Before presenting a detailed account of child welfare in Iran, we are going to discuss social welfare in ancient, medieval and modern Iran. Next we will deal with child welfare from years 62-79 in brief and from 79 to 89 in detail. The years 62 to 89 period is treated as a recent history and the land reform introduced from 1962 will also be discussed as a part of social welfare programme. The concept of child welfare evolved in 1962 has social base which will be discussed and co-related with child-welfare.

The Sociology of Child Welfare Workers

The sociology of profession is highly advanced specialized area within the discipline of sociology. It emerges from the assumption that each distinctive profession is an occupation in a special subculture with its own language, its own special form of thought, its own values and its own norms. It is with this attribute that the particular occupation or profession relates to other occupational groups. As a matter of fact, each occupation is characterized by its own pressures and anxieties. It also has special areas of conflict between the mores of the occupation and that of the surrounding culture. Thus, it
can be said that each occupation is a miniature of social world characterized by distinctive socio-psychological milieu.

The aim of professional education is to socialize recruits to the professional subculture. Here, socialization refers to the role of the child welfare social worker. One gets into professional education in shaping the occupational identity by working in a particular occupation. Just like in a distinctive ethnic group, members of the professional subculture have a feeling of identification, which is different from the rest of the community. This is called the professional self or the sense of the professional identity. In other words, there is a clear cut self-awareness on the part of a person that he is doctor, lawyer, or a social worker. As a consequence, he behaves in away such that people identify him as members of a particular occupational group. This kind of identification of self with the professional groups creates group solidarity and unity. This solidarity is enhanced by some homogeneity among the people choosing a particular profession. The members of the profession developed certain kind of personality which is suitable to their profession.

In this context, the occupation ultimately shapes personality. This shows the basis for a sociological approach to child welfare social work. This approach looks at child welfare social work as a social institution within the larger community. Child Welfare Social Workers are, therefore, identifiable as organized sub-group in society. In this way, any professional group is the subject of the study:

Willard Walder, in his sociology of teaching, analyses the sociology of teaching profession. William White studied the subculture in human relations in the restaurant industry and Cottal studied the same for the railroad worker. As a matter of fact, social work is treated as women's profession because more than fifty percent of the people doing social work are women. The child welfare worker is also treated in the same way. It is calculated that 80% of all child welfare workers are women. Male workers are mainly confined to work with children in court settings or in correctional training institutions. Now, a number of men also are going for social work. Child welfare


workers are a little younger than social workers, though there are exceptions. At present, in many countries, there is a demand for graduate social and child welfare workers. In fact, graduation or post-graduation in this area has almost become compulsory in some of the countries, for one to do social or child welfare work. Therefore, they are paid salary in those countries where social child welfare work has become a profession.

There are certain ethos behind the concept of child welfare social worker. The humanitarian ethos suggest that society has an obligation to those who are unable to care for themselves. Accordingly, the humanitarian ethos is pragmatic. The child welfare worker is socialized in this value-orientation through education. The child welfare worker has to enforce the policy that represent societies ambivalence and has to resolve the behavioural implication of that ambivalence. He has to put is to practice a policy that conflicts with the value-orientation of the professions. This conflict between the beliefs and the value of the worker, as a member of the professional sub-culture and that of the wider social community create tension for the worker. He is also faced with occupational problems. The child worker also faces some problems that emerge from the conflict between the ideology of the profession and the needs of agency structure.
Various Models of Child Welfare

The term child welfare, in a general sense, has very broad connotations. Child welfare is directed towards the welfare of both normal as well as abnormal children. Carstens rates that "child welfare has in the course of time acquired a significance that it is so broad and vague that is has come to be applied to almost every effort in social and community work that is likely to benefit children."\(^4\)

Richard Titmuss has advanced three models of social policy vis-a-vis the human development and these models summarize the pre-dominant items of contents and approaches of child development in the free world. These are:

1. **Residual Welfare Model**

In this model, the individual is viewed as the most important unit and instrument of his own welfare. It assumes that there are ample opportunities available to each individual which he can utilize for achieving his potential. The cause for any failure, therefore, lies with the individual himself and not with the opportunity structure or the institutions monitoring the social and economic process in society. According to this model, in order to make the distressed individuals self-reliant, a temporary help is needed.

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2. **Achievement Performance Model**

This model considers the social needs to be met on the basis of merit, achieved status differentials, work performance and productivity. Consequently, the community should consider the larger financial and technical resources, and should promote social and welfare services. However, the beneficiaries should be for these services, like any other services in the market. Thus, the availability of the services depends upon the position of payment. Those measures against disruptive forces of change thus tend to contribute towards stability and equilibrium in the social system.

In the backdrop of above models, we can argue that most of the developing countries including Iran has adopted the concept of the institutional Redistributional model of social welfare. This is particularly evident as special schemes are meant for the upliftment of women and children. These services include maternity services, nutritional services, day care homes and temporary financial support etc.

3. **Institutional Redistribution Model**

This model is based on the idea of social justice and confirms the right of an individual to obtain the basic social and welfare services, without any consideration of
payment. Thus, the important aspect of this model is that services under this model are universally provided, irrespective of income, education, and social status of the beneficiaries. The provision of these services to the citizenry is considered an essential function of the state. Under this model, services are also provided without any social or economic criteria defining eligibility. They do not carry any stigma against the recipients. Further, since these services are also available to the weaker or disadvantaged sections of the population, they tend to work as counter.

Social welfare in ancient Iran

The ancient Iranians gradually developed an identity separate from the related people who moved on to occupy northern India. However, their cultural and religious traditions long remained similar. In Iran a priest named Zoroaster (Aveston, Zarathushtra) reformed the Indo-Iranian polytheistic faith along ethnical lines and preached a religion with one god, Ahura Mazda, and an underlying dualistic theology pitting good against evil. The Avesta is the religious book of the Zoroastrian religion.

Scholars are doubtful about the date of birth and the life of Zoroaster, but his religion was practised at the time of earliest historically important Iranian dynasties.
Syrus the Great, who founded the Achaemenid dynasty around 550 BC, and his successors Darius I and Xerxes invaded the lands of the Greeks. The last Achaemenid ruler, Darius III, suffered defeat at the hands of Alexander the Great in 330 BC. During the intervening period the Iranian empire established itself as the dominant power in the Middle East and the nemesis of any state lying to the west of it. This confrontation between an Iranian empire and a western adversary has recurred repeatedly in Iranian History.

Darius I made a way from Sord to Shaosh about 1500 miles. Education was confined only to royal families and elite of Iranian and other Iranian people were deprived of it. The rural people usually fulfilled their needs in the rural context (community) and they did not dependent on urban people or central government. All the duties and responsibilities of the families were supported by their family members. In general, before the advent of Islam in Iran, there were a few institutions and organizations for education, such as, family, fire temple, imperial court, schools and some higher education institutions.

5. SYX, The History of Iran, Volume 1, p.169.
7. Issa Seddigh, p.11.
Zoroaster and His Teachings

There are many stories about Zoroaster's behaviour. He was known for his kind habit and good behaviour and good nature. He taught everybody good principles and invited them for a good speech. He preached the people that in speech, action and thought, one should be good. In the ancient narrative every one should be good. When he was young man, once there was famine (dearth). He showed kindness to old people (aged) and children. One day he joined learned persons and asked them which act was the best for peace of mind. Those people answered him, (1) Feeding to hungry persons, (2) Feeding to animals, (3) Keeping the fire. After that Zoroaster confirmed them and emphasised that these are the best.⁸

Prophet, Zoroaster, believes in welfare, pious, charitable, good behaviour. Beneficence is, doing cultivation, plantation, and cultivating the land unutilized and fostering cow and other profitable animals and advised every one must be truthful and weariness of lie.⁹


Five temples belonged to Zoroasterian. They fed needy and destitute persons and helped them and tried to solve their problems.  

Social Welfare in Medieval Iran

After the birth of Islam, Iranian people accepted Islam and observed Islamic rules and conventions. Imam Ali was the first Imam of Shiite sect (the prophet's son-in-law). He was the first and best social worker because he supported the disease, beggars, disabled, handicapped, orphans and old age people. He taught the Muslim people how to help disabilities in his governorship time.

Imam Ali every night was taking a bag full of dates, and distributed them among needy people and he wanted that nobody should know him, because they felt that they were not helped. After Imam Ali's martyrdom, there was no one to help them. Needy people understood that this person was Imam Ali who had done these welfare measures.

Social services and social welfare in medieval Iran had a religious root. There were many kinds of social services

10. ibid, p.5.


and social welfare in the period when Islam was taking its
root in Iran. When the Islam emerged in Iran five centuries
after (a - c), the habit, moral, behaviour, culture of
people became Islamic. Quran has brought many Ayate about
social services and social welfare for each other individual
group and societies. We are presenting here a few charities
and services and welfare in Islamic society of Iran based on
Holy Quran.

_Zakate:_ it is a social duty that Zamamdare-Islami took
from rich people and spent it for poor and needy people.13
In Sureh Baghareh (cow) Ayeh 277 in Holy Quran says Lo!
Those who believe and do good works and establish worship
and pay the poor-due their reward is with their lord and
there shall no fear come upon them; neither shall they
grieve.14 And also many Qyates in difference Surehs for
example Ayat 83 and 177 from cow, Sureh (Sureh Beghareh)
Ayeh, 141 from cattle (Anam) and Ayates 34,35,60,103 from
Surehs repentance (Tobeh) and Ayeh, 1,4 from Sureh believers
(Momnoon) 29 from Sureh. The Romans (Alroom), 4 from
Sureh, lagman (loghman), 24,25 from Sureh ascending stair-

13. Zahedi-A-Mohammed, _An Introduction to Social Service in
Islam_, p.190.

14. _The meaning of the Holy Quran, An Explanatory Transla-
tion by Mohammed Marmaduke, (New Delhi: Pickthall UBS
Publisher Distributors Ltd., 1994)._
ways (Maarege). 41 from Sureh spoils of was (Anfal), 156 from Sureh the highest (Aaraf) and 7 from Sureh Fusilat.\textsuperscript{15} Zakate was an important finance for offering social services and social welfare in the period of medieval Islamic Iran.

Timing of receiving Zakate; when a person had a benefit from his business, he should pay some money from his profit to Islamic religious leader. Farmers also, at the end of collection of their agricultural production, should pay some of those agricultural production to the religious leader.

**Expenditure of Zakat**

After collection Zakate finance it was distributed among these groups of people. 1. Poverties, 2. disabled, 3. charities staff member, 4. recorrection, 5. to free slaves (to release slaves), 6. loaners, 7. way farmer or passer-by, 8. Mosque building, hospital building, road building and school building, etc.

**Different Types of Zakate**

Zakate is divided into two sections,\textsuperscript{16} section 1 is wealth Zakate which is divided also into two sections: a - special; b - khoms also it is divided into branches, the share of Saddat persons and other branch is the share of Imam. Section 2, Fetrieh.

\begin{itemize}
\item \textsuperscript{15} Zahedi, A. Mohammad, An Introduction to Social Services in Islam, op. cit., p.184.
\item \textsuperscript{16} ibid., p.199-200.
\end{itemize}
According to Sureh 18 cave (Alkahaf) Ayeh no.47; wealth and children are an ornament of life of the world. But the good deeds which endure are better in thy lord's sight for reward and better in respect of hope\(^\text{17}\) and also according to Ayeh 76 of Sureh Mary and Ayeh 96 of Sureh bee (Nahal).\(^\text{18}\)

**VAGHF** Vaghf is, one of 52 Islamic Article Fegh-hi (knowledge of religious Jurisprudence) and it is undercontrol by religious judge. The first vaghf was founded by Hazrat Fatemeh Zahra (prophet's daughter) who is called Havaet-e-Haftganeh and according to her commandment, it belonged to Immam Ali (prophet's son in-law) and after that her grandson Imam Hassan the second Imam and her second son Iman Hossein, the third Imam and after that to third Imam and their children.\(^\text{19}\) Imam Ali had land and dug inside the land a well and Imam Ali granted it. All period of Pilgrimage to Mecca, and wayfarer.\(^\text{20}\)


\(^{18}\) ibid., p.201.

\(^{19}\) Resaleh-e-Imam Khomenin Masaleh 1751-1852 and 1991-2035.

\(^{20}\) Abu Saeed Ahmad-ebn-e-Salman, Farhange Vagh, Published by geghf Organization, p.16, in Persian.
The uses of vaghf\textsuperscript{21}

1. Free education, with school funding, library funding and payment some expenditure of children of needy persons.

2. Treatment of ill persons, with hospital funding and educating the staff members of hospital.

3. To establish scientific centres and research centres and universities, life Madraseh Mezami Baghdad.

4. To help the pilgrims and way farmers by establishing of asylum shelters and loading houses.

5. Support and protect the needy and disabled and orphan persons.

6. Drinking water for using the people irrigation for farm by establishing well and water strong tank.

It could say, the veghf organization and vaghf charities was an important services to the people in general and children, for example Dar-al-Shefaye Yezo was founded in 1267 by Seyed Roknal-din in Ez Abad closing yezd city in south of Iran.\textsuperscript{22} According to Seyed Rokn-adin-Mohmad commandment any children doing water carried for using the people and earning money if brakes their flower pot from

\textsuperscript{21} Zahadi A. Mohamad, An Introduction to Social Services in Islamic Iran, op. cit., pp.207-208.

special vaghf can supply (preparing buying) or flower pot for them, till they forced to leave this job.

It can be said that there were many other rules and regulations for social services and social welfare in medieval Iran like Enfal, Jezyeh, Kharag, Kofareh. Islamic Malyate, Ghars-Al-Hassaneh, Nazro-payman and Sadeghat, all of them were Islamic routs. For example in Qars-al-hassaneh (money loaned without interest), 245 Sureh cow (Baghareh), 12 Sureh the tale spread (Maahe deh), 18 Sureh, Iran (hadid), 20 Sureh the Eshrouded one (Almozmal).

Hassabat Laws

There were a few rules and regulations which stood for establishing and securing a good society. The main duties of these laws were control and supervision of social affairs like health and hygiene, environment and sanitation, solution of the problems of the people and of society, and also solution of Quarrel between two people, and groups and marked peace among them in the society.²³

Social Welfare in Modern Iran

We classified modern period, as far as the history of social welfare is concerned into two main important periods which have made remarkable progress in the history of modern

Iran. It should be remembered that child care has evolved as a part of social welfare programme. But the awareness about the child care has come into effect in recent times only; rather the children were neglected till recently.

When the Tehran School of Social Work was founded in 1958, there was only one qualified social worker in the whole of Iran. Social Welfare Programme was carried out, in fact, by the untrained people. The School of Social Work had to face a lot of difficulties in creating a modern world by transforming from feudalism into a world of equalitarianism. Before land reforms, peasants and land were mercilessly exploited by land lord whose main interests were to make profits from the estates. They did not take care of the welfare of the people who worked for them. The landlords opposed the establishment of schools or clinics for the peasants so that they could exploit the peasants further by keeping them ignorant and poor. The concept of social work started developing. Tehran was one such city where the idea of social work developed. In many urban centres, wealthy people had a good life while the majority lived in poverty, diseases, illiteracy, and in slum condition.

The Tehran School of Social Work understood the necessity of developing social services. The School of Social
Work was concerned with the welfare of individuals, families, groups, and communities. Before the land reform, in 1963, the peasants led a life of extreme poverty in the villages. They had no access to the education system. All the village disputes were solved by the landlord, agent or village elder. In fact, there is no history of peasant rebellion in Iran. The peasants had offered to work on the roads and other places in order to supplement his agricultural earning. Even then, they could not lead a distant life. Peasants were even often forced to sell the crops in advance. They were virtually in debt. Living condition comprised houses made of mud brick with small, dark, and badly ventilated roots. There were no windows even. Public health and education services were found only in the less remote areas.

It was in this context that the earlier government took efforts to introduce land reforms and toward this end, modifications of the system of land tenure took place in 1939, 1947, 1952, 1955 and 1956. However, peasants did not give any chance to participate in management of their affairs. 24 In the year 1950, then government announced that

the 2100 villages in the ownership of the crown would be divided into small holdings and sold on long term credit to land less peasants. By 1958, more than a half million hectares were distributed among 25000 farmers. Bank of development and rural cooperatives carried out this distribution. The bank also collected interest free instalment payment from the peasants. These funds were utilized for purchasing, employments, seed and machinery for the peasants work to weel in the Weramin plains South-East of Tehran where the villages received a lot of technical and financial assistance.25

The fifth plan defined national policies as having double goals of agricultural development and extensive social welfare agencies, till public social organization and a number of private institutions. The government agencies comprise the ministry of labour, the ministry of social welfare, the ministry of health and ministry of education. The public social organization consisted of the imperial organization for social services, the red lion, the national association for the protection of children, the foundation for the protection of mother and child at the society for abandoned children. Some of the private organizations comprised women's organisation, family planning association

25. ibid., p.17.
of Iran, community welfare centre of Iran and the number of orphanages, clinics and other institutions.

In the third development plan of 1962-1968, the government did not give any special status to social welfare activities. This plan focuses on large scale economic development with focus on manufacture of electric power and construction of industries. The fourth development plan emphasised on the gradual transformation of the social services from a remedial to a developmental pattern. The aim was to promote social justice among all people. In the fourth development plan the emphasis was on social security, child and family welfare, youth welfare, workers welfare, rural welfare, welfare rehabilitation of specific groups and training in social welfare.

The fourth development plan, 1968-1972\textsuperscript{26}, workers welfare which are given below:

1) The extension of literacy camping classes in major centres of labour concentrations.

2) The establishment of 120 short first-aid courses, with the cooperation of the ministry of health, the red lion and sum society and the social insurance organization.

3) The organization of short on-the-job-classes for raising the skill levels of employed workers.

4) The creation of two pilot social education centres with a capacity of 60 persons for the training of literate workers with a view to preparing them for social and trade union responsibilities.

5) The establishment of five cultural and sports centres for workers in five industrial regions of the country, as provided for under the youth welfare programme.

6) The establishment of four workers rest-homes in areas with pleasant climates so that workers and their families may use them for Holidays, and the completion of summer-camps for workers.

7) Assistance to the private sector in building 10,000 workers houses.

8) The expansion of co-operative and the utilization of modern cooperative methods.

9) The establishment of six worker's social service centres as a pilot scheme in major industrial centres of the country (Isfahan, Tabriz, Abwaz, Ardk, Tehran and YAZD).

10) Increasing the number of group contracts and extending safety and labour inspection services by engaging 100 labour inspectors, labour physicians and industrial safety engineers.
11) Encouraging employers to establish day-nurseries in factories where the number of female workers has reached the level foreseen in the relevant regulations.

12) The provision through Worker's Welfare Bank and Mortgage Bank of Iran with facilities to extend housing loans to workers.27

Efforts were made by the government to improve the living standards and ensure the welfare of the rural population. The government was convinced that mere distribution of land could not improve the living conditions of farmers or change the nation's agriculture. Thus rural co-operative, is established to educate the farmers to make full use of the land reform system; this co-operative is taught to improve the method of cultivation, introduce new crops, develop markets and train members in administrative and managerial skills. Since 1968, the government has been making efforts to establish cultural houses in rural areas, to serve the same function that community welfare centre were serving in urban areas.

The cultural houses offer health and child care facilities, family planning, clinics, literacy and home.

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27. Extract from Charles S. Prigmore, Social Work in Iran since the White Revolution, op. cit., p.35.
making classes. They also teach handicrafts. Village workers get training in the cultural houses to organise village residents into local societies to work out a solution to the community problems. These village workers educate the villagers to accept change.

With the introduction of land reforms, Iran turned to social work in areas like medicine, law, in re-adjustment problem of migration from rural to urban areas, and the change of parental discipline. Government supported Tehran School of Social Work in its community welfare programmes. The government also provided the school in developing programmes of community development in the villages, social services in urban schools and services to the mentally retarded. Social workers conducted literacy classes and family planning programmes. Separate institutions were founded to take care of mentally ill, child welfare services and parents. Classes have also been carried out in order to cope with the problem of parental discipline and shifting family patterns.

For achieving the national social and economic objective, the government gave top priority to enforce the birth-control programme. The fifth plan outlined a comprehensive approach to population control through policies like raising income, improving the welfare of low-
income people and developing and making use of the mass media. In 1953, the maternal and child health clinics were established. It was a social worker who made the first systematic attempts to provide clinical services and to change attitudes towards family planning and population growth. When the social workers started visiting people in slum areas after the opening of the Tehran School of Social Work in 1958, they realized the necessity of serious attempts to carry out family planning programmes in slum areas. For this purpose a volunteer group was constituted which consisted of a team of eight gynecologists and midwives, a member of parliament, the director of Tehran School of Social Work, the head of the foundation for the protection of mother and child, the heads of nursing schools and one physician who was the director general of the maternity and child health division of the ministry of health. At a later stage, the government named the group as the family planning association of Iran (F.P.A.). Its chairman was the director of the Tehran School of Social Work. The association focused its attention on the education and the limitation of family size. In the beginning, F.P.A. did not make any publicity about the family planning

programme because of certain problems. They give preference for clinical services. Farah hospital, located in South of Tehran, undertook some 40,000 cases per year. The pathfinder fund of America gave assistance to developing these clinical services. Family panning association and the Tehran School of Social Work looked for law in support of women's rights and small families. Both these organizations emphasise on the recognition of the family planning in the planning process of the government.

Family planning and family welfare are mutually dependent. It is on this idea that the community welfare centres were established. Family planning is still considered a part of general welfare; women are asked whether they have any knowledge on nutrition, child care, health, family relationships and family planning. Social work students supervise motivators. Every six month, the student social workers evaluate the performance of the motivator. The faculty members of the School of Social Work supervised the students. Koyeh Nohom Aban is another successful family planning motivation programme. The majority of the residents belong to lower social economic classes with the head of the family employed as a manual labourer or peddler. Women who enrolled in the family planning programme get free milk for the children. Family
planning programme is looked at as a contributing factor to the economic welfare of the country. In 1967, family planning became the responsibility of the ministry of health and for implementing the programme an under secretary for family planning was appointed.

Child Care till 1978

It is already mentioned that Javadieh community welfare centre came into being in 1962 and it should be remembered that this was the first community welfare centre. We have to trace the child care in the true sense of the word, from Jevedieh community welfare centre. They felt that the children were to be healthy. Day care service for children constituted the foundation of the community welfare programme. An orphanage at Amin-Abad out side of Tehran had thousands of blind, deaf and dumb and retarded children. They were also house maids, beggars and prostitutes overcrowding and poor food, sanitation and lack of house facilities were features of this orphanage. In 1958, the mayor of Tehran alongwith faculty members of the Tehran School of Social Work, made a visit to the orphanage at Amin-Abad. The mayor was shocked to see the number of the orphaned children in the orphanage. He recommended to remove over crowded Amin-Abad centre. He also recommended to establish smaller, better equipped and better staffed
facilities to treat each child with compassion. Immediately, mixing of children with the prostitute and criminal was replaced by giving separate facilities.

An orphanage for boys was founded at Sina in south of Tehran, and one orphanage for girls in simetry also in south Tehran. Juveniles were separated from adult offenders. A Juvenile Court Law was also made and these were the results of collaboration between Mr. Bagher Amely29 and the Tehran School of Social Work. While drafting the Juvenile law, Mr. Amely made use of the experience of the United States and European countries. He also consulted officials of the School of Social Work and included in that their views. The new law defined, the social worker as one who had obtained a diploma from the School of Social Work. Social workers introduced two major schemes to help retarded children; less retarded children were not in special classes in the school system of Tehran. The more retarded children were treated in special dormitory in Razi hospital in Tehran and other hospitals in the provinces for avoiding exploitation by other children. Attempts were made to treat the more retarded children separately.

29. Bagher Amely had been a Judge and had retired as an Under Secretary of the Ministry of Justice, when the School of Social Work was founded.
Child Care: 1979 to 1989

Here attempt is made to highlight the achievements of the child care. During this period, several studies were carried out, for understanding such aspects of death, birth, vaccination coverage, degree of awareness and practice of mothers in treating diarrhoeal diseases of children under five along with breast feeding rates and nutritional states of Iranian children. The attempts were directed to save the lives of 184,000 children under five and improve their conditions. The survey conducted in 1988, showed good treatment of the children. The international organizations were surprised to see these achievements. The government took enough measures to retain these achievements, under 5 year group, by increasing various facilities. Deaths of children under five accounted for 55 percent and 32 percent of total deaths in rural and urban areas. The study showed that 24 percent to 26 percent of deaths in the under 5 age group were due to infections, diseases and diarrhoea diseases. The above data were used as a fundamental information for planning various activities carried out in the field of health from 1985 onwards.30.

30. Dr. Hossein Melek Afzali, (Trans), The Health Situation of Mothers and Children in the Islamic Republic of Iran, 1992, (Ministry of Health and Medical Education), p.18.
After consulting medical education and the population division of the United Nations, the ministry of health of the government of Iran, decided to carry out a study, using an indirect method to verify the 1985 findings. This study was carried out in 1988 on one percent of the total population, using direct and indirect patterns. The results of this study in terms of mortality rates are given below.\(^{31}\)

**Table 1: Mortality Rate - General**

<table>
<thead>
<tr>
<th></th>
<th>Urban</th>
<th>Rural</th>
<th>Iran</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neonatal mortality rate (per 1,000 live births)</td>
<td>21</td>
<td>31</td>
<td>26</td>
</tr>
<tr>
<td>Infant mortality rate (per 1,000 live-births)</td>
<td>31</td>
<td>58</td>
<td>45</td>
</tr>
<tr>
<td>Under-five mortality rate (per 1,000 live-births)</td>
<td>40</td>
<td>72</td>
<td>56</td>
</tr>
</tbody>
</table>

According to the 1988 study, 17% of total under-five deaths were due to respiratory infections and 14% to diarrhoeal diseases. In 1991,\(^{32}\) in order to measure the current infant mortality rate, especially in five war-stricken provinces, and to probe in to the sustainability of the 1988 child survival champaign which included promotion

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31. ibid., p.18.
32. ibid., p.19.
of breast feeding, immunization and controlling diarrhoeal
diseases among other components, another study was
conducted. The preliminary analysis of the data of this
study shows that a significant change has been made in
mortality rates and this is essentially due to expansion of
activities in the field of health and education and
provision of new facilities as a result of post war
conditions.

The mortality rates, found in this study are shown
below:33

Table 2: Mortality Rate - In detail

<table>
<thead>
<tr>
<th></th>
<th>Urban areas</th>
<th>Rural areas</th>
<th>Iran</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Boys</td>
</tr>
<tr>
<td>Neonatal mortality</td>
<td>14</td>
<td>14</td>
<td>25</td>
</tr>
<tr>
<td>per 1,000 Live-Births</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Infant mortality</td>
<td>23</td>
<td>25</td>
<td>45</td>
</tr>
<tr>
<td>per 1,000 five-births</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Under-5 mortality</td>
<td>31</td>
<td>32</td>
<td>54</td>
</tr>
<tr>
<td>rate (per 1,000 live-births)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

33. ibid., p.19.
In this study, the causes of deaths of children under-five were established as 19%, 17%, 16% and 10% due to respiratory infection, diarrhoeal diseases, low birth-weight complications and accidents, respectively.  

The 1988 study reveals that deaths due to acute respiratory infections have increased and replaced deaths due to diarrhoeal diseases. Respiratory infection is all responsible for 17% of the total deaths followed by diarrhoeal diseases 14% and it is the second most important cause of death in the under five years group. It is calculated that 20,000 children under 5 years group died during 1988 in Iran as a result of acute respiratory infection diseases.  

Before 1989, only sor through cases were treated by behavrz. By the end of 1989, with the help of WHO, a programme was made to prevent deaths arising from acute respiratory infections in children under 5, for the period between 1990 to 1994. The first stage of this programme was that all primary health care network staff at all levels, health houses, health centres and district levels were to be trained in standard case treatment. It was also decided that enough equipment and appropriate

34. ibid., p.19.
35. ibid., p.27.
antibiotics would be given to them. In the same stage, behewars was to give health education to mothers to prevent diseases and recognize early signs of pneumonia in children. In cities volunteers have to give health education in matters of acute respiratory infection. By 1990, the first stage of this scheme was enforced in three districts, which belong to three different provinces, with the help of primary health care network. These districts are share-kord, Sarab and Ghochan. It was expected that the scheme would cover all districts throughout the country by 1992. The second stage was expected to be completed by 1994. Its purpose was to train specialized staff at all levels in the country.

In 1984, two schemes for three years and then four years were enforced for achieving universal child immunization to attempt 90 percent coverage. Studies which were carried out before 1984 reveal that the coverage of EPI vaccines in the under one age group except for B.C.G., was under 20 percent. The vaccination coverage of pregnant women with Tetanus, Toxoid and of children in the under 1 age group with B.C.G. were both lower than five percent. The study carried out with the help of W.H.O. and UNICEF in 1987, shows the following coverage in the whole country.
Table 3: Vaccination coverage before 12 months of age (1987)

<table>
<thead>
<tr>
<th>Vaccines</th>
<th>Coverage before 12 months of age (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>BCG</td>
<td>36.3</td>
</tr>
<tr>
<td>OPV3</td>
<td>57.1</td>
</tr>
<tr>
<td>DPT3</td>
<td>57.7</td>
</tr>
<tr>
<td>Measles</td>
<td>54.7</td>
</tr>
</tbody>
</table>

In 1988, in the second year, of the four year programme, a nation-wide study was carried out. The results are given below in the form of a table.36

Table 4: Vaccination coverage (%) before the age of 12 months (1988)37

<table>
<thead>
<tr>
<th>Vaccines</th>
<th>Urban</th>
<th>Rural</th>
<th>Iran</th>
</tr>
</thead>
<tbody>
<tr>
<td>BCG</td>
<td>53</td>
<td>77</td>
<td>65</td>
</tr>
<tr>
<td>OPV3</td>
<td>63</td>
<td>70</td>
<td>67</td>
</tr>
<tr>
<td>DPT3</td>
<td>63</td>
<td>70</td>
<td>67</td>
</tr>
<tr>
<td>Measles</td>
<td>54</td>
<td>71</td>
<td>63</td>
</tr>
<tr>
<td>Toxides in pregnant women</td>
<td>32</td>
<td>48</td>
<td>40</td>
</tr>
</tbody>
</table>

36. ibid, p.33.
37. ibid., p.34.
The table given below shows the vaccination coverage in 24 provinces of the country before the child survival combined "June 1988 and three years combined October 1991" for urban and rural areas.

**Table 5: Vaccination coverage for children below 12 months (%)**

<table>
<thead>
<tr>
<th>Vaccines</th>
<th>Immediately after the campaign (December 1988)</th>
<th>Three years, after the campaign (October 1991)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Urban</td>
<td>Rural</td>
</tr>
<tr>
<td>BCG</td>
<td>80</td>
<td>97</td>
</tr>
<tr>
<td>OPV3</td>
<td>87</td>
<td>90</td>
</tr>
<tr>
<td>DPT3</td>
<td>87</td>
<td>90</td>
</tr>
<tr>
<td>Measles</td>
<td>77</td>
<td>89</td>
</tr>
<tr>
<td>Tatanus Toxides for pregnant women</td>
<td>--</td>
<td>--</td>
</tr>
</tbody>
</table>

In 1985, almost 1/4 (one fourth) of the total deaths in children was owing to diarrhoeal diseases. Under five age group children mortality was calculated to be 15 (Fifteen) to one thousand (1000). In the same year thus, 34000 under-five, out of 90,00,000 children, used to die due to diarrhoeal diseases. In this context, the government gave top priority to control diarrhoeal diseases. For this

38. ibid., p.35.
purpose, a programme was made, in 1984, to cover sixty percent of the total population with the assistance of WHO. The main purpose of this programme was forty percentage reduction of mortality in children under five. The fifty percent reduction of incidence of diarrhoeal and reduction of deaths was due to diarrhoeal diseases to less than 1% (one percent).

A number of training courses were conducted for all primary health care network personnel such as behwarz, health technician and physician. The following table is a result of a countrywide survey carried out in 1987 with the help of WHO and UNICEF.

**The Situation of Mothers and Children**

| Under-5 with diarrhoea during the last two weeks | 21.0% |
| Period to the interview | |
| Mothers who increased giving fluid to their children during diarrhoea episodes | 60.2% |
| Mothers who increased giving food to their children during diarrhoea episodes | 69.4% |
| Mothers who treated their children with OSR for diarrhoea | 43.8% |

source 40

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40. Source *ibid.*, p.60.
The above table shows remarkable traits in regard to diarrhoea. Under-five years of age and mothers who increased giving fluid to the children during diarrhoea episodes.

There is an enormous decline in infant and child mortality (per 1000 live-birth) in the last decade. The infant mortality rate came down from 89 in 1980 to 37 in 1991. Diarrhoeal diseases related mortality among children has declined to a very large extent since 1985. Vaccine preventable diseases have also come down, during this period. There has been a decline in the maternal mortality rate (per 1,00,000 live-births) over the last two decades. Since the mid 1980, Iran has introduced multilevel health network. The primary care network in Iran consists of multi-level system of health facilities with the rural health house at the bottom.

In 1988, a survey was conducted on one percent of the urban and rural population and it revealed that national maternal mortality rate to be 90.6 percent 1,00,000 live-births. The study pointed out the main causes of maternal  


death as the mortage purperal infections presentation and toximia. Then government established a unit called the maternity facility and it was included in the agenda of the ministry of health and medical education in 1990. The 800 maternity facilities are being built under a five year programme comprising the establishment of 120 centres for training for local traditional birth-attendance.

In February 1983, the first international festival of films for children and young adults was organized. In 1986, a special section for presentation of films for children was added to the programmes of fourth Fagar International Film Festival. This consisted of retrospective of the past decade and cinema. In the 1980, almost similar programmes were held in the following year. In February 1989, the idea of organizing an independent and competitive festival of films for children was materialized. 43

Accident victim in service, compensation and rehabilitation of the relatives of the soldiers who die in action and measures to uplift the physically handicapped have also been taken up. Again, the physically handicapped people have been given special reservation for admission in

43. 6th International Festival of Films for Children and Young Adults, (Tehran: A Publication of Film Festival and International Associations, Ministry of Culture and Islamic Guidance, Iran), p.1.
educational institutions and jobs in governmental institutions. There is S.O.S. village which looks after the weak children and there are special schools for the Blind and the Deaf. Voluntary organizations like, sisters of charity, headed by mother Teresa is doing tremendous work for the welfare of abandoned children, destitute, very old people abandoned by their children and lepers. Apart from this, there are welfare associations including the ex-soldiers welfare associations.

Apart from giving a brief account of the origin, evolution and development of Child care in Iran, attempts will be made to give an account of the children in general, without which explanation of the child care in the area of the present study will be incomplete. In recent times, the U.N.O. has taken up the issue of children and their development for the future stability, peace and tranquility of the world order. Towards this end, U.N.O. has passed two conventions on the Right of child: one in 1959, and the other in 1989. The excerpts of these two conventions are given below without changing even a single word from the original convention:

Convention on the Rights of the Child (1959)

In 1923, a few (well-meaning) people from all over the world found what was known as "save the children interna-
tional union". The principles enunciated by this union through modifications and additions, later constitute the 10 principles of the declaration of the rights of the child, which was adopted by the United Nations in 1959. Among them the following are of considerable importance:

Principle 2 (two): The child shall enjoy special protection, and shall be given opportunities and facilities, by law and by other means, to enable it to develop physically in a healthy and normal manner and in condition of freedom and dignity. In the enactment of laws for this purpose, the best interests of the child shall be of the paramount consideration.

Principle Four: The child shall enjoy the benefits of social security. It shall be entitled to grow and develop its health to this end; special care and protection shall be provided both to it and its mother, including adequate parenatal and postnatal care. The child will have the right for adequate nutrition, housing, recreation and medical services.

Principle Five: The child who is physically, mentally or socially handicapped, shall be given the special treatment, education and care required by its particular condition.

Principle Six: The child for the full and harmonious development of its personality, needs love and understanding. It shall, wherever possible, grow up in the care and under the responsibility of its parents, and in any case, in an atmosphere of affection and of moral and material security, a child of tender years shall not, save in exceptional circumstances, be separated from its mother, society and public authorities, shall have the duty to extend particular care to the children without family and to those without adequate means of support. Payment of state and other assistance toward the maintenance of children of large families is desirable.

Principle 7 "Seven" : The child is entitled to receive education, which shall be free and compulsory, at least in the elementary stages. It shall be given an education which will promote its general culture, and enable it on the basis of equal opportunity to develop its abilities, its individual judgment, and its sense of normal and social responsibility, and to become useful members of society. The best interests of the child shall be the guiding principle of those responsibilities, in the first place with its parents. The child shall have full opportunity for play and recreation, which should be directed to the same purposes as education, society, and public authorities shall endeavour to promote its enjoyment.

Adopted by the Central Assembly of the United Nations on 2nd November 1989. Among them, the following are of considerable importance:

Article 1:
1. For the purposes of the present convention, a child means every human being below the age of 18 years unless, under the law applicable to the child, majority is attained earlier.

Article 3:
2. State parties undertake to ensure the child such protection and care as necessary for his/her well-being, taking into account the rights and duties his or her parents, legal guardians, or other individuals legal responsible for his or her, and to this end, shall take all appropriate legislative and administrative measures.
3. States parties shall ensure that the institution services and facilities responsible for the care or protection of children shall conform with the standards established by competent authorities, particularly in the areas of safety, health in the number and suitability of their staff, as well as competent supervision.

Article 6

1. State parties recognize that every child has the inherent right to life.

2. State parties shall ensure to the maximum extent possible the survival and development of the child.

Article 18

1. State parties shall use their best efforts to ensure recognition of the principle that both parents have common responsibilities for the upbringing and development of the child, parents, or, as the case may be. Legal guardians, have the primary responsibility for the upbringing and development of the child. The best interests of the child will be their basic concern.

2. For the purpose of guaranteeing and promoting the rights set forth in the present convention, state parties shall render appropriate assistance to parents and legal guardian in the performance of their child-rearing responsibilities and shall ensure the development of institutions, facilities and services for the care of children.

3. State parties shall take all appropriate measures to ensure that children of working parents have the right to benefit from child care services and facilities for which they are eligible.

46. Excerpts from Ibid - p.6
Article 24

1. States parties recognize the right of the child to the enjoyment of the highest attainable standard of health and to facilities for the treatment of illness and rehabilitation of health. States parties shall strive to ensure that no child is deprived of his or her right of access to such health care services.

2. States parties shall pursue full implementation of this right and, in particular, shall take appropriate measures.
   (a) To diminish infant child morality;
   (b) To ensure the provision of necessary medical assistance and health care to all children with emphasis on the development of primary health care;
   (c) To combat disease and malnutrition, including within the framework of primary health care, through, interalia, the application of readily available technology and through the provision of adequate nutritious foods and clean drinking water, taking into consideration the dangers and risks of environmental pollution;
   (d) To ensure appropriate prenatal and postnatal health care for mothers;

47. Excerpts from Ibid p.9
(e) To ensure that all segments of Society, in particular, parents and children, are informed, have access to education and are supported in the use of basic knowledge of child health and nutrition, the advantages of breast-feeding, hygiene and environment, sanitation and the prevention of accidents;

(f) To develop preventive health care, guidance for parents and family planning education and services.

4. States parties undertake to promote and encourage international cooperation with a view to achieving progressively the full realization of the right recognized in the present article. In this regard, particular account shall be taken of the needs of developing countries.

**Article 26**

1. State parties shall recognize for every child the right to benefit from social security, including social insurance and shall take the necessary measures to achieve the full realization of this right in accordance with their national law.

2. The benefits should, where appropriate, be granted, taking into account the resources and the circumstances, of the child and persons having responsibility for the maintenance of the child, as well as any other consideration relevant to an application for benefits made by or on behalf of the child.
Article 28

1. States parties recognize the right of the child to education and with a view to achieving this right progressively and on the basis of equal opportunity, they shall (a) Make primary education compulsory and available free to all; (b) Encourage the development of different forms of secondary education, including general and vocational education, make them available and accessible to every child, and take appropriate measures such as the introduction of free education and offering financial assistance in case of need; (c) Make higher education accessible to all on the basis of capacity by every appropriate means; (d) Make educational and vocational information and guidance available and accessible to all children; (e) Take measures to encourage regular attendance at school and the reduction of dropout rates.

3. States Parties shall promote and encourage international co-operation in matters relating to education, in particular, with a view to contributing to the elimination of ignorance and illiteracy throughout the world and facilitating access to scientific and technical knowledge and modern teaching methods. In this regard, particular account shall be taken of the needs of developing countries.
Article 39

States parties[^48] shall take all appropriate measures to promote physical and psychological recovery and social reintegration of a child victim of, any form of neglect, exploitation, or abuse, torture or any other form of cruel, inhuman or degrading treatment or punishment; or armed conflicts. Such recovery and reintegration shall take place in an environment which fosters the health, self-respect and dignity of the child.

Article 40

1. States parties recognize the right of every child all aged as accused of, or recognized as having infringed the penal law to be treated in a manner consistent with the promotion of the child's sense of dignity and worth, which reinforces the child respect for the human rights and fundamental freedoms of other and which takes into account the child's age and the desirability of promoting the child's reintegration and the child's assuming a constructive role in society.

2. To this end and having regard to relevant provisions of international instruments, states parties shall, in particular, ensure that.

[^48]: Excerpts from Ibid p.14
(a) No child shall be all aged as, be accused of, or recognized as having infringed the penal law by reason of facts or omissions that were not prohibited by national or international law at the time they were committed;

(b) Every child all aged as or accused of having infringed the penal law has at least the following guarantees;

(i) To be presumed innocent until proven guilty according to law;

(ii) To be informed promptly and directly of the charges against him or her, and if appropriate, through his or her parents or legal guardians, and to have legal or other appropriate assistance, through his or her parents, or legal guardians, and to have legal or other appropriate assistance in the preparation and presentation of his or her defence;

(iii) To have the matter determined without delay by a competent, independent and impartial authority or judicial body in a fair hearing according to law. In the presence of legal or other appropriate assistance and unless it is considered not to be in the best interests of the child, in particular, taking into account his or her age or situation his or her parents or legal guardians;

(iv) Not to be compelled to give testimony or to confess guilt; to examine or have examined adverse witnesses and to
obtain the participation and examination of witnesses on his or her health on their conditions of equality;

(v) If considered to have infringed the penal law, to have this decision and any measures impose inconsequence thereof reviewed by a higher competent, independent and impartial authority or judicial body according to law;

(vi) To have the free assistance of an interpreter if the child cannot understand or speak the language used;

(vii) To have his or her privacy fully respected at all stages of the proceedings.

3. States parties shall seek to promote the establishment of laws, procedures, authorities and institutions specifically applicable to children all aged as accused of, or recognized as having infringed the penal law, and in particular;

(a) the establishment of a minimum age below which children shall be presumed not to have the capacity to infringe the penal law;

(b) whenever appropriate and desirable, measures for dealing with such children without resorting to judicial proceedings, providing that human rights and legal safeguards are fully respected.

4. A variety of dispositions such as care guidance and supervision orders, counselling, probation, foster-care
education and vocational training programmes and other alternatives to institutional care shall be available to ensure that children are dealt with in a manner appropriate to their well being and proportionate both to their circumstance and the offense.

Article 45

In order to foster the effective implementation of the convention and to encourage international cooperation in the field covered by the convention:

(a) The specialized agencies, the United Nations Children's Fund, other United Nations organs shall be entitled to be represented at the consideration of the implementation of such provision of the present convention as falling within the scope of their mandate. The committed may invite specialized agencies, the United Nation Children's Fund and other competent bodies as it may consider appropriate to provide expert advice on the implementation of the convention in areas falling with in the scope of their respective mandates. The committee may invite the specialized agencies, the United Nation Children's Fund and other United Nations organs to submit reports on the implementation of the convention in areas falling within the scope of their activities.
The Right of the Child in Iran

Before going into detail of the right of the child at present in Iran, an effort is made to give a brief sketch of child care service in ancient, medieval and till the Islamic revolution of 1979. It also depicts the concept of Child Welfare as mentioned in the Holy Quran.

There are many verses about social welfare and social services and social security in Holy Quran. In Surah Lxxvi "Time" and "Man".

Verse No. 8 and feed with food and needy wretch, the orphan and the Prisoner, for love of him.

Verse No. 9 (saying), we feed you, for the sake of Allah only. We wish for reward nor thanks from you.

in Surah II "The Cow".

Verse No. 215. They ask thee, (O Muhammad, what they shall spend).

Say: That which ye spend for good (must go) to parents and near kinder and orphans and the needy and the way fare and what so ever good ye do! Allah is aware of it.

Verse No. 177 of Surah II "the Cow"

It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believes in Allah.

and the last day and the angels and the scripture and the prophets; and give his wealth, for love of him to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free, and observeth proper worship and payeth. The poor due and those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress of such are they who are sincere. Such are the God-fearing. We can find many sources about social welfare and social service activities in the old day of Islamic Iran. In the beginning, it was unorganized. Later, we can see many organized social service institutions.

Almost the same reference is given about Imam Ali in the beginning of this chapter and it need not treated as the repetition. Imam Ali, the first Iman of Shiite (the Prophet's-son-in-law) every night was taking a bag full of dates, and distributed them among needy people, poor persons, povertised, disabled, crippled, unable, weak, old aged, widows and unguarded women, and orphans. He wanted that nobody should know him, because they need not feel that they are despised. After Imam Ali's martyrdom, nobody was there to help the needy. Later, they understood that this was Imam Ali.

Hassabat law, about offering social services to all people, is very important among the middle class. During this time, we can see the emergence of organized institutions for helping the people who could not work for earning money to make a living. The following pages will be devoted to explain the rights of the child in Iran between 1979 to 1989. The constitution of the Islamic Republic of Iran in article 21 under chapter 3 the Rights of the people, says that "The government must ensure the rights of women in all respects to conformity with Islamic criteria, and accomplish the following goals:

1. Create a favourable environment for the growth of women's personality and the restoration of her rights, both the material and intellectual;
2. The protection of the mothers, particularly during pregnancy and child-rearing, and the protection of the children without guardians;
3. Establishing competent courts to protect and preserve the family;
4. The provision of special insurance for widow, and aged women and women without support;

5. The awarding of guardianship of children to worthy mothers, in order to protect the interests of the children, in the absence of a legal guardian" ^52

The Islamic Republic of Iran is paying much attention to the issues related to children. The president of the Islamic Republic of Iran has signed the Declaration of the world summit for children and the plan of action for achievement of the goals for children by the year 2000. The child enjoys rights and is not different from an adult in this respect. A minor child ^53 can not enjoy political rights. Article 956 of the civil code of Iran, provides that "capacity for enjoying" rights begins with the birth of the human beings and ends with his/her death. The state has right to protect the life of the infant even during foetus stage. Article 597, of the civil code of Iran says that the foetus is entitled to civil rights, provided that it comes to the world. ^54 According to the civil code, the foetus before birth and during the embryonic stages enjoys all rights a human being is entitled to. The law regards the

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54. Ibid, p.16.
foetus as a living being and independent of his parents. Therefore, it could be argued that childhood begins at the time of conception.

Article 1210 of the civil code of Iran as amended in 1981 by the Islamic consulate assembly says that the age of maturity for male children is full fifteen lunar years and for females is nine full lunar year. According to article 79 of the Labour Act: "in getting a person to work under fifteen years of age is forbidden". The political right a child starts getting at the age of 16 (sixteen). For government jobs, one should be 18 year of age.

The child deserves protection and education in the kinder-garten and later in Primary School. The article 1168 of mother civil code says that custody of the child is both the right and duty of the parents. The law defines custody of the child as necessary means to maintain the child in regard to its survival, growth, physical and mental health including providing food, clothing etc. According to article

56. Ibid, P.30.
of the civil code, the parents have the right to discipline the children but may not abuse this right by pushing them beyond reasonable limit of discipline. However, the parent has no right to correcting the child by giving excessive punishment causing injury to an extent that the child become mentally unsound. Article 59 of the Islamic punishments Act passed in 1992 emphasises the action of the parents and legal guardians of children should not constitute a crime. If the parents violate this law, the parent responsible shall be subjected to the criminal law.

The natural guardian of the child has a legal responsibility of the child. He has the authority to sell the property of the child and transact new deals for the welfare of the child. The property of the child is legally entrusted with th father. When the child reaches full age, the natural guardian should return the property to the child. If the child does not have a natural guardian, (that is, father), paternal grand father is the guardian authorised to administer the financial affairs of minor. In the absence of a natural guardian, a legal guardian will be appointed. He will have two important functions: to protect and educate the child and to administer the financial affairs of the child. According to article 1227 of the civil code, "the courts, departments and bureaus of a
notary public will be recognized as guardians, but only those persons whose nomination has been made by virtue of the law through competent court".\textsuperscript{57} The court can appoint any person who can manage the financial matters of the child as a legal guardian. A mother has priority if she is competent and not re-married. The court may appoint one or several legal guardians for a child depending on the property of the child.

Education is the right of every child and the government has responsibility to provide free education for all children. \textbf{Article 30} of the constitution of the Islamic Republic of Iran gives account of the education of the children. \textbf{Article 30} specifies, "The government must provide all citizens with free education up to secondary school and must expand free higher education to the extent required by the country attaining self-sufficiency".\textsuperscript{58} The government is supposed to give free education for all children in the whole of Iran till the completion of school. At the same time, the parents have a duty to utilize the opportuni-


\textsuperscript{58.} \textit{The constitution of the Islamic Republic of Iran}, op. cit., p.28.
ty for the children. Since the education is the right of every individual child, nobody should be discouraged from this education under any pretext, like family poverty or distance of the house from school etc.

The minimum age necessary for employment in Iran is full fifteen years. Article 79 of the Labour Act prohibits engaging persons under fifteen years of age for work. The article 49 of the Islamic penalties Act passed in 1982 says that children in the event of committing crimes will be free from criminal responsibility. It means that a child, below seven, commits crime, he will not be punished because the child does not have the judicious capacity to distinguish right from wrong. In such cases, the court will hand over the child to its legal or natural-guardian and advise the guardian about disciplining the child. Moreover, the court may order to take the child to the house of correction for teaching discipline. The House of correction is a centre of the institutionalization, discipline and education of children who have been condemned by criminal courts for commission of certain crimes. Article 97, of the Act concerning discretionary punishment passed in 1983 says that any person who abducts, kidnaps, conceals, misrepresents a newly born baby of some one else, that person will be sentenced to
imprisonment ranging from 6 months to 3 (three) years. If the court considers that the child was killed, the punishment of guilty person will be up to seventy four lashes, according to Article 99 of the Act concerning discretionary punishment. If a child is abandoned in a crowded place, this act is not a crime. According to Article 90 of the Act concerning discretionary punishments passed in 1983, any person who encourages a pregnant woman to abort foetus, the concerned person will be sentenced to a prison term ranging from 3 to 6 months.

Conclusion

In presenting the child welfare in Iran, attempts have been made to collect maximum literature on this subject and analyse it very clearly. The chapter has been classified into various sub-headings in order to highlight issues very explicitly by presenting the available data in a very systematic way. Before discussing the child welfare, an account of sociology of child welfare worker is given and then we have proceeded to give an account of social welfare in Iran during ancient and medieval periods, because child welfare has gradually emerged from social welfare activities. Hence, an account of social welfare in Iran is essential to highlight the historical and social circumstances in which
child welfare has gradually evolved in theory and practice. After this, an account is given about the child welfare till 1978 and efforts have been made to explain child welfare during 1979 to 1989. Finally, rights of a child, as existing today in the Islamic Republic of Iran, are explained mainly with the help of constitution of the Republic and other available documents on the subject. It has been very difficult to get data on social welfare during ancient and medieval periods. However, some literature available in Persian have been translated for filling the gap. This chapter, as a whole, gives a historical account of child care with more emphasis on child care and its rights under the Islamic Republic of Iran.