CHAPTER ONE

A GENERAL STUDY OF INDIAN AND IRANIAN SOCIETIES

I am an Iranian by birth so I know all the problems about my own Society. I have been a lecturer of Social Psychology for five years and in the last three years I have been teaching Sociology in Iran. I am lucky that I have had contact with students, i.e., young generation. They are the main population of the present study. From the point of my research "students' behaviour" is of significant importance. Moreover, I am more lucky that in India Professor R.N.Saksena, my Supervisor, has guided me about the methods and procedures of research. In the process of my studying in India for Ph.D. study I got in touch with varied types of people, educated and uneducated. During my stay in the A.M.U. hostels I could learn much about the behaviour of students in particular and youth, in general, in India. For my study, I have consulted a number of books about the Indian Society. So, I think, I am able to write about these two Societies, i.e., India and Iran. India, as geographically situated, is isolated from the rest of Asia; There are many kinds of communities which are living in India. They speak various languages and have different beliefs, custom and culture. India is mainly a rural country having a distribution of population as 80 percent rural and 20 percent. Due to the
impact of industrialization, now, they are not very much strict in their traditions. They were more strict, especially, during the colonial time, so there had been very little rural occupational shift and mobility. Year after year the migration from rural to urban areas has increased like Western countries. It is interesting to note that, there are metropolitan centres which are composed of many occupational castes from many linguistic regions. This has brought a change in India trades, army and administration. There are many kind of cultures which are peculiarly related to their own communities in India. For example caste system is a trait of social structure whose main feature is the autonomy in kinship and marital practices. Most of the Indians believe in the metaphysical ideas and the concept of ethical compensation. In all religions there are nearly the same mythologies which are shared, with their exposition of social values and goals, all over India. But it is different for educated persons because most of them do not believe in metaphysical ideas.

If we want to find out why in India there are no rapid social changes, we should consider or give attention to the reasons for the lack of development of valid sociological theories about the cities and urban sociology. We know that in these days eastern and western socialists are making important studies about the growing cities in developing areas which in turn help to modify the Social system of
life and construct a new one. In India after independence most of the Sociologists have paid attention to the developing industrial cities. They are making cross-cultural comparisons through which they are arriving at generalizations applicable to different levels of urbanization.

Whereas Iran, especially in these days, is changing from agricultural system to industrial one. Most of the populations is migrating from rural areas to urban areas. So, in this way all the social values, system customs and traditions have changed by contact and impact of the ideas, belief, cultures and attitudes of various social groups. So, due to industrialization, nearly all traditions have changed in Iran. These changes have not taken place in India and Iran only, but we can rapid changes in all parts of world with the passage of time. If we compare their social system in different times, we will not that these changes are natural for all dynamic societies. Most of the people, especially uneducated, believe in the metaphysics ideas while educated people believe in logical ideas and not the metaphysical ones. New generations, as well as the educated people in Iran can adopted themselves soon to the new systems or traditions. As such, when they go to a new society, after a few days they will feel that they are in their own society. But it is different for uneducated and old generations to do so. Because they seldom go abroad
and if they go they can not adapt themselves with the new society. While in India, even if men of young generation or educated persons go abroad, they will take a long time till they adapt themselves with the new system of life and new customs. Because they always try to stick to their own traditions and customs even for a long time. They believe that they belong to East, so they should keep their culture and custom unaffected. So it becomes impossible for them to behave like the Western nations. And, I think, they are right in doing so. Because if everyone who is born and is grown-up in a particular society, he has learnt all about his own system of life; and, as such, it becomes difficult for him to change all his belief and ideas in a short time that he is spending abroad. We can distinguish the eastern and western characteristics from each other. In eastern societies which are underdeveloped, most of the people are so grown up that they have already formed their special characteristics belonging to their society life, community solidarity, personal and kinship relations, traditional, nationality, sentiments and the like. But if the Eastern society had developed into an industrial one its characteristics would have changed and improved. The characteristics of a Western society, which is a developed one, are just the opposite of an Eastern and underdeveloped one. These differences depend on industrialization and urbanization and result in to social changes.
Although, urbanization is older than industrialization, the latter brought some characteristics of its own which are an outcome of the technological and industrial advancements. All the famous sociologists believe that human society is bound to progress from lower to higher levels and that urbanization and industrial development are marks of civilization. But it is obvious that industrial revolution also brought with it the evils, like child labour, slums, high level of crime and criminality, over-crowding place, bad conditions of living, etc. which are the consequences of industrialization. In the present days, after the growth of industry in India and Iran, one can see some aspects of these characteristics in both the societies which were not comparable a hundred years back. Industrialization is treated as a process that has consequences for the culture, social structure, and the personality system of the society. It has a deep influence on Persian culture in a very short time, i.e. about 20 years, which has changed the economic structure of this country turning it into an industrial one. Whereas, it does not have deep influence on Indian society in spite of a longer time which industrialization has taken here. As the rate of crime, criminality and number of drug in Iran is higher than in India, the existing cultural pattern and the social and economic structure in India is still different from that of Iran. It should be noted, that in all parts of the world,
due to industrialization the percentage of urban population is increasing; This growth of urban population can be verified from some statistical tables. For example, in Iran by 1950, there was about 20 percent of the population which lived in urban areas while in 1970 it increased to over 40 percent.

In India, from 26 millions, in 1901, who were living in urban areas, it grew to 112 millions by 1971. That is approximately over 20% of the total population in India. So about one - fifth of Indian population is urban while about 12 millions of Iranian population which is about two-fifth of it, living in urban areas. Low level of urbanization in India is not only due to the lack of capital and technical resources, but also on account of the persistent conservative social pattern. While in Iran, it was due to the limitations of development of technical resources and lack of specialists and industrial workers in the last half of this century. In the last 20 years its industrial growth is significant as compared with the 50 years earlier than that. There has been an increase in the number of migration to cities in Iran to get work in industrial spheres while migration to city in India is taking place in the upper and lower classes. The young generation of upper class prefers to stay in the cities; whereas, the older
generation still appreciates to continue living in villages. The migration of the lower class takes place without any plan or preparation. That is why every year in India slum colonies are getting swelled. So they still live just in the same manner as they were in their villages. It may be one factor which stimulates change in India, "increasing educational opportunities offered by necessities of industrialization which bring urbanization and social change in India". As most of the educational institutions are set up in urban areas, education is an effective instrument of social changes in India and Iran.

In modern times, we can see significant changes in these two societies; especially in India, from the point of changes in the attitudes towards caste system, and the association between caste and tradition, occupation has been disturbed to some extent. For example high castes which had literary, commercial or military and other higher posts in governmental works and commerce while the lower castes usually worked in fields and small shops as labourers. But in present era these limitations have become weaker; and it has become possible for everyone to go and get a job according his qualifications and aptitudes. The customs, rites and ways of life are, different among the higher and lower castes. In Iran people do not believe in caste system but, even then, the poor people have practically no possibilities to achieve good qualifications for getting good jobs and posts. Especially,
to get higher education is difficult because it is too expensive and costly. Hence it becomes impossible for the poor to get it.

In India the higher castes, especially those who are living in the big cities are undergoing a process of westernization. Consequently, western education as well as the adoption of western ways of life is becoming common among. It is, by and large, similar to that in Iran. Iranians have accepted western ways of life easily and quickly. Some groups may be said to be more westernized in the sense that they are highly educated, whereas some others may be westernized in their dress, food habits and recreation. In recent years in India people mix freely in factories and schools, and very few bother about the caste of fellow-passengers in train and buses. While in Iran, people never think about such problems. In the past before the influence of the leadership of Gandhi, the lower castes were not allowed to wear clothes identical to those that upper castes more or to build tiled house or to take out wedding processions in streets. Even punishment for an offence varied according to the caste of the person who committed a crime. But Mahatma Gandhi appealed the conscience of Indian educated masses against the practice of untouchability. By his getting in close touch with untouchables, all these traditions changed. Apart from this injustice, Indian educated people realized the political danger in trying to deny basic conditions of decent living to large
number of people on the ground of birth in a particular caste. Finally, the Indian leaders tried to hold conferences and bring about journals and newspapers for improving the condition of the low castes, and solving the problems such as the age of marriage of girls, education of women, high dowry, widow remarriage, high cost of wedding and funeral ceremonies. Western education for all castes make it possible for their members to get liberal progressions and even higher posts in the Government offices.

In my questionnaire I put a question: "Do you believe in caste systems?"

About 90 percent had answered: "No". So I think, in the future, India would be a casteless and classless society. Recently many activities of the leaders of political parties have been for abolishing the evil of untouchability. These changes have taken place in urban societies. In these days rural societies are also undergoing changes. They may be considered under the following heads: industrialization, urbanization and political and administrative changes which in recent years, have had important effects on the rural social structure, viz, abolition of Zamindari. The community development programme which now covers most of rural India, has made some impact on the rural population; it has made them aware of the fact that a new nation-wide organization has come into existence
with the anowed aim of helping them to change their lives and economy. In the end, I should say in India there are two different kinds of people, vegetarian and non-vegetarian, who live in segregated parts of the town, because some of them have a religious objection to meat eating. In Iran there is no food objection, but the kind of food they eat is dependent on their income. It means that rich people have enough money to afford taking meat while the poor usually are not able to buy it frequently. So they have to resort to vegetables. The educated persons and high-income groups in India and Iran live in the big cities, while the poor people and less educated ones live in small towns.

We know that urbanization, industrialization and Westernization have brought for Indian higher caste women an increased measure of freedom for taking part in many kinds of social activities. In Iran this freedom is confined to educated and rich women in Iran and least available for those who are living in rural areas. In India divorce and remarriage, by custom, is permitted to the women of lower castes while it is nearly impossible for the higher caste women. The ornaments, wealth and property of a woman are inherited by her daughters after her death. But in Iran divorce and remarriage are permitted to all the women whether poor or rich, educated or uneducated, if they become widow. In last hundred years upper caste Hindu reformers
also propagated in favour of widow marriage; and finally the widow remarriage act was passed in 1856. Later on, the educated class attacked Hindi polygyny. As a result, the special marriage act in 1872 was passed. Even in some states of India they attempted to declare bigamy an as an offence. Also, they attempted to legalize marriage between members of different castes. Consequently, the Hindu marriage act of 1955 made bigamy (both polyandry and polygyny) an offence. According to this act, the partners for marriage need not be identified according to caste. According to the Islamic laws a man is allowed to marry with four women at the same time. But it made it difficult to bring up many children of two or more mothers by one father. Most of them usually develop some complexes in them. With such psychological problems they would become a burden over their society. In Iran, in the last ten years, after the revolution under the leadership and order of the Shahensha of Iran, an act was passed which laid down that a man is not allowed to marry more than one women except and otherwise by the permission of his wife.

There is another problem concerning the age of marriage. In rural areas of India, girls are often married when they are less than fifteen years of age. Among the higher castes, who are living in towns, the age of marriage for girls is, averagely, twenty years. It also depends on many economic and social factors. So, there are usually unmarried girls, aged twenty or
more, in many upper-caste homes in town. In rural areas of Iran, the conventional age of marriage is about ten years for girls and fifteen years for boys, but this average age has gone up in urban areas. It means that it is about 20 to 25 years for girls and 25 to 35 years for boys. Consequently, most of the girls in big cities do not marry before they can find a job. Thus, it has gone up owing to a variety of factors, viz, economic as well as social.

In short, in the last four years, some social, economic and political changes, which have accrued in India and Iran, due to the spread of education and migration of the rural population into towns, and weakening of the caste systems, have changed the social status of the young generation, especially the women. Gandhi drew women into the national movement. So, thousands of women left the shelter of their homes and took part in many of the social activities. To day a lot of them, in Iran and India, have become Governors, Ambassadors, and even Ministers and Members of Parliaments. Thousands of educated girls in these two societies are employed as doctors, teachers, clerks and the like, but, with the emancipation of women, new problems have arisen in these two societies. Educated young girls find the traditional type of marriage not quite aligned with their likings. They find it difficult to
live with their parents-in-law. They desire to have their separate homes. The changing values of women, force men to change their values also. But I think, of in these days, making compromise between the young partners is more possible as compared with the past, because they donot marry except by love or by personal choice and not by the choice of their parents.

A GENERAL STUDY OF INDIA AND IRANIAN YOUTH PROBLEMS

In the beginning, it would be better that I point to world wide youth problems and, later on, I describe the youth problems in the two societies under study. The present status of the young can be seen emerging from the economic, political and educational changes as against that of the past century. The status of the young has profound consequences for the kind and quality of relationship which exists between the generations. The differences in status between various groups of the young arise from the economic functions and the type of education.

The best witness for youth problems are the books and researches which have been published in recent decades.

One thing to which we should pay attention is from the point of youth problems. It is the segregation of the young from the world of their parents. It has given them a special position in society. I think the economic development may be responsible for this segregation. Thus, due to the development
of technological set up, the young have rejected the old standards, guidances and authorities of their parents or leaders. The rejection by the young of their elders is a more complicated phenomenon. In most of the societies, youth will provide an impetus for social experimentation and change and not when they are given power or where they are denied for it. At present, in Iran University, students obtain higher scores on introversion and neuroticism as compared with the young who have not been interested in attending a University or who have been denied admission. Even in India, where University entrance is more open to those without strong academic knowledge, University graduates tend to suffer more from social and personal maladjustments than those of the young who could not get admission to the University.

Historically, students have important roles in their countries. That is why, we can see that all the revolutions are guided by the students, especially in these two societies. In India, students unrest is related to the growth of higher education, and the role of the Universities has become a key for social changes. Political activities of the students had an important influence on the development of thoughts of the nation which lead to the independence movements. But after getting independence they face new problems in every aspect of their life,
vis, educational, economical, and social problems. Before independence, they have had colonial education system which, in that time, was not suitable for their economic developments. So, they had to change it; and after changing so the universities developed faster than the economic needs. Now, every year the number of the students is increasing. This swell in the number of Universities has created problems, like unemployment of educated persons. This is one the most important youth problems. The poor living conditions enhance the students dissonent which ends into some political movement. Here, the most important youth problems in Iran and India can be summarised as the following:-

1. Work problem
2. Education problem
3. recreation problem
4. Sex problem
5. Marriage and divorce problem
6. Quarrel of the old and young generations
7. Problems of adolescents and their value differences.
8. The lack of the youth guidance organizations.

1. Work Problems

Perhaps, I can declare that the most important problems of Indian and Iranian juveniles are their work. We know in India more than 80 percent of the children are not able to go
to schools. So, they have to work from the beginning of 8-10 years age. In Iran about 70 percent of the children can not go to school especially most of them who are in rural areas because their parents are uneducated and considerably poor.

In Iran, according to the compulsory elementary education programme, which is a nine years about 60 percent of children after that course, who are about 13 years, should search for a work to live. The numbers of Iranian students are about 100,000 who are studying in Iran and foreign countries. Most of them desire to get a job in government offices. In the present days, most of the government offices are full. There is no room left for the new job seekers. This, there do not exist good jobs for the graduates. Most of the Iranian graduates do not agree to get a job in private offices, as there are no rules and regulations for their job security. That is why, most of them run for a job in the government offices. While in India, a good job is seldom available for the University graduates whether in government offices or in private offices and companies. As such, most of the Indian students are hopeless about their future life and work.

In Iran, due to its new economic development, there is a high demand for the young technologists and specialists for technical jobs. While in India, there are too many unemployed technologists and engineers because there are many technical
faculties in this country.

2. Educational problems:

Some of the educational problems have already been described while discussing work problems. Now, I should describe the problems of education in these two countries. The number of students, who are studying in High Schools in India are about 22% percent. Due to poor level of their living only about 10 percent of them go to Universities for their higher education. But, in Iran, about 30 percent of the students are studying in High Schools and about 8 percent go to the Universities. About 57 percent of them are studying in Humanities courses and the rest 43 percent are studying in professional courses, while in this country, i.e. Iran, we are in need of more technical graduates than the non-technical ones. The ratio of professional and non-professional students in India is a little like in Iran. Another educational problem is related to the sex of students. In India, it refers to the high prejudice of the parents against the working women. It is difficult for a girl to go to a University, while in Iran it is not so. But the work for female is a problem. It is impossible for all the girls, in most of the families, to go for higher education.
We can look at this table:

<table>
<thead>
<tr>
<th>Female</th>
<th>Male</th>
<th>Country</th>
<th>Student</th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td>74</td>
<td>IRAN</td>
<td>High School</td>
</tr>
<tr>
<td>8</td>
<td>16</td>
<td>INDIA</td>
<td>&quot;</td>
</tr>
<tr>
<td>15</td>
<td>25</td>
<td>IRAN</td>
<td>University</td>
</tr>
<tr>
<td>16</td>
<td>12</td>
<td>INDIA</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

Usually the ratio of the working females, who are living in capitals and big cities or industrial towns, are higher than the females from small towns. Getting entrance to Iran universities is a difficult problem; because, every year, the number of graduate students is increasing in number. In high school courses there are about 70,000 students while about only 10,000 can get admission in the Universities as they have to pass a difficult entrance examination. But, in India, it is easier to get admission to a University because there are too many Universities in this country which accept nearly most of the applicants. The system of teaching in Indian and Iranian Universities is wrong, because it only strengthen and reinforces the memory of the students instead of reinforcing their initiative and the ways of thinking. The students are used to listen to the lectures of their teachers or reciting by memory for their examinations. Thus, the ways and methods of the examination in these two
countries are wrong.

The numbers of the students are increasing every year but their results of success are very much disappointing.

3. Recreation Problems:

Recreation is necessary for individuals sound health. But, it is sad to say that the youth in Iran have not enough time and necessary amenities for recreation. If there are some kind of recreation amenities, they are not available for all of them as they can suffice for only some of them. The ministry of Higher education has only organized a few summer camps at the seaside for students which donot cater the needs of all of them for a long time. Which is obviously necessary for all of them. It can long for only ten days in a year. I should say that these days are not enough for a normal period of recreation.

Secondly, they can arrange some other recreational programmes which will be enough and profitable for all of the students. In India, it is not only that are no summer camps at the seaside, but I have not seen any other kind of recreation that they arrange for the students except some sight seeing tours which are not enough all of the students but only for a few persons alone. There are only some kinds of parts and races which are played by the students in Indian and Iranian Universities. We, undoubtedly, know that after work or study
recreation and rest are necessary for human health. So, there should be some special clubs for the students. But there is not enough number of them, neither in Iran nor in India. So, due to the lack of recreations the only way of recreation for students is young to the movies. But, there are many good movies, produced by Iranian and Indian film industries, for students to enjoy. As well as, the Western films are not suitable for the Eastern youths. We have observed after science some Western films, that some of the youths have developed criminality in them, like, attacking the banks and even killing the police just as shown in the Western films, or the ways of Western dressing or toilet and decoration which the youth imitate of Western actors or actresses. It has again created new problems. As a result, all kinds of crimes, and social deviancies, which had been the specializations of Western societies have, by and large become evident in these two societies. So, as a caution, the young leaders should prepare the best kind of recreations for the students and guide them to use them wisely, because every year the number of smokers and liquid drinkers and the numbers of narcotic and drug addicts are increasing which will be harmful for the future of these two countries. It should be solved as soon as possible.

4. Sex problems:

Sex has a great influence on the student behaviour. In modern times, books, magazines, newspapers, films and business
Advertisements stimulate in students the sex revolution. But in India there are not proper outlets for the sex impulses in youths. As such, it has become that is harmful for them from the point of Mental Hygiene. Consequently, it will bring some physical and mental sickness for the students. It may be possible for Iranian students to satisfy themselves from the point of sexual behaviour but not in the way the Western students do. The sexuality is a principal part of human life. So the student advisors should be careful while guiding them to satisfy themselves in a right way. If we look into the pages devoted to the news about accidents and adventures in the newspapers, we will find that there are a number the sex problems of students which culminate especially due to the ignorance about it. In India the students are not aware about the sexual relations their parents in their home or their teachers in the class do not give importance in teaching these problems to them. So the question is: when and where they should learn it? It is an acute problem in Iran as well. There too, the youths are not aware of it even up to their wedding right. Most of the boys and girls are afraid to get married because they know nothing about the facts relating to their conjugal life. I will never forget it, one day I was discussing with a (M.A.) student in Aligarh Muslim University, in his hostel about his sexual
relations. He told me that he had never got touch with any member of the opposite sex. I could not believe on it for the first time. But after some more discussion I found that he was true in his statement because he considered sex relations before the marriage as a big sin. As a consequence, he did not have a normal behaviour with his fellow students. He was ashamed in the presence of his friends and was hopeless about his future work. It was due to the non-satisfaction about his sex relations. I had a student in my college in Tehran who was ashamed of his fellow students. He attracted my attention. I was teaching the influence of sex relation on deviant behaviour. I found that my discussion created a special interest in him. He blushed and the colour of his face changed. I asked him to meet me after the class. After a conversation with him I found that he believed that he was mentally sick and he was afraid that he would not prove strong enough while establishing sex relations. I guided him the way I could, and I told him that he should get in touch with the opposite sex, as it was necessary for him. After a few weeks he improved his attitude towards the sex. He told me that the male and female are in need of the relations between their opposite sexes. They should have a familiar attitude for each of them. He also told me that it was necessary for the opposite sexes to study in the mixed classes. The limitations on sexual relation in India are more than in Iran. But, some of their problems are identical.
to each other. So the most important sex problems which are nearly as the same as those in Iran are as following:

1. Sex ignorance
2. Difficulties which are faced by the opposit sexes.
3. Difficulties of sex relation before marriage.
4. Going up of the age for marriage.
5. Ignorance of their parents about guiding them.
7. The lack of sex relation between the opposite sexes.

In the end, I should say that, in India and Iran, the male have more facilities and possibilities about the knowledge of sex as with the female.

5. **Marriage and Divorce Problems**

In the past, marriage in Iran has a bad its significance, because the parents had the right to choose a sponse for their children. Then it had all possibilities that they would not have eachother even up to wedding night. We know that this kind of marriage was not a wide and right one, because it is important for sponsees to see and find out the behaviour of eachother as they would have to live with eachother for a long time. That is why, most of that kind of marriages ended in divorce; and we know the bad fate of the widows and widowers in their society. Now, in these days, in Iran, due to the close contact with the Western societies, especially the students
who go there for study, have changed all the old traditions for marriage. They appreciate to have friendly relations with the opposite sex before marriage. If they approve, accept and like each other they get married. But this situation is only for educated youths, and not for all them in the society. Naturally the rate of divorce between the educated who got marry with their own will are very low as compared with the old system of marriage. The stimulus and motivation for marriage in Iran is shown by this table:

<table>
<thead>
<tr>
<th>Percent</th>
<th>Total</th>
<th>Motivation</th>
<th>Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Family formation</td>
<td>51</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Love</td>
<td>32</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Escape of loneliness</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Feeling as a duty</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Independence of family life</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Compulsion</td>
<td>6</td>
</tr>
</tbody>
</table>

As a result we can find that most of the persons of young generation marry for family formation and love. So, by this way the rate of divorce has gone law.

In India, most of the marriages are arranged by the parents.
as it was in the old Iran. Inspite of rapid communication
and contact with the Western societies, they believe in their
old traditions of caste system while getting married. When I
was talking with some of the students about the situation of
marriage, most of them approved the decisions of their parents
for their marriages. The is why the rate of divorce in India
is higher than in Iran. Inspite of difficult rules and regula-
tions for divorce and the problems after it the rate of divorce
has not fallen down. A girl after her parents decision goes
from her father's house to that of her husband. There comes in
contact with persons who have not been familiar with her before.
So, there are possibilities of conflict between them from point
of ideology, habits, dressing and number of other things. She is
obliged to obey her husband, his parents and his elders. The
pattern of behaviour between the husband and the wife who did not
know and understand eachother before. Patterns of behaviour
between the mother-in-law and daughter-in-law some times lead
to conflict between them. Because the mother-in-law is always
ready to make quarrels with her daughter-in-law for everything.
She will be obliged to behave and accepte all her orders. So they
are unlikely to be in accordance with eachother. The mother-in-
law has a socially recognised dominant role. So the young girls
does not find herself familiar with them, with her husband. She &
finds herself surrounded by quarrels and conflicts and she is
obliged to accept the dominating role of her husband and her
mother-in-law in the beginning of her life. She will not be
able to adjust herself to their new demands; and her parents
are not able to help her because of their respect for the social
traditions and customs. They know, that these are their social
conventions. These old rules are for the undémaceted and too
young girls. But the educated girls who are about 20 years
old do not face these problems, because these conflicts are
bound to be less in her case. If we compare the marriage prob-
lems of Indian and Iranian girls together, we find that most
of the Persian girls do not have that type of problems and
conflicts which the Indian girls have to face today. It is
because most of the Iranian girls live only with their husbands
at the beginning of their life. Now, in these days, independence
of the young couple has become a rule and regulation for the
social conventions of the young generations.

Problems of adolescents and value differences

The adolescents are beset with physical and physiological
changes which their fundamental character and the cultural
definitions place on them, require a more intensely conscious
adjustment than any other which took place in the early life
of the individual. The storm and stress of adolescence, how-
ever, is much more cultural than physiological in character,
especially in these two changing societies. As the parents
are usually old, so they expect their children to be like them without taking note of their age, and time. That is why most of the children believe and behave in the ways different from their parents. As they do not agree, so there occurs a continuous conflict between the two generations, i.e., old and young, on the point of changing values. The parents don't want to understand that the adolescence is period of crisis. Therefore it is also a time of revolt and a period of religious and social changes. With the growing consciousness of self the roots of a philosophy of life develop and these orient the adolescent toward a pattern which is to be followed in adulthood. The values of age mates frequently conflict with those of parents, teachers and other elders. So there will be a conflict of generations, and it will continue, not only in these two societies but in all parts of the world.

The Lack of Youth Guidance Organization:

We have found that the youth are under going through many kinds of changes. So they are in need of guidance organizations. Otherwise, they will choose their own ways of life which may not be useful for their countries. We can see the problems of young generation in Western societies, viz., U.S.A. and European countries. Every day we see that many kinds of revolts, some of which are not useful for the future of their countries, come on the surface. That is why, in twentieth century, one of the
most important problems for the states is the youth problem. So, I believe, it is necessary for every country to arrange for and establish some offices for the young, which lead the youths, especially from the point of responsibilities, for shouldering the responsibilities which they have to undertake for future of their countries. It will be necessary that in those offices many socialists and psychologists should work and guide the youth. If these two societies do not want to reach to a stage to which the youths of Western societies have reached and faced with some problems, they will have to give priority to this programme. The most important goal for this office should be the occupational preparation and occupational guidance of the youth. There is a question which most of the youth put to themselves: himself that, what kind of work they are going to do as an adult? Most of them wonder for their future duties concerning their the development of their own societies. Specially in these two societies, which are nearly dynamic, and the children are not obliged to take over the job of their parents, and their parents usually aspire that their children could get jobs higher than their own this question is quite pertinent. I think, it is necessary that occupational preparations should be made known through some testing ways which can relate the capacities and interests which are to be considered. Under such circumstances, much adult
occupational misplacement and dis-satisfaction will not occur. Also, by this way, they will get their goals through their relevant capacities and special knowledge. But, it is sad to say that there are no good young guidance organization in these two societies. So most of the youths will be dissatisfied about their future job, and, as I have said, such organizations are necessary for solving the youth problems relating to their future.
A FEW CASES OF STUDIES

Childhood in India

In India, when a child is born, he is to left in the hands of nature to grow up. Parents, generally, care only for his health and physical growth. Upto the age of five or six, he is simply considered to be an infant; and he is treated in that manner only.

In lower-middle class he is not thought competent enough to go to nursery or kindergarten schools. Only when he is seven or eight years old, parents bother about sending him to some school, madrasa, or pathshala. Such educational institutions do not cater education pertinent to their age groups. Their method of education is quite old and obsolete. Children in rural areas and in poor families do not have even these facilities.

In their houses, even in middle class families, do not have amenities, like toys and other educative aids, in minimum possible quantity for keeping themselves busy. Rural area children are completely deprived of such amenities. Thus, their childhood is a period of extreme deprivation from learning and scientific development. It is only the upper class family children who have certain facilities for a proper growth in their childhood.

Child, in traditional families, is considered to be a miniature man; and he is treated in that way. He ignorance and
innocence are not given any importance in such families. He is expected to behave like a grown up man. His mistakes and frailties are taken as a sin, and he is commonly punished for it. In poor, lower class, and rural families he is entrusted jobs which are suitable for mature men only. Now, if he makes any mistake, he is thrashed for it. This treatment proves very much detrimental for him. Urban families, and especially the upper class families, have picked up some new methods for bringing up their children.

Even after 25 years of independence, the Indian government has not become able to pay any attention towards the proper child growth. No child guidance centres, nurseries or paediatric centres have been established by the government. If at all we find a few of them, they are located in urban areas. And they are so expensive that the poor or lower-middle class in unable to avail their facilities. For working women, there are no foster homes where she can leave her child during her working hours. This facility is completely lacking in rural areas. As such, the rural woman is constrained to take her child with her and leave him by the side of the field and expect him to keep himself busy for the whole working hours. This how often find children and infants lying and crying in the scorching heat of the sun. It is extremely pitiable the future generation of the new India is coming to its age in a miserable condition but the government
is least bothered about it.

Mothers, as we have already made reference, are unfortunate that they lack all sorts of training for child care. They are always on the mercy of their intuition for taking certain decisions or evolving a particular method of their own for handling the baby. As this is purely a trial-and-error method, we cannot expect that the mother will always take a right decision. Thus, every child becomes a target of blind experiments of his mother. This misfortune is common in the rural and lower and lower-middle class urban families. In well of families, the child is generally given in the hands of maid-servants who belong to poor class and who do not have a proper training for child-sitting. Thus, when the child is with them, he is again on the mercy of ignorant elders. This is again not appreciable for a young child.

In joint families, it is often noticed that the child becomes a plaything the elders other than his parents. Thus, he becomes prone to certain unhealthy or wrong influences. Now, how to check this evil has not ever been thought over.

These facts show that the childhood period is not properly given any attention either by the parents or by the government. It needs serious attention of all of us.
Childhood in Iran

Iran's population of roughly 22,000,000 lives in an area approximately as large as western Europe. The fact that such a huge area is so sparsely populated causes many problems, first that of communication between individuals, as well as between them and community groupings, and also eventually cultural facilities. In present day conditions the mere fact of great distance between settled places is responsible, for example, for children not being able to go to school. Since 1943 general attendance at educational institutions has been required by law; yet, despite noteworthy and surprisingly rapid progress, today no more than 35% to 45% of Iranian children and young people go to school. The reasons for this are (a) lack of teaching personnel, (b) budgetary limitations, (c) and the lack of co-operation between individuals. For the same reasons, most children do not benefit from public health services. Approximately 5,000,000 people in Iran still live as nomads. Roughly 70% of the population is still illiterate. The average income of an Iranian citizen has been estimated at about $140 to $156 per year. When one considers that some Iranians enjoy a yearly income which goes into millions, it can be appreciated by any rough calculation how much, or how little, goes to the majority. Anyone can observe undernourishment and its harmful consequences in many children.
of school age. Most children must earn money for their own support and that of their families. Despite legal prohibitions, the average age at which children begin working is about eight years. Furthermore they must live within the framework of a family governed by strictly patriarchal principles. The majority of children in Iran are denied play and entertainment even in their simplest forms. Many must suffer the neglect or desertion on the one hand, or the jealousy and hostility on the other hand, of distant relatives or stepparents, inasmuch as approximately one fourth of all marriages in recent years have ended in divorce. Further, according to recently published statistics, some seven percent of all marriages in Tehran are Polygamous, i.e. having more than one wife at the same time; although reliable data are not available, the percentage is presumably higher in the provinces. The number of half related persons in Iranian families must be in the area of 40%. Thus, weighed down by numerous disadvantages, the young Iranian is yanked out of childhood and thrust into the adult life struggle about six to eight years sooner than his western contemporary. It is, therefore, hardly surprising to observe all too often in such children qualities of self-doubt, daydreaming, indecision, solitude, uncooperativeness and overpowering jealousy.

We were able to administer sociometric tests of the Moreno type to approximately 400 subjects in various schools and in the University. From these tests we were able to see how the social
development of Iranian young people becomes retrograded as they grow older. Rather than becoming more sociable, they become more solitary. They become victims of a sickly fear of people and introversion, such as are described in the classic "Conference of the Birds" (1) (Mantiq-ut-Tair) of the Sufi Poet Farid ud-Din-Attar as the sad and lonely bird, Butimár (the heron) and also in the novel "The Blind Owl" (2) by the modern writer Sadegh-Hedayat. For example, in every test, when the children were asked to express a preference for a leader in various activities, about 80% of them chose either themselves or nobody. Furthermore, Iranian young adults, especially those who are familiar with modern ways of living and custom, hardly ever have the desire to become children again.

In contrast to this gloomy picture of the life of the young Iranian we must mention one gratifying aspect. Despite their religiosity, their hearts usually are not filled with fanatical prejudices. In Iran four religions (Islam, Christianity, Judaism and zoroastrianism) coexist peacefully. Although there have been religious struggles in Iranian history, there has not been any organized prolonged persecution of a religion.

The average life expectancy of Iranians is about forty years. Fifty percent of the population is under eighteen, over seventy-five percent under thirty-five. Thus the principal portion of our population is young. Some people consider this relative
youth and shortlivedness of the Iranian to be one of the most important causes of his eagerness to accept the new and his adaptability to new situations. He despairs quickly and just as quickly becomes hopeful again. He forgets past defeat and becomes enraptured for a new ideal. He inclines toward a dervish and ascetic philosophy, yet strives after luxury. He can be at one and the same time the pompous King Khosrow and the ascetic Bajazid. In literature, he enjoys heroic epic poems on the one hand, and also lyric poetry, fairy tales and love stories on the other. He does not recoil from vanity or even boasting. He is very sensitive to criticism, no matter how true it may be; yet, when it is justified, he can take it and digest it, without resenting the critic excessively; and he himself does not hesitate to indulge in criticism of others, with biting mockery, and in public. For him, reconciliation is always possible. These characteristics of Iranians present a favorable possibility for development in any complete social and educational program; at the same time, they harbor equally dangerous possibility of its frustration.

Work

Upon completion of six classes (i.e. six years of schooling), which is the end of legally required school attendance, approximately 80% of young Iranians immediately look for work. The grand total of Iranian students in higher educational
institutions at home and abroad, including both the old theological seminaries and the modern faculties, does not amount to more than about sixty thousand. These figures, applied to a relatively young population structure totalling over 30,000,000 throw considerable light on the importance of the work problem.

For example, in Iran the opportunities for modern, productive occupations are much less than the demand for more or less unskilled laborers. Until very recently the best job opportunities for educated young people were in the government service; this is, however, super-saturated. Lacking opportunities for on-the-job technical training, more than 80% of those who have completed middle school have only a general education which does not qualify them for any practical vocation. Therefore, they must either continue their studies, get a government job, or as most frequently happens, wander about unemployed. The number of such half-educated unemployed is constantly increasing and contributes to the building up of a dangerously discontented class.

If the young educated Iranian is lucky enough to get a job, usually the salary is not enough to meet the cost of living. He is thus forced to moonlight i.e. to take on additional jobs. On the other hand, there are so few really well trained specialists available that they take up work in several posi-
tions; they often work 16-17 hours a day and must forego their vacations. Whereas this group has no time for further cultural development or education, the great number of those without positions become bitterly envious. Other than in the government departments, social measures such as pension rights and job security are nearly always lacking and those employees can find themselves thrown penniless into the street on an insignificant pretext. Therefore, many prefer government jobs, though the pay is much less.

The work problem is still more difficult for girls and women. They have fewer choices of jobs and professions, and sometimes, when a job opportunity is available, they have difficulty in getting the sympathy of relatives and friends. They suffer in particular from the unsolved problems of men and women working together, which is new in Iran.

**Sex & Education in India**

Education in India and Iran as compared to that in the present age, has a very typical past. There were not so big institutions and universities then, as we have now a days. The impartation was 'teacher-centered' and not 'course - or syllabus centered'. The student used to choose the teacher, in place of institution, for a particular education. Education was generally considered to be a pursuit of academic, religious,
and philosophical knowledge. Technical, artcraf t and other such applied fields of knowledge were not allowed to enter into the portals of educational institutions. Hence, there was little relation between the pure knowledge and the technical knowledge.

It was only the impact of Western system of education that the academic institutions allowed other spheres of knowledge to gain dignity, esteem and prestige on the soil of India. Although, now it is more than one and a half century that the Western pattern of education has set itself in this society; but, still there are certain aspects of educational life which have not harmonised with the traditional social life of India. Hence, we often find conflicting manifestations of certain very normal factors of academic life. Among these, one important factor is that of sex and education.

**Historical Background**

In India, being the most traditional and conventional country, segregation of sexes is the prime motive of social life. Woman is not a life-partner, but an idolator of her lord - the husband. She is bound to him through sacrament and not through social contract of marriage. Hence, she cannot depart from him whatever the circumstances may be. She is to be betrothed by him and him alone, lest she be condemned by the society for her infidelity. As a subject of her master, she is deemed to prepare herself for his service in every domestic sphere. As such,
she has nothing to think about an independent or emancipated life. Eventually, she has little chance to think about the things going on in the outside world. In this very rigid pattern of conjugal life, woman, in general, has no prospects for education and academic pursuit. This puts an end for her to gain any scientific knowledge in any sphere of life.

Children, who grow up in the laps of such women, are obviously expected to know very little about so many things. This is, thus, the first stage of ignorance about the sex in Indian children.

Man, on the contrary to woman, has immense rights over woman. He, because of the sacramental bond of marriage, since a long past of centuries, knows that woman is bound to subserve him, irrespective of his incompetencies of maladjustments. So, what all he knows is that he is master and she has to act on his commands. This Indian male attitude leaves less ground for serious thinking about sex education among males.

We should not overlook this fact that India, since its long past, has remained a land of spiritualism. Saints, thinkers and theosophians have been the dignified preservers of the heritage of this land. All of them have had devoted themselves towards finding out the ways and means of purification of soul, anihilation of the self and shedding off the worldly life. Sex, being the basest of human desires, had been condemned to
the extreme extent. And, consequently, it became a taboo in Indian social life to attend to sex urges. It was not the least decorous for a common man to talk publicly on this topic. Thus, it is always avoided by the elders to let their young ones be aware of it. Now, the only source of knowledge left to the children is their peer-group mates.

Sex Ignorance:

Among these youngsters sex is a myth. They know nothing except that it has certain very alluring fascinations in it. They think that it is a play-thing, something which has too much sensational enjoyments. They meddle with bottoms for merriments alone. Their information about it is generally based on misguided and crooked knowledge. With the existing social taboos, they are afraid to practise it, but out of curiosity they try to find out the means and ways for playing with this new toy.

We all know that sex and sex discrimination starts demonstrating itself from the very early life. Existence and absence of a certain exterior organ makes the child to bother about it from the very beginning of his conscious life. 'He' and 'she' identification, dress, manners, privileges and restrictions, etc., are the discriminations which on every moment, haunt him to find out the latent cause. When he feels that the reasons given by his elders are not very much convincing, he takes the task on his own to know the reality. The tragedy, here, we notice is
that the investigator himself is not acquainted with the basic preliminatory fact even. Hence, there are innumerable chances for him to get misguided.

These young boys, when enter into the boundaries of schools and colleges, have a crooked and unhealthy background of sex and sex education. There, they are, mostly educated into sexually segregated institutions. Consequently, the opposite sex becomes a 'live-wire' which is not to be touched in open. A sense of guilt starts developing in the young student from this very stage.

Now, when he enters the stage of co-education, he finds that he is the 'back gazer' of the girls. They live in the class as separate and isolated communities. Girls sit together and boys are not desired to occupy a seat next to them. They have separate common-rooms, luncsh-houses, and recreation centres. They are not appreciated to give a smile to each other when they meet. Even in restaurants, canteens, etc., girls are expected to sit on the tables in the corners or away from the crowded part of the hall. In libraries they have reserved seats which boys, in no case, are allowed to occupy. This isolation, irrespective of the permissiveness of coeducation, further reinforces the intensity of sex taboo. Now, in these circumstances, there are temptations and inhibitions simultaneously active in the secret self of the young boy or girl. He or she has to restrain his or herself from taking a liberty of the circumstances because the social mores and values still pose to be too rigid. Thus, they
try to find out some shady corners for the expression of their adolescent desires. As a result, the sex and the sex relations do not find a healthy social outlet. They are always haunted by a sense of guilt.

Sexuality in India.

Ignorance and repressions caused by the Indian society lead to alarming fostering unhealthy sex passions. These passions are manifested in a number of ways.

1. Lustful songs, especially tipped by the films, become a source of the arousal of sex awakening for an overwhelming majority of the adolescents. This is, comparatively, more noticeable in the urban adolescents than the rural ones.

2. Because of the extreme segregation, most of the adolescents are highly excited by the presence of half-naked body of the opposite sex. Naked thighs, breasts, hips and legs disturb them very often.

3. Vulgar literature, especially in the case of rural adolescents, proves to be the most instigating motivator of sexual urge.

4. Naked pictures, being a rarity in India become a fascinating attraction the adolescents.

5. Because of the tantalising thirst for the satisfaction of sex urge, many of the adolescents resort to taking interest in their own body. The sight of their own body organs, especially those of sex, arouse sexual awakening in them.
6. Even in this age of sex freedom, although to a limited extent, dance stimulates adolescents sexually very much. Probably, because certain veiled parts in normal life get a chance of exposition or demonstration in dance performances, they provide an unrestricted view of the tabooed organs.

7. In their peer groups, they appreciate talk about sex more than about any other topic, as this is the instance where they get an outlet for their repressed sexual urges. This oral outlet of the sex passion frequently leads them to obscene and vulgar jokes which in turn again enhances their sexuality.

8. Cinema in the modern era has provided the adolescent with unrestricted, while unscientific and unhealthy, motivations for the sex arousal. It is generally noted that the Indian adolescent cinema goers are more attracted by sensual scenes, songs, and romances.

9. As being obvious that the segregation of sexes keeps the adolescent ever thirsty of sex, he in disgust resorts to daydreaming about sex. He gets a number of stimuli for going into such a trance, viz., the posters, advertisements, distant vision of an adolescent of the opposite sex.

These factors make the half-thirsty adolescent more aggravated for fully quenching his thirst. This savage desire leads them to indulge into certain unnatural acts, like masturbation, homosexuality, lesbianism, etc., and involving themselves into
illegal activities, like rape, adultery, illegitimate relations, etc. This how we notice that ignorance about sex and sex relations perpetuates unwanted sexuality.

**Conclusion of sex ignorance**

I can say that most of the Indian students are not aware of the sex relations. It is not in their educational programmes and even their parents do not tell them the right way of sex relations. There is a question that as we know, sex problem is not being taught in the home nor in school then where and when they should learn it? I think it is the duty of educators to put the sex problems as a special subject for teaching in High School and College courses. It is necessary for them to get proper knowledge about it before they get married. Most of the students in Aligarh Muslim University have never got in touch with the opposite sex. That is a problem for them due the absence of any course about sex behaviour in the university courses. All of the male students and most of the female do not agree with the separation of the boys and the girls at the University level of education. In Iran, in middle class families, it is not permitted to teach and talk about sex relations and its problems. But, in Higher families, usually the girls can enquire about their problems from their mothers and the boys from their fathers. Whereas, in their educational programmes
they are not about sex relations but they are taught about the emergence of sex impulses as a topic of natural science. An unfortunate fact in the youth sex life is their ignorance about the proper knowledge of sex life. As a result when they establish contact with the opposite sex they become afraid of it. And, because of this fear, they consider sex relation of normal deviance. Some of the girls, due to this psychological repression, may suffer from mental and neurotic diseases. Scientific researches have shown that most of the young male and female, in the case of ignorance about sex and adolescence, obviously develop physical diseases in them and exhibit deviant behaviour and illness. Thus suffer from fear which really do not exist.

Sex Revolution in India:

As we have already mentioned, the impact of West has slackened the repressions on the sex-life of young students in India. Face-to-face contact between both the sexes has reduced the distance between them. They have come nearer to each other; and they are attempting to come further near to each other. They are trying to understand each other and have natural relations among them. They are no more inhibited by the old traditional taboos. As a result of this, certain noticeable changes have occurred in the educational campus.

In the field of education, there is an unrestricted competition between the boy and the girl students. Both the sexes try to excel each other. Now, it is no more preconceived a
that the girls are intellectually inferior to the boys. Because, it is very often that the girl students excel the boys. This has clearly shattered the centuries old assumption of the inferiority of girls.

In the field of occupational and professional competitions, again, the girls have come forward with the aspiration to compete the boys in every branch of service. They have also proved to be of worth for it. As such, the sex discrimination has been reduced to a great extent.

The girls are demanding equal rights to boys in all spheres of life. They want to have equal representations in the academic and non-academic activities of the educational institutions.

They no more pose to be weaker or fragile beings. They have shed off the feminine cowardice from their attitudes and behaviour. This way of life has brought some more changes in the sex life of the present-day students.

Co-education has become a normal feature of the educational institutions. Although, still the boys and girls sit in the class segregated from each other, they have free mixing outside the class. Educational tours, picnics, dramas, fetes, exhibitions, etc., have provided them chances to come closer to each other. At such instances, free mixing is more common than in the vacant periods of the working days.

Dating has never been a feature of the Indian sex life.
But the Western education has made the adolescents inquisitive about it. Their system of engagement or marriage does not have any place for it, so they are unable to have any benefit from this Western custom or tradition. In place of it, lustful romances have become popular among the Indian adolescents which often lead to pre-marital sex relations.

Weakening of the traditional taboos in sex life has encouraged the adaptations of modern Western fads and fashions like Teddyism, Hippism, etc., They have encouraged bold advances towards sex life. The dress has become too much revealing, tempting and tentalising. The old Indian concept of drabbing the whole body is fading away. Vulnerable sex parts are more easily noticeable through the dress. This has increased eye-teasing, sex-indulgences, and sometimes the cases of rape. Consequently, sex-infidelities have become less pricking to the conscience of the social order.

So, still at this stage it is felt that the Indian system of education is badly lacking proper sex education. Right from the High School to the Post-graduate stage of education there is no course which provides healthy information about this aspect of life. Even the grown ups are little informed about the real nature of sex. Only the science students learn a little bit about its physiological aspect. The students of Psychology, somehow or the other, take it up as a Psychopathological system. Thus, the sex remains a riddle
for the young ones. They are left to gather wrong and superstitious informations about it through their own explorations or experiences. This approach has not at all given any sane, mature and healthy turn to the revolt against sex.

In these days it is a mode and habit to note that the sex problems are an important phenomenon. But sad to say, that it is used as a business advertisement only. They should know that stimulation of a need demands its satisfaction. If it becomes impossible it will not only be harmful for the youth, it will have adverse effects on their mental hygiene. Psychotherapists have found the following marks in persons who have suffered from stimulation without satisfaction:

1. Difficults in breathing.
2. The achevear about the heart
3. Sickness tiresomeness, and ordinary Bruises
4. Stomachache
5. Headache
6. Impatience
7. Sleeplessness or insomnia
8. Exhaustion after thinking

In the light of these pathological troubles, we can conclude that the sex needs and its problems must be solved properly, otherwise the youth will suffer from depression and sex deviancy. As sex is an integral part of the individuals life, especially for youth, it should be resolved otherwise
it will develop as a sex complex. So I think it would be better if in these two societies the youth leaders guide their young ones in solving their problems otherwise it will exhibit itself into sex revolution.

SEXUALITY

For the majority of Iranian youth knowledge of the other sex is still usually limited to members of the immediate family. Knowledge or even friendship between boys and girls is by virtue of the old tradition and customary. In the time of the deceased Reza Shah the Great, elementary schools were co-educational through the fourth grade (class), but after his abdication in 1941 the sexes were once again separated. They first come into contact with each other at work, or in other cases at the University.

Sexual relations before marriage are for both sexes, but specially for girls, unusually difficult, indeed almost impossible. Of course, this has always been a problem in Iran, but for the present generation it has become more acute, since the age of marriage formerly was considerably younger. About 30 years ago was 13 for women and 17 for men, and since then it has risen about five years for both sexes, whereas in America, for example, it has fallen by two or three years in the same period. (3). Since Iranian young people today get married on an average about five years later than their parents, these parents are rarely capable of appreciating the difficulties of their children
during these tension laden five years.

Not only has the marriage age been raised, but also several solutions for pent-up sexuality which formerly were legally, socially, and morally sanctioned have gone by the board. The most important of these was the possession of female slave and "Mut'a" or "pleasure marriage", also known as "marriage for a period of time". The slave trade was permitted until the adoption of Iranian constitution in 1906, and the female slave was at the entire disposition of her owner. The custom of "Mut'a", which is principally found in Shiite Islam, has even today not entirely disappeared, but it does not confirm to present-day taste and is less favorably regarded now(4). Prostitution, which though legally prohibited is in fact tolerated, remains; but for simple monetary reasons it is no solution for most young people. Substitute measures are on the increase masturbation (often causing great sorrow and guilt feelings), ambiguous remarks made to and molestation of women, and where possible petting etc. in public places. Another peculiarity which is little known in the west is the anonymous telephone annoyance: the man keeps dialing telephone numbers until he gets in contact with a woman who is willing to engage in an erotic conversation.

Ignorance of the simplest facts of sexual life is the rule, despite the availability of explanatory books, and this situation is rather encouraged than combatted. Since custom requires that the hymen remains intact until marriage, ignorant girls sometimes commit suicide on account of misinterpreted menstruation.
Young people try to escape the handed-down method of choosing marriage partners by leaving their families; but until now there is no socially approved and functioning substitute for it. When despite everything, two young people succeed in getting close to each other, they often very quickly feel sexually attracted to each other, and they many think that this is love. In such cases marriages are concluded precipitately, without regard to the need for mutual understanding, harmony of plans for the future, social and economic considerations, and so forth, and often such marriages break up just as quickly.

If, on the other hand, the male partner does not wish to get married right away, the girl finds herself as in a dead-end street, for her mere acquaintance with a young man she may well be considered by her family as jeopardizing her chances for marriage.

Poverty and all-too-strict family customs are the cause of a large number of unsuitable marriages. Those are the reasons which cause some young girls to give themselves in marriage to much older men, some of whom could be their fathers or even grandfathers. It is understandable that such old bridegrooms watch over their still childlike brides with the greatest jealousy, and also that such marriages only very seldom result partnership, a deeper community of feeling, or for the wife, sexual satisfaction. Disappointment, romantic yearning love
outside of marriage, breakup or divorce—these are the frequent consequences. But divorce is also usually a catastrophe for the young women because her chances for remarriage are much more limited than for a man. The following table, taken from the national census of 1966, demonstrates this fact:

<table>
<thead>
<tr>
<th>Divorced and not remarried persons in Tehran</th>
<th>Sex</th>
<th>Ratio of Women to men</th>
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<tbody>
<tr>
<td></td>
<td></td>
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<tr>
<td>15-19 years old</td>
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</tr>
<tr>
<td>Women</td>
<td>888</td>
<td>30</td>
</tr>
<tr>
<td>Men</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>20-24</td>
<td></td>
<td></td>
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<tr>
<td>Women</td>
<td>2559</td>
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</tr>
<tr>
<td>Men</td>
<td>367</td>
<td></td>
</tr>
<tr>
<td>25-34</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Women</td>
<td>5377</td>
<td>1948</td>
</tr>
<tr>
<td>Men</td>
<td>1948</td>
<td></td>
</tr>
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<td>35-44</td>
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<tr>
<td>Men</td>
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</tr>
<tr>
<td>Women</td>
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</tr>
<tr>
<td>Men</td>
<td>1690</td>
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</tr>
<tr>
<td>Total Average</td>
<td>16516</td>
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</tr>
</tbody>
</table>

Divorce for a young woman in Iran poses much greater difficulties than for a man also because in general she has less education, fewer professional and job opportunities, and if she has children, must give them up because Iranian law requires that they go to the father. Fear of marriage is thereby increased. Also, an embittered dissatisfaction on the part of Iranian woman with their own sex is thereby intensified. Partly as a result of tradition, and partly also from a subconscious compensatory tendency, women place an exaggerated value upon producing male offspring; they display feelings of aversion toward their own daughters, and thus pass on to them these unhealthy feelings.
The great gathering together in the capital city of young, single, job-hunting men presents a problem all its own. Whereas the ratio of men to women in the entire country is about 104 to 100. In Iran it is 112 to 100, and for unmarried persons between the ages of 20 and 35 it is about 126 to 100. The consequences of such a concentration of pent-up sexual needs in the form of prostitution, homosexuality, frequent hurried and tragic marital breakups and divorces are difficult to deal with.

Use of leisure time

First I should describe the concept of leisure time. It may be defined as freedom from the necessity of being occupied; activity engaged in during leisure is performed for its own sake. Work is a quantitative dimension while leisure in qualitative one. Work is not for its own sake but for getting money so it is not leisure.

A survey asking students what leisure activities they undertaken during their academic year revealed that they were spending their time in watching T.V. or listening to the visiting their friends or sleeping over their beds or doing sports or taking part in political activities. Their results are shown in this table:
<table>
<thead>
<tr>
<th>Affair</th>
<th>Percent of A.M.U. Students</th>
<th>Percent of Tehran University students</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Reading</td>
<td>23 %</td>
<td>28 %</td>
</tr>
<tr>
<td>2. Listening to the radio or recordplayer or watching T.V.</td>
<td>27 %</td>
<td>23 %</td>
</tr>
<tr>
<td>3. Visiting friends</td>
<td>24 %</td>
<td>18 %</td>
</tr>
<tr>
<td>4. Sports</td>
<td>18 %</td>
<td>20 %</td>
</tr>
<tr>
<td>5. Political activities</td>
<td>8 %</td>
<td>11 %</td>
</tr>
<tr>
<td>TOTAL</td>
<td>100 %</td>
<td>100 %</td>
</tr>
</tbody>
</table>
I think students need to learn desirable their attitude and behaviour towards leisure time. Instruction in music and arts, in reading useful books and in play and sports should be focus on these ends. So that if they develop such fundamental understandings and skills, in these areas will be more inclined to choose from them for leisure activities.

Especially in Aligarh University art and physical education teachers are needed. Physical education programmes should combine with social aspects of physical and recreational activities. University has the most important responsibility of creating an atmosphere to develop creative and enduring intellectual attitudes and interests. If students learn to enjoy learning, acquire many skills of bearing and have sufficient opportunity to be self-directing they would be able to enjoy of their leisure wisely in future.

Use of Leisure Time in India:

Students, as we know, are not all the time engaged in their studies, because it is not physically possible to do so. According to eminent theorists of learning in Psychology, interval periods in the process of learning enhance the capacity, rather than reduce it. Thus, it is knowingly arranged by the wise educationists to provide sufficient and appropriate leisure time to the students. For this purpose, it is also kept
in mind that the utilization of leisure time should be in such a manner that it facilitates rather than inhibits learning. It is also maintained that the leisure time should not be so long that in place of reducing the psychological fatigue it distracts the person to some other business. Thus, it is always cared to channelize the activities of the student in leisure time for educative and constructive purposes.

In India of modern days, speedy developments and changes in the social urban life, it has not become possible to maintain the ideal working conditions in any sphere of life. As such, education has also not been spared by the transitory conditions. There are certain factors which directly affect the affairs of education, and among them, especially, the use of leisure time. **Environmental Factors**

The situation of the educational institution is very much responsible for the activities and behaviour of the students. If the institution is situated in an open and an open and spacious area of the town, there will be satisfactory space for the out-door and in-door engagements of students. In the congested and densely populated areas of the town the institution is constrained to utilise minimum possible space for its requirements. Due to this, generally it is the playgrounds which are adversely affected; and often they are neglected to be provided to the students. Hence, either the
students are confined to the closed rooms or they are left to wander on the roads, meddle with the street-mongers, resort to unwanted business, eve-teasing, blocking the traffic, and the like. These conditions do not perpetuate healthy attitudes in them. They become frequent sufferers from personality adjustments. Mostly, the impact of education is neutralized by such distractive environments.

With limited space for class-accommodations, the authorities and staff of the institution are unable to dispense with the teaching necessities. Even if they want to keep the students busy in their vacant periods, they are hardly able to provide them a small reading-room and a cosy common-room which are unable to accommodate more than a couple of students.

This clearly shows that the environment and situation favourably or unfavourably affects the use of leisure time.

Educational Factor:

The student behaviour in leisure time is much too determined by the educational factor as well. This factor, being the most important one, has many levels of its influence. The first and foremost among them is that of efficient teaching.

The profession of teaching has become too much commercialized. Teacher-pupil relation has become quite weak. The teacher has become less interested in imparting education and more interested in earning the monthly salary. As such, he
fails in inspiring the students; who, consequently, feel
least interested in academic life and develop an avoidance-
tendency in them, which leads them to disinterestedness in all
educational programmes -- including the programmes for leisure
time.

Curricula of teaching are also full of lacunae. Generally,
due to over-crowded classes and congested buildings, because
of the shortage of space compel the college or school authori-
ties to introduce such curricula which can provide facilities
exclusively for teaching. This makes the students to apprehend
that leisure time is alien to education and its proper and
healthy utilisation has nothing to do with education.

Aminities for the utilisation of leisure time are
not sufficiently provided to students, although a monthly fee
is charged from them and the college also shows an independent
item for it in its budget. Lack of such amenities leaves the
students astray in their vacant periods. They are left on
their sweet will to pass their time as they like. This, once
again, is disadvantageous for the students themselves.

**Factor of Planning:**

Planning of leisure time engagements of students betrays
lack of attention and interest of college authorities. Usually,
it is a few conventional extra-curricular activities which are
provided in all the colleges; viz., hockey, foot ball, cricket,
badminton, table tennis, chess, playing cards, and the like. These out-door and in-door games require some free time which is not accommodated in the teaching programmes. Students receive little vocational guidance for them. No effort is made to explore hidden aptitudes in them for any of the specific games. It is totally up to the student to take keen interest in a game which incidentally attracts him. Consequently, an overwhelming majority of the students considers participation in games as sheer waste of time.

As far the vacant periods during teaching hours are concerned, college authorities do not have any planning in their hands. These periods are simply concerned as off periods, whereas these periods should have potent educational utility. No doubt, a break during teaching periods enhances the capacity of learning but the periods should not play the part of retroactive or proactive inhibitions. When the boys are thrown in the streets without any aim or purpose, they do nothing except loitering aimlessly in the streets and indulging in indecent activities. Now, when they come back to their classes after the off period they are preoccupied with unacademic ideas and plans. They sit quite disinterested with what is taught in the class and prove to be dullards. This academic distraction is never given a serious thought by our educationists.

Factor of Guidance

How a student should utilise his leisure time is not bothered by the teachers or the authorities who plan the
teaching programme. Student is left to his own self and given liberty to decide what he likes best. The main limitation is that the teachers themselves are not trained in guiding the students for spending their free time with utmost utility. This proficiency, though in most unsatisfactory form, is present in basic or primary schools but in schools higher in standard than these ones this guidance is not considered to be of any worth. The most attention which is paid towards the students is that they are brought to play grounds in the off hours after the school is closed in the evening. This not all sufficient for them. At college or university level this routine extra-curricular activity ceases to get even this much attention. Now, it is the boy himself who has to take the initiative. In certain universities the Deans of students welfare have been appointed in last few years, and they have established their offices with full bureaucratic amenities. They less interested in the welfare of the students and more interested in creating new blind allies for red tape. They have miserably failed in providing interesting educational or cultural programmes. The most astonishing thing is this that they disown the responsibility of such programmes to be lying on their shoulders. They simply concern themselves with the admission, boarding, dues, and suspension problems of the students, in which they feel like siding the authorities.
In such situations one is justified to conclude that there is duplication of duties between the proctors and the Deans of students welfare.

In the same manner the schemes of social education and welfare which have been recently assigned to some of the universities have neither proved of any benefit for the new literat or the university students. They are simply busy in spending the heavy grants they are getting. They are not successful in introducing interesting programmes which could keep the students purposefully busy in some fruitful scheme or hobby during their leisure time.

Generally, when the teachers are not trained for guiding the students for utilising their leisure time, it is noticed that they do not appreciate the business of a student with some extra-curricular activity. Apart from this ambivalence, they often demonstrate a discouraging attitude towards such activities. Students seldom get encouragement for their aptitudes in the fields not related with subjects taught in their classes. Often, when they are unable to follow a point which is taught in the class, students become a target of sarcastic remarks of their teacher for their interest in extra-curricular interests. This treatment makes them to apprehend that extra-curricular activities are an offence in domain of education. And as such, they by and large become disinterested in these activities.
Conclusions

Use of leisure time needs special attention of the teachers and educationists. They should find out the way and means by which the young boys and girls could utilize their hidden abilities and potentialities in the best possible manner. The use of leisure time should be so managed that could help in enhancing interest in education and learning rather than hindering in its achievement. This wisdom is very much lacking in our education system.

Use of Leisure time in Iran:

Entertainment and cultural facilities are slim outside the cities, and even in the cities, with the possible exception of Tehran, they are modest. In former times they consisted mainly of huge gatherings of family and acquaintances, which took place behind the compound walls of the private homes. Now, next to the radio, the cinema is the most important means of public entertainment in Iran. For the most part, foreign films are dubbed in Persian; they confuse the less sophisticated classes by their portrayal of foreign, incomprehensible and highly distorted living conditions, often of a criminal or sexual nature; and they seduce the viewers into a blind imitation of superficialities adapted without awareness. The radio plays a very great role, not only on account of the widespread illiteracy, but also because the passing on of
cultural values is based only in a small part upon reading. For thousands of years people in Iran have handed down orally aphorisms, proverbs, an unusually rich poetic literature, and even a knowledge of sacred scripture, and thereby have achieved a culture which is predominantly accoustical. Out of a group of 6,000 persons interviewed at random by the public opinion research service of Radio Iran, over 90% listened to the radio, and indeed they were more interested in spoken programs than in music. It is no exaggeration to state that at the present time the only effective method of disseminating knowledge to about four fifths of the population in the radio. It is, therefore, under the direct supervision of the Prime Minister, not the PTT. Actually, Radio Iran is carrying out a remarkable achievement in its great tasks of education and entertainment.

Criminality in Iran

In view of the aforementioned problems, one might well expect to find in Iran a horde of rebellious and criminal youth. Fortunately, this is not the case. Many foreign observers have characterized the Persians as law abiding and obedient to authority. In really, one cannot, and must not, claim as yet that there is a problem of juvenile delinquency as such in Iran, in the sense that it is known in industrialized countries.(5) Youthful criminal acts in Iran more usually have the objective of appeasing the pangs of hunger. In general, they can be characterized as petty incidents. Neglected children are not common in
Iranian cities. Occasional sexual crimes, in particular some cases of rape committed by youthful offenders, are so rare that they can almost be counted on the fingers of one's hands. Criminal offenses by young people are rather of a self-destructive than of an aggressive nature, as for example gambling, narcotic addiction, and suicide. Alcoholism still plays a minimal role, and when it happens is usually manifested in quiet drinking in a secluded spot.

Conclusions

Our discussion thus far has referred to problems as we see them. The young Iranians themselves, as far as we can tell from letters, questionnaires, counseling interviews, etc., regard the following four as their principal problems:

1. Work
2. Education
4. Lack of understanding in the family
5. Sex and marriage.

The efforts of any person or organization that are not directed at least to these four are apt to be regarded as superficial, demagogic, narcotizing, but not as a real treatment of problems. They become the target of criticism, suspicion, or of passive resistance and avoidance.

SCHOOL AND HIGHER EDUCATION IN IRAN AND INDIA

We have already stated that fewer than half of the children
are able to attend school regularly. No more than 6% of the graduates of middle schools are able to go on to a higher school, whereas in more advanced countries this figure is 12 to 20%. Since educational opportunities are lacking in their own country, many Iranian students must go abroad in order to continue their education; and indeed, most of them do so without sufficient preparation, especially in the areas of foreign language capability and understanding of foreign life and customs. They experience sharp contrasts in cultural values, in customs and ways of life, feelings of inferiority and solitude; and they sense, with or without reason, that they are looked upon as "orientals". All of them are accustomed to a way of life which is only partially independent. Between 1951 and 1956 the author saw from his own experience that a quarter, perhaps more, of the Iranian students abroad suffered during the first months from health problems which anyone could have diagnosed as psychosomatic. All too often these young students sought escape in smoking, drinking, gambling, and clumsy relationships with women often of doubtful reputation. Relationships with women are often characterized by disastrous misunderstanding, frequently misinterpreted as purely erotic, and sometimes the point of view of the host country evaluated on the pseudo-oriental trashy novels. A good student's advice would be a real blessing.
The Iranian students returning home from abroad have become more or less accustomed to Western ways of life, which cannot be continued without difficulty in Iran. They are often estranged from their own country's authorities. Since most of them have had their material necessities taken care of while abroad, they know very little about professional and working difficulties in their host country, and they tend to measure the still greater difficulties of this sort in Iran by the facilities which they have enjoyed while abroad. One special difficulty, which is little considered abroad, is that students who have received their higher education in one Western country come in contact upon their return home with those who have studied in another Western country; they over-stress the differences in outlook, taste and style of life to which each has been exposed, and tend not to accept each other at full value. Today the opposition in Iran between those who have studied in France, on the one hand, and in England and America on the other hand, is particularly notable.

The younger specialists trained abroad necessarily come into conflict with educated non-specialists of an older generation, who often also have been trained abroad but before a time when the need for specialists was as urgent as now. These older men are usually the superiors of the younger; they know less, but in competition and advancement they have the last word, so that bitter misunderstandings and concealed grudges all too
quickly arise, while the arbitrator in such battles is usually lacking while in India due to the poorness most of the children are uneducated because they have to work and earn their charges when they are near about 10 years old. But some of the families who are educated and employed send their children to school to get education.

There are very few families in India who send their sons to foreign countries to earn higher education. Because in India there is good facilitigo for Higher education if some one who is able to continue his education, there are many universities in India that he can get admission to study. Whereas in Iran the number of universities are limited, that is why every year the High School graduates have to take part in a very difficult entrance exam and near about 80 percent would not be able to get admission, so some of them have go go America or european countries.
HISTORY
OF
ALIGARH AND TEHRAN UNIVERSITIES
The History of Aligarh University

In the year 1875 this University has been established with the name of M.A.O. College in response of the Indian Muslims to challenge of modern age and for the purpose of training them from the point of wisdom and intellect. In that date its founder's name was Sir Syed Ahmad Khan, who was a good man and courage the thinker of his day. The M.A.O. College was not only a muslim educational institution but it popularized western education amongst the muslims. so much. It is impossible to trace the history of any muslim educational association or political and social activity in India during the last century without a reference to the M.A.O. College. So the year 1875 had an important role in attracting of the muslims toward the modern education.

Sir Syed's efforts ends in a change in muslims attitudes because he turned his attention to almost everything like literature, religion, social life, and modern education establishment of the M.A.O. College was the first step for social reforms, it gave opportunity to the intellectuals and intellectual activities of a whole generation. Especially it attracted the younger generation until their energies are not wasted in idle pursuits. It was not established only for muslims because its doors were kept open for all the Indians who are belong to any religions or caste. That is why Sir Syed once remarked:

"I shall feel sorry if any body thinks that this college has been established so as to show discrimination between Hindus and Muslim. Suppose,
for example, they are two brothers, one of them is quite hale and hearty but the other is diseased. His health is on the decline. Thus it is the duty of all brothers to take care of their ailing brother and bear the hands in his trouble. This was the very idea which gorged me to establish the Muhammadan Anglo Oriental College. But I am pleased to say that both the brothers get the same education in this College.

This college thrown open their door to the youth of all races and creeds. In the beginning among the 259 students there were 57 Hindus or nearly a fourth of the whole. Christian and Parsi have also received a liberal education there. In 1886 it became a Scientific Society which undertook the translation of standard European work on science and history and started publication of a journal called the "Aligarh Institute Gazette."

The M.A.O. College produced some of the most eminent figures in the field of education, journalism, literature, science and Urdu poets.

In 1913 Maulvi Tufail Ahmad published a directory of the college and gave some details about the history of Institutions which has formed into a complete University in 1920. It means that this Institution started as a small school
in 1875 with 11 students and 7 teachers finally developed into Aligarh Muslim University in 1920 as we see it today. At the present time there are 9,808 students with 855 teachers who are studying and teaching in this University. Most of the Aligarh students are Indian. But 331 of Aligarh students are from abroad and from 28 foreign countries. The following tables we can realize that there is one teacher for near about 12 students in Aligarh students.
Table No.

Members of the scientific mission in Aligarh University according to the scientific degree, service position and sex:

<table>
<thead>
<tr>
<th>Scientific degree</th>
<th>Fulltime</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Female</td>
<td>Male</td>
</tr>
<tr>
<td>Professor</td>
<td>2</td>
<td>75</td>
</tr>
<tr>
<td>Reader</td>
<td>16</td>
<td>196</td>
</tr>
<tr>
<td>Lecturer</td>
<td>62</td>
<td>432</td>
</tr>
<tr>
<td>Associate Lecturer</td>
<td>10</td>
<td>61</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>90</td>
<td>765</td>
</tr>
</tbody>
</table>
### Table No. 1

**Distribution of the scientific mission in Ailgahr University according to the scientific degrees**

<table>
<thead>
<tr>
<th>Scientific degree</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Professor</td>
<td>77</td>
<td>9</td>
</tr>
<tr>
<td>Readers</td>
<td>212</td>
<td>24.8</td>
</tr>
<tr>
<td>Lecturers</td>
<td>495</td>
<td>57.9</td>
</tr>
<tr>
<td>Associate Lecturer</td>
<td>71</td>
<td>8.3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>855</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>
Table No. 1

Distribution of the scientific mission in Aligarh University according to the service position in the year 1972-73:

<table>
<thead>
<tr>
<th>Service Position</th>
<th>Numbers</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fulltime</td>
<td>855</td>
<td>100</td>
</tr>
<tr>
<td>Part-time</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>855</td>
<td>100</td>
</tr>
</tbody>
</table>
Table No. 1

The number of students in Aligarh University at diverse Faculties in the year 1972-73:

<table>
<thead>
<tr>
<th>Name of the Faculty</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
<th>Evening classes</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Arts</td>
<td>729</td>
<td>208</td>
<td>937</td>
<td>95</td>
<td>1032</td>
</tr>
<tr>
<td>2. Social Science</td>
<td>1241</td>
<td>528</td>
<td>1769</td>
<td>117</td>
<td>1906</td>
</tr>
<tr>
<td>3. Commerce</td>
<td>774</td>
<td>8</td>
<td>782</td>
<td>303</td>
<td>1085</td>
</tr>
<tr>
<td>4. Science</td>
<td>2437</td>
<td>412</td>
<td>2849</td>
<td></td>
<td>2849</td>
</tr>
<tr>
<td>5. Medicine</td>
<td>823</td>
<td>107</td>
<td>630</td>
<td></td>
<td>630</td>
</tr>
<tr>
<td>6. Law</td>
<td>433</td>
<td>9</td>
<td>442</td>
<td></td>
<td>442</td>
</tr>
<tr>
<td>7. Engg. and Technology</td>
<td>1650</td>
<td>104</td>
<td>1754</td>
<td>66</td>
<td>1820</td>
</tr>
<tr>
<td>8. Theology</td>
<td>39</td>
<td>5</td>
<td>44</td>
<td></td>
<td>44</td>
</tr>
</tbody>
</table>

Total 7826 1401 9227 581 9808
THE HISTORY OF TEHRAN UNIVERSITY

The establishment of University in Tehran:

Twenty years before the establishment of Tokyo's Polytechnic institution and three years after the establishment of Polytechnic Institution in Istanbul's, Iran's Polytechnic Institute was established in 1848 with the collaboration of the great Chancellor Mirza Taghi Khan-e-Amir Kabir.

In that epoch the Polytechnic's courses were engineering, Pharmacology, Medicine and Surgery operation, military training and minerology. These courses were taught in French which were translated in Persian by some translators. From 1921 medical course was separated from the Polytechnic institute and started operating as an independent institute whose head was the late Dr. Loghman-o-Dulah Adham. Military training was transferred to Amiriyeh Palace in 1922. In this way it separated from the Polytechnic Institute and started functioning as an independent military centre which was very fruitful for Iran as a University.

During the late Mirza Ahmad Khan Badr's ministry the central teachers' College was established. In the beginning, this institute had only two kinds of classes; Primary classes and Advanced classes. By Primary classes it is meant that the students were trained for service at the Primary Schools. These Primary classes were then converted to introductory teacher training college. Advanced Classes functioned to train
the students for teaching at high schools. Such classes were then converted to advanced teachers' training college. The late Abul-Hasan Forooghli had the chairmanship of the central teachers' training college where he then tried to convert it to an advanced central teachers' training college. He employed the best scientists of the time for that institute. The late Forooghli could run this institution in the best way from 1919 to 1923. Domestic and Home Science was added to the advanced teachers' training college. In this way girls also got the chance to join this institute.

The idea of the establishment of a University todayun's ministry, but its achievement was delayed due to unfavourability of circumstances and conditions. In 1930 the plan of the establishment of a University was prepared. After it was approved by His Imperial Majesty the great Reza Shah, it was communicated to the government in order to be executed. But still due to some reasons it was delayed for three years. In 1933 national consultive assembly passed the law of the establishment of the University. According to its No.11 Act the following fields were thought to be established in that in the name of faculties: Divinity and theology, Natural Sciences and Mathematics, Literature, Philosophy and Educational Sciences, Medicine, Law and Political Science, Economics and lastly technical fields. Moreover it had been predicted that some institutes and schools of fine arts would be established to be affiliated to the
According to Act the teachers’ training college right from the beginning was affiliated by the University, and as there was not a suitable building for the University the place of teachers’ training college was used for the faculty of letters. The faculties of Law, Political Science, Economics and technical courses were situated in two other places and started their functioning. The Tehran University was official established by the great Reza Shah on 14th February 1934, at the present time there are 39 faculties in Tehran University with many scientific centres of researches and studies. The following tables show the numbers of Professors, Readers and Lecturers, and students in Tehran University.

In Tehran University there is one teacher for near about every ten students.
Table No.1

Members of the scientific mission in Tehran University according to the scientific degree, service position and sex in 1972-73.

<table>
<thead>
<tr>
<th>Scientific degree</th>
<th>Service position and sex</th>
<th>Fulltime</th>
<th>Part-time</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
</tr>
<tr>
<td>Professor</td>
<td>7</td>
<td>187</td>
<td>-</td>
<td>77</td>
</tr>
<tr>
<td>Reader</td>
<td>39</td>
<td>301</td>
<td>122</td>
<td>3</td>
</tr>
<tr>
<td>Lecturer</td>
<td>62</td>
<td>349</td>
<td>12</td>
<td>129</td>
</tr>
<tr>
<td>Associate Lecturer</td>
<td>47</td>
<td>104</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>156</td>
<td>941</td>
<td>16</td>
<td>391</td>
</tr>
</tbody>
</table>
Table No.1

Distribution of the scientific mission in Tehran University according to the scientific degree in the year 1972-73.

<table>
<thead>
<tr>
<th>Scientific degree</th>
<th>Numbers</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Professor</td>
<td>271</td>
<td>18</td>
</tr>
<tr>
<td>Reader</td>
<td>525</td>
<td>34.9</td>
</tr>
<tr>
<td>Lecturer</td>
<td>552</td>
<td>36.8</td>
</tr>
<tr>
<td>Associate lecturer</td>
<td>115</td>
<td>10.3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1503</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>
Table No.1

Distribution of the scientific mission in Tehran University according the Service position in 1972-73:

<table>
<thead>
<tr>
<th>Service position</th>
<th>Numbers</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fultime</td>
<td>1,096</td>
<td>72.9</td>
</tr>
<tr>
<td>Part-time</td>
<td>407</td>
<td>27.1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,403</strong></td>
<td><strong>100</strong></td>
</tr>
<tr>
<td>No.</td>
<td>The name of the Faculty</td>
<td>B.A. and B.Sc.</td>
</tr>
<tr>
<td>-----</td>
<td>-----------------------------</td>
<td>----------------</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Female</td>
</tr>
<tr>
<td>1.</td>
<td>Literature Sciences and human</td>
<td>574</td>
</tr>
<tr>
<td>2.</td>
<td>Education</td>
<td>180</td>
</tr>
<tr>
<td>3.</td>
<td>Science</td>
<td>354</td>
</tr>
<tr>
<td>4.</td>
<td>Fine Arts</td>
<td>149</td>
</tr>
<tr>
<td>5.</td>
<td>Hygiene</td>
<td>-</td>
</tr>
<tr>
<td>6.</td>
<td>Pharmaceutics</td>
<td>-</td>
</tr>
<tr>
<td>7.</td>
<td>Medical</td>
<td>-</td>
</tr>
<tr>
<td>8.</td>
<td>Medical Technology</td>
<td>67</td>
</tr>
<tr>
<td>9.</td>
<td>Veterinary</td>
<td>-</td>
</tr>
<tr>
<td>10.</td>
<td>Dental Surgery</td>
<td>-</td>
</tr>
<tr>
<td>11.</td>
<td>Agriculture</td>
<td>69</td>
</tr>
<tr>
<td>12.</td>
<td>Natural sources</td>
<td>10</td>
</tr>
<tr>
<td>13.</td>
<td>Administrative Commerce</td>
<td>135</td>
</tr>
<tr>
<td>14.</td>
<td>Social Science</td>
<td>231</td>
</tr>
<tr>
<td>15.</td>
<td>Theology</td>
<td>-</td>
</tr>
<tr>
<td>16.</td>
<td>Law and Political Science</td>
<td>336</td>
</tr>
<tr>
<td>17.</td>
<td>Economics</td>
<td>83</td>
</tr>
<tr>
<td>18.</td>
<td>Engg. and Technology</td>
<td>-</td>
</tr>
<tr>
<td>19.</td>
<td>Evening classes</td>
<td>186</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>2374</td>
</tr>
</tbody>
</table>
Table No.1

Distribution of Aligarh and Tehran universities according to the sex.

<table>
<thead>
<tr>
<th>University</th>
<th>Sex</th>
<th>Sum total of student</th>
<th>Percent</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Female</td>
<td>Male</td>
</tr>
<tr>
<td>Aligarh</td>
<td></td>
<td>9808</td>
<td>14.3</td>
<td>85.7</td>
</tr>
<tr>
<td>Tehran</td>
<td></td>
<td>14484</td>
<td>24.1</td>
<td>75.9</td>
</tr>
</tbody>
</table>

From the above table we can realize that the number of female student in Tehran university are more than Aligarh University.
UNIVERSITY PHILOSOPHY IN INDIA AND IRAN

If I want to discuss about the university philosophy in these two societies, I have to say that the goals and targets of higher education in all parts of the world should be two things.

1. Cultivation of human thought and training the individuals as specialists for the needs of their society.
2. The cherishing of researchers for doing research works for the progress and development of scientific knowledge.

But, it is unfortunate that in India, in some courses, these goals are overlooked as the authorities of higher education do not think about the future need of their country. Every year they engage many graduates in some useless courses which leave them unemployed. That is why, there are many unemployed university graduates coming out every year; and it has posed as an acute problem for the Indian government.

I think, India is in need of social and economic researchers, medical doctors and engineers, because there are a number of hazardous diseases in this country, and the poor sick people need to be treated for them. It can be met only when a good number of doctors are produced. I think it is, exclusively, the duty of social researchers to do social planning for the future India. For this purpose, university graduates with a specialisation in this field are to be trained. In Iran, the
university does not train good specialists for its future. In recent years, Iran is developing in technical works, so it would be in need of engineers and technicians. Thus every year it will be in need of too many of them. As there are very limited engineering colleges in this country, so most of the youths every year, go to Western countries to study technical subjects. But, sad to say that, most of them got married there and do not come back to their country. This brain drain has posed as a perturbing problem for this country. There are too many Arts faculties in this country and the number of graduates in literature and human sciences are increasing every year. I think, in the future years, most of them would be unemployed and it will create another problem for this country. Iran is an Islamic country, so most of the people study Islamic laws and theology. But this country does not need this kind of graduates in abundance. As such they will become another problem for this country. I think the university authorities are not clear about what is their social goal and how they can easily reach it. Social specialists should think about the future needs of this country and arrange some social planning for training their future university of graduates in professional courses, like doctors, engineers and competent teachers. University directors simply give importance to the quantity and number of their graduates
and not to their quality, expertise and experiences which are more important for building up a developed and technical country. As a result of changing social philosophy in these two societies, i.e. India and Iran, there are a few questions that need a satisfactory answer do all the students know and understand their changing social philosophy? Are they eastern or western? Are they religious or non-religious? Should they have any influence on their country's development or not? Are they in need of technical or agricultural jobs or both? I think, first of all, these questions should be clear to them, so that they can take decisions for their future university planning. It is necessary that various groups of social, economic and educational researchers should pay attention towards their future social goals and economic needs and then alone the university's education systems could be arranged in the way that they become helpful for reaching to these goals. Finally, I think, it is necessary that the future planning should be done by the experts only and not by some groups of officials who are not aware of the social needs of the country.

**Residence Problems of the Students:**

I have given attention to the following residence problems of these two universities. About the living conditions in the University hostels or outside the hostels. As a student, I should say that, one of the most important problems for the
The student is the way of living in the hostels. Usually most of the students who are studying in Aligarh and Tehran Universities are not born in these two cities. They have come from other places. The first problem for them is the residence problem. Most of the students who are studying in these two universities have not enough money to live outside the university campus.

In Tehran the rent for the rooms is very high. So, a student who has to live outside, has to pay about 300 Tomans per month for a room which becomes nearly impossible for him to pay. There are about 10 thousand students in Tehran university but there is only one big hostel for students which can accommodate about 3 thousand students only. So, the rest of the students have to live outside the university campus or hostels. Thus, it becomes a problem for them from the point of rent. So, the students face another problem as to how should they live with this little money. As a result, they have to work as part time employee in some company or office. Thus, they do not have enough time for their studies. That is why, most of them are not good educated students and they are not satisfied with their studies. Contrary to it, in Aligarh Muslim University is a residential university and most of the students live in the university hostels. Most of the Aligarh students are

1. One Toman is equal to one rupee.
poor and from rural areas. So, they have not had good train
during their High School courses. They do not know that the
university hostel should be a quiet, silent and peaceful place
for studies. When I was living in a host with my cousin, I,
all the time, I was always disturbed by the students singing and
laughing with a high voice and I had to face a problem as to
when I should study. Another problem, in Aligarh Muslim Univer-
sity, is the shared rooms. It means that sometimes two or three
students from two or three different societies have to live
with each other in one room. They have individual and national
cultures and religions which sometimes put them in quarrel,
or in other way, the time for sleep and study different for
each of them which often makes them unable to adjust with
each other. This becomes a problem for them. I put questions
in my questionnaire through which I asked the students about their
views. A few of the questions were as given below:

1. Are you satisfied with your hostel rooms?
2. Are you satisfied with your hostel food?
3. Have you ever lost something in your hostels?
4. Is your hostel a place of an absolute silence for your
   study?
5. Do you believe that you should be polite in your
   behaviour with your friends in the hostels?

If we look into the following table we find that the
students who are living in Tehran University hostels do not
have the problem similar to those that students in Aligarh
Muslim University have to face:
### Table

<table>
<thead>
<tr>
<th>University</th>
<th>Satisfaction of their rooms</th>
<th>Satisfaction of their food</th>
<th>Losing something in the hostels</th>
<th>Unsatisfaction of hostels as a silence place</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aligarh</td>
<td>88 %</td>
<td>85 %</td>
<td>22%</td>
<td>36%</td>
</tr>
<tr>
<td>Tehran</td>
<td>92 %</td>
<td>64 %</td>
<td>13%</td>
<td>18%</td>
</tr>
</tbody>
</table>
The food is a problem for Tehran students. Who want to cook for themselves. It consumes much of their time. A lot of them have their food in the hostel, resturant, but it is not enough to provide food for all the students. While the Aligarh students, who live in the hostal, can have their food in their hostel resturants. The foreigners who are studying in Aligarh can not stand take chilly and Indian food. Thus, it becomes a problem for them, as it will takes a lot of their time if they want to coock their own food. They can have their own mess, but the cook whom they engage is always an Indian. He can cook for them delicious food. So, it is a problem for them as some of them become sick.

Administrative Feudalism:

In recent years, in accordance with the new international possiblities in Asiatic countries, there have been a increased desire for the administrative freedom in most parts of the ministries. It has consequently, taken the shape of administrative feudalism. Everyone in Iran or India tries to have a separate free office for himself. For example, there are many sections which are responsible for the people's health services or many separate departments which are responsible for the education of the masses, and the like. It is difficult to bring harmony between them. Every department may have some separate rules or regulations
for its work, which in turn, may create some problems for another department, leading to problem for the people who want to use them.

Another kind of administrative feudalism is employment discrimination from two points of view: First, in the kind of employment; for example, there are many young and educated persons with the same qualification who are unemployed while some others with the same qualifications have got themselves employed in some ministries or offices. It will increase dissatisfaction among the youth who are the future makers of their country. So they will not prove to be good members of their societies.

In Iran, more than the above mentioned problem, there is another problem which is that there are many employed youths with the same degree, for example, B.A., B.Sc., or M.A., M.Sc. who have been employed in different offices or ministries with different monthly salaries. Some times, more than two or three times as compared with their other equals. This kind of discrimination and distinction has every year increased dissatisfaction and complaining in most of the offices which we can see in the newspapers and magazines. We know that this kind of discrimination is quite against the social justice. It will be harmful for the future development of the country, As it helps in developing some complexes in the youths, this
prevalent problem is not suited by the authorities for the social development of the country. If they want to remove this disparity, they should not be afraid of some opposition of the persons who have become used to it from the point of high salary or being in-chief of the separate departments which they gained earlier by some difficulties. But, I think, if the responsible heads or leaders of the country are desiring a social progress of their country, they should change this old situation and introduce a new system which should based on social justice.

**ADMINISTRATIVE BUREAUCRACY**

First I should describe the meaning of Bureaucracy then I will deal with the conditions of Bureaucracy in the university. Typical organization such as school, university, army, offices and so on, are defined as social units that pursue specific goals for which they are structured to serve and are established to achieve certain goals. Every organization has a formally instituted pattern of authority and an official body of rules. Along with it the formal aspect of these organizations are the networks of informal relations and unofficial norms which arise out of social interaction of individuals and groups who are working together within the formal structure. The formal and informal aspects of the organization are inextricably interwined.
Administrative system is one of the most important aspects of formal structure of an organization. In modern society, the typical administrative system is Bureaucracy. In developed societies we can see a special kind of Bureaucratic system in typical, and more in governmental organization, such as universities.

I consider it to be necessary that I should describe the meaning of Bureaucracy in the functioning of educational institutions. A Bureaucratic system is characterized by a high degree of specialization in educational and official systems.

For example, a university employs specialized personnel every year and they have different degrees for this purpose. But when they want to take a decision about something they have to get orders from the head of the institution through a proper channel of the hierarchy of officials. So, a work which could be done by one person has to go through many persons and many sections. Thus, it takes a long time and becomes much expensive while considering some other matters, like, courses, students' administrative affairs, and examination system, and even teachers' behaviour. Obviously, wherever these defective rules exist and where they are applied strictly they create a number of complications. The professionalization of teaching has also helped much to encourage bureaucratic tendencies. The process of bureaucratization also carries with it consequences that
are contrary to the conceptions of the teacher's role adopted not only by the teachers themselves but by many other educationists as well. This system comes into inevitable conflict with the ideal of individual attention to students which is basic to most current educational thinking. It also culminates conflicts with the teachers' demand for professional autonomy in the classroom and a share in the decision making process in a bureaucratic system. The legitimacy in terms of rank and obedience is required from those of lower cadre to those of higher status in the organization. The lower cadres have to obey orders and carry out the tasks which have been allotted to them even if they find that the order given to them is wrong. They have to carry out that wrong order even. We had asked a question of this type to the students of Aligarh Muslim University about the bureaucracy. About 82 % of the students have answered: 'Yes'. I think that it is true. Suppose you want to get a room in a hostel, first you should give an application through the head of the department which is to pass over to the Dean of the concerned faculty, which is to be posted to the clerk of the provost and than to provost. After many a days it will reach the warden concerned. So for a very easy thing you should pass through 5 stages, waste much of time and spend a lot of money for writing letters and take Riksha. While, I think for this purpose, one or two steps should have been decisive enough to take the decision. But in Tehran
university these tasks are done urgently within a few hours.

In Aligarh university each office is supervised "from above" by a higher authority. Levels of authority are arranged in pyramid fashion the executives only expect obedience from subordinates. Everyone in bureaucratic system is interested in having job security and some opportunity to move up through the rank. While job satisfaction and personal creativity are important for them, they are often subordinated to security.

Some aspects of administrative feudalism terminate into an administrative bureaucracy. The establishment of new and separate departments makes it difficult to take decision about the affairs. If you want to get some work done through some office, you have to pass through many sections for getting their consent. I will never forget that, in spite of being a lecturer in Tehran university, I wanted to get permission for distributing some questionnaires to the students of various faculties. My application passed through about 8 offices and all of them asked me about my intentions, my work and my research. In this way they wasted a lot of my time for such unnecessary procedural formalities. I visualise that apart from wasting the time, a considerable part of the budget is spent for employing such staff to work in various departments. I think that only one man can take a decision about the matters like this.

In Aligarh, there is a problem of this type as well. Last year I wasted to get a driving licence. So, I want to the R.T.O.
They told me that I should deposit Rs.2/- in the bank for this purpose. So, I went to the bank to pay money. They told me that I should go to another office, which was concerned with the office of road transport, to get an application form. I went there, and after going to three rooms I could get an application form. Then on the next day I returned to the bank to pay money. I paid about six Rs. for a kiska for depositing Rs.2/- only in the bank. I think if the applicant has to pay money to a certain bank, the bank should have application forms could be saved from wasting a lot of time and money. In the same way, if you want to get admission in a college or university, you have to wait for a long time and run to a number of offices for getting the information about whether you will be getting the admission or not. If you want to get a room in a hostel you have to contact a number of authorities like Provost, Proctor, Warden and so on, to get it, while only one person is sufficient to take a decision for this purpose without wasting a lot of time. The consequence of this administrative Bureaucracy will be of slowing down the administrative affairs and processes which is not suitable and useful for the economic development. I consider that one of the reasons for students unrest is this cumbersome bureaucratic system.