CHAPTER III
HISTORY OF Sending IRANIAN STUDENTS ABROAD

3.1 Introduction
This chapter discusses about history of sending Iranian students to Abroad, during the years (1641-1986). This chapter is organized in four sections. Section 3.1 gives a brief profile of Iran, Section 3.2 describes the motives and factors leading to social awareness of Iranians, Section 3.3 sketches a brief history of sending students abroad and Section 3.4 provides various views on sending students abroad.

3.2 Brief Profile of Iran
3.2.1 The Land:
Iran is a Middle Eastern country being enclosed by the Caspian Sea to the north, Afghanistan and Pakistan to the east, Turkey and Iraq to the West, The Persian gulf and the sea of Oman to the South. Iran is located between latitude 25 to 40 and longitude 44 to 63 east and green which meridian. Iran is the fourth largest country in Asia. Its area is equal to that of France, Britain, Germany, Belgium, Holland and Denmark combined together. It has an area of 1,648 million sq. kms, of which, 12,000 sq. kms are covered with water.

Most of the Iran lies in the north temperature zone, but the plateau as a whole offer a variety of climates which, in turn, yield a great variety of agricultural products. Iran is a land of high mountain, deep valleys, great flout lands and vast arid deserts.

The plateau varies between 1000-2000 m in altitude and the cities are at various heights. The mountains rise to very high peaks. Two major ranges divide Iran in a west-easterly direction. The Alborz beginning in the Caucasus, passes through northern Iran and continues into Afghanistan. The second range the Zagros begins in Anatolia and continues right down to Baluchistan. Iran has two big deserts, the salt deserts and Kavir-e-lut. About climate.
3.2.2 History:

Briefly, Iranian history represents a rich blend of legend mythology, recorded fact and living tradition. Several civilizations have risen in various parts of the country at different times. Every civilization has left its own impression on the subsequent development of Iranian history. The oldest known civilization in Iran is that of Elam, which has been the subject of a great deal of research by scholars. Elam was a small kingdom which came into being around the 10th century B.C. in what is now the south-western province of Khuzestan. After two centuries it was overthrown by the Assyrian in the seventh century B.C. The independent kingdom of media was established. Iran’s history remains visible in the country’s many exciting archaeological sites, its ancient and historical monuments, and its glorious cities which possess some of the world’s most magnificent examples of Islamic art and architecture. As birthplace of one of the world’s great empires, Iran is the cradle of culture and civilization. Iran is a country blessed with abundance of natural beauty, endowed with rich resources, a vast country veiled in mystery, romance and religion. Iran, as one of the most advanced civilizations in the world in ancient times, had intrigued and inspired many great travelers from all over the world. Iran has ancient ruins, the charm of the fascinating Persepolis, grand mosques, exquisite gardens, starkly beautiful deserts, mountain landscapes and grand palaces of the past reveal unsuspected beauty, which haunts tourists for a lifetime. They evoke the charm and colorfulness of the country, which has come under the process of modernization now.

3.2.3 Language:

The history of the Iranian language is usually divided into three stages marked by three major historical events: A) old Persian, spoken 550-330 B.C. until the conquest of Alexander B) middle Persian, 250 BC – AD 651 until after the advent of Islam in 610 A.D. C) modern Persian, thereafter, Persian languages are of Indo-Europeans stock and are closely akin to ancient Indian languages with which they compose the Aryan family. Old Persian used a special language called Pahlavi. But after the advent of Islam the literary vocabulary has borrowed much from Arabic and appreciably from Turkish. Apart from Persian educated Iranians also speak English and French. Other languages spoken locally are Turkish, Kurdish, Luri, Baluchi and Arabic.
3.2.4 Religion:

Iran is a Muslim nation which has historically taken an important role in the development of Islamic philosophy, arts, science and literature. Iran embraced Islam in the 7th century A.D. and soon thereafter began to provide some of Islam's most noted ethnologists, poets, philosophers and men of scientific learning in such fields as medicine, mathematics, astronomy, chemistry, engineering, architecture, public administration and organization.

Iran today (after the Islamic revelation) has thousands major centers of Islamic learning and three holy cities: Mashhad, Qom and Shiraz which along with many great mosques and innumerable shrines draw thousands of pilgrims. The Government of Iran is has became Islamic, because majority of Iranians are Moslems (Shia sect). And according to the constitution of the Islamic Republic of Iran, the official religion of Iran is Islam of the 12 Jafari Imams.

The other sects of Islam (Hanafi, shafe, maleki, Hambali and Zaidi) are regarded with full respect. Also Iranian Zoroastrians, Jews and Christians are the recognized religious minority groups are free to perform their religious ceremonies according to the constitution of Islamic Republic of Iran.

3.2.5 The Governance:

Iran on 1st April 1979 adopted theocratic republican system. It has a constitution based on Islamic principles of running the government. The country has fairly adequate decentralized administration with 30 provinces. Like India, Iran has also got tri-colour national flag, with green, white and red colors demarcated by horizontal lines in the descending order. The word Allah in stylized tulip shape in red is centered in the middle of the white band, which is in between the green (top) and the red (bottom) colours. In this respect also, there is a nearness to the Indian flag.
3.2.6 Population:

Demographically, Iran is like India, or like many countries of the world, for that matter in respects of age and sex compositions. Nearly 51 percent of the people are males, and the remaining 49 percent are females, thereby showing the sex ratio of 961 females per 1000 males. A careful observation of the Table 1 shows that as the age increases, the sex ratio also increases, even exceeding the number of males among the aged people (over 65 years of age). This suggests that partly infant mortality rate among the females (may be for the universal gender bias) is more than that among the males and partly emigration and death rate among adult males are relatively more than those among the adult females.

<p>| Table 3.1: Distribution of the population of Iran by age and sex |
|---------------------------------|-------|-------|-------|-----------------|-----|</p>
<table>
<thead>
<tr>
<th>Sex/Age</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
<th>No. of females per 1000 males</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total No. (Percentage)</td>
<td>351,893</td>
<td>338,295</td>
<td>690,189</td>
<td>961</td>
<td>100.00</td>
</tr>
<tr>
<td>0-14 years</td>
<td>99,355</td>
<td>94,116</td>
<td>193,472</td>
<td>947</td>
<td>28.03</td>
</tr>
<tr>
<td>15 – 64 yrs</td>
<td>236,086</td>
<td>227,441</td>
<td>463,528</td>
<td>963</td>
<td>67.16</td>
</tr>
<tr>
<td>Over 65 yrs</td>
<td>16,452</td>
<td>16,737</td>
<td>33,190</td>
<td>1017</td>
<td>4.81</td>
</tr>
</tbody>
</table>

Source: Census of Iran, 2004

Regarding the age composition also, Iran is having 67.16 percent of the population in the age group of 15-64 years, which consists of working population. The dependent population (children and aged people) constitutes nearly one-third of the total population, which is a fairly satisfying characteristic of Iran as compared to India. The demographic dependency ratio (number of children and aged per 100 youths), thus is only 49 in Iran, while it is nearly 75 in India.

3.3 Profile of Higher Education in Iran

Documented history of education in Iran dates back to the third millennia BC at the time of the Elamites. Clay tablets, marked with Stylus, that were found in the first capital city of the world Susa, when deciphered, revealed they were homework assignments done by the students of this country’s ancestors. Upon the establishment of the Achaemenian Empire (550-334 BC), as the first and most benevolent of all empires, a multitude of races, religions, languages, and cultures coexisted peacefully under one central government. The coexistence, in turn, necessitated the need for
cross-cultural communication and paved the ground for the succeeding Persian governments to pay due attention to education.

Higher education in Iran, subsequently, commenced when the Sassanid founded the Jondi Shahpur University in 250 AD in southwest of the present Iran as the center for higher learning. Later many books were translated from different languages into Middle Persian, so that library of Jondi Shahpur had one of the largest collections of books in the world. Soon after the rise of Islam in the seventh century, Iranians got converted to Islam and its prophet Muhammad (p.b.u.h), who placed high emphasis on the paramount significance of education by advising the believers to seek knowledge even if in China. Under the Islamic teachings, for centuries Iran was the center of excellence with such prominent figures as Sibovayh 840 (the author of the first Arabic dictionary and grammar book), Khwarazmi 850 (the writer of the first algebra book), Razi 865-925 (who found out the medical use of alcohol), Avicenna 980-1037 (a renowned sage who authored over 200 books, including the Cannon of Medicine as the first encyclopedia of medicine), Ghazali 1058-1111 (a theologian), KKhayyam 1048-1122 (a celebrated sage who, as a mathematician, reformed the Persian solar calendar into its still-in-use structure and, as an astronomer, built an observatory in Isfahan), Nasir-ed-Deen Toosi 1274 (an astronomer who, some 200 years before Copernicus, developed mathematical calculations, showing the earth’s revolution around the sun and its spherical shaped and size), along with a host of great poets and thinkers like Ferdowsi, Rumi, Saadi and Hafez who recorded human’s mental, and societal developments in the course of time in their magical, harmonious tongues.

Modern higher education, however, was initiated when students were awarded scholarships to pursue their studies abroad. Following the trend, in 1851 Amir Kabir, the wise Minister of Qajarids, founded Dar-al-Fonoon (House of Techniques) in Tehran. It was in this institution that Iranian, as well as foreign, instructors were recruited to provide modern education to the applicants.

A number of teacher training and medical schools were subsequently founded. Eventually, in 1934 the establishment of the University of Tehran marked the onset of university education, in the modern sense of the word. Shortly after, colleges and
universities were added to the educational institutions of the country, so that by 1979 they added up to 26 universities, 87 colleges, and 228 higher education institutions, admitting over 180,000 students.

Upon the victory of the Islamic Revolution in February 1979, the need for higher education was felt more than ever in that the country had staged a path towards self-sufficiency. To that end, after a brief halt in higher education for the purpose of restructuring the educational system known as “the Cultural Revolution”, a large array of higher educational institutions were established across the country to provide more-needed programmes to the interested people. The student population index quadrupled in less than ten years. Following a host of developments, today the Iranian higher education is regarded as one of the fundamental institutions of the country’s national, socio-political system.

Planning and policy making for the higher education at the national level is mainly shouldered by the Parliament (Islamic Consultative Assembly), the Cabinet, the Supreme Council of Cultural Revolution, and the National Planning and Management Organization. At the ministerial level, however, the Ministry of Science, Research and Technology is entitled to plan for ways to elevate the educational status quo and know-how, as well as to secure the required skillful manpower. When it comes to universities and research centers, internal councils, such as board of trustee, university council, college council and department council convene to make decisions.

The term higher education in Iran is attributed to the education offered by either a public or a non-public university or an institute at the tertiary level. Upon completion of the required courses, the student is awarded an associate’s, bachelor’s, master’s, or a doctoral degree. Higher education in Iran is, however, offered by Public and Non-public sectors. The public higher education sector includes 105 universities, 16 independents schools, 9 higher education centers, and 135 institutes, all affiliated to the Ministry of Science, Research and Technology. The non-public higher education sector is run by 39 non-profit institutes, as well as the Islamic Azad University (IAU, with over 150 branches throughout the country and some branches abroad.) Public higher education is financed by state funds and includes the programs
offered by the Ministry of Science, Research and Technology, as well as the Ministry of Health, and Medical Education, whereas non-public higher education is not funded by the government.

3.3.1 The Higher Education System in Iran

Regular Higher Education forms the major body of the higher education in Iran. It refers to the kind of education that requires the students to attend classes in two semesters during each school year, in line with the educational calendar starting in September and finishing in June. Regular higher education classes are held daytime or in the evening. Daytime Programs include the regular morning and afternoon classes, in which no student is charged a tuition fee. In daytime programs, all fields of study and levels of study are offered.

In order to meet the growing public demand for higher education, the facilities of the universities are mobilized to offer education in the evening. The funding of this kind of education, called Evening programs, is secured through the tuition fees the students pay.

Distance Higher Education is another type of education in which students are not required to attend classes. Instead; they have their hands on the required course books through intermediary links mainly through Payam-e-Noor University. Distance higher education aims to provide opportunities for those interested in higher education but not able to enter the traditional educational system.

Medical Higher Education applies to that part of higher education delegated to the Ministry of Health, and Medical Education upon parliament ratification in 1985, Ever since, higher education in medicine and related fields have been offered by the universities affiliated to the Ministry of Health, and Medical Education, as well as the medical sector of the Islamic Azad University.

Applied-Scientific Higher Education, a vocational and technical type of higher education, refers to a particular type of education that aims to upgrade the know-how, productivity, and experience in various professions. Modular Applied-Scientific Higher Education stands for a discrete form of higher education in which students
take independent modules of vocational skills. Different modules eventually lead to the acquisition of a new skill. The graduated of this type of education are awarded an associate’s degree. Technical-Vocational Higher Education is mostly provided by the centers affiliated to the Ministry of Education. Technical-Vocational programs aim to train, refresh, or promote the capabilities of high school teachers who work in specialized vocational field.

And finally further education is a post-secondary education which is offered on the basis of applied, specialized, short-term courses. Upon successful completion of the programs, participants receive a certificate, but not a degree.

Admissions to universities are possible through four types of entrance examinations: a nation-wide university examination, Payam-e-Noor University conditional admission, entrance examination for the Comprehensive Scientific-Applied University, and a non-centralized qualifications exam for the doctoral applicants. Those higher education applicants who manage to pass the entrance examination and find their way to universities and higher education centers are termed as the” admitted”. The admitted, upon enrollment, are known as “students” and can major in one of the study fields in humanities, basic science, engineering, agriculture and veterinary, medical sciences, or arts.

Higher education programs are offered at various” levels of study”. There are a specific number of credit hours for each level of study that must be covered within a certain time limit. The undergraduate students, based upon their study level, can receive an Associate’s Degree (68-72 credits, normally covered in four semesters) or a Bachelor’s Degree (130-145 credits, normally covered in eight semesters). The graduate students receive a Master’s Degree upon completion of 28-32 credits, normally covered in four semesters, a Professional Doctorate Degree or a Ph.D. Degree which requires 42-50 credits, normally covered in 8-9 semesters. Graduate students must submit a thesis or a dissertation in partial fulfillment of the requirements for the masters and doctoral degree, respectively. All collegiate degree are conferred by the Ministry of Science, Research, and Technology upon successful completion of the programs.
Faculty members are employed at the higher education system of Iran as members of the teaching staff or the research staff. Faculty members are chosen from among those applicants, who hold doctoral degrees and meet other qualifications required. Based upon their degrees, years of experience, and publications, they carry such titles as Educator, Instructor, Assistant Professor, Associate Professor, and Professor.

3.4 Study Abroad

3.4.1 Social Awareness among Iranians

There were two types of motives and factors for social awareness, namely internal and external ones. Since 19th century, Iranian people started to imitate, extract, and follow some of the aspects of western life. The attempts to strengthen the army, develop the industry, reform the educational system and such others were examples or results of such factors and motives.

The only act of the first Shah of Qajar that could be considered as an important factor leading to awareness was the clashes in frontiers of Iran and Russia, at the time of Agha Mohammad khan. These clashes were very limited, but they made the Russians sensitive and finally resulted in the wars between Russia and Iran. These wars were the first steps in the tendency of Iranians towards the west that led to their social awareness later on.

The second Shah of Qajar also established an office that later became the ministry of foreign affairs. Moreover he sent an ambassador to Europe after almost two centuries since the time of Shah Abbas Safavid. At the time of Fath Ali Shah, the relations started which led to the exchange of delegates and agents between European countries and Iranian. All these, in turn, were a part of factors considered to be among those resulting in the social awakening of the Iranians of the time. Fath Ali Shah under the influence of Abbas Mirza, the prince, invited some military advisors for the reconstruction and renovation of army. The result was not what they had expected, though the European advisors who stayed in Iran and had some relations with Iranians had influence on the education, civil and military aspects of life of Iranians. Abbas Mirza, the prince, ordered to build modern industries, bridges, castles, gardens, parks,
streets and employed foreign doctors under the influence of such European advisors. Moreover, among other attempts, having military personnel quit their addiction, building ammunition factories, developing mines and establishing a library full of the works of French, English and Russian authors, especially about European history and finally sending students abroad were all major factors leading to social awareness among the people.

Mohammad Shah Qajar was also influential in creating social awareness among the people. First, he sent 5 students to France through the encouragement of Haj Mirza Aghasi, his prime minister. Secondly, he allowed Europeans to establish schools in Iran. Thirdly, he gave the freedom of religious rights and property ownership rights to Iranians for the first time in the history. As a result of those rights people gradually recognized their rights and little by little they noticed the world around them. Fourthly, he had a tendency to learn a foreign language specially French and encouraged others especially top ranking military and government authorities to do so. Meanwhile, he obeyed the recommendations of foreign delegates and ambassadors that caused hatred of the people. This can also be regarded as an important factor in the social awareness of the people. During the 50 years reign of Naser oldin Shah, the following happened that were effective in the social awareness of the people.

Naser oldin Shah encouraged to develop foreign language education, translation of foreign books, magazines, and newspapers. He initiated the establishment of hospitals, telegraph offices, arsenals and police departments. He laid the foundation for Darol-Fonoon and some other schools, sending students abroad and opening some newspapers in Iran.

Mozaffaroddin Shah was much more eager to expand the knowledge, and advance the country than his predecessors were. Therefore, he was more influential in creating awareness among the Iranians in his own time. He sent students abroad and helped private-section in this regard. He ordered to make several roads between Tehran and some border cities like Rasht. This helped the relationships between Tehran and other countries. Mozaffaroddin Shah helped to establish some industries and attempted to develop telephone lines. He also ordered to put electric lamps in the
streets of Tehran and Rasht. Shah encouraged the translation of books into Persian and finally, he agreed to change the government from despotic rule to a constitutional one.

Since Mozafforoddin Shah was not well educated himself and was ignorant about other countries of the world. The people were disregards to the affairs of state and that in turn could cause dissatisfaction among people. Hence such dissatisfaction could be considered as the factors leading to the social awareness among people.

3.4.2 Foreign Relations

It is quite obvious that no country ever existed without any relations with other countries of the world. Naturally, the relations with other countries would have industrial, social, political, economic, and cultural consequences for other countries. These consequences can be positive or negative. Since the beginning of Qajar regime, these relations had a new form and entered a new phase. These relations were with countries such as India and Ottoman Empire, which was more of European nature than of Asian. India, except for a short period in the era of Nader Shah Afshar, had close and friendly relations with Iran. Although when these relations had to do with English colonial officers, it became more or less deceitful, and it should be considered as true in all relations of other European countries too. The reason is Iran, had friendly relations with all these countries and even with America, but whenever their interests were in danger, they became hostile. Other countries having relations with Iran in the era of Qajar were Russia, England, France, Austria and Germany. At the end of Qajar regime, the USA was ahead of the others in the line. These relations are considerable in that they were quite unlike the ones before and they had strong impact on the future of our country.

The relations of Russia, England, and France with Iran in Qajar era had always been colonial relations. Even at the time of Mozaffarodin Shah, Iran was so weak regarding the economy, military, and politics that could not make close relations with other countries without their permission. The advantages and privileges that Russia and England acquired since the reign of Fath Ali Shah until the Ispan 3rd 1920 coup were almost equal. Only two distinguished advantages for England were highlighted in this regard. Firstly, in 1872, Baron De Roiter had the agreement to use for 70 years
Iranian Railway, Tramway, oil, and all underground sources except for gold and silver. And secondly, the benefit of all tobacco trades in Iran in 1890. But the agreement did not last long last for long. On the other hand, the Russians influenced firstly through the army, and then by interfering in the issues of replacing Fath Ali Shah. Telegraph, insurance, shipping in the Caspian sea, and a lot of others were also extending their influence, so that even in the era of Pahlavy, the foundations of the military forces was under their influence. Iran was actually divided between Russia and England. Russia was utterly hostile towards the Independence, freedom, and integrity of Iran. It was because of Russian intrigue that at the era of Naser oldin Shah, Iran called back the students from France. Even when Iran wanted to get the membership of International Post Union, Russia objected that. The nature of English policies was also more or less the same as Russia. In its struggle with Russia, England also wanted Iran to be weak and dependent.

Some external factors also influenced the Iranians which contributed to the awareness among them. They include: First, one and a half year war between Russia and Japan and the defeat of Russia, many Iranians realize that the size of country and the number of people are not the only decisive matters in war. Second, the great revolutions of Russia in 1905 and 1917. Third, the constitutional government of China. Fourth, the visits of Iranians to other countries and others visiting Iran. Fifth, the establishment of party or group of freemasonry in Iran. Sixth, inviting military advisors from France, England, and Russia to re-construct and train the army. And finally granting loans by different countries, and the obstacles they made for the progress of Iran in order to compete with each other.

3.4.3. Books and newspapers

It is worth mentioning here that the publication of newspapers in Iran is directly related to the sending students abroad, because Mirza Saleh Shirazy who was sent abroad in 1851 by the prince, Abbas Mirza, published the first newspaper in Iran. As for newspapers, an Indian who was a knowledgeable man and professor of Islamic and Iranian culture called Raja Ram Mohan Roy (1772-1833) published the first one. He also published Hafiz Divan. Mirza Mohammad Ali Shirazy published the second newspaper in 1888. They were both very effective in the social awareness among Iranians, and their tendency to printing and publishing newspapers so that all the
secret societies used newspapers and press as the warning factor for information giving. The first Ottoman newspaper published in Egypt was also another effective factor in this respect, because Mohammad Shah imitated that, and even the title of the Iranian newspaper “Vaghaye-e-Etefaghieh” was similar to “Vaghaei-e-Mesrieh. There were also some private newspapers, but because they were also published under the control of government, they could not print and publish whatever they wanted. Freedom of writing and press in fact did not exist until the end of Naser oldin Shah Era. Naser oldin Shah gradually developed negative attitude towards the newspapers and banned some of them. He even prohibited that foreign books or magazines entered the country, and blocked the way of sending Iranians abroad. As a consequence all the people who wanted to write or publish their ideas gradually migrated to other countries such as India, Ottoman, Egypt and European countries to express their ideas and they formed a core of exiled journalists in Europe and Middle Asia.

Before the foundation of publishing in Iran in Safavid era, all books were copied manually. Even after the foundation of publishing, a lot of books were copied through manuscript writing. After the returning of students from Europe the printing machine that Mirza Saleh Shirazy brought with him, changed printing in Iran and gave publishing a new meaning. Gradually publishers grew in number and after a while, pictures were also added in the prints. Some newspapers used pictorial texts and the books that were published, had a wider range of subjects because of the social and political movements of the time.

As such, the books that were published since Abbas Mirza era and until years after were mostly about military, history, geography, some were text books and some books about travels and diaries. Those graduates who had been sent abroad or finished their studies in foreign schools have translated most of these books. They were all supported and encouraged by such authorities as Abbas Mirza, Qaem Maqam Farahani, Amir Kabir, Mirza Hossein Khan Sepahsalar, Mirza Alikhan Amin oldoleh, and some others. However, the despotic rule of Qajarrid Shahs did not allow them to apply their talents in full. Another important factor that was not followed extensively was to bring the books from foreign countries. It started at the time of Abbas Mirza and continued through the kingship of Mohammad Shah, although Naser oldin Shah
was not very interested in books. Nevertheless, Amir Kabir in the short period that was prime minister ordered relatively large number of books to be brought from foreign countries. As an example in one occasion, 293 books and 323 geographical maps of the universe were ordered which was very considerable amount at that time.

It should be mentioned here that, all these books and other books that were provided before and even after, were never published, and distributed. Since most of them included textbooks for teaching and were in scientific fields, so after a while they were out of date and worthless. An important reason that books and newspapers did not have significant influence was that the public were mostly illiterate or had very limited ability to read. Newspaper also gradually lost their value because they did not print worthy materials and mostly paid attention to political parties and abused characters. Newspaper owners and editors were somehow related to the government, and if they were not, they could not publish ideas that were against those of the government. Except for what was mentioned above, some other events had positive or negative effects which include foreign citizens staying in Iran under different reasons such as ambassadors, tourists, military delegates, religious missionaries, merchants, technicians, advisors, etc, who wanted to develop the interests of their own countries in Iran. The Iranians traveling abroad under different reasons such as students, tourists, ambassadors, and those accompanying the King in his journeys abroad.

3.5. A Brief History of Study Abroad

Shah Abbas II should be considered the first person to send Iranian students abroad. Since he liked European paintings very much, he sent some people to Rome in order to learn art of printing. Mohammad Zaman son of Haji Yousef is mentioned to be studying in Europe around 1673. It is said that he adopted Christian religion and changed his name to Paulo. Therefore, “Paulo Zaman” is frequently mentioned in European books. He was so influential in Iranian painting that his style was followed by many artists. The process did not continue since the end of Safavid dynasty to Fath Ali Shah’s era. It was mostly because of the instability in political conditions.

The first students who were sent abroad in the specific sense of the word, to educate in sciences and technology were dispatched at the time of Fath Ali Shah Qajar
and through the recommendations of Qaem Maqam Farahani. It was in 1811 that two students were sent to England in order to study. One of them “Mohammad Kazem” was the son of Naghash Bashi, the special painter artist of Abbas Mirza, the prince. He was sent to study drawing and painting. The other student was the son of an officer serving the Prince Abbas Mirza. His name was Haji Baba Afshar who was sent to study medicine. There were different reasons mentioned for choosing painting and medicine as the two courses required for them. Some believe that the needs of court and courtiers to superior private doctors and luxurious paintings to satisfy their aristocratic tastes were the reasons for sending them abroad. Regarding Abbas Mirza and his advisor, Qaem Maqam, this cannot be true. However, another reason is that, the value of modern medicine was clear to every one. In addition, the doctors who were mostly foreigners were usually politically involved and perhaps some of them were even spies. Abbas Mirza wanted to clean the court from such untrustworthy doctors. As for the drawing students, it is also thought that because of lack of photography equipments and cameras at that time, the painters could have prepared operational maps for military purposes and designing plans for army fortifications and the like. Yet no proof is found to support this claim. The second attempt of Abbas Mirza in this regard was sending five persons in 1815 along with Colonel Darcy to England. They were: Mirza Saleh Shirazi for studying languages French, English, Latin, Mirza Seid Jafar for studying Engineering, Mirza Mohammad Jafar for studying Medicine, Mirza Reza for studying Artillery Engineering, Ostad Mohammad Ali Chakhmagh Saz for lock and key making.

Moreover, some people were also sent to other countries, Jafar Qoly Beik Afshar worked in the mines of Siberia in Russia, and Mirza Jafar was also sent to Moscow to learn printing. He brought a printing machine with himself. In 1819, Haj Abbas Shirazi was sent to Paris for learning the skill of flower making by cloth and paper. He could not learn, by the way, he married a lady who was skillful in flower making and brought her back to Iran. Apparently, about 20 years from 1821 to 1841 there was a blockage in this process. At the time of Mohammad Shah, there was a shift in the place of study. In 1845 by the order of Mohammad Shah, five persons were sent to Paris: Hosseingholy Agha for studying in leadership of artillery and infantry, Mirza Zaky for studying in Engineering, Mirza Reza for studying in textile
and sugar refinery, Mirza Yahya for studying in medicine and surgery, Mohammad Ali Agha for studying in mining, farming, and camera and watch repair.

At the same time, Abolhasan Naghashbash "Sanie ol Molk" was sent to Italy and Mirza Sadegh to England to study medicine. Some intellectual families also sent their children abroad such as Mirza Malkam Khan, son of Mirza Yaqob. In 1855 the ambassador Farokh Khan Amin ol Mlok Kashani took 3 persons to Paris with him so that they study medicine in France. Before Amir Kabir most of the people who were sent abroad were not skillful in the fields of their study with the exception of a few of them. Amir Kabir sent 5 persons to Russia in order to establish and develop modern technology. They were all skillful and artisans in the fields of glass making, foundry, sugar refinery, carpentry, tannery and candle works. In addition to them two skill weavers also were sent from Kashan to Istanbul in Turkey to compute their skill and learn new styles.

After the establishment of Darolfonoon in 1851, sending students abroad enters into a new phase. The students who were sent had passed the elementary stages so that they could study at the higher stages. There was a noticeable rise in the number of students also, in 1858 the first group of graduate students of Darolfonoon numbering about 42 students were sent to France. At the same time, the telegraph connection and wire communication started in Iran. In 1858 many apprentices were sent abroad to learn skills related to telegraph. Accordingly 42 persons were sent to Paris and 30 persons to Teflis, for a period of one year to learn the skills.

As far as the historical texts show, after sending graduates of Darolfonoon, the process was interrupted until 1911. Different reasons are considered in this context, two of them are examined here as major ones:

Firstly, the graduate students in foreign countries carried with them feelings, thoughts and ideas which were not accepted by the majority of people and caused religious and emotional reactions in public, so the result was not very successful.

Secondly, the Qajar government felt endangered against the new ideas and thoughts that these people brought back. This undesirable feeling, accompanied by
signs of public unacceptability and atheistic labels were enough excuses to refrain from sending students abroad. However, at this time the education of students especially the children of government agents, politicians, officials and ambassadors continued. Even some of the families self financed their children. A document in the Embassy of Iran in Paris shows that in 1911 there were 17 students in elementary or higher levels studying only in France.

One of the consequences of constitutional revolution regarding the modern sciences and technologies of the time was sending students abroad again. In May 1911, for the first time, a law was passed regarding sending students abroad. According to this law, the ministry of education had to send 30 students to Europe in that year. For the first time, there were conditions and criteria for sending people and also a contest between the people who were to be sent abroad. However, six of these people were accepted without competition because their fathers or immediate relatives were killed for establishing the national constitutional government. This group of 30 students was sent to France in Ramadan of that year under the supervision of Yousef Khan Moadabolmolok, son of “Richard Khan” who was a teacher in Darolfonoon. It is worth mentioning that before their arrival the hosts were prepared to welcome and receive them. Although the law passed facilitated that, every year 20 students had to be sent abroad, due to different reasons, in the following years, the execution of the law was stopped and it did not continue in practice. Even in 1916, the government called the students back and only those students who paid their own expenses or could somehow provide their money could remain there. Some believe that it was because of financial problems of the government or the Belgian advisors who were under the influence of Russian government that was not willing to send Iranian students to France or England.

After Reza Khan stepped up to power, a considerable development, quantitatively, took place. In 1922, even before he was officially the absolute monarch, he sent 60 people in order to study the military skills to France. In 1928 a law was passed that until 6 years, each year 100 persons were to be chosen among the graduates of different high schools through contests and by the government expenses were sent abroad. Apparently, the law was carried out completely, and during the 6-year period 640 people, that is more than all the people who were sent during 120
years of Qajar regime, were sent abroad. At the same time, many employees from different government offices and departments such as Telegraph, Justice, Culture, and National Oil also were sent abroad. In addition to all these, there were other students whose expenses were paid by their families and the government had orders to help them in any possible way. According to the statistics of that time, between 1928 and 1931, there were 391 students under the control of education ministry, 100 employees of governmental organizations and offices and 1165 self financed students. These figures will be more meaningful when one realizes that in 1928 the total number of high school graduates in Iran were 150.

**The Process of Sending Students Abroad since 1934 to the Present Date**

Since 1934, that the six-year period was finished, the ministry of culture proposed that only the top students of universities would be sent abroad. The process continued until the victory of Islamic Revolution with minor changes in the details. The last amendments in the laws related to the education abroad dates back to 1960. According to these laws except for the top students who were sent by the government, for all the people who wanted to study abroad on their own expenses four conditions were necessary: Having high school diploma, Presenting acceptance from the college or university, Knowing the foreign language (passing the language test) and an undertaking for their expenses by the parents of students.

These policies resulted in that, only those people who could continue their education abroad, that were financially well supported. The open door policy of the previous regime resulted in an increase in the number of students abroad so that during the years 1968 to 1973, almost 30 thousand students were went abroad and their number at the end of Pahlavi era was well above one hundred thousand students. However, after Islamic Revolution the outbreak of the imposed war led to the problems of financial support for the students. The ministry of science first prepared the application forms for students of higher education above high school diploma. Almost one lakh and twenty thousand people applied for receiving foreign exchange under the governmental cheaper rate. After 1981 the bylaws and regulations were prepared according to which many students were not eligible to receive financial support by the government and therefore the number of students recorded at that year was 70 thousand persons. Without following the policies of the past, the number of
students abroad had fallen drastically and a number of them returned to Iran after the victory of Islamic Revolution.

Since 1985 to the present time, there has been much debate about the issue of sending students abroad. In spite of the great controversies over the topic and despite ups and downs of the subject, the policies of the government can be summarized as the following:

In order to reduce the undesirable cultural effects some suggestions are put forward such as choosing a country which has less cultural dangers for the students, and supervising and controlling the students abroad regarding their general ways of conduct.

To compensate for the weak points regarding the scientific aspects of the issue also, some solutions are proposed. Students especially those who are supposed to use scholarships are selected through contests. The destination countries are carefully chosen after their academic eligibility is guaranteed. Students are sent abroad to supply the universities with the required teaching staff. Supervision and control over the students should be preplanned.

For fighting against the injustice in sending students abroad, and preventing the undesirable social effects some precautions are taken. Such measures have helped the students even from the lowest income groups to get the advantage of studying abroad. Furthermore, a special fraction of the students is selected from the deprived regions of our country.

Regarding the economic aspects too, some approaches are considered such as reducing the length of the period to the minimum possible time, and taking some legal actions to ensure the return of students.

In the political aspect, two aspects are taken into consideration. The amount of money should be sufficient to meet the cost so that the student does not have to work in jobs that are harmful for the national dignity of the country. In addition, the
destination country is selected carefully, in line with the foreign policies of the government (Also see the Appendix-3.1 for a chronological account).

3.6 Study Abroad: Divergent Views

Naturally, from the very beginning, the subject matter of sending the students abroad for education had been a controversial issue. Lot of debate both in favour of or against the subject have been published in newspapers or books.

3.6.1 Positive Views:

Since the life of Mirza Saleh Shirazi’s newspaper was very short the writers could not deal with these issues in details. However, Vaghaye-e-Ettefaghie was the first Iranian newspaper in which the subject of sending students abroad was discussed. The whole text regarding this subject was only a few lines and it was very superficial. In other newspapers of the time such as Sharaf and Sherafat also the issue was discussed but not directly. In the biographies of some educated people, it was mentioned that they were educated abroad and they were highly talked of. The tone implies that it is in favour of the subject.

The magazine Aiandeh (future) in 1925, printed an article written by Easa Sedigh, the writer emphasized that each year a thousand persons should be sent abroad in different fields such as warfare, engineering, agriculture, teaching, education, finance, and economy. The same magazine in its eighth issue talked about the influential role that educated students abroad had in the development of Iran when they returned, and criticized the government for appointing people to the posts unrelated to their fields of education or appointing inefficient people in critical positions. The magazine Tarikhchah Maaref Iran (Iranian history of education) also emphasized that sending 42 students of Darolfonoon students abroad was a very important step forward, and continued that when these students came back to Iran, they could be very helpful in their fields of studies and actually founded the basis of intellectual movement of Iran. The history of medicine in Iran, while talking about the mistakes of the traditional doctors and referring to the health problems in Iran, indirectly voted in favour of the Iranian students who were educated abroad. In the book “Appearing and development of political parties of constitution” it is quoted
from Brakley the Englishman about the three students graduated abroad and their part in the first House of Parliament are really praised. He further wrote that, “they are modern politicians, quite different from others. They are educated in Europe, all of them are familiar with French Language, and all are modernists…”

3.6.2 Negative Views:

As against those who say that sending students abroad would be very advantageous, there were others who did not believe so. Some of the negative views are listed below:

Adaby “Literary” magazine wrote that children are the future founders of Iran and they were divided into three groups: the children of the aristocrat class, middle class, and poor class. The future of the country, it believed, was in the hands of the third group. The first group of children would be sent abroad even before they learned their own language; they would not follow their studies there, become corrupt, and marry a European woman, then with a lot of bad habits and diseases they would return to Iran. Instead of learning the traditions of Iran, they would learn history, geography, and even national anthem of those foreign countries. The children of middle class also go abroad, but because their families cannot support them, they would become addicts, starve to death, or return home without any achievement.

Gholamhossein Yousefy also criticized this aristocratic corruption and wrote thus, “they will bring snobbish behaviors and lust from Europe instead of positive characteristics, though some of them also study there”.

Mohmood Sanaee regarded their knowledge impractical and merely theoretical. He also criticized the association of these two ideas, that is studying abroad and being appointed to high positions on their return. He highlighted the problems such as the lack of a programme for the students’ educational fields and needs of the society.

Ehsan Tabary mentioned that when these students go abroad they would go out of the reach of Shah. So there, they are not in danger, and when they return, they
would be in the support of European friends, so that they might pursue their own interests.

3.6.3 Conditional Positive Views:

The third group, which is the largest of the three, is of the view that, though sending abroad is advantageous but there are conditions to be met. They believed that when some people who were educated in foreign countries came back, they could train others in turn. Haeri in his article “Iranian policy”, believes that sending students abroad is acceptable only if it is first analyses that in what fields we have foreign advisors, in order to substitute those foreigners.

Sokhan magazine emphasized the need for acquiring knowledge of European countries, mentions that it should be planned and analyzed, because it should not lead to alienation or de-acculturation of the students. The magazine believes that they should limit their studying fields to educational ones, and the second requirement is that there should be possibilities for them to educate others. The second point is especially important because among those who returned to Iran, only a few remained in university and fewer chose research and teaching as their jobs.

Moaref Magazine also criticized sending young students abroad, because it believes that those young students who do not have a profound knowledge of their own culture, traditions, and even their mother tongue, would be easily become corrupt because in their young age they are under the influence of their feelings. Instead of learning sciences, they just bring back some little knowledge of foreign culture, their hairstyle, and a necktie.

Yaghma magazine wrote that, it is acceptable if those students who study abroad, in their return, serve their own country wholeheartedly, and use their knowledge to improve Iran.

Abbas Eghbal Ashtiani believed that sending students abroad is good under the conditions that the student should be healthy, older than 20, aware of history and
geography of Iran, high school graduated, and accompanied by some one. He also emphasized that the student should love Iran and be proud of being an Iranian.

Regarding what was said, it can be considered that the viewpoint of those who agree with sending students abroad and put conditions for that is very closer to reality. In other words both groups, the positive views and negative views, have characteristics that cannot be wholly accepted.

In conclusion, we can briefly summarize the positive and negative reasoning and justifications as follows:

### 3.6.4 Positive Reasoning for Sending Students Abroad

1. Some people refer to the principle of freedom in the exchange of knowledge and science; they believe that it is necessary for every country to be familiar with the latest technologies and modern scientific achievements. They consider that science is quite independent of politics.

2. There are others also who are of the view that with the existing difficulties in training students for some special courses, the necessity of sending students abroad seems inevitable.

3. Some people also pay little attention to cultural bad-teachings or ill-teachings and consider them easily solvable, they believe that the teachings of Islam are strong enough bonds for our students abroad to keep them from sinful deeds. They also bring examples of the many people who graduated abroad. After coming back, they were faithful believers who served their country and people. And yet they were sent at the time of despotic rule of Pahlavi regime.

4. Referring to the political-cultural attainments of sending students abroad, some argue that our students should be present in international societies. Even if other requirements are not sufficiently powerful, this one alone is strong enough to send them abroad because no other organization or government office can play such an important role.

5. Another advantage referred to of sending students abroad is learning and developing foreign languages. Although it is only a kind of side effect, every
language opens new horizons to our students that enable them to make use of original sources of science and technology.

6. Regarding the fact that many students are from well to do families that pay the expenses of their studies, some suggest that this can save the budget for using financial support of people in less income classes or even the budget can be spent in other fields of science and technology.

7. There are still others who state that the diplomatic necessities because of our relations with other countries and nations should be regarded. Some countries can give scholarships or grants to our students, and with some other countries there may be the possibility of exchanging students.

3.6.5 Negative Reasoning Against Sending Students Abroad

1. The negative and undesirable cultural outcomes, since the beginning of the issue in 1911 have always been in dispute. Although the nature of these outcomes varies in different periods of time, the main threat which is the negative result always persists.

2. By referring to the necessity of being scientifically independent, some people argue that sending students abroad would result in neglecting the training institutes and educational centers inside the country.

3. Referring to the financial aspects of the issue and economic calculations, some criticize the policy of sending students abroad. It will be more significant when you consider that the expenses for students inside would go to the general turn over of money inside the financial system of the country, yet when the students are sent abroad the expenses do not return to the general financial turn over of the country.

4. Some people debate over the issue of sending students abroad by emphasizing the fact that some students may not return to their country. They believe that even the primary and previous educational expenses are lost in this case so it will be much more than just per capita budget for any student abroad.
5. There are some people, who emphasize the undesirable political results, highlighting the fact that some foreign governments may somehow deceive some students and use them as their spying agents when they return to their country.

6. Some Islamic parliament members recently argued that those who insist on sending students abroad ignore the possibilities and potentials available in the country.

7. Referring to the insufficient scientific results due to some characteristics among the students, some criticize that the students who studied abroad with their own budget were those students who could not enter the universities inside the country and even some of them were not able to finish their education abroad.

8. Ever since the beginning of the issue, the social consequences resulting from intensified social injustice have always been of great concern. In the past, most often the children of courtiers or relatives of authorities were chosen to be sent abroad. Little by little, however, there were some laws that prevented these privileges to some extent.