CHAPTER II

HIGHER EDUCATION IN IRAN

2.1 Historical background of Iran:

Iran, a country with an area of 1,645,000 sq. kms, and a population of about 35 million is a vast plateau that forms a bridge of communication between Asia and Europe. "The land route from the far East to the Mediterranean and Europe runs through the country." The neighbouring countries are Russia and Caspian sea in the North, Afghanistan and Pakistan on the east, Iraq and Turkey and the Persian Gulf in the South. Historically Iran has been one of the oldest civilisations which as a result of its geographical position became the victim of barbaric attacks and was over-run on several occasions by aliens leading to disasters and set-backs during the medivial period. As David Missen has pointed out "... the Iranian plateau was in one sense a point of convergence of the intellectual, commercial and adventurous currents of the earlier civilization of mankind, and in another a land to which hordes of Invaders in successive waves came to
ravage what the Iranians had already built." Thus, the invading hordes had a great influence on the cultures and the national character of the Iranians. On the other hand, the invaders assimilated many of the Iranian cultural traits and diffused it in other parts of the world particularly Asia, through cultural contacts.

The earliest religion which preached monism, came to light in the 6th century B.C. in Iran. Before the coming of this religion, the people of Iran who belonged to the Aryan race, believed in several gods whose chief deity was Varuna (God of Rain, Sanskrit) and was given the name of Ahura or Ahura Mazda, i.e., the lord of the Universe. They originally followed the Vedic religion which was also practised in Northern India by a group of Aryan tribes which migrated to India via the Hindu Kush mountains. Perhaps the religion remained common until the 6th century B.C. when Zarathost was born in Iran and reformed the religion of Mazdaism into Zoroastrianism. He recognised Ahura Mazda as the God of good, associated also with truth and light. He preached the oneness of God, immortality of the soul and the principle of final judgement. He postulated two main axioms called the
spirit of good and evil. Good, being associated with Angels and Angelic behaviour and evil being associated with Demons and Demonic behaviour. He further stated that these two spirits or principles are in constant mutual struggle in the world. But he felt that the final victory would go to the good. He deemed it to be the duty of every human being to side with the spirit of good, enabling it to defeat the spirit of evil. He laid a lot of stress on nobility, valour, justice and purity of the soul and depicted the duty of its follower at different stages of life. Agricultural activities according to him was the noblest occupation, while truth was the noblest virtue in a person. His whole doctrine may be summed up in three of his main teachings.

1. Good thoughts
2. Good words
3. Good behaviour

Thus Zarathost laid the foundations of a truthful, pure and noble society in Iran.

This religion had a profound effect on the Christian religions that came after it. Their belief
in the concept of the power of good and evil as well as the belief in life after death is obtained from the Zoroastrian religion. As Bishop C.W. Barnes has said, "The enduring influence of Persian dualism, which derives from Zoraster, shows itself in the Christian Gospels where Satan is virtually identified as Ahriman (the spirit of evil)."

Education among this community was mainly informal. The only formal education was in religious teachings for the preachers and war techniques to the elite and the warriors. But the fact that they unconsciously influenced the thinking of both the Jewish and the Christian people is a testimony to the universal character of their way of life.

Islam came to Iran in the seventh century A.D. through the Arabs leading to social, economic and political changes. Socially the people of Iran had to accept the Muslim religion and had to forego their own social values and sanctions. As a result, some of them escaped into India which led to the establishment of the present Parsee community in India and some remained there.

Islam preaches education to all but the education which was imparted during the early periods of Islam was purely religious and it was meant to propagate the Islamic faith.
This system continued until around 10th to 13th centuries A.D. where the cult of Sufism was infused into Iran, leading to door to door preaching by its followers called Darvish. Sufies believed in the inner light concept and one of the renowned writers of Sufism Maulana-ud-din Rumei produced an epic in the Iranian literature by writing his poems called Masnavi. Masnavi is perhaps one of the oldest works of art and literature and philosophy that is written in poetic form in the Persian language during the thirteenth century A.D. Persian started to develop only after the tenth century A.D. with the writings of Rudaki and Firdosi. In the thirteenth century, the Iranian literature was blessed with two genius poets, Sadi and Rumei. Before these two writers there had been a couple of renowned prose and poetry writers Nassir Kushroo and Omar Khayyam. Nassir Kushroo wrote perhaps the first collection of prose writings called "Safar Nameh" an account of a journey he made to Egypt. This was the earliest experiment in descriptive prose concerned with travelling. Omar Khayyam was a scientist, mathematician, a poet and a Sufi who had acquired mastery in his fields. Bertrand Russell has described him as "the only man known to me who was both a poet and a mathematician." His approach to the Sufi way of life can be found in his well-known poetry
called Rubaiit. The two poetic volumes of Sadde, known as Bustan (garden) and " guliistan " ( rose garden) are considered as the great assets to the Iranian literature even today.

Again, Iranian literature was bestowed with another great poet Hafiz during the 14th century. Although he was living during the darkest area of Iran i.e. when Iran was groaning under the tyranny of Tymoor, the lame, he happened to produce one of the rarest works of art in the form of poetry and thus proved the power of creativity under severe conditions of distress. Hafiz lived in Iran during the invasion of Changiz Khan. Many poets and writers like Goethe admitted being influenced by him.

So education in ancient Iran was meant for the priestly vocations which were held in the highest esteem before coming of Islam. Next to it was the profession of warriors and soldiers and administrators who received instructions from their superiors. But with the coming of Islam, religious preachings were intensified particularly because the Iranians assimilated Shiaism, which was contrary to the belief of the majority of other muslims and because huge sums of money was received by way of " Khoms." So religious education and propogation was intensified in Iran. Of course, Shiaism came to Iran later than Islam, and thus led to a lot of
2.2 Informal Education in Iran:

With the administration of Iran in the hands of the Arabs, a peculiar kind of informal education in the form of religious recitations was started, which continues with full swing even today. Informal education can be classified into three categories:

1. Informal education by religious recitations
2. By Sufi recitations
3. By participation in the training in arts and crafts.

1. Through religious recitations: According to the Shia faith, Prophet Mohammad was instructed by God to appoint his successor while he was returning from the last Haj pilgrimage at a place called Chadir Khome. Calling upon all his companions to halt, they erected a huge pedestal out of camel saddles on which he climbed lifting the hand of his son-in-law and cousin Hazrat Ali pronouncing him as his successor. But on the death of the prophet the people elected one of the Prophet's close associates Hazrat Abu Bakr as his successor who was later succeeded by Hazrat Omar, then by Hazrat Osman and then by Hazrat Ali. But this was
not accepted by the Shias, who believe Hazrat Ali to be the rightful successor to the Prophet, followed by his twelve progenies as the Imams of the Shias. This incident led to a great controversy amongst the Muslims causing several wars amongst themselves and finally led to the martyrdom of the son of Hazrat Ali, the grandson of the Prophet, Hussein and his brother Abbas and his close relatives in Karbala. So the tragedy at Karbala became one of the main themes of religious recitations. Again, Islam is a religion the principles of which are imparted through the Holy Koran, the Prophet, and the Caliphs and Hadis. The difference between the Shias and Sunnis is that the Shias believe in the Holy Koran, succession of Hazrat Ali and his twelve progenies known as Imams and the Hadises which are narrated by one of these Imams or the Shia saints. In order to propagate Islam and particularly Shia Madressas were set up to teach the Holy Koran, Hadis and to train religious preachers known as Mullahs. During the month of Moharram which commemorates with the anniversary of the tragedy of Karbala, gatherings are arranged at Mosques, houses and other places and the Mullahs
deliver lectures on moral duties, religious obligations, philosophical thought and most often follow up with a mention of the tragedy of Karbala at which many members of the audience shed tears. It is true that such types of organisations impart a lot of knowledge about religion, culture, history etc. to the people. Even persons not having the knowledge of reading and writing can benefit through such gatherings, which are called "Majlis." As visits to such majlis are very frequent, many people learn a lot about their religion and their social obligations, through attending majlis.

This type of informal education is perhaps generally prevalent among the Shia followers of Ismal, and other muslims also have such gatherings not but/as frequently as the Shias and their theme does not/fail to the tragedy of Karbala.

Informal education through Sufism:

The Sufis who used to campaign from door to door signing hymn in honour of Hazrat Ali and others would also sing poems from the Masnavi which contain mystical tenets and doctrines of the transcendental interpretations of the world. Their recitation would impart the knowledge of Sufism and their
Informal education through training

It is interesting to note that Iran has developed one of the finest carpet weaving and miniature painting industry without any form of institutionalised education. Both these industries were developed by the help of imagination and hard work of the people, when they functioned on a small scale even children were employed to work in them. The art of carpet weaving in Iran is believed to be unmatched in any other country of the world.

Today carpet weaving has become very specialised process and the workers need to undergo training for the job.

Importing of knowledge through religious recitation however, is the most commonly accepted mode of learning in Iran since the majority learn their religious obligations and other knowledge through them.

A significant change is being introduced after the Muslim clergy took over the administration of education. Justice and religious affairs.
They established Maktabs all over the country or primary schools for boys (the girls generally received no formal education). The establishment of these Maktabs opened a new era in the educational system of Iran.

These Maktabs were set up by religious preachers, private organisations and charitable institutions who charged a nominal fee from the students. The Holy Koran was in Arabic, and no explanations as to the meaning of it was given to the students who had to labour hard to read and nearly memorise it. Some of the Maktabs were only for the teaching of the Holy Koran where generally a lady teacher would sit on the ground with a group of children around her each one reciting one lesson loudly. Such teachers would not generally charge any fixed amount of fees but each student would compensate by way of occasional gifts.

The researcher was placed at one of these Maktabs situated in his own village to study the Holy Koran under a lady teacher and observed that there were two main factors that would motivate the students to do their lessons well. One was by
severe caning, in case the student failed to memorise the assignment. Second was a ritual celebration that would take place on particular occasions e.g. The student would very eagerly want to complete his first part at the end of which he would have a kind of feasting in the school where he would be made to sit in the middle, other students around him and the teacher would pour about a kilo of dry fruits over his head and other students would collect them. Thus, as a student would progress, several such ceremonies were held during his study of the whole Koran. A student would take between six months to one year to complete the Holy Koran.

In such schools even girls used to participate, and in many instances the girls were in majority. But in such schools boys above the age of six were not allowed. In some Maktabs' reading writing of Persian was also taught.

Madressas: Besides the Maktabs, Madressas were established for the training and education of religious preachers. It has been discussed before, these Madressas are highly popular and influential even today. They exercise a lot of social controls
over the Iranian population. The students who joined these Madressas have to wear a special costume which consists of a turban and a long overcoat called "Abba." The classes are held around the Holy Shrine of "Imam Reza" in Mashad and Masumeh-in-Chome. There are several high priests who conduct classes and give lectures and explain different parts of the Holy Koran and Hadis. The students after graduation, have in turn either to take up teaching or preaching. Thus, they exercise a lot of social controls over Iran. Because of their preachings of the principles of Islam, there is always a controversy between their preaching and the modern trend for social change, e.g. They advocate the purdah system and a specified status for women which it is not acceptable to modern society. Therefore, many of the Iranians have ignored their teachings and have come out of the purdah. While many families have maintained their old form of the purdah system and consequently segregation of women. This segregation of women has only worked as a regressive factor inasmuch as the exclusion of women from the economic process led to a slowing down of development plans. Further a significant working force of women were unutilised in production units thereby
also contributing to an acute shortage of manpower which continues to plague the country even today. In the process, the women were debarred from attaining their deserved education, social status and personality development. Thus continuous fued continued between the religious leaders and the actual needs of the day and it is believed that this class clergy in Iran has restrained and slowed down the pace of social change. However, as said before they continue to be the main agents providing the people with a great deal of informal education and constitute an important body influencing social and political change to a great extent even in the present times.

2.3 The First Medical School in Iran:

The Nestorian Christians had established a thriving medical school, an university in the present Lebanon as far back as the fourth century A.D. However, because of their persecution by the Eastern Roman Empire, they shifted to Syria and then to Iran, where they took refuge and were welcomed by the King, and they re-established their medical schools in south western Iran at a place called Jundi Shapur.
They were highly patronised by the ruling kind who convened a council to consider possibilities for the enlargement of Medical Sciences and translations of the writings of Plato and Aristotle and other Greek writers into Persian. This medical school continued for several centuries in Iran and perhaps laid the foundation for the modern medical schools.

During the eighteen and nineteen centuries many missionary schools were established in Iran by the American and European countries for some time the Iranian education system totally dependent on foreign missionaries. They established primary schools mainly in Tehran. The most famous of the schools was the Albourz college of Tehran which trained many Iranian administrators of the nineteenth century. They also established the first college for women.

The first Iranian government operated secular school was established by Nasir-ud-din- Shah. It was primarily meant for training civil servants, army officers, doctors and engineers. Teaching was in the hands of the Europeans. At this stage, subjects such as Latin, French, Mathematics, Chemistry, Pharmacy,
Medicine, Military Science, and others were taught at this school which is discussed later as Dar-ul-Fonoon. It was during the reign of Nassir-ud-din Shah that a society was formed by the government to foster educational programming in Iran. In 1901 a college of political science was also established in Tehran as an offshoot of Dar-ul-Fonoon.

2.4 The Ministry for Education:

It was felt by the government that the task of educating the people was one of its important responsibilities. The Iranian parliament therefore, passed a bill for the formation of the Ministry of Education in 1910, which was implemented by 1911. This Ministry was entrusted with the portfolios of total education in Iran. The Ministry took initiatives in budgeting programming and expanding the educational system in Iran. In a short while, many primary and secondary schools were set up. Within a decade of its establishment, this Ministry established over a thousand government, primary and secondary schools in Iran. During this period, six institutions of Higher education including the University of Tehran were established. Students were also sent abroad by the
government to acquire necessary education and training.

The Iranian Parliament also passed a bill in 1943 providing for compulsory, free education for all children. Although this measure was rather premature due to the lack of adequate school buildings, teachers and other facilities, they did have a laudable objective.

17 Dar-ul-Fonoon: Dar-ul-Fonoon was one of the oldest institutions of higher education, established by the government in Tehran, in the year 1862. This institution was the result of an inspiration of a Russian trained Iranian, called Ameer Kabir, the intelligent and learned minister of Nasir-ud-din Shah. It was established with the aim of teaching military sciences, mathematics, mining, physics, chemistry, pharmacy, medicine, surgery, history, geography and foreign languages. The college had several faculties. At the initial stages, the instructors were mainly from Austria and later Iranian instructors were employed. Bachelor's degree in different disciplines were awarded by this college. The college was fairly large with about fifty lecture rooms, a big assembly hall,
laboratories, a library and a press. Its budget was $7750 (1,000) tomans for its first year of establishment with 105 students, but the number of students rose to 387 in 1891 and its budget also increased to thirty thousand tomans ($4,200). The increase in students from 105 to 387 in a period of 40 years shows that there was not much demand for higher education. The students were reluctant to join the said college in the early years of its establishment.

Dar-ul-Fannon provided the foundations upon which the present system of higher education in Iran is built. From this college other institutions developed e.g. the college of medicine developed independently. Again, the faculty of teachers training also succeeded and started functioning alone as a Teachers Training College. Finally, the university of Tehran which had started its office at the Teachers Training College was formally established in 1934 – and the teachers training college also got itself affiliated to it at this time. The Tehran University commenced with the following faculties known as colleges at its inception.
1. Theology and Logical faculty
2. College of Natural and Mathematical Sciences
3. College of Literature, Philosophy and Educational Sciences
4. College of Medicine and Medical Sciences
5. College of Law and Political Sciences
6. College of Technology

This university has had a lasting influence on the culture of Iran, particularly in the field of education and social change and today it is held at one of the most prestigious universities of Iran. At present it has colleges spread over in Tehran and Karaj with a total number of 17,379 students and 1809 faculty members. (1974-'75) It is the largest university in Iran. So the beginning of Tehran University can be seen as a stepping stone in the scheme of a very highly inspired system of education introduced by the first king of the Pahlavi Dynasty Reza Shah Kabir. However, before the flower could blossom the world entered into the tumultuous period of the second world war and Iran was one of its unfortunate victims. The country was over-run by aliens. There was all round chaos in the social, political spheres of Iran.
leading to the abdication of Reza Shah and to the succession of his son, the last Shahen Shah of Iran.

During his short rule the late Reza Shah laid the foundations for the gradual uplift of the Iranians from the dark era of social, economic, educational and cultural backwardness. Amongst others, economic development, industrialization and many other social reforms may be noted. The enunciation of the basic principles for the mass anti illiteracy drive was introduced by him. He also patronised higher education, and sent the first batch of Iranian students to study abroad for higher education.

Because of the hardships imposed by the world was on the Iranians and also because of the economic and political imbalances of the post-war period only one university could be added until 1955 when Jondi Shahpur University was set up in Ahwaz. While in 21 years only a single university was added from 1955 to 1974 16 more universities came up. Of this number eleven were added from 1972 to 1974. Again eight of them were established in 1974-75 only. This was now universities were speedily set up.
Again when Tehran University was set up there were no other significant institutions of higher education except Dar-ul-Fonoon and Teachers Training College; and other Madressas in Ghoms, Mashad, Yazd and other places for theological education. It was only after 1955 that other institutions of higher education came into existence, and the trend for modern educational expansion developed. Subsequently other universities and institutions of higher education were set up at a very fast pace. The date of each one of the twenty one universities that was established in Iran even since 1934 are as follows:

<table>
<thead>
<tr>
<th>University</th>
<th>Date of Establishment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Tehran University</td>
<td>1934</td>
</tr>
<tr>
<td>2. Azer University</td>
<td>1947</td>
</tr>
<tr>
<td>3. Mashad University (Firdosi)</td>
<td>1958</td>
</tr>
<tr>
<td>4. Jondi Shahpur Univ.</td>
<td>1957</td>
</tr>
<tr>
<td>5. Esfahan University</td>
<td>1958</td>
</tr>
<tr>
<td>6. Pahlavi University</td>
<td>1949</td>
</tr>
<tr>
<td>7. National University</td>
<td>1961</td>
</tr>
</tbody>
</table>
2.4 Ministry of Science and Higher Education:

The establishment of the Ministry of Education was followed by the establishment of the Ministry of Science and Higher Education in the year 1968. At this juncture the portfolios of education were bifurcated and allotted to the two Ministries. Primary and
secondary education, with a few post High School Colleges were taken care of by the Ministry of education and all that concerned Higher Education like planning, programming and organisation of institutions etc. were handed over to the Ministry of Science and Higher Education. Later the ministry was charged with the following duties:

1. Establishing a research institution for scientific and Educational program to ascertain the educational objectives with reference to the need of the country, to prepare the total educational subjects program at different levels and to investigate into training, and specialisation with reference to the manpower needs of the country.

2. To have a permanent central committee of all the universities and institutions of Higher education in order to co-ordinate the duties and objectives of these institutions and to sanction their expansion or abolition.

3. Organisation for the evaluation of education in Iran: To supervise the activities of the
universities and institutions of higher education and acceptance of students for the number of seats that are available in the country.

4. State Organisation for student affairs: To perform every duty that pertains to the Iranian students either inside or outside the country.

5. Committee for education and scientific expansion of the country; To supervise, programme and guide the scientific expansion of the country and also to encourage and support the researchers of the country.

6. To co-operate with UNESCO in methods of education and in maintaining contacts with international organisations.

This Ministry has been functioning ever since its inception and has taken many bold steps towards educating and modernising Iran. Under it the number of institutions of Higher Education went up, and as observed six universities were added in the span of a single year (1974) and many other institutions of higher education were established.
2.5 Growth of higher education in Iran:

The troubled world of our century is faced with multiple problems and the most crucial of all is perhaps the problems of higher education. This is due to the fact that higher education is considered as the key instrument in shaping the future of nations; planning wisely and in a right manner it will produce a better life and prosperity that humanity has been endeavouring to get.

The emerging nations of the world having witnessed the services rendered by this powerful instrument (education) to the rich and advanced nations, particularly before the turn of the present century, now realise the effective and fruitful value of this complex way of moulding their next generations through education. To the progressive people of the world, higher education is the vital means for improving their earning power, standard of living, international recognition, and attaining perfection. In other words, higher education is the key to the "ideal society," the highway to the "golden era," and perhaps the way to the "promised land" of mankind. By proper planning, higher education will become a sharper,
more versatile and, therefore, more productive and powerful instrument of progress, particularly for a country like Iran where the pace of progress has received a great momentum under proper leadership. The necessity for education to receive proper planning was badly felt.

The course of all out modernisation plan for the country dictated the need for the introduction of rapid educational growth. According to the census of 1956, 85-1% of the total population in Iran was illiterate and literacy among females was 7.3%. There was a drastic need for schools and teachers. Implementation of elementary and secondary education was more important than higher education. Strong measures to eradicate illiteracy was necessary. A total cultural upheaval was called for not only for the eradication of illiteracy but to do away with social injustice and economic handicaps to the masses created by feudalism in the country.

Thus to lay a new foundation of a dynamic new society a total revolution was brought by the King on 26th January, 1963. Primarily it was based on six principles called the Revolution of the Shahen Shah and the
people or the 'White Revolution.'

This revolution brought about an all round social, educational, economic and political uplift for the people. One of the principals was "Educational Revolution. A unique experiment in the eradication of illiteracy was undertaken by the creation of the literacy corps whereby the young high school and college graduates were massively commissioned to go to remote villages, set up open air schools or take up all available places, change them into schools and start teaching the masses irrespective of sex and age. The result was that illiteracy was attacked at its very root. Besides literacy, this system brought about tremendous social change and acculturation as the teacher soldiers carried the city culture to the villages.

According to law every young man has to join the military training service for two years after completing his education, these young men were instead trained and sent out as teacher-soldiers.

The young cadets in military uniforms had admirable personalities and easily impressed the villagers. The result was better output in the field of education as
well as social adaptation.

It is almost fifteen years that over one hundred and fifty thousand of these cadets have conducted such schools for a period of eighteen months each in different villages and they still continue to do so. One of the results conspicuously observed is the clear proof of the awakening of the people and their attention towards education. Exactly twelve years after the introduction of this system the number of applicants to the institutions of higher education rose by 200%. Perhaps the only explanation that can be offered is that twelve years ago a group of fresh and enthusiastic soldiers set out for the remote villages and brought the children and their parents under the same roof for the purpose of imparting education whereby both parents and children realised the value of education. The far-reaching consequences of this movement was the inculcation of the values of education in the parents who stirred by the examples of the teacher-soldiers began to organise a system of schooling for enrolling their children therein. A new standardised schooling system was put into operation by the villagers in co-operation with the teacher-soldier.
In 1965-'66 the number of rural students was 132,000 (compared with 675,000 prior to 1962). In five years 45,000 boys and 12,000 girls, 240,000 men and 110,000 women were taught by the literacy corps. Between 1963 and 1972 14,560 schools were built by them. The drive was further strengthened in 1968 when by law it became obligatory on the part of high school and college graduate girls to take part in the campaign against illiteracy and other modernization drives.

Today, there are schools scattered over most parts of the country offering free education. The educational corps was not the only one to revolutionise Iran, it was followed by the agricultural corps, the health corps, the religious preaching corps and the land reform corps.

Despite the expenses incurred by short-training period for the corps members the result of this venture was upheld as the most productive measure in mass education. It has produced such a far reaching result that its worthwhile to be used in the countries of the third world. In 1972 UNESCO awarded the "Nadezhda Krupskaia Award" established by the USSR to the Iranian literacy corps for achievements in combating illiteracy. This venture was
so impressive that other countries like Pakistan, Venezuela employed it for the eradication of illiteracy among their people.

With the introduction of these corps a new urbanisation system was introduced in Iran. The disparity between village life and city life was gradually reduced. Social and economic injustice tended to diminish and class consciousness slowly began to be eradicated. Today illiteracy in the sense of being unable to read and write hardly exists amongst the younger generation.

The drive for educational growth has been further strengthened by the recent nationalisation of all schools and educational institutions and the compulsory free educational facilities offered including free meals at schools. Educational growth was on the war footing in Iran ever since 1963 and was intensified from 1968. Many private, government and semi-government organisations were besieged to handle the task of educating and training and the necessary personnel needed for rapid industrialisation of the country. Schools, colleges, universities, technical institutions, research institutes and most of all trained teachers were scarce. The literacy
corps had infused the inspiration and desire for education throughout the country as a result of which the demand for higher education went up, rush toward universities and institutions of higher education created a greater problem in Iran. From the attached list of the institutions of higher education it is evident how fast different agencies set up the facilities for higher education and training of their own personnel and tried to help the cause of education. Table 2.2.

**TABLE 2.2**

List of the Institutions of Higher Education during the academic year 1975-76

were observed with their corresponding number of students

<table>
<thead>
<tr>
<th>No.</th>
<th>Institution</th>
<th>No.of Students</th>
<th>%age</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Universities 12</td>
<td>65,372</td>
<td>43.03%</td>
</tr>
<tr>
<td>2.</td>
<td>Independent Universities 9</td>
<td>8,904</td>
<td>5.56%</td>
</tr>
<tr>
<td>3.</td>
<td>Institutions of Higher Education affiliated to different ministries &amp; Government Organisations 143</td>
<td>39,816</td>
<td>26.2%</td>
</tr>
<tr>
<td>No.</td>
<td>Institution</td>
<td>No. of Students</td>
<td>%age</td>
</tr>
<tr>
<td>-----</td>
<td>------------------------------------------------------</td>
<td>-----------------</td>
<td>-------</td>
</tr>
<tr>
<td>4.</td>
<td>Institutions affiliated to the ministry of Education</td>
<td>88</td>
<td>31,312</td>
</tr>
<tr>
<td>5.</td>
<td>Affiliated to the Ministry of Health</td>
<td>19</td>
<td>1,478</td>
</tr>
<tr>
<td>6.</td>
<td>Affiliated to the Ministry of Culture and Arts</td>
<td>4</td>
<td>288</td>
</tr>
<tr>
<td>7.</td>
<td>Affiliated to the Ministry of Post and Telegraph</td>
<td>1</td>
<td>493</td>
</tr>
<tr>
<td>8.</td>
<td>Affiliated to the Ministry of Agriculture &amp; Natural Resource</td>
<td>1</td>
<td>191</td>
</tr>
<tr>
<td>9.</td>
<td>Attached to the Ministry of Water &amp; Electricity</td>
<td>1</td>
<td>90</td>
</tr>
<tr>
<td>10.</td>
<td>Attached to the Ministry of War</td>
<td>3</td>
<td>744</td>
</tr>
<tr>
<td>11.</td>
<td>Ministry of Tourism</td>
<td>1</td>
<td>280</td>
</tr>
<tr>
<td>12.</td>
<td>Affiliated to the Ministry of Labour &amp; Social Affairs</td>
<td>2</td>
<td>238</td>
</tr>
<tr>
<td>No.</td>
<td>Institution</td>
<td>No. of Students</td>
<td>% of Total</td>
</tr>
<tr>
<td>-----</td>
<td>------------------------------------------------------------------------------</td>
<td>-----------------</td>
<td>------------</td>
</tr>
<tr>
<td>13.</td>
<td>Organisation for Social Welfare</td>
<td>186</td>
<td>0.12%</td>
</tr>
<tr>
<td>14.</td>
<td>N.I.D.O.C. National Iranian Oil Co.</td>
<td>1398</td>
<td>0.92%</td>
</tr>
<tr>
<td>15.</td>
<td>Sun and Lion Society of Iran</td>
<td>359</td>
<td>0.24%</td>
</tr>
<tr>
<td>16.</td>
<td>Planning &amp; Budget Organisation of Iran</td>
<td>286</td>
<td>0.15%</td>
</tr>
<tr>
<td>17.</td>
<td>Radio &amp; T.V. Organisation of Iran</td>
<td>187</td>
<td>0.12%</td>
</tr>
<tr>
<td>18.</td>
<td>Physical Education Organisation of Iran</td>
<td>833</td>
<td>0.55%</td>
</tr>
<tr>
<td>19.</td>
<td>Organisation for Employment and Office Administration of Iran.</td>
<td>137</td>
<td>0.08%</td>
</tr>
<tr>
<td>20.</td>
<td>Women's Organisation of Iran</td>
<td>86</td>
<td>0.06%</td>
</tr>
<tr>
<td>21.</td>
<td>Imperial Organisation for Social Welfare</td>
<td>289</td>
<td>0.19%</td>
</tr>
</tbody>
</table>
Those institutions that are affiliated to different Ministries or organisations are being mainly supported and administered by them. Their purpose is to train personnel for their own requirements and the majority of them offer a two year post high school diploma in their respective fields of specialisation.

In the overall picture around 50% of the total

<table>
<thead>
<tr>
<th>No.</th>
<th>Institution</th>
<th>No. of Students</th>
<th>%age</th>
</tr>
</thead>
<tbody>
<tr>
<td>22.</td>
<td>Organisation for the Protection of the Living Area-Polution</td>
<td>77</td>
<td>0.05%</td>
</tr>
<tr>
<td>23.</td>
<td>Ministry of Revenue &amp; Economy</td>
<td>30</td>
<td>0.02%</td>
</tr>
<tr>
<td>24.</td>
<td>Queen Pahlavi Organisation</td>
<td>52</td>
<td>0.03%</td>
</tr>
<tr>
<td>25.</td>
<td>Empress Farrah Charitable Trust</td>
<td>41</td>
<td>0.03%</td>
</tr>
<tr>
<td>26.</td>
<td>Foundation of Shams Pahlavi</td>
<td>62</td>
<td>0.04%</td>
</tr>
<tr>
<td>27.</td>
<td>Iran National Airlines</td>
<td>125</td>
<td>0.06%</td>
</tr>
</tbody>
</table>
student body are studying at post high school level or the institutions of study of higher education. In 1975-76, the total number of students accepted at the institutions of higher education throughout the country were 45,916 out of which 16,987 were accepted at the universities and the rest at different institutions, the majority of whom would offer a 2 years Post High School Diploma course mainly in Technology. During that year the output of the institutions was 31,576 out of which 10,442 had graduated from the universities and the rest from other institutions which included graduates of the two year Post High Diploma courses. The number of full time instructors engaged in all the institutions were 6,726 out of which 4,793 were employed at the universities and the rest at the other institutions of higher education i.e. 1,933 were employed at the other institutions. The universities with 43.04% of student had 71.26% of the full time instructors and other institutions with 56.96% of students had only 28.74 of the full time instructors. This shows a great imbalance in distribution of instructors per student. The reason may be that the other institutions tend to employ less qualified part time instructors. Among the
The number of females is less than 20% in almost all the institutions. The total number of full time instructors only 1,173 women and among the 1,525 half time instructors only 180 are women. Among 5,241 part time instructors only 478 are women. Among 1,770 experts 511 are women.

2.6 Female Education in Iran:

As stated earlier, women in ancient Iran did not receive any formal education but at the advent of Islam they were encouraged to learn reading of the Holy Koran. But in modern Iran, women are equally enthusiastic of pursuing education. At the primary level the ratio between male and female students is almost equal but as the standard goes up, the number of female students keeps falling. At the secondary stage, the ratio does not exceed 70 to 100 and at higher educational levels the percentage falls to 30 to 35% as shown in Chart 2.1. The main reason for this fact can be attributed to the following controls:

1. Religion
2. Marriage
3. Social Sanction
4. Occupation
1. **Religion**: Religious muslims believe that girls should adhere to the Purdah and remain secluded from male members of society. Therefore, many of them stopped their daughters from pursuing their schooling when they attained puberty. Although there has been legislation against these practices whereby parents could not legally stop their children from being educated, the practice has been to the contrary.

2. **Marriage**: Legally, the minimum age for the marriage of girls in Iran is 18 years but, in practice many of the girls are married at a much younger age thereby compelling them to leave their education on completion of the primary schooling.

3. **Social Sanction**: It is finally believed amongst the rural section of the population that only girls who fail to get husbands would proceed towards further education. It has been remarked that a girl in Iran is either beautiful or is a student. In rural areas girls often find it difficult to go to school after a certain age either because it is out of fashion in their locality or because secondary schools are not available in that locality and going to distant schools becomes rather impractical for the
girls in particular.

4. **Occupation**: Because of the shortage of manpower in Iran many of the girls take up jobs in carpet industries and in offices at a very early age. Therefore, many of them fail to continue their higher education. Most carpet industries are run by women and the question of Pardah does not arise as no males are allowed inside.

There are also other reasons for the lower incidence of the female sex in the field of education, which is beyond the scope of discussion here. On the whole the power of the above mentioned controls are toddling away and day by day the number of female participants in higher education is increasing. The figures below show the percentage of female students at universities of Iran during the academic year 1975-76.
### TABLE 23

**MALE-FEMALE EDUCATION**

<table>
<thead>
<tr>
<th>UNIVERSITIES</th>
<th>No. of Students</th>
<th>Male</th>
<th>Female</th>
<th>% of Female to Male in Total Students in the Country</th>
</tr>
</thead>
<tbody>
<tr>
<td>Esfahan University</td>
<td>5022</td>
<td>3496</td>
<td>1526</td>
<td></td>
</tr>
<tr>
<td>Shahavi University</td>
<td>4790</td>
<td>3047</td>
<td>1672</td>
<td></td>
</tr>
<tr>
<td>Free University</td>
<td>7102</td>
<td>5654</td>
<td>1449</td>
<td></td>
</tr>
<tr>
<td>Tehran University</td>
<td>18866</td>
<td>13033</td>
<td>5833</td>
<td></td>
</tr>
<tr>
<td>Jondi Shapur University</td>
<td>3371</td>
<td>2658</td>
<td>713</td>
<td></td>
</tr>
<tr>
<td>Arya Mehr University</td>
<td>3086</td>
<td>2785</td>
<td>301</td>
<td></td>
</tr>
<tr>
<td>Fardosi University</td>
<td>5080</td>
<td>3912</td>
<td>1168</td>
<td></td>
</tr>
<tr>
<td>National University of Iran</td>
<td>8135</td>
<td>5228</td>
<td>2907</td>
<td></td>
</tr>
<tr>
<td>Teachers Training University</td>
<td>3760</td>
<td>2745</td>
<td>1015</td>
<td></td>
</tr>
<tr>
<td>National Corps Univ.</td>
<td>4348</td>
<td>3794</td>
<td>554</td>
<td></td>
</tr>
<tr>
<td>Farrah Pahlavi Univ.</td>
<td>1783</td>
<td>-</td>
<td>1783</td>
<td></td>
</tr>
<tr>
<td>Baluchisthan University</td>
<td>89</td>
<td>83</td>
<td>6</td>
<td></td>
</tr>
</tbody>
</table>

Out of 1,51,905 students 1,09,116 are male and only 42,789 are female throughout the country, resulting in only 38.5% of the total number as females.
The ratio of female students to male students tends to increase in urban areas and decrease in rural areas. For instance, in Tehran, out of 79,130 students 24,495 are female while 54,635 are male i.e. about 30%. In Yazd of 749 students only 109 are female i.e. around 12%. In Baluchestan out of 89 only these are female. These figures represent the academic year 75-76 at higher education level as per Table 2.6. Table 2.4 & 2.5 show that there has been gradual increase in the number of female enrollment at the institutions of higher education from academic year 1970 to 1975. In 1975-76, out of 6,726 full time teaching staff at the institutions of higher education, only 1173 were female. Therefore, there has been increase in number of female teachers too. Thus, it is seen that male students and educators have been in the forefront as seen from the statistics of Higher Education in Iran 1976.
### TABLE 2.4

Number of Male and Female students at the Institutions of Higher Education in Iran from 1966-1976.

<table>
<thead>
<tr>
<th>Academic Year</th>
<th>Boys</th>
<th>Girls</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1966-67</td>
<td>28020</td>
<td>8662</td>
<td>36882</td>
</tr>
<tr>
<td>1967-68</td>
<td>34855</td>
<td>12132</td>
<td>46987</td>
</tr>
<tr>
<td>1968-69</td>
<td>43124</td>
<td>15070</td>
<td>58194</td>
</tr>
<tr>
<td>1969-70</td>
<td>50319</td>
<td>16949</td>
<td>67268</td>
</tr>
<tr>
<td>1970-71</td>
<td>55681</td>
<td>19027</td>
<td>74708</td>
</tr>
<tr>
<td>1971-72</td>
<td>68469</td>
<td>28869</td>
<td>97338</td>
</tr>
<tr>
<td>1972-73</td>
<td>80871</td>
<td>34520</td>
<td>115311</td>
</tr>
<tr>
<td>1973-74</td>
<td>87002</td>
<td>36112</td>
<td>123114</td>
</tr>
<tr>
<td>1974-75</td>
<td>96720</td>
<td>38634</td>
<td>135354</td>
</tr>
<tr>
<td>1975-76</td>
<td>109116</td>
<td>42789</td>
<td>151905</td>
</tr>
</tbody>
</table>

The above figure shows that the number of students, both male and female at the institutions of higher education has been rising constantly. But the number of female students had a higher rate of growth e.g., in 1962 the number of female students was 17.2% while ten years later e.g. in 1972 their percentage rose to 29.6% as the report
from the Ministry of Science and Higher Education says. Chart 2.1 shows the number of male and female students at different levels of education in Iran in the forefront throughout Iran and although efforts are being made by the Government and Voluntary Agencies and Women's Organisations to remove the handicaps placed on women by the purdah system, religion and other inequalities they have not been entirely successful. But each year the number of female participants in the field of education, politics, economic activities and other fields are increasing and it is hoped that the Persian women will attain her rightful place in society in the near future.

Emancipation of women in Iran had taken place predominantly during the reign of Reza Shah Pahlavi. Although he was not successful in totally abolishing the purdah system he succeeded in awakening the social consciousness of the Iranian women to a large extent. Many reforms have been introduced since, to uphold the position of women and have been implemented with very fruitful results. It is hoped that women participation in all aspects of the administration and economic development will continue to provide a fillip to the rapid modernisation of the country without giving up their purdah.
That education and particularly higher education is the key to the national development is a universally accepted axiom. In the light of the above statement, it may be discussed here, yet another bold step taken by the resolute and determined Iranian leader and the government towards educating the nation. It is already said that the introduction of education through defence personnel was upheld as a unique and a very powerful measure in eradication of illiteracy and other social evils. It was as a result of this venture, economic growth and social sanction that the demand for higher education went up. Of the above three factors the educational corps was the most important one because it brought about a country-wide awakening and created unmeasurable motivation for educational achievements. So the number of applicants to the institutions of higher education soared up particularly twelve years after the introduction of this corps and the 'White Revolution.'

From Chart 2-3 and 2-4 it is observed that the number of applicants to the institutions of higher education from 1970 to '75 has gone up by more than three times. From 1970-'74 the number rises from 10,000 to 20,000 every year but from 1974 to '75 there is a sudden rise of over 50,000,
Total no of applicants to the Institutions of higher education from the academic year 1970 - 1975
chart 2-1
which may be assumed to the result of the introduction of literacy corps in 1963.

The demand for higher education has been increasing ever since then and in order to meet the demand educational affairs had to be handled on a revolutionary basis and that is why (Inquelasb Amouzeshi) Educational Revolution became a pivot around which the whole educational system of Iran had to revolve.

2-7 Seminar for the Evaluation of Educational Revolution in Iran:

In order to evaluate, plan and prepare the guidelines for this revolution a committee was set up in the Ministry of Science and Higher Education in 1968 under the directive of the Shahen Shah. Before this declaration the educational financing and planning had been handled by the responsible agencies such as the Plan Organisation and Ministry of Finance. It was handed over to this committee in 1968. This committee used to have a seminar at Ramsar, once every year in the presence of top leaders, educationists and responsible persons and to discuss and propose the problems and perspectives pertaining to education from all aspects. These Seminars were attended by the top leaders including the Shah and used to be in session for
about a week. The list attached contains the names of the participants of the seminar held on 1975.

List of participants in the 7th seminar for the Evaluation of Educational Revolution of Ramsar Iran in September, 1975.

The Shabanshan & Farah

1. Mr. Amir Abbas Hovaida - Prime Minister
2. Mr. Asodelah Alam - Court Minister
3. Mr. Meherdad Pahlbod - Minister of Culture and Arts
4. Mr. Nosrat Moiniar - President Shabonesrash's office
5. Mr. Abdul Majid Majidi - Adviser and President of Finance and Plan Organization
6. Mr. Reza Sadeghian - Minister Cooperative Rural Affairs
7. Mr. Hooshang Sharifi - Education Minister
8. Dr. Abdul Hossein Samiei - Minister of Science and Higher Education
9. Mr. Ghasem Moini - Minister for Labour & Social WEL-FARE
10. Mr. Mohammad Beheri - Deputy Chief Secretary Imperial Court
11. Mr. Mahmood Kashefi - Chief Secretary, Dept. of Administration & Employment
12. Mr. Akbar Etemad - Deputy Prime Minister and Director of Atomic Energy
Besides the above mentioned Ministers and Chiefs, there were 104 participants ranging from Deputy Ministers, Vice-Chancellors of the Universities, Researchers and other educationists. From this list, it becomes clear that persons from every Ministry who were in one way or the other concerned with education were included in this seminar.

The function of this seminar which took around a week's discussion proceeded with the opening address of H. M. the Shahen Shah, Empress Farrah, Reports of the Prime Minister, the Court and the Minister of Science and Higher Education, the Education Minister and others. The whole group was divided into sub committees with one of the Ministers or University Professors as the Head. Each committee dealt with a particular proposal or prospect of education and at the end of the Seminar a conclusion was drawn recommendations for future strategies were jotted down after the total evaluation of the past achievements.

In the inaugural address of the first Seminar held in 1968 the Shahen Shah said "The object of holding this session is to attend to the affairs for which we had been thinking since long and ultimately have adopted
it as one of the principles of the Revolution of Iran, by the name of Educational Revolution. When we say Educational Revolution, it does not pertain to higher education only. As a matter of fact, this Revolution should start right from the family, that is to function from the mother's lap then at kindergarten, school, high school and finally higher educational level.

Almost all aspects of education were reviewed and discussed at this seminar and final recommendations were made and decisions were taken up, the most important of these being educational planning and manpower planning. In order to be more clear a short summary of the final recommendations of the Seventh Seminar held in Ramsar, in 1974, is given here-below. The report states, the Seventh Seminar for the evaluation of the Educational Revolution was held from 11th to 13th Shehrivar, 1953 in Ramsar, with the participation of 150 responsible administrators, heads of educational institutions, professors and lecturers, school teachers and educational experts. On the first day the participants were met by the Shahen Shah. The Prime Minister, the Minister of Science and Higher Education, the Minister of Education and the deputy directors of the
Royal Courts read their reports of the educational progress of the previous year. After reading their reports, the problems of educational objectives, qualitative and quantitative shortage of manpower were discussed and H.Majesty enlightened the participants about the solutions of those problems and stressed that the following points to be discussed, reviewed and recommended in the course of sub-committee meetings that were to follow during the following days.

1. "Necessity for research attainment about the feasibility of educational achievements during the early childhood."

2. Necessity of rapid expansion of audio-visual education through mass communication in Iran.

3. Necessity of immediate nationalisation of schools and high schools and intensification of free educational opportunities to one and all.

4. Issue of permission to private organisations for setting up professional and specialised training courses.

5. Punishment for the parents who prevent their male or female children from taking education and
guidance.

6. Declaration of free education in professional and technical schools.

7. Recommendation for the free secondary education in non-professional courses under guarantee to serve in the country.

8. Establishment of special schools for the gifted children of the country.

9. Insisting on the provision of facilities for on the job training programmes for the teachers in order to enlighten them about the latest methods of teaching throughout the world.

10. Declaration of free higher education with a condition of service inside the country after graduation.

11. Recommendations for shortening the duration of some educational courses by reducing the vacation periods.

12. Necessity of accepting mid-semester students in order to take the full advantage of the educational structures that are available.

13. Proposed engagement of foreign instructors
to overcome the manpower shortage.

14. Encouragement of the Iranian doctors to participate in practice in Iran.

15. Insistence on co-operation between the universities.

With the above-mentioned points in view the sub-committees met and finally they came up with many more recommendations about the future strategies of the Iranian system of higher education. These recommendations concerned:

1. National and cultural education.
2. Pre-school education
3. Kindergarten education
4. Primary school education
5. Secondary school education
6. Professional and technical education inside and outside the schools
7. Teachers' training
8. Teachers welfare programmes
9. Students' selection for higher education
10. Free education at university level
11. Higher educational affairs
12. Higher educational financing
13. Educational researchers
14. Educational technology
15. Education and manpower planning
16. Manpower requirement for health planning
17. Employment conditions at the educational institutions.
18. Evaluation of educational activities.

This shows the intentions of the Iranian authorities to tackle the education problem in Iran. All the expert leaders met under the same roof to discuss the educational problems and prospects in a revolutionary manner. At this seminar almost all the authorities and experts who deal with the education in one way or other are present. They discussed over each and every matter and the final conclusions were laid down. Educational strategies were set down after every seminar and the persons responsible for implementing them were noted. Each person responsible for it knew that he had to report about the implementation and progress of the project assigned to him by the next year’s seminar. The reporting was done before the King when all members were present. Therefore, such persons remained alert all the time and tried to see that their assignments were properly implemented.
The very existence of this programme created a sense of greater responsibility among the authorities concerned and they worked ceaselessly to come up with better results the next year. Again, by co-operation between the Ministry of Labour and the institutions of Higher Education, a guideline towards overcoming the shortage of manpower was laid down. Education was planned in accordance with the needs of the country. The advantages of this seminar was beyond the scope of discussion of this research. It is summed up in the words of Abdul Hussain Samie, the then Minister of Science and Higher Education. "With the reformative, planning and procedures it is hoped to minimise the problem of higher education and manpower shortage in the country."  

But all such seminars and Revolution could not be the answer to the plight of Iranian students who were denied higher education in Iran because of lack of facilities. Many people doubted the sincerity of Iranian government and pointed out that "Compulsory Military training in a monarchy, primary education through defence trainees and the large amount spent. This way could not reduce the demand for higher education." And therefore, the Iranian students had to seek high education at other places that they could go,
and fruitful changes that has been achieved by these seminars it is expected that sooner or later all our educational shortcomings will be sorted out and eradicated.”

Problems of Higher Education:

Insiste of all that has been said and done the system of higher education in Iran, like in the rest of the world is faced with many problems. The most important of them is the sudden growth in demand for higher education, shortage of manpower, lack of research oriented plans, vocational guidance and so on.

1. Demand for Higher Education in Iran:

Whether due to the force of time or the need of the hour, reformation and changes were very urgently called for into the educational system of Iran, in order to cope up with the ever increasing demand for higher education and specialization. The new industrial development and their ever increasing demand for skilled manpower, the economic boom, as a result of the petro dollars, the revolution of the Shah and the people, the introduction of literacy corps and the social sanction for educational achievements altogether played a very important role in
Increasing the demand for higher education in Iran, the Shahenshah, his Ministers and all the educational experts have been making ceaseless efforts to find a solution for this gigantic problem and unsatiatable demand for higher education. Each one of them had been trying to put forward a universally approved and accepted measure to solve them within their available means. The Shahenshah stated "The greatest problem that is facing us today, is the sudden rush towards the universities."

Among the many factors that led to the great demand for higher education in Iran, social sanction is perhaps the most active one and if this trend continues to dominate over the society, the day is not far when the social scientist will turn their attention to study the impact of this peculiar situation. Educational qualification has given rise to a special class which claims the highest position in the society. A society that enjoys the highest power and status in Iran. Educational skills provides the members of this society with the opportunity to gain power. A degree in engineering or medicine enables the holder to attain the highest strata in the society. e.g. A person who has been a taxi driver while studying in Germany has got a lecturer's post in one of the universities of Iran or has become a
Director General in a public or private enterprise. The post he holds brings him power and social importance. It may attribute the power due to the official position held, but it is education that has given him the post. Since there is a great demand for educated manpower, particularly for persons with special skills, the question of joblessness does not arise.

Socially, economically, culturally and politically a great importance is attached to paper qualifications in Iran. It may be attributed to their national character, economic development cultural heritage and political conditions. The administration of Iran is divided on the basis of certain grades which divides the whole official position in the administration into 12 corresponding grades. The appointment to different grades is determined by the degree of qualification that an individual employee has. The highest grade is XII, while the lowest grade is I. Paper qualification is basic requirement for elevation in the hierarchical government organisations. Seniority and experience has perhaps very little value. Each government servant is employed with a certain grade in number beginning from one which is the lowest and rising up to twelve. The pay scale is according to the grade that has been given to the employee. A person with primary or no education is employed with grade
I. A high school diploma with grade IV, and a bachelors degree in social sciences with VI and a graduate in professional subjects with grade VII and a post graduate with degree VIII and a Ph.D. with IX or X. So the grades and post of a person determines his status in his office as well as in his society and to rise to the post of Director, an employee should have a grade of at least IX, which means that a simple graduate can hardly hope to become a Director General. To make the subject more clear, let us give an example from given experiences, the researcher who was a fresh post graduate was employed at the Ministry of Science and Higher Education on the post of an expert with grade VIII and within five years rose from expert to advisor and then to the Chief Education Officer and then to Chief Evaluator. In the same Ministry there were many high school graduates with over 20 years of service who could not rise beyond the rank of an ordinary clerk or abovegrade V. So the lack of educational qualification appeared to be the greatest handicap in their way to rise to higher ranks. With the result that those who were young enough would try by all means to have some sort of a degree. Ever since his employment in that office he has sent some of his colleagues to India who have spent one year in the Indian institutions of higher education which would make them eligible for transfer into the Iranian
universities where they can pursue their studies in evening classes. Those who were not young enough to pursue education would retire and join private concerns.

So the job oriented nature of education is another reason that has lead to the demand of higher education in Iran. Because, the moment a high school graduate produces a bachelor's degree to his employer it means an immediate rise of at least 20% in salary and a rise by 2 grades, leading to the acquisition of higher social status. To discard the paper qualifications as a main criteria for official hierarchical positions was advocated by H.M. the Shahanshah of Iran. It was urged that special qualification and experience should be replaced by college qualifications. But it has not been successfully implemented so far. Of course, this drawback has been recognised by the government of Iran and attempts are being made to eradicate it.

Greater demand for higher education may also be attributed to the economic expansion which resulted in the rapid industrialisation of the country. Nationalisation of the Iranian Oil followed by a sudden rise in its price led to the flow of surplus petro dollars into the country. The per capita income shot up, and the economic growth strengthened the state sector to establish heavy industries, like
refineries, trunks etc. At the same time it strengthened and encouraged the private investment in manufacturing and service sectors. Again favourable conditions such as the Iranian foreign policy which was based on peaceful co-existence and mutual co-operation, firm leadership and stable political conditions encouraged numerous foreign and local investments in Iran. So the governmental efforts and the foreign and private investments combining together opened new vistas in the economic growth and rapid industrialisation resulting in a great necessity for manpower both skilled and unskilled. A large number of educated and trained personnel were required for administrative, technical and clerical jobs. A strong managerial body was needed to run the different industries. As sufficient manpower was not available locally, foreign experts were recruited. Realising the gravity of the situation the Iranians turned their attention towards the acceptance of higher education. Because under the circumstances stated above higher education in Iran came to be known as a necessary and integral part of rapid industrialisation.

Yet another reason for great demand for higher education in Iran may be due to the manifold student welfare programs that are in force there. These programs include:
1. Free education.
2. Subsidised food.
3. Free hostel accommodation.
5. Evening classes.
6. Financial help.1
7. Free transportation.

Figure F shows the number of students who receive financial assistance for education and residence during the academic year 1974-75. It is seen that out of 100,784 students 72,705 receive educational assistance and 28,169 receive accommodation assistance. It is no doubt, very difficult for students to get into a university or an institution of higher education but once they get admission financial problems is the last thing that could keep them away from being educated.

Compulsory Military Service is booming agent to the demand of higher education in Iran.

All Iranian youths have to undergo compulsory military training for a period of 2 years after they reach the age of 19. During the two years they are given intensive military training and if they are high school or college graduates,
their period of training is around 24 weeks after which they are commissioned as one of the educational urbanization or other corps which we have already discussed before, or they are commissioned to work in any institution with the rank of an officer and they receive their salaries from the said institutions. They are also commissioned to teach at educational institutions according to their qualification. The doctors are also allowed to run their own dispensaries in the evenings, because after the period of intensive training the officers work half day. Exemption to the military training is granted on the ground of ill health, being sole supporter of the family or for continuing further education. Exemption granted for educational purposes is temporary and a person is allowed to continue his education until the age of 27 after which he has to undergo his military training even if he desires to study further.

The main requirement for exemption for continuing education is to have admission from an accredited institution of higher education either in or outside the country. Therefore, after graduation from high school, the students have either to continue their further studies or to report for military training. This phenomena gives another boom to the demand for higher education in Iran as every high school
graduate has either to secure a place in an institution of higher education anywhere in the world or has to report for military training for two years. There are many instances where the students fail to get admission and therefore they report for military service. Every year thousands of such students receive their military training after finishing their high school. But after finishing their training most of them go on hunting for a place either inside or outside of the country in search of higher education. Going for military training keeps them out of touch with education for a period of two years during which they forget a lot of what they learnt in the school. So it could be a great advantage for them to complete their total education and then report for military training.

II Other Problems of higher education are already discussed in the major parts that led to the necessity and rise in the demand for higher education in Iran.

A. While the increase in demand had been tremendous and result is shown from the following table 8 which shows the rate of increase in the number of applicants to the institutions of higher education of Iran. It is also note that during the academic year 1973-74 there were
346,950 applicants for higher education, 62,710 of them were found eligible and only 45,252 were admitted that means over 25% of the total applicants could be admitted.

The greatest problem of that is facing the Iranian institutions of higher educations is the problem of great rush towards them and their inability to absorb the students for the lack of construction, planning and other facilities.

In short, the problems of higher education may be due to the following crises:

1. Improper planning
2. Lack of institutional facilities
3. Lack of financial resources
4. Lack of manpower
5. Lack of research facilities and programs
6. Lack of training facilities
7. Lack of technical and scientific education
8. Lack of publication and communication
The universities of the modern world have been forced to come out of their traditional shells and ivory towers. They could no longer afford to remain the polishing ground for the elite but have to take up the active role of training and educating the masses of people for the ever developing industrial society. They should appear as a feeding and nurishing ground for scientific inventions and technical advancement of the present society. They should serve the society and the nation. They should not only prepare personnel for different organisations but should struggle and fight for agricultural expansion, health and hygiene training, and to fight against illiteracy and other natural calamities and thus work for the betterment of the people. Therefore, the role of universities goes beyond the training of personnel for the country and educational planning can not be dependent on economic planning. Educational planning goes beyond economic planning because it has other duties besides economics.

Relation between Higher Education and Economic Development

There is always a correlation between Education and Economic Planning because the economic forecasts the future need of the country for manpower while educational planning directs those students for the accomplishment of such manpower
Therefore, their plannings are co-related. The university does not play the role of an employment bureau but it does train and qualify the people and make them job oriented. Thus, the university should train the students in the most appropriate field that is necessary and useful for the National Development. That means more scientific, technical, medical and engineering training.

The fourth five year plan of Iran March '68-'72 contains a chapter that stresses the importance of manpower program. As Dr. John F.K. has pointed out "No manpower assumption or forecasting can remain absolutely true because the method of these assumptions are not scientifically correct and there is an everchanging state of affairs going on in the world." Therefore, if we forecast the necessity of say 10,000 engineers during the next three years it is always possible that by the end of the three year period the necessity must have gone up by 200% or must have fallen by the same amount. Of course, such forecasts are useful assumptions but not scientifically correct and should not be conflicted with reality, and the manpower training program should not solely depend on such assumptions, e.g. when the first technical college of Shiraz was established in 1964 there were no possibility of securing jobs for its
graduates then. Today, after 13 years although the number of graduates from the said college has gone up by 200% it cannot cater to even 5% of the nation's need. Therefore, although the assumptions are not very correct they are useful but at the same time after imparting the proper education in a particular field the university should be able to facilitate the person to continue his education through out his career in order to keep up with the latest scientific and technical developments.

Iran has great demand for scientifically and technically trained persons. At least 75% of total students at higher educational level are supposed to study professional and technical courses if the national demand for manpower was to be met with. But only 5% were pursuing such courses in while in England 75% of the total students pursued professional and technical courses. It was planned that by the end of the 5 year plan the number of students pursuing these courses should at least reach 50% but then it was realize that by that time the demand for them would be very much higher. Chart attached to show the courses studies in Iran.

2. Educational planning should also keep in mind the different projects and regions for which a particular college, university or a course of training is planned. Technical colleges should
be close to the Industrial areas, and agricultural colleges should have an agriculturally oriented resort.

They established a technical college in Tabriz at the time when there were neither the necessity for engineers and technicians in that area nor did they have the proper personnel to teach in that college. That area was agriculturally more useful but today the situation has changed and agriculture has partly gone behind the shelf, industries specially the large scale ones like heavy trucks, etc. have come up and the need for technicians have increased. Had this college been an agricultural college in the beginning and instead the technical college had been established in an agriculturally oriented place like Yezol, the result would have been better.

**Financing of Educational system:**

Educational planning in Iran has in the past been facing with financial limitations and besides that they have always been in a dilemma as regards the distribution of educational funds in the different fields and stages of education. So as to say they did not know exactly how much to allot for each one of primary, secondary and higher education. Again it is seen that in 1967-68 12% of the total budget was assigned for education while, in 1968-69, this percentage was reduced to 10% of course the amount was 3
Bullion reals more than the previous year. Today, thus highest priority is being given to education in Iran and the educational budget is just next to defence. But it is believed that in Iran, money is spent rather unscientifically and lavishly. The per student expenditure in Iran is very high and one of the important reasons for the amount of high expenditure per student is that perhaps the number of students at higher educational level is very small. While 25% of total population are engaged in education only, 2% are studying at higher educational level. Again, the proportion of teachers per student at higher educational level is unbalanced. A report by a UNESCO Representative says in 1968 there were 93 students at the agricultural college of Shiraz with 44 teachers. That means one teacher to two students. At that time the per student expenditure came to over 5000 dollars as against Kereaj agricultural college which was less than 2000 dollars. Even today, the per student expenditure at school and university level tends to be high. Courses like medicine, engineering and management have proved to be very costly. "It cost the government 6 million rials to graduate a medical student in Tehran university." The total government allocated budget for the institutions of higher education for the academic year 1974-75 has been 23796392 thousand rials out of which 74%
was sent for the university and only 7% for private institutions of higher education.

shortage of manpower for higher education in Iran:

Jean - Jacques Rousseau said "man believes that education has the power to set him free, but everywhere he is in chain for want of good teachers." There are staffing shortage in almost all the institutions of higher education in Iran. This phenomena can be observed in other developing countries too.

The language of instruction at all the universities except Pahlavi University at Shiraz is Persian. There has been many attempts to recruit foreign instructors and upto some extent their services are being utilized. But the only subject they can teach is English language 80% of the instructors and professors at Pahlavi and Aryameher Universities are graduated in America or Europe and many of them or foreigners.

Because of shortage in the number of teachers an attempt has also been made to educate people through television and it is expected that this program will bear fruit in the near future. In order to accommodate those students who are left behind the university door it should try all possible
ways, such as introduction of evening classes, extension of existing institution and maximum utilization of the available resources. There might not be sufficient number of teachers and staff to start new universities but they can make the maximum use of what they already have."

But to have all the applicants admitted into the institutions of higher education. It should at least double the present facilities over night which is next to impossible. Even doubling would not suffice. As said before only 30% of the applicant to the institutions of higher education were accept during the academic year 1974-75, that means if they could treble the number of their existing higher educational facilities then only they could have few students left outside universities every year. It cannot be expected of any government, nation or agency to be able to treble its educational facilities over night. However, equipped a country may be, it will take at least a decade or so to increase this amount of educational facilities, provided finance and manpower is available. Therefore there is no one to be blamed for the situation that exists in Iran due to the lack of higher educational opportunities. The fact that there has been a massive educational expansion during the recent years is undeniable. However, the demand
has been much greater than the supply and as seen during the academic year 1976-77, 346,950 students took part in 265 entrance examinations for 909 courses of study ranging from 2 year post high school diploma to specialization. Out of this number 62,710 were selected. Of the selected candidates 45,252 enrolled.

There were 264 institutions of higher education, inclusive of 21 universities in the year 1976-77 in Iran. They were offering degree courses from 2 year post high school Diploma to Bachelor's in Engineering, medicine and even Ph.D. courses to the students enrolled at different stages in them. As the number of applicants were very much more than the number of seats that were available therefore a very highly competitive entrance examination was introduced.

Admission to higher education is achieved after having successfully qualified at annual entrance examination referred to as the "Concours" set by the Ministry of Science and to Higher Education the idea is to select the best students for the limited number of seats that are available in the institutions of higher education. But so far between 20-30 of the participants have managed to get enrollment after the test. After all it is doubted whether it can select the best students
through the such tests. The first of its kind was intro-
duced in China Called "the test of Cultural Knowledge." But the idea was to over come the crises of the limited seats for higher education in that country.

Whatever may be the method of admission to higher education the fact remains that at present the universities and the institutions of higher education can not cope with the demand of for higher education. And as they can not cope with the demand the students go abroad in order to continue their further studies. Again some courses such as research facilities in many disciplines are not fully developed in the country and the students have to pursue them in other countries.

So this chapter has explained the situation that has given rise to the great demand for higher education in Iran and reason why a large number of Iranian students go to other countries in order to pursue their further studies. In the next chapter, it shall try to describe the historical process of the Iranian students studying abroad and then to give a country-wise comment of the major countries were the Iranian students are studying their problem and prospectives in those countries and finally show why there has been a sudden rush of the Iranian students toward India.
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