especially in terms of more employment opportunities for women.

The policy makers stressed that the education opportunities for females have improved after the Islamic revolution because the government has taken a deliberate policy to support the education of females. A major step in this direction, it was noted, was to build confidence in communities and families about the moral environment in schools and other educational institutions. This moral environment centred on establishing separate learning institutions along gender lines. Where co-educational schools existed, steps have been taken to separate boys and girls in classes. Male and female students also sit separately from each other in lecture theatres in colleges and universities. Provision of boarding schools in the rural areas for girls has been a major way of building confidence in the moral environment of schools in communities. Female education is encouraged because the educational environment in single sex schools is acceptable by parents and communities on both moral and religious

grounds. Other policies have been relieving the family of the burden of education cost through free education from the elementary level to the university and extending university education through distance learning and development of more centres for literacy training in communities. The policy makers stressed the creation of job opportunities for females as having been a major motivating factor in the entry of females to higher education.

All the respondents attributed the widening education opportunities of females since 1979 to the leaders' adherence to the Islamic principles. It was pointed out by the respondents that the education opportunities of females have increased because the government policies in education have been guided by the teachings of Islam which require that both males and females should seek knowledge. The Islamic government has taken measures to establish a learning society because Islam encourages everybody both men and women to learn. It was acknowledged by the respondents that the Islamic principle of encouraging people to seek knowledge through establishing learning institutions has been a major policy objective of the government of Iran since 1979. Another Islamic principle mentioned by the respondents which has contributed to more educational opportunities for females is the moral requirement that both males and females should be treated fairly and enjoy their freedom in society. It was stated by all the respondents that the Islamic government had established a conducive moral environment in which individuals are treated fairly. Such an environment has assisted in helping those who were oppressed in society especially the women to find their freedom to participate in various aspects of life, education included.

All the respondents agreed that there were still a number of factors which hindered the participation of females in education in Iran. Lack of enough education facilities in the rural areas were considered a major factor, which hindered the education of girls. Table 2 on page 46 shows that educational facilities expanded more in the urban areas than in the rural areas. The policy makers and parents said that there were places in the country where distances between home and school were still very long. In such areas girls were discouraged from going to school. The Early marriages were mentioned as another major factor which hindered girls from proceeding to higher levels in education. Married women, it was observed, were not allowed by their husbands to upgrade themselves through education. The clergymen in particular said that reduced religious morals in schools could hinder parents from sending their daughters to school. It was pointed out by the respondents that although education was free, the cost of items like school uniforms, PTA fees and so on were too high for poor families,. They contended that families with many children had difficulties meeting the direct costs of uniforms and other requisites. In such cases, girls ended up not being sent to school. The clergymen in particular said that the old traditions and customs which placed the female's place as belonging in the home were still strong in some rural communities. Such traditions were still strong forces which hindered girls from going to school because the parents believed that education was not of any value to a female.

When asked about what could be done to increase the education opportunities of females the respondents cited such factors as giving high priority to the rights and freedom of females, establishing more separate free educational institutions for

females and providing employment opportunities for females as the most important factors to focus on. The other factor which the respondents considered important was educating parents about the value of educating girls. Some of the respondents felt that the government should give more financial support to poor families to help them meet the cost of education for their daughters.

A number of points have emerged from the views of the various respondents whose opinions were sought on the education of women in the Islamic Republic of Iran. The views from the respondents indicate that education is rooted in the values and belief system of the people of Iran. The accessibility of females to education is closely related to the traditions and customs prevailing in society. Since traditions and customs of people take long to change, the government has come up with education practices like single sex schools for girls which easily meet the people's moral expectations.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

Conclusion

The rationale behind the Islamic Revolution that took place in Iran was a belief that Islam can guide the people and it can lay the foundations of the political system or government. Islam was seen by the leaders of the revolution as a universal religion whose message was for all human beings regardless of their sex (man or woman), their race (black or white), their positions (employers or employees), and their wealth (poor or rich). That Islam is concerned about human dignity, reminds the people of their responsibilities, and invites them to seek freedom and reject all subjective and handmade idols so as to obey the Almighty. The position of human beings in Islam is determined in accordance with their virtues. In education Islam puts learning top on the agenda of man's life. Man and woman are regarded equal under Islam. The political and spiritual leaders of the Islamic Republic of Iran have since 1979 been putting up development policies which are guided by this interpretation of Islam.

Women have traditionally been considered only useful in looking after the home and bearing children in many countries which profess the Islamic faith. Education has not been viewed as necessary and valuable for women. This low status

which has been accorded to women in Islamic societies accounts for the high illiteracy rates among women in these countries. This study sought to investigate the impact of the Islamic Revolution on the education of females in Iran. The assumption was that the Islamic Revolution had come up with an interpretation of the Islamic faith whose implementation in national affairs could change the position of females in education. The study analysed the position of females from the point of view of the teachings of Islam, the views of the political and spiritual leaders in the Islamic Republic of Iran, the education policies and developments that have taken place in the country since the revolution in 1979 and the views of people about the educational opportunities of females after the revolution.

The results of this study can be understood at several levels. The analysis of the teachings of Islam about the position of females in society has indicated that Islam does not discriminate against them. Islam accords equal treatment to all human beings. The low status accorded to females in most Islamic countries has been a result of wrong interpretation of the teachings of Islam. The leaders of the Islamic Republic of Iran have been working towards changing the negative image of Islam. Their interpretation of the religion has been that it has principles which accord individuals their rights and freedom, it respects human dignity, justice and fairness to all people, that all people have an equal opportunity to participate in public affairs. In education, the understanding is that learning is a right of everybody. Learning is important to both men and women. The leaders of the Islamic Republic of Iran have attempted to implement their understanding of the underlining principles of Islam in relation to the education of females.

Education has received special attention since the establishment of the Islamic Republic. The Constitution of the country makes reference to such dictates as provision of free education for all at all levels, equal opportunities for all to receive vocational and technical education, and establishment of necessary conditions for everyone to receive free education up to tertiary level. The constitution guarantees every individual the right to free education from elementary to the university level. The law of the land does not allow discrimination against women in education. Women have the right to education up to any level. The constitution even makes provision for all individuals to pursue occupations of their own choice. Several measures have been taken by the government to afford females education opportunities as required by the constitution. Free education for all, provision of girls only schools, separation of girls and boys in classes in case of co-educational schools, compulsory education from 5 to 11 years, provision of literacy programmes in communities, distance education programmes, employment of female teachers in girls only schools and creation of job opportunities for women are policy measures taken to ensure that women are guaranteed their constitutional right to education.

There have been significant achievements in the education of females since 1979. There has been an increase in the literacy rate from 25% in 1976 (before the Revolution) to 74.2% in 1996. The number of female students in higher education programmes increased from 1.2% in 1986 to 4.3% in 1996. The women's participation in economic fields went up from 83.6% in 1976 to 89.7% in 1996. In their professions, the women have had increased promotions. In 1976, only 11% of the women held the managerial positions. The figure reached 16% in 1997. The

women engaged in scientific, technical and other specialized occupations constituted 15.5% of the workforce in 1976 and the proportion increased to 35% in 1996.

Although significant achievements have been made in education opportunities for females since 1979, there are still a number of factors hindering full participation of females in education. Due to religious teachings some institutions in the country are only for males and offer courses suitable for males only like aircraft pilot, and engineering etc. This segregation on religious grounds contributes to the widening of the gap in higher educational opportunities between males and females. Another obstacle to be considered is the sending of female students abroad to study. At the moment the law ratified in parliament in 1986 says that “women who intend to study abroad must be married and must be accompanied by their husbands.” This brings restrictions to the education of females and not for males. Other obstacles are the prevailing cultural traditions and customs in some communities which make parents think that educating girls is against their traditions and Islam. Although education is free in the country the cost of uniforms and other expenses demanded by the Parent Teachers Associations act as real burdens to poor families. Girls are always left at home in situations where families have to make choices about who to spend the scarce resources on. Education facilities have not yet reached all parts of the country. Many rural areas are still not adequately catered for with schools and children have to walk long distances to school. Many girls are not allowed to go to school on account of the long distances between home and school.

Recommendations

In the area of education of females, the Islamic Republic of Iran shares many characteristics with other developing countries. The only difference might be with regard to the strong traditions and customs which have been so entrenched in certain communities which act as major barriers to the education of females. This kind of condition is only present in other Muslim countries. Realisation of full participation of females in education might be achieved and accelerated through the following measures:

1. While it is true that females are benefiting from the education facilities which have been provided they are not benefiting as much as the males. One of the constraining factors is the distance between home and school especially in the rural areas. Reducing the distance between homes and schools could assist in enabling females to benefit more from the efforts government is making in extending educational opportunities to everybody. The point is that due to some cultural and traditional factors, some parents do not allow their girls to schools which are far from home.
2. School organisations should as much as possible be sensitive to the cultural expectations of the society: In those societies where parents are concerned about morality and in particular about relations between boys and girls, the schools should consider concerns of parents by establishing separate schools

for girls. Some parents prefer to send their girls to schools, which are only for girls and are not mixed with boys.

3. Increasing the employment of female teachers in schools might further assist in reducing the concerns of parents about the moral environment in schools. Female teachers give more confidence in the school to parents and the concern about morality and security for their girls is reduced. So, employing female teachers is one of the important factors that encourage parents to send their girls to school. Employing female teachers to teach girls in schools is useful for many reasons. First, the parents do not worry much for their girls. Secondly, the morality of their girls is secured. Employment of more female teachers in schools entails increasing the enrolment of females in schools out of whom will come the future teachers. Improvement of facilities like accommodation and better working conditions will attract them in taking up teaching as a career. Establishment of colleges for training female teachers in rural areas will reduce the transport expenses and remove the concerns of parents about their girls.

4. Since most of the parents believe that education for boys is more essential than for girls, and as such when they face financial problems, they prefer boys to go to school and not girls one of the factors that can help education of the girls is to reduce the expenses on education directly like uniforms and stationery. Providing a scholarship for girls and helping the parents with

books, uniforms and stationery will encourage parents to send their girls to school.

5. In view of the low value attached to the education of girls by parents especially in rural areas, community education programmes on the rights of girls to education should be intensified in such areas. Parents should be educated about the value and importance of learning as enshrined in the Holy Qura'n. What the country needs is to integrate the value of learning in the school curricula in order to change the attitudes of future parents. Countrywide campaigns on all media on the value of educating girls and women should be intensified. The campaigns should be tied to the social and economic benefits of girls' education.
6. Changing established traditions and customs takes a long time. One way of contributing to changes in attitudes is to involve parents in the education of their children. Involvement of parents in the education of their children will make them realise the importance of education especially for the girls and can get support for them. Involvement of community leaders, social and religious leaders, parents and employment of teachers from the local areas are ways of involving parents and the community in education.
7. Since the Islamic Republic of Iran is a big country, education should be provided through different systems including formal, non formal and informal channels. The education should not be solely or only through the government

schools and private schools. Distance education and education by correspondence through media should be implemented. One of the basic methods is to educate women in different ways such as through media, correspondence, private schools and government schools.

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APPENDIX A

The Education of Females in the Islamic Republic of Iran

Questionnaire for Parents

General Instructions

The Questionnaire which you are being asked to complete is aimed at getting some information on some factors related to the education of females in Iran.

The success of this study depends upon your factual expression on the issues about which you are asked. The issues discussed in this questionnaire will be treated with utmost confidentiality. In order to ensure the confidentiality of the response you are asked not to write your name on the questionnaire. Please answer the questions in detail as much as you can. If the space which is prepared for your answers is not sufficient, you can use the back of the paper.

Thank you for your cooperation.

RESPONDENTS' BIOGRAPHICAL INFORMATION

1. Sex Male [] Female []
2. Age: i. less than 20 years []
 ii. 20 - 30 years []
 iii. 31 - 40 years []
 iv. 41 - 50 years []
 v. 51 - 60 years []
 vi. 61 - 70 years []
 more than 70 years []
3. Your highest educational qualification

 PH.D []
 Masters degree []
 Bachelors degree []
 Diploma []
 Grade twelve []
 Grade nine []
 Grade seven []
4. Your Profession
5. Your Position

6. In your view, should females receive as much education as males?

Yes []
No []

7. If your answer to Q 6 is Yes why is it necessary to educate females

.....
.....
.....
.....

8. If your answer to Q 6 is No why is not necessary to educate females?

.....
.....
.....
.....

9. How would you rate the educational opportunities of females before the Islamic Revolution?

- i. very high
- ii. high
- iii. low
- iv. very low

10. Kindly give reasons for your answer to Q 9.

.....
.....
.....

11. Do you think that the I.R. has provided better opportunities for female education in Iran?

Yes []
No []

12. If Yes to Question No.11, how?

.....
.....
.....

13. If No to Question No 11., why not?

.....

.....

.....

.....

14. List the most important factors which have hindered or hinder the education progress of females in Iran:

(i) before the I.R?

.....

.....

.....

(ii) after the I.R.?

.....

.....

.....

15. What do you think must be done to improve the education opportunities of females at all levels of the educational system in Iran?

.....

.....

.....

APPENDIX B

The Education of Females in the Islamic Republic of Iran

Questionnaire for Priests/Clergymen

General Instructions

The Questionnaire which you are being asked to complete is aimed at getting some information on some factors related to the education of females in Iran.

The success of this study depends upon your factual expression on the issues about which you are asked. The issues discussed in this questionnaire will be treated with utmost confidentiality. In order to ensure the confidentiality of the response you are asked not to write your name on the questionnaire. Please answer the questions in detail as much as you can. If the space which is prepared for your answers is not sufficient, you can use the back of the paper.

Thank you for your cooperation.

1. Respondents Biographical Information

Sex : Male [] Female []

Age : i. less than 20 years
 ii. 20 - 30 years
 iii 31 - 40 years
 iv. 41 - 50 years
 v. 51 - 60 years
 vi 61 - 70 years
 more than 70 years

2. Your highest educational qualification

PH.D	[]
Masters degree	[]
Bachelors degree	[]
Diploma	[]
Grade twelve	[]
Grade nine	[]
Grade seven	[]

3. Your Profession

4. Your Position

4. Kindly outline the main views of Islam about the education of females?
.....
.....
.....
.....
6. Do you think Islam encourages female education in Iran?
- Yes []
No []
- (a) If your answer to question 6 is Yes kindly explain how Islam encourages the education of females in Iran.
.....
.....
.....
- (b) If your answer to question 6 is No give reasons for your answer
.....
.....
.....
.....
7. Why are many females in most Islamic countries illiterate and/or not highly educated?
.....
.....
.....
.....
8. How does Islamic society view the education of females?
.....
.....
.....

9. What has been the impact of Islamic Revolution on the education of females?

.....

.....

.....

.....

10. In your view, are there any factors which have hindered or hinder the education progress of females in Iran?

.....

.....

.....

.....

11. What needs to be done to increase the higher education opportunities for females in Iran?

.....

.....

.....

.....

APPENDIX C

The Education of Females in the Islamic Republic of Iran

Questionnaire for PROFESSIONALS

General Instructions

The Questionnaire which you are being asked to complete is aimed at getting some information on some factors related to the education of females in Iran.

The success of this study depends upon your factual expression on the issues about which you are asked. The issues discussed in this questionnaire will be treated with utmost confidentiality. In order to ensure the confidentiality of the response you are asked not to write your name on the questionnaire. Please answer the questions in detail as much as you can. If the space which is prepared for your answers is not sufficient, you can use the back of the paper.

Thank you for your cooperation.

RESPONDENTS' BIOGRAPHICAL INFORMATION

1. Sex Male [] Female []
2. Age:
 - i. less than 20 years []
 - ii. 20 - 30 years []
 - iii. 31 - 40 years []
 - iv. 41 - 50 years []
 - v. 51 - 60 years []
 - vi. 61 - 70 years []more than 70 years []
3. Your highest educational qualification
 - PH.D []
 - Masters degree []
 - Bachelors degree []
 - Diploma []
 - Grade twelve []
 - Grade nine []
 - Grade seven []
4. Your Profession
5. Your Position

6. Which factors would you consider as having contributed to your success in your educational career?
-
-
-
-
7. Kindly outline any specific problems that you experienced in your educational career
-
-
-
-
8. List the most important factors which have hindered or hinder the education progress of females in Iran before and after the Islamic Revolution.?
- (i) before the Islamic Revolution?
-
-
-
-
- (ii) after the Islamic Revolution.?
-
-
-
-

(iii) any other factors?
.....
.....
.....

8. Do you think Islam encourages female education in Iran?
Yes []
No []

9. If Yes to question No. 8, give reasons for your answer?
.....
.....
.....
.....

10. If No to Q.8 why not?
.....
.....
.....
.....

11. What was the attitude of your parents during your study period?

- i. very supportive
- ii. supportive
- iii. negative
- iv. very negative

Kindly give some explanation for your answer
.....
.....
.....
.....

12. How would you rate the attitudes of parents to the education of females in Iran
- i. very supportive
 - ii. supportive
 - iii. negative
 - iv. very negative

Give reasons for your answer

.....

.....

.....

13. Would you say that the education opportunities of females has improved after Islamic Revolution.?
- Yes []
- No []

14. How do you account for your answer to Question No. 13?

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15. What needs to be done to improve the education opportunities of females at all levels of the educational system in Iran?

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- | | | | | | |
|----|-----|--|-------------|--|---------------|
| 1. | Sex | | Male [] | | Female [] |
|----|-----|--|-------------|--|---------------|
- | | | | | | |
|----|-----|------|--------------------|--------|--|
| 2. | Age | i. | less than 20 years | [] | |
| | | ii. | 20 - 30 years | [] | |
| | | iii. | 31 - 40 years | [] | |
| | | iv. | 41 - 50 years | [] | |
| | | v. | 51 - 60 years | [] | |
| | | vi. | 61 - 70 years | [] | |
| | | | more than 70 years | [] | |
- | | | | | | |
|----|--|------------------|--|--------|--|
| 3. | Your highest educational qualification | | | | |
| | | PH.D | | [] | |
| | | Masters degree | | [] | |
| | | Bachelors degree | | [] | |
| | | Diploma | | [] | |
| | | Grade twelve | | [] | |
| | | Grade nine | | [] | |
| | | Grade seven | | [] | |
- | | | | | | |
|----|-----------------------|--|--|--|--|
| 4. | Your Profession | | | | |
|----|-----------------------|--|--|--|--|
- | | | | | | |
|----|---------------------|--|--|--|--|
| 5. | Your Position | | | | |
|----|---------------------|--|--|--|--|

5. How would describe the education opportunities of females before the Islamic Revolution?

.....

.....

.....

7. What factors if any hindered the education opportunities of females in Iran before the Islamic Revolution?

.....

.....

.....

8. What is the education policy of the Islamic Republic of Iran concerning the education of females in Iran?

.....

.....

.....

9. Would you say that female education (has) improved after I.R.?

Yes []
No []

10. How do you explain your answer to Question No.9 ?

.....

.....

.....

11. What do you think needs to be done to increase the education opportunities of females at all levels of the educational system in Iran?

.....

.....

.....

APPENDIX E

OFFICIAL COMMUNICATIONS

THE ISLAMIC REPUBLIC OF IRAN

MINISTRY OF EDUCATION

KHORASAN PROVINCE

IN THE NAME OF GOD

EDUCATION DISTRICTS NO. 1, 2 AND 3

Kindly assist Brother Mohammad Assadi Movahed, Director of Islamic Centre of Zambia who is doing a research on **The Impact of the Islamic Revolution on Education of Females in Iran.**

You are permitted to introduce him to schools, teachers and students in Primary and Secondary schools for any assistance he may require.

Mr. Reza Maleki
PERMANENT SECRETARY
MINISTRY OF EDUCATION.

c.c. Primary School Sections
Junior Secondary School
Senior Secondary School

OFFICIAL COMMUNICATIONS

شماره
تاریخ
پیوست

جمهوری اسلامی ایران
وزارت آموزش و پرورش
اداره کل آموزش و پرورش خراسان

باسمه تعالی

اداره آموزش و پرورش ناحیه ۲ مشهد
سلام علیکم

احتراما " برادر محمد اسدی موحد نماینده فرهنگی جمهوری اسلامی ایران در کشور
زامبیا دست اندرکار انجام تحقیقی با عنوان (اثرات انقلاب اسلامی بر آموزش بانوان)
میباشند . خواهشمند است دستور فرمائید بانظر حراست محترم آن اداره به
مدرس آن ناحیه معرفی و مدیران و معلمان محترم همکاری لازم بعمل آورند . باتشکر

نظ ۸/۱۹

مدیر کل آموزش و پرورش خراسان

۱۱۵۴۶۰۳
رونوشت
کارشناسی محترم آموزش ابتدائی
راهنمایی

متوسطه جهت همکاری لازم

رکاب سلیمانی شفق (رکاب)
۷/۱۱/۱۲

۱۱۵۴۶۰۳
۱۱/۱۲/۱۲