

The effect of cultural factors on the education of Iranian girls in elementary school

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The Effect of cultural factors on the Education of Iranian Girls
in elementary school

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INTRODUCTION

The purpose of this investigation :

The advancement of human rights in all spheres of life has led me to stress the importance of ensuring that all children, regardless of their socioeconomic status, race, or religion, have equal access to quality education.

In the modern period, it is impossible to avoid the influence of one legal system on another.

We must overcome the cultural and religious bigotry that impedes progress toward human rights by relying on legal expertise and the full backing of governments worldwide.

High dropout rates are among the most pressing cultural and social problems facing the country in recent years. The dropout rate is discussed from several perspectives.

Factors like "cultural poverty," "economic poverty," "domestic violence," and "and....," are highlighted in conceptual formulations that attempt to explain the causes of not being educated. Deprivation and inequality are the most challenging setting in which to conceive about survival; yet, articulating inequality is one thing, and explaining the mechanisms that lead to educational failure in this structural setting is another. A more in-depth examination of the issue is required to demonstrate the causes of educational dropout in the micro-, meso-, and macro-structural sectors. This depth cannot be achieved unless the issue of dropping out of education is examined from a qualitative perspective based on the understanding of lived experience. It is no longer possible to identify dropping out of school and being denied access to it in the form of a handicap, as disabilities are the result of factors that need to be stated. Being unable to receive an education might be justified on the basis of poverty, hardship, domestic abuse, and other factors.

No one shall be denied the right to receive an education. Regarding economic and social development, education is essential to every government's basic and fundamental performance. Education fosters economic expansion, increased earnings, and democracy and social equality. Particularly for girls and women, education is a source of autonomy and freedom. In addition, research indicates that high investment in girls and women's education has significant and direct social-economic benefits for families and communities, which has significant social effects, such as an improvement in performance and a decrease in negative social behaviors such as crime and violence.

The objective of this study is to evaluate the impact of cultural elements that function as barriers to the education of Iranian girls while they are still in elementary school. The research strategy that was employed in this study technique was based on the Convention on

the Rights of the Child and Article 26 of the United Nations Charter. Also, the internal laws of Iran were collected as a source of information. Despite the availability of legal mechanisms, this essay looks at the challenges that prevent Iranian girls from attending primary school.

Cultural differences are one hindrance to academic pursuits in Iran. Parents' preferences determine whether or not their daughters get access to free elementary and secondary education. When a father dies, the paternal family takes over guardianship and supervision of his daughters until they are married, regardless of their age.

The premise of this research is that a family in the south of the country has a girl and that the father and the rest of the family are against her getting an education because of the father's cultural and tribal norms. The girl has a right to legal protection in this situation. But in reality, the father may still stand in the way of his daughter's schooling.

Fathers and men in general in Iran are able to stop their daughters and women from attending school because there is no law protecting their rights. Keep in mind that cultural norms are not always a positive influence. ((Culture should be defended in a way that fosters the growth and prosperity of every human being, rather than impeding humanity's progress and wealth.))

Research question :

It is impossible to ask all the questions in one research, and in this research, we answer some of the most pressing ones, but all research begins with questions, and the basis of the research is based on questions surrounding the research topic, and it is the collection of these questions and answers that forms the content of the research.

- 1) Is it more difficult for Iranian girls to go to school because of cultural norms?
- 2) When it comes to females' education in Iran, what part do parents play?
- 3) To what extent does the Iranian government assist in removing barriers to girls' education in Iran, and how does this assistance work?

There are reportedly three major roadblocks in this direction:

- 1) The diversity of Iranian culture,
- 2) the importance of the role of the family, and
- 3) the function of the state.

Initially, we will provide a brief historical overview of the human rights charter, followed by an exploration of the crucial role of free primary education as outlined in Article 28 of the Convention on the Rights of the Child and Article 29 of the Universal Declaration of Human Rights. Moving on to the second chapter, we will discuss the lexical definition of culture and the different types of cultures prevalent in Iran. Additionally, we will examine the impact of cultural elements on the education of girls in Iranian society, drawing upon previous research. Subsequently, we will assess Iran's domestic laws regarding universally free higher education. In the third chapter, we will shift our focus to the role of parents in their daughters'

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education and analyze the measures implemented by the Iranian government to address the challenges faced by girls in school.

The original document that established the United Nations was called the Charter of the United Nations. In San Francisco, California, on June 26, 1945, at the conclusion of the United Nations Conference on International Organization, it was signed, and on October 24, 1945, it was ratified and put into effect.

Because of its exceptional status as an international organization and the powers that are vested in its Charter, which is regarded as an international treaty, the United Nations is able to take action on a wide range of different problems. As a result of this, the United Nations Charter is an instrument of international law, and all member states of the United Nations are required to abide by it. The basic tenets of international law are enshrined in the United Nations Charter, which includes provisions such as the prohibition on the use of force in the context of international relations and the sovereign equality of all states.

The Universal Declaration of Human Rights is arguably the most important declaration in this regard; Article 26, Clause 2 states, "Education should be directed in such a way that the human personality of each person can realize its maximum growth and strengthen respect for human rights and freedoms." Since the United Nations works to keep the peace among all nations and races and religions, education should promote mutual understanding, tolerance, and respect for those with differing viewpoints.

Article 13 of the United Nations International Covenant on Economic, Social, and Cultural Rights reiterates these guarantees:

The countries that are parties to this covenant "agree that the goal of education should be the full development of the human personality and the concept of its dignity and the strengthening of respect for human rights and fundamental freedoms. In addition, the countries that are parties to this covenant agree that education should prepare all people to play a useful role in a free society, and should promote understanding, tolerance and friendship between all nations and all racial, legal or religious groups. To encourage the development of the activities of the United Nations in order to maintain peace.

Education is a fundamental right of every child and an essential tool for personal and societal development. It provides children with the knowledge, skills, and values they need to participate fully in society and to reach their full potential. Education is not only important for the academic and intellectual growth of children but also for their social and emotional development. It plays a crucial role in shaping the attitudes and values of children and helping them to become responsible, active, and engaged citizens. As such, children's education is a critical priority for governments, communities, and families around the world.

Article 29 of the Convention on the Rights of the Child (CRC) recognizes the importance of education for the development of children. It emphasizes the right of every child to an education that promotes their full potential, including the development of their personality, talents, and mental and physical abilities. The article highlights the importance of education in promoting human rights, tolerance, and understanding among different cultures and societies. Furthermore, Article 29 emphasizes that education should be accessible to all

children, regardless of their social or economic background. It recognizes the role of parents and states in ensuring that education is available to all children, and stresses the need to eliminate disparities in access to education. The article also encourages international cooperation in promoting educational goals and recognizing the importance of education in the development of individuals and societies.

In this context, it is crucial to understand the significance of Article 29 and its implications for children's education. It serves as a crucial provision of the CRC, ensuring that children's right to education is recognized and protected, and that access to education is available to all children without discrimination. As such, it is essential for governments, communities, and families to work together to ensure that every child receives an education that promotes their full potential and prepares them for the challenges of the future. By prioritizing children's education, we can help to create a better world for all, where every child has the opportunity to succeed and thrive.

Educating children about the law is a priority for many reasons, including the fact that it is one of the rights of all people and because education in general is one of those rights. We must not overlook the significance of this. Article 7 of the United Nations Assembly-approved Universal Declaration of the Rights of the Child states as follows: "The child shall have the right to an education that is designed to foster the growth of his whole personality and is so constructive that, in an atmosphere of mutual respect and a sense of fair play, he may acquire the skills of independent thought, acquire knowledge, and grow into a productive member of society."

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In describing the necessary education and experience, Article 10 of the same proclamation says:

The child should be raised with the spirit of understanding, tolerance, and tolerance, believing in friendship between people, peace, and global brotherhood, and with the knowledge that his ability and talent should be dedicated to serving his fellow men. The spirit of understanding should be ingrained in the child from an early age.

Moreover, the United Nations Convention on the Rights of the Child specifies in Article 29 that: "The countries who are parties to the Convention agree that the following should be part of the education of children. "

The United Nations General Assembly established the definition of human rights education in December 1994 as "a permanent and continuous process by which people at all levels of development and all strata of society respect the human dignity of others and use the tools and methods to ensure this respect in all Human societies learn."

The gathering reaffirmed that everyone, from governments to NGOs to trade groups to religious communities to community groups to individuals, shares in the duty of educating the public about human rights.

Human rights education is defined by the ten-year action plan as "teaching, publishing, and educating with the objective of developing a shared culture of human rights through sharing information, skills, and attitudes toward:

- 1) we must do more to ensure that everyone's basic rights are respected.
- 2) complete human flourishing accompanied by a reverence for individuality;
- 3) encouraging mutual respect, friendly relations, and a sense of community among all the world's peoples, cultures, and languages.
- 4) Achieving full and equal participation in modern society.
- 5) The United Nations' (UN) efforts to preserve peace must be fortified and advanced.

Throughout this decade, the United Nations is encouraging and supporting all of its member states to create knowledge about human rights and to put all facilities in place. This includes the formal education system, public and adult education, and education for adults. Education of human rights should be based on these energizing and motivating ideals provided by international instruments protecting human rights. For instance, the first sentence of the Universal Declaration of Human Rights states that "recognition of the inherent and equal and inalienable rights of all members of the human family is the basis of freedom, justice, and peace in the world." This is one of the foundational principles upon which freedom, justice, and peace are built. An effective education teaching about human rights should focus on two primary objectives: first, teaching students about human rights, and second, teaching them how to safeguard human rights.

Children's rights education must be a top priority.

The importance of teaching children the law has been highlighted for good reason, and not just because access to quality education is a fundamental human right. This is a crucial consideration that must not be overlooked.

Article 29 of the Convention on the Rights of the Child (CRC) recognizes the importance of education for the development of children. It emphasizes the right of every child to an education that promotes their full potential, including the development of their personality, talents, and mental and physical abilities. The article highlights the importance of education in promoting human rights, tolerance, and understanding among different cultures and societies.

Furthermore, Article 29 emphasizes that education should be accessible to all children, regardless of their social or economic background. It recognizes the role of parents and states in ensuring that education is available to all children, and stresses the need to eliminate disparities in access to education. The article also encourages international cooperation in promoting educational goals and recognizing the importance of education in the development of individuals and societies. Overall, Article 29 serves as a crucial provision of the CRC, ensuring that children's right to education is recognized and protected, and that access to education is available to all children without discrimination.

((In my opinion, Article 29 is a crucial provision of the CRC as it recognizes the fundamental right of every child to an education that promotes their full potential. Education is a powerful tool for social and economic development, and it is essential for the growth and well-being of children. The article stresses the importance of education in promoting human rights, tolerance, and understanding among different cultures and societies. It is essential for children to receive an education that prepares them for the challenges of the future and empowers them to contribute positively to society.))

Furthermore, Article 29 emphasizes that education should be accessible to all children, regardless of their social or economic background. It highlights the need for states to take measures to eliminate disparities in access to education and to ensure that all children have an equal opportunity to benefit from education. I believe that education is a human right and a critical tool for personal and societal development. Article 29 of the CRC is an essential provision that recognizes this right and sets out the responsibilities of states and parents in ensuring that every child receives an education that promotes their full potential.

Education is recognized as a core human right in Article 26 of the United Nations Charter. Education is seen as crucial to both personal and societal growth, and all people should be afforded equal opportunities to pursue it. According to the text, schooling should encourage students' overall growth as people and the protection of their basic liberties and rights. Education is emphasized as a means of fostering mutual respect, tolerance, and camaraderie among people of all cultural backgrounds and religious persuasions.

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In addition, Article 26 highlights the duty of states to offer primary education that is both free and compulsory, as well as secondary and higher education that should be open to all on the basis of merit. The text also stresses the importance of eliminating illiteracy and making education available to all people, regardless of their socioeconomic background. It also supports worldwide cooperation to further educational goals and acknowledges the importance of parents and communities in the education of their children. Generally speaking, Article 26 acts as a guiding concept for governments to guarantee that education is accessible to all and that it aids in the growth and improvement of society.

- 1) Iran's culture is incredibly varied and extensive, dating back thousands of years. The country's historical history, religion, and geography all have significant impacts on the culture of the country today. Iran's official language is Persian, one of the world's oldest languages, and it plays a significant role in Iranian culture. Many great poets and writers, such as Hafez, Rumi, and Ferdowsi, have left an indelible mark on Iranian culture through their contributions to Persian literature, poetry, and music.

Islam, as the dominant religion in Iran, also has a significant cultural impact. The majority of the population adheres to Shia Islam, and the country's culture is deeply rooted in religious observances and customs. There are many examples of Islamic architecture all around Iran, and many of the country's historic mosques and monuments are major draws for visitors. Islamic traditions are also reflected in Iranian art, which often features ornate calligraphy and ornamentation.

- 2) Parental involvement in their children's education has been linked to improved academic performance, increased motivation and self-esteem, enhanced social skills, and improved classroom behavior. This study looks at how parents affect their children's schooling, particularly how they stifle their daughters' educational opportunities.
- 3) When it comes to making sure all citizens have access to a good education, the government plays a key role. It is the responsibility of governments to establish guidelines, provide financial support, and oversee the educational system. They also make sure that the schools have a conducive learning environment and that they are up to basic standards. Governments also draft and enact curriculum guidelines to guarantee a well-rounded education that will serve pupils well in the long run. The government is also making ongoing investments in R&D to enhance the quality of the educational system. The government's duty in education is to guarantee that all citizens are able to obtain a quality education that will provide them with the tools they need to thrive.

Each of these elements will be dissected in greater detail below.

Chapter 1

in this part I want to explain about culture and types of culture

PART 1:Definition of culture

Culture can be defined as the shared beliefs, values, customs, behaviors, and artifacts that characterize a group or society. It encompasses a wide range of aspects of the human experience, including language, art, religion, social norms, food, dress, music, and architecture.

One's identity and feeling of community frequently have their roots in their family's culture, which is passed down from generation to generation. As a result, it affects how people see the world, relate to others, and make choices in their daily lives. It's highly nuanced and dynamic, showing great variation between geographical locations, cultural groups, and time eras.

The study of books and writings in the social sciences makes it clear that this word reflects diverse and numerous and sometimes conflicting interpretations and definitions. However, due to the centrality of culture, in the present discussion, in addition to presenting the desired

definition, a brief explanation of the most important existing definitions and the evolution of the meaning of this word is necessary.

This word originally meant "cultivation" and "physical education", which is still used in this sense in some terms and combinations; For example, agriculture means farming or growing plants, bee culture means raising bees, and pearl culture mean growing oysters. Little by little, with the use of it by sociologists and anthropologists and social scientists in general, a semantic evolution has occurred in this word.

In the Persian language, culture is a word composed of fur meaning (light, greatness, and company) and culture meaning (heaviness, dignity, intention and will, the rhythm of work and doing something, nation, tribe, army regiment). But in its compound form, it comes in other meanings such as knowledge and wisdom, wisdom and common sense, prudence and thoughtfulness, dictionary, profession and art, intelligence and politeness and ethics, and education.

This word entered human sciences after 1750 AD and for the first time by some German scientists. Herder (1804-1744) used culture in the sense of "increasing cultivation of talents" and Aderlong (1806-1733) used culture in the sense of "literary education and refinement". Therefore, it can be said that until that time, culture still carried the color and smell of its literal meaning; Therefore, although it has not been used in the sense of physical education, it has been used in the sense of intellectual and social education of a person.

The first official definition of this word was made by Edward Taylor. In his book "Primary Culture"¹, he defined this word as follows: Culture... is a complex collection that includes knowledge, beliefs, arts, ethics, laws, habits, and any other abilities that humans have as an element of Society gains.

Some of these definitions are mentioned below:

March (1927 AD): Culture is something that is left over from the past, it is practiced now and shapes the future.

Small (1905 AD): Culture is all the technical, mechanical, mental, and moral structures that people of a certain era use to achieve their goals... Culture includes the tools that humans use to achieve their goals. They advance their personal and social goals.

Klaken and Kelly (1946): Culture is an accumulation of human creations, paintings, buildings, and the like, as well as the knowledge of harmonizing oneself with the human and natural environment, as well as customs, language, morals, moral virtues, and religion. And the appropriate and inappropriate rules that have appeared over time.

Gireshe: Culture is a continuous collection of ways of thinking, feeling and acting which is more or less clear and is learned by a large number of people and is shared between them and is used in two objective and symbolic ways. It is taken to turn these people into a special and distinct group.

Autoclin Berg: Culture is the abilities and habits that a person has acquired as a member of society.

¹ Primary culture /Edward Taylor

The study of these and other definitions shows that there is no comprehensive agreement on the definition and meaning of this word. Of course, there is no difference in the fact that culture is something that affects a person's personality in some way and shapes his thoughts, feelings, and behavior, or at least affects him in some way; But there are many differences of opinion in its examples and in a better way in its elements.

Some consider culture to be a collection of material and immaterial things; In such a way that even matters such as civilization and industry, buildings, and cultural heritage are considered part of it; But some others consider culture to be exclusive to non-material matters. Also, some - acknowledging that culture is a human achievement - define it as something separate from the human being that is effective in him.

Some others, like the last two definitions, define culture in close relation with a person and as a characteristic of his characteristics. For this reason, in the conceptualization of culture, it is possible to classify this definition from various angles such as descriptive (expression of elements), functional (type and quality of culture action), etc., and it is not possible to explain it further here;

But in any case, a comprehensive definition of culture must include its most important elements and functions - which is of course very difficult - and despite this, and acknowledging the forms and objections that may exist, we present the following definition for culture. We do:

Culture is a set of norms, laws and habits, customs, beliefs and values , and communication patterns as well as valuable and reasonable material things of a society that shape the thoughts, feelings, and behavior of the members of that society or Some kind of influence.

According to Golden Weiser, the primary sub-motives of humans, such as providing food, sexual need, and preservation of nature, had biological aspects. According to Golden Weiser, the major and common factors determining the culture of societies have included mental unity, sameness and universality of vital needs, and sameness of the human material environment. The first stages of cultural creation in different human societies and groups have been similar to each other.²

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Culture and education are directly related to each other. Each country has specific educational conditions due to its culture. These educational conditions include the literature and art of that country, the customs of the country, the type of education, geography, weather, etc. Educational conditions make you a person with special characteristics. Culture complements education and education creates culture. This is the reason why in a country, people have similar characteristics in terms of behavior and morals. Culture is like a school that teaches you from A, it is difficult to ask to change your education method completely or enter another school after years of education in that school.

² Kleinberg, Social Psychology, Ali Mohammad Kardan, p. 71

The role of culture:

Humans' learned, culturally-influenced behavior and the culture itself are the focus of cultural anthropology. In reality, it is impossible to fully grasp organizational behavior without a thorough familiarity with the cultural values of the community.

The idea of culture: a person's culture shapes his education and his actions. Culture is a social phenomenon with roots in both biological necessity and human interaction. Culture emerges when a group of people shares a common history, a common language and literature, a common religious and spiritual belief system, a common economic and social structure, and a common way of life. When these factors are compatible, they produce a set of dominant values and beliefs that influences human behavior and facilitates communication. Culture can be defined as the way of life of a people group as it is transmitted from one generation to the next. Edgar Schein argues that culture is a pervasive phenomenon that may be studied. To put it simply, culture is the sum of human civilizations' stated ideas, values, and behaviours based on shared societal ideals and standards.

When we talk about a society's culture, we're also talking about its body of knowledge, its beliefs, its arts, its laws, its social traditions, and its habits. Culture, according to Edward Barnett Taylor (1832-1917), is "all that a person learns as a member of his society, including but not limited to knowledge, beliefs, arts, laws, morals, habits, and so on." It is possible for one section of a country to have a culture that is distinct from the rest of the country. Unlike genetics, which is passed down solely via reproduction, culture is conveyed to future generations primarily through formal education. Culture is also the collectively rationalized responses of a society to its actual or imagined requirements. For example, speaking Farsi is one approach to satisfy the urge to communicate with other people face to face, whereas speaking English is another way to satisfy that need for a different group of individuals.

The impact of the university and the educational environment on the growth of the culture of each country

The university is another one of those institutions that have a great impact on the culture and education of every student and the educated stratum of society in general. The impact of the university is due to several curricular factors, professors, university environment, and extracurricular topics. University can have a negative and positive impact on creating a special and important culture. Unfortunately or fortunately, people who enter the university have an independent and relatively educated personality for this reason, they hardly accept the words of others, whether right or wrong. University is an environment where if you have unstable beliefs, you should definitely wait for your beliefs to change. Literacy and education are other factors that have a direct impact on people's culture and awareness.

Culture is one of the important components of any country. A country is known for its culture. Culture remains like genetics due to the transmission of customs and traditions, manners, art, literature, upbringing, etc. Culture is not always right and does not always transmit positive and good traits. Sometimes in the culture of a country, bloodshed, and war are the most important survivors, and in this case, the causes of war and bloodshed should be investigated and a single conclusion should be reached. Culture is a souvenir some people are very sensitive to souvenirs and always take care of them, while others do not have any special interest in any souvenir.

Culture's traits and functions can be better explained if we break it down into its constituent parts and describe each one individually, in addition to getting us closer to the concept of culture. Furthermore, it can be used in the scientific community. What's more, it aids cultural administrators in making plans for the preservation, stabilization, and promotion of culture, in addition to being effective in the manner in which we engage with the society in which we live, the most important element is NORMS, The word "norm" refers to a rule, pattern, or typical conduct as well as a standard, scale, average, and average.

In another classification of norms, "moral customs" are comprised of "ethnic customs or daily habits" (also known as "Folkways"), "moral customs" (also known as "Mores"), and "taboos" (also known as "Taboos"). Of these, taboos are more obligatory, and their influence is so great, that there is no need to even mention them in legal writings.

1.1: Characteristics of culture

In order to have an accurate knowledge of culture, in addition to having an accurate knowledge of its elements, it is also necessary to know the characteristics of culture; Knowing these characteristics not only makes us familiar with cultural matters, and in the light of that, we are able to differentiate non-cultural matters from cultural matters, but it also helps us to some extent understand the types of mechanisms and methods that should be used to transfer, stabilize, and promote culture. adopt a child.

Culture is something that may be acquired, which implies that it is not learned through heredity or in the form of genetic patterns, but rather through the process of learning and education. We are confronted with such a large array of cultural traditions precisely because of this factor. In point of fact, culture is passed down from one generation to the next and even from one society to another through the utilization of a variety of learning methods.

People's cultural experiences are shaped by their proximity to and influence from other human groups, each of which has its own unique cultural norms and values, and by the nature of the system and group in which they find themselves. It could shift in the future. Except for a brief period in infancy, the average person spends his entire life interacting with others from different backgrounds and cultures. There is a clear interaction and connectivity between the various cultures that people are exposed to today. The field for creating transformations and More profound cultural changes are provided, in other words, after the absorption and acceptance of parts of cultural elements in the communication range of

cultures, based on the strength and weaknesses of cultural elements, as well as the growing trend of industry and technology, and also with the phenomenon of cultural invasion.

This, of course, does not imply that there are no enduring aspects of any given society's culture; rather, it is taking a broad view and taking into account all the various factors that go into making up any given culture. Once we realize that every civilization has a governing culture, but that inside that culture there are innumerable types of subcultures that are unique to groups within that culture, both formally and informally, we can see how easily cultures may shift and adapt. This is now a fact, and the mutual impact between these two classes is

significant. The only possible audience for culture is also human. Even though the term "animal culture" is used, this does not imply that animals have culture; rather, it indicates that human beings have sunk to the level of animals. Therefore, the phrase "cultural animal" is only applied to humans because no other species displays cultural behavior. Furthermore, culture is not unique to any one individual, and wherever there is talk of culture, there is at least talk of a group of people; Humans who are exposed to a wide variety of cultures both far and near, and whose proximity and exposure to these cultures have an impact on their culture in terms of their emotional and material demands.

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1.2: Cultural Varieties

Various experts and cultural theorists classify and categorize cultures according to a variety of criteria. The period and/or culture(s) explored in one section define another. Cultures are categorized here as follows:

General culture :

Culture in its broadest sense refers to the shared aspirations, values, ideas, beliefs, practices, and more of a sizable social group (a "nation"). So, everything that people do base on their thoughts and routines to improve their society is considered part of general culture. Historically, politically, economically, and religiously, different sorts of societies shape the way their members behave because they prioritize different sets of demands. From the dawn of time until today, every single person who has ever lived anywhere on this planet has had a culture of some kind. Therefore, culture is a universal phenomenon, and no group or individual can be found in human society that does not have culture; however, since different ethnic groups and societies have not met their needs in the same way and their approach to meeting their needs has not been the same, naturally they have developed their own culture, and thus cultural diversity can be seen in different societies, but in A large society, the people of Yamlett, have many values, beliefs, nor practices. The "public culture" of a country or big civilization is the sum total of these shared elements. A society's general culture is a reflection

³ : Julians Gould, William L. Kaleb, Culture of Social Sciences, Translators Group, first edition, Tehran, Maziar,/1376 Afrogh, Emad, Cultural studies and cultural rights, first edition, Tehran, Institute of Culture and Knowledge, 1379, pp. 2-24

: Sediq Sarostani, Isa, Basics of Sociology

: Asadi, Ali, Culturalization in the Mirror of Narratives, Master's Thesis of Imam Khomeini Institute, 1380

Seyyed Mohammadreza Jamshidi, value and value theory, Farhang magazine, books 4 and 5, 1368, p. 391

of the social character of its people; it shapes the society's aspirations, standards, and trajectory toward progress or stagnation. As a result, it is clear that educating oneself about and conducting research into public culture is crucial for advancing and reshaping it along the road to progress and improvement.

Many scholars, before attempting to grasp the big picture of the culture and its evolution and planning, take the time to dissect it into its component parts and their respective functions. Because various layers contribute to the formation of culture. Some of these offshoots are what give a cultural system its basis and origins. The term "base layer" describes this section of the archive, above which higher ones are stacked. Many people's beliefs, convictions, and values derive from their worldviews and epistemology, which can be thought of as the next level of culture. Therefore, general culture is a culture that shares many characteristics with national culture but is related to variations in its cultural expressions due to shifts in environmental conditions and demands. The general culture of a nation is the culture that emerges in a relatively short amount of time and is shaped by the circumstances of that time. People in society as a whole tend to share the same cultural background.

1.4 National culture :

Culture is an inheritance that is passed down from one generation to the next, and it is widely acknowledged as a significant role in establishing a country's unique identity.

Feeling ashamed or proud in front of others might motivate you to take action or make you feel lazy and depressed, respectively.

It represents the culture of the country as a whole. A society's culture, in this sense, is the result of a consensus among its members.

1.5 Specialized culture :

A subset of a society's populace bonds around a common culture because of their occupation, specialty, or industry.

1.6 Organizational Culture:

It is a culture shared by the members of an organization

1.7 political culture :

To bridge the gap between the level of microanalysis of individual political behavior and the level of macro analysis of political behavior based on variables, political culture is a concept that attempts to combine psychological, anthropological, sociological, and historical approaches. According to Pai, political culture is what shapes the laws and norms that govern the political system and how people participate in the political process. A political culture that, rather than economics and society, looks to religious insights, attitudes, and other such

factors to explain the political behavior of nations. Despite this, the phrase "political culture" appears in the literature of post-World War II political development. There is some overlap between the concepts of national character and national spirit and the modern concept of political culture. The brain is the root of a nation's inner structure, and by "national spirit" we mean the set of traits, values, and abilities that persist despite environmental shifts. According to this theory, patriotism leaves its mark at every age. All the problems in that country can be traced back to here, or rather, this is where everything begins. Because of this, every country has its own distinct culture and set of norms. Among the distinguishing features of the national character that Andre Siegfried identified in his book "The Spirit of Nations" were the initiative of the French, the tenacity of the English, the discipline of the Germans, and the expansionism of the Americans.

1.8 Public culture :

The phrase "public culture," sometimes known as "popular culture," was first used by the English antiquarian William Thoms in 1846 to describe the lifestyles, habits, and shared understandings of everyday life among the general populace. be employed⁴.

Cultural elements include rituals and customs. Repetitive patterns of thought and belief. Thus, rituals and customs might be defined as culturally prevalent forms of repetition. Culture is what establishes the norms of a society, the values its members uphold, and the foundation upon which they construct their sense of self.

There is little doubt that the territory of ancient Iran was vast, given that modern-day Iran covers an area of 1,645,000 square kilometres.

Iran has always had a large and diversified cultural region due to the diversity of its climate and the evident influence of the environment on the culture, and while this diversity is attractive, it is not without its drawbacks.

It's important to consider both the cultural area and the power of cultures when studying culture. Every social structure needs a certain environment to flourish. As a result, the environment has an impact on local customs and beliefs. We refer to this type of sway as "cultural domain."

CULTURAL DIVERSITY IN IRAN

PART 2_ Iran is a multicultural country, and ethnic and linguistic diversity is one of its distinctive features. The pattern of the nation in this country is mixed and unbalanced in such a way that a large part of the nation, which have a majority in one or more characteristics and combined characteristics, constitutes the general body of the Iranian nation, and a smaller part of the nation does not have complete

⁴Types of culture according to David Riesman (David-Reisman <http://vista.ir/content/55473/> (5) Kayhan newspaper, number 18696, dated 9/30/85, page 6 (knowledge) (5))

homogeneity with the majority of the nation due to having one or more characteristics. And in the position of the minority, the parts and smaller parts of the Iranian nation are considered.

The historical and political developments of the political geography of Iran are always analyzed and evaluated according to the multifaceted function of the ethnic groups in the

process of power equations so that the mosaic image of the ethnic groups in this political geography throughout history shows a cycle of opportunity-threat in front of Iran's national interests. In the era of globalization, where the world is presented in the style of a global village, according to Marshall McLuhan, Countries with the coordinates of Iran's political system face ethnic problems and crises due to ethnic diversity.

The existence of different ethnic groups in Iran, whose most important characteristic is their nativeness, as well as the efforts of the central government in the past century to create a single state or nation, raise the question that as a result of the central government's centralist policies, to what extent different ethnic groups with different religions are related to Iran. and they feel belonging to their national identity. There is a distinction between Iranian ethnic groups according to the two key elements of religion and language, and it divides them into several categories. A large part of the population of Kurdish speakers in the west of Iran and the Baluchs follow the Sunni religion, which is different from the official religion of the country. At the same time, Turks, Lors, and a large part of Arabs linguistically belong to a language area different from the official language of the country - which is Persian; But from the religious point of view, considering that they follow the Shia religion, they have no differences with the official religion of the country.

The culture of any country is a collection of things that make up that country. The culture of many countries is weak due to the new emergence of the country. But Iran is considered a country with a rich culture due to the Aryan generation, which has been among the oldest and proudest generations for thousands of years.

Some of the issues that hinder children from attending school, especially girls, are a lack of educational resources, a long distance to travel from distant and destitute areas, early marriage, a scarcity of teachers, and so on. Because of the village's isolation and the long walk to the nearest school, parents would rather keep their girls at home. Among the many factors contributing to the high school dropout rate in the border provinces, early marriage accounts for 40-50% of the cases. Some families, especially in rural areas, view their children as a vital part of the household workforce; for instance, during the harvest season, these kids should be at home helping out. If schools were more flexible with start and end times, this wouldn't be an issue. However, in some provinces, people may be reluctant to send their daughters to coed schools or locations with a lack of female educators out of bias. However, this becomes a problem when it prevents children from going to school since they must work to support their families.

In this study, I will examine the most culturally significant provinces in Iran and the elements that have the biggest cultural influence on the underrepresentation of females in primary school, the provinces are as follows, I will explain the province that has the largest number of deprivations; 1) Sistan and Baluchistan 2)Azerbaijan (Turk) .3) Lorestan 4) Kurdistan 5) Nomads

2.1 :SISTAN AND BALOCHISTAN

The conditions of some provinces are more unfavorable in terms of survival from education. Although these provinces have similar issues and problems to other provinces of the country, their special characteristics make the explanation of their conditions necessary to know their special characteristics, which is only possible through qualitative and in-depth research. The province of Sistan and Baluchistan is one of those provinces whose unique circumstances, when compared to those of the country as a whole, make it necessary to provide a unique justification for why the province exists. According to the findings of a number of studies, the image of the province of Sistan and Baluchistan is that of a region where numerous economic, social, cultural, and educational deficiencies exist.⁵ In most educational indicators, Sistan and Baluchistan is the most deprived province of the country, In addition, not a single one of this province's towns or cities can even be considered developed or even reasonably developed.⁶ This province has its unique culture and socioeconomic characteristics while suffering from severe poverty. Cultural cycles and the province's economic climate have collided, resulting in a scenario fraught with crises and harm. Thus, the purpose of this study is to provide light on the logic of survival creation and reproduction in Sistan and Baluchistan region.

2.1Where is the located Sistan and Balochistan:

In this section, I will first provide a quick overview of the province's location and history before moving on to discuss the Baloch people and their unique culture. One of Iran's biggest provinces, Sistan and Baluchistan takes up more than 11 percent of the country. There are 1,100 kilometres of land border between Sistan and Baluchistan and its neighbors Pakistan

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⁶ 409 :1400 (کریزاده، M. karimzadeh؛ B. karimzadeh

Economics Department, Faculty of Humanities, Higher Educational Complex of Saravan, Saravan, Iran/ M. karimzadeh؛ B. karimzadeh Economics Department, Faculty of Humanities, Higher Educational Complex of Saravan, Saravan, Iran

and Afghanistan, plus another 300 kilometres of maritime border with the Oman Sea. Sistan and Baluchistan province is classified as having a desert and arid climate.

2.1.1 The culture of the Baloch people

The Baluch are an ethnic group native to Baluchistan in eastern Iran. Baloch people may be found throughout Iran, Pakistan, and even some regions of Afghanistan, which is a remarkable fact considering the size and dispersion of these communities. The Baloch people in this region have a long and storied cultural history. Some of these people also went to, and are now residing in, the eastern Indian regions that are next to Pakistan. Even racial study suggests that these folks are of Indo-Iranian descent. Even Ferdowsi, in his *Shahnameh*, draws his soldiers from Balochistan, and the word Baloch mountaineer is used frequently in his work. The Baloch people's territory was split in two during the Qajar era, creating what are now the provinces of Pakistan's Eastern and Western halves, respectively. The region of Sistan and Baluchistan that is located entirely within Iran is known as Western Baluchistan. Baluchistani people live around the province's borders and in the Makran district. This province is home to the Baloch people, who can be found in the urban centers of Zahedan, Khash, Mirjaveh, Iranshahr, Sarbaz, Chabahar, and Saravan.⁷

The name "Balochi" refers to the Baloch people and their language. Many scholars have speculated on where this language first sprang from. For instance, there are many who believe this language evolved from Middle Pahlavi. Some have even hypothesized that the Balochi language is descended from the Parthian language due to its similarities with Kurdish and Gilaki. Whatever the case may be, scholars agree that the Baloch language has deep and genuine roots.

2.1.3 Religion:

In the region known as Balochistan and among the several Baloch clans, particularly the Hanafi sect of the Sunan religion has a position of preeminence. "Of course," "there are some Shiites among them," such as "Il Bamri" and "Il Abdullahi," who are also Shiites.

Zikri are a subgroup of the Baloch people that are primarily dispersed in the coastal districts of Makran and Karachi in Pakistan. Their population is somewhere between 500 and 700 thousand people. This community has a strong faith in Jesus Christ.⁸

⁷ Dictionary of Dehkhoda, letter B, Balochistan, and its ancient civilization. Iraj Afshar Sistani/Will Durant Volume 1/Jamal Ansari History of Iranian Culture/Archaeology

¹ Abolqasmi, Mohsen, 1374, "History of the Persian Language", Tehran: Samit Publications.

2- Ahmadi, Hamid, 1383, A, "Ethnicity and ethnocentrism in Iran: from myth to reality", Tehran, Nei publication.

3- Ahmadi, Hamid, 1383, B, "Iran: Identity, Nationality, Ethnicity", Tehran: Research and Human Sciences Institute.

2.1.4 patriarchal culture

The prevalence of strong patriarchy, which is the logical counterpart of certain biases, has made it far more difficult for girls to survive than it is for boys. Because of these stereotypes, many female students drop out of school for a variety of reasons. Sometimes this is due to the length of the journey, sometimes it is due to the mixed classrooms even in the initial stages of school, sometimes it is due to the fact that the professors are males, and sometimes it is due to the fact that none of these excuses exist. The future life of girls does not require education.

2.1.5 2.2. Tribalism, the influence of local powers and the status of the school:

Due to its location at the periphery of an area experiencing imbalanced growth, the province of Sistan and Baluchistan is particularly vulnerable to the propagation of extremism and sectarianism. As a result, education and the lack of educational opportunities are not only sociocultural issues, but they will also have a significant link with the occurrence of security problems. In this way, the lack of education in other areas may be read from the cultural-social point of view; nonetheless, it seems that Iranian policymakers should show sensitivity to the lack of education in these areas, at least in terms of security. This is because the lack of education in other areas can be read from the point of view of the cultural-social point of view.

Some border regions and regions where the majority of the population is a religious minority have experienced such a crisis because of the government's failure to account for the unique cultural characteristics of these areas. Because of this, they turn their backs on formal education, which is often seen as a vehicle for spreading the status quo's ideas and values.

Some individuals reject the school as one of the key institutions of government used to establish cultural hegemony because, in their view, it serves no educational purpose and actually works against their ideas, identity, and values. The larger question of governance and how different cultures are governed is an important context for understanding this procedure. Even when an individual pursues the problem of education with all of his heart, native forces deem this endeavor to be fruitless since pessimism towards education is so deeply established in the culture. The lived experience of the local forces of political, social, economic, and cultural justice is the source of the futility of this attempt. This effort is futile because of the lived experience. It seems as though the indigenous forces in this area have come to the realization that the central government does not have any intention of developing Sistan and Baluchistan and, in actuality, instead works to increase the province's backwardness.

Sectarianism and tribalism, patriarchal culture, and the scope of the home, as well as unfavorable views towards official acts, are all examples of cultural dynamics. As a result of the loop created by these three factors, one of the outcomes will be deprivation of education.

According to the Director General of Education for the province of Sistan and Baluchistan, the main reasons for the forced dropout of students in the province are a lack of manpower, educational environment, cultural issues, marriage, and poverty. Due to a shortage of qualified instructors

- 1) Early marriage (in Iran the legal age for a girl to marry is 9 years old, according to Islamic law)
- 2) Cultural poverty
- 3) Remote roads and impossible paths

Many children of school age are not enrolled in any form of education, which is a major issue in developing nations. Out-of-school youth may include those who have never attended school or those who did go but later dropped out for various reasons. The illiteracy rate in Iran has been the subject of much attention and effort, particularly in the years after the Islamic revolution. Nonetheless, current figures show an increase in the number of children who are not receiving an education. The causes of this educational gap must be determined before any progress can be made in closing it. Prior studies have uncovered a wide range of components. The climate, culture, and society of Iran vary greatly from area to region, so it's important to isolate local characteristics that contribute to success. The highest percentage of school abandonment in recent years has been in the country's biggest provinces, Sistan and Baluchistan. This province's unique situation in the context of the rest of the country necessitates a unique explanation. Deprivation of education is a systemic problem in Sistan and Baluchistan, and this research sought to shed light on that problem.

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Students in Sistan and Baluchistan drop out because their lives are so drastically different from those in the rest of the country. Students in several parts of Sistan and Baluchistan don't finish high school because of cultural barriers. Girls are often pulled out of school when they reach the marriageable age so that they can focus on finding a husband. The vast majority of these pupils do not progress past the first year of secondary education, and the proportion who do not persist grows each year. Because of the need to provide for their families, poverty forces some male students to forgo

their education. Due to class and cultural differences, some families may not support their daughters' education.

The lack of female educators in schools is one factor that contributes to student dropout rates. Because of this, females do not typically participate in educational activities.

In addition, some students choose not to continue their education because there is no local specialist to instruct them in mathematics or physics in their section of the province. Because of this, many students who enjoy subjects like physics and mathematics but would like to continue their education in these areas choose to abandon their studies. Due to a lack of resources and a lack of interest on the part of teachers, our dropout rate is significantly higher in border communities. After two years of employment, even teachers who are native to the area sometimes want transfers to major cities.

(According to the province of Sistan and Baluchistan's Director General of Education, "we are facing problems in the issue of educational space and human resources throughout the province, and in many areas, we are forced to hold mixed classes, and we want to hold separate classes for our male and female students."⁹ It's a massive uphill battle.)

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In the province of Sistan-Baluchistan, the majority (71%) of the province's schools can be found in rural and nomadic areas, while just 29% can be found in urban areas. Although now with the cultural development of the people, the prevailing religious, class, and traditional problems that hinder the education of girls have decreased, but still all parts of Sistan and Baluchistan, from Sarbaz at the border zero point to Zahedan, the capital of the province, sometimes with illiteracy and dropping out of school, a number of His children are involved.

In Sistan and Baluchistan, the dispersion of communities, the length of distances between them, and the impassability of roads are hurdles that prevent girls from continuing their education.

Nikshahr City, for instance, has a high regard for education, but the lack of available space is a major obstacle. Distance, impassability, and lack of standardization on the

⁹ Documents available in the national library of Iran

roads have made it difficult for students, especially girls, to complete their education despite the widespread dispersion of the communities.

Despite these several explanations, cultural poverty and family bias continue to be major factors in the province's high rate of female school dropouts.

Students drop out of school for many different reasons, including but not limited to family economic hardship (which results in fewer resources for education), cultural hardship, geographical isolation (due to the size and spread out nature of the province), early marriage (particularly among girls), and educational constraints. As well as the numerous other issues brought up, such as family prejudice against girls' education.

Conclusion:

Lack of access to education is best understood as the result of a complex web of interrelated causes. For instance, when poverty intersects with tribalism and patriarchy, it creates a traumatic family structure that specifically targets girls; a girl who is socialized in such a manner develops a set of attitudes, beliefs, and behaviors that might eventually lead to early childhood marriage. (as a direct outcome of the abusive household dynamics), Since educational deprivation is a predictable byproduct of the poverty cycle, focusing just on educating individuals and families (the easiest and most common approach to these problems) is doomed to failure. Since the reproductive cycle is ignored in favor of a more localized approach, these methods are ineffective. there is no difference between cultural poverty and financial poverty.¹⁰

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2.2 Azerbaijan

individuals have a variety of expectations about education. They want the government and education system to be a pioneer in finding solutions to societal challenges and problems, to lead society towards wealth and growth, and to bring individuals to a better and more equitable life via the process of education, But can the educational system be a ladder for people to climb from the lower social and economic class to the upper class, providing them with greater employment opportunities and a higher social rank? or in the war between the government and culture, is culture the winner?

overall / غلامپور، م. و آیتی، م. / نی زاده سرابندی، س¹⁰

Next to Sistan and Balochistan, Azerbaijan province has the highest rate of out-of-school females in Iran, First, I'll offer a quick explanation of the geographical and cultural circumstances of this province, and then I'll investigate the cultural elements that prevent girls in this region from receiving an education.

2.2.1 Where is located Azerbaijan?

One of Iran's oldest provinces, sprawling West Azerbaijan has an area of 4,3660 square kilometers in the country's northwest. Urmia is the provincial capital. Towards the northwest of Iran lies the province of West Azarbaijan, which shares borders with the Republic of Azerbaijan and Turkey to the north, Turkey and Iraq to the west, East Azarbaijan, and Zanjan to the east, and Kurdistan to the south. West Azerbaijan has traditionally been home to people of many different cultural backgrounds. There is mutual impact and influence between these many cultures and ethnicities. Its religious heritage is reflected in the presence of mosques, churches, and even the remnants of fire pits. Urmia and the cities to the north are predominantly Shia, whereas the southern parts of the province are predominantly Sunni. Christian communities also exist among the Assyrian and Armenian minorities, The culture of the people of this region has been formed in connection with various geographical, historical, and religious factors and under the influence of various social and cultural trends and has created an independent type of folk culture.

2.3.3 Language

Azer2.i, or Azeri, is the contemporary language of the people of Azerbaijan. It is a member of the Turkic language family as a whole. This language is descended from Madh and has evolved over time to incorporate elements of Persian, Arabic, and Turkish. After the spread of Islam, the material language—the origin of Indo-European languages—evolved and developed under the influence of Arabic and Persian. Beginning in the early third century Hijri, the Turkish kings of Central Asia gained a foothold in Azerbaijan, and beginning in the early fifth century Hijri, various Turkish clans began migrating into the region. The Azeri Turkish language developed from the merging of Central Asian Turkish and Azeri Persian.¹¹

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Dropout rates are a major contributor to the education system's inability to accomplish its goals and objectives. “It will be difficult to find a quick solution to the problem of females dropping out of school since the variables contributing to this phenomenon mirror the complexity of societal concerns and difficulties. Social and economic constraints, as well as the fear of failure and promotion rejection, are two potential factors that discourage female students”.¹²

Students, especially girls, who are denied an early education may experience psychological and social repercussions as a result. Taking into mind the expenditures made by the government and families in this sector, it is important and necessary to research early school leaving among female students, who make up the bulk of the student population. When girls

¹¹ : Jamal Ansari/Iranian history and Culture

⁸: Abolqasem Anjoi Shirazi/Teshah Magazine No. 5/Cecil J. Edmonds p. 97/98

¹²: 1376، (معیری، M.Ali)

are able to spend longer years in the school system, they will be better equipped to face the challenges of adult life. Furthermore, when girls make the most of the educational possibilities that are available to them, this may have a good impact on the amount of output and money that a country brings in.

Extracurricular factors like cultural and economic factors cause girls to be deprived of education in the general period to a greater extent

factors that prevent girls from attending school in this province include:

As a result of the absence of a father figure, the lack of financial resources, and the ineffective classroom supervision of instructors. Constraints on school resources; rising student populations; widespread issues at home (addiction, divorce, etc.); and huge family sizes. but the most important issue is cultural poverty because the cultural poverty and prejudices of male people in this province are so much that girls in this region are deprived of going to school and education.

Each of these factors is effective in the deprivation of girls, but considering the text of the Iranian constitution¹³ does the government ignore the role of culture in this deprivation?

In addition to cultural and religious prejudices in this province, the early marriage of girls, poverty, the lack of interest of many families in the continuation of their daughters' education, and differences between fathers and mothers are among the main factors of girls dropping out of school in West Azerbaijan. Studies have demonstrated that students' low academic performance is just one factor that contributes to their decision to abandon their formal education altogether. However, in low-income communities, there is a larger chance of students dropping out due to a lack of resources, financial hardship, and substandard living circumstances, as well as a lack of adult role models in the workforce following marriage and completion of formal schooling. Women disproportionately suffer from these problems.

Deprivation of girls more than boys:

This province has seen a significant increase in the number of female students in recent years, with the number of female students making up 47.97% of the primary school population and 44.61% of the middle school population. Female students should be given preference from afar.” Reza Karami Vice President of Education and Innovation of West Azarbaijan Province:

“ It's possible that cultural norms in different parts of the province account for the provincial-wide gender gap. He went on to say that the province's elementary school dropout rate doesn't even reach 1%, while the Guidance dropout rate is 1.5%, and that the highest rates of dropout

¹³ Constitution of Iran (article 30) Mehran, Golnar. (2012). Investigating the causes of girls dropping out of primary education in the Middle East and North Africa and especially in Iran; Quarterly of Education and Training, pp. 10-35/
Arefi, Marzieh. (1382). Investigating the causes of early school dropout of girls in middle school in West Azerbaijan province, Education Organization of West Azerbaijan province

were in the districts of Poldasht and Piranshahr and the lowest were in the cities of Bukan, Miandoab, and Urmia.”¹⁴

Conclusion :

Despite being a fundamental human right, access to quality education continues to lag behind national and international education statistics reports. Achieving educational equity is providing equal access to education for all students, regardless of their background. Most girls in this province, as noted in the text, are deprived of an education, and the role of the government and family in supporting or not supporting this right is investigated.

2.3 Lorestan

Regional traditions reflect the intersection of culture, religion, and history. Each city's traditions shape its norms and behaviors in the same way that every individual is unique from every other individual and even from brother to brother. People from other cities may be drawn to these practices if they are novel to them and pique their curiosity. What we learn about a culture's religious beliefs, worldview, etc., may be gleaned through an examination of its traditions. According to sociologists, the practices of a place make up a significant portion of its culture. Culture is defined as a collection of the material and spiritual achievements of mankind that are passed down from one generation to the next. The popular culture of a community is comprised of the historical past, the epics of our ancestors, the country of our ancestors, our mother tongue, local beliefs and customs, pride and heroes, religious mythology, and literary and creative legacy. In reality, a country's popular culture serves as its identification document, revealing its distinctive traits and historical customs and serving as a powerful unifying force among nations. Being so close results in the healing of old wounds and the birth of new friendships.

In the last few years, the issue of education deprivation as one of the major cultural and social issues of the country has always been worthy of attention, Lorestan Province is another region that has not been spared. Now For the sake of clarity, let me briefly summarize the situation in this region and the culture of its inhabitants.

¹⁴ National library documents/published 1388/2009/ Meiri, Mohammad Taher. (1376). Education issues, Tehran: Amir Kabir Publications.
Anzabi, Abulfazl. (1372)

2.3.1 Where is located Lorestan in Iran :

The province of Lorestan is located in the western region of Iran. More than 1,754,000 people call this province home, and its 28,294 square kilometers of land mass is home to them all. With a staggering rate of 20.2%, Lorestan has Iran's highest jobless rate. The population density of this province places it among the most densely inhabited in Iran, ranking twelfth overall. Khorramabad serves as the provincial capital. Archaeological evidence suggests this region was home to some of the earliest human settlers.

Despite the country's many cultural differences, Iranian families and tribes are strong, cohesive communities. While the art, culture, and civilization of this country are shared by all of these groups, each of these tribes has unique features that set it apart.

One of the most significant and historically significant aspects of Iran's cultural heritage is the Lor tribe's distinctive way of life. The inhabitants of Lorestan have developed their own unique cultural features across the nation's several regions, each of which is distinguished from the others by its dialect, physical circumstances, and other factors. In the fields of paleontology and archaeological study, Lorestan is one of the oldest biological bases and cultural creations in the world. Furthermore, the works that have been gathered there span the time period from the Paleolithic epoch to the Neolithic period. This is the evidence.

2.3.2 Religion in Lorestan

Researchers have discovered that Lorestan is one of the historic regions where inhabitants held a variety of religious beliefs. It has been the view of scholars that the people of Lorestan have maintained a significant degree of religious continuity and continuity throughout the course of history. Lorestanian Iranians were religiously attracted to Zoroastrianism before Islam arrived in their country, but afterward, they embraced Islam and Shiism. Shia Twelve Imams Islam is practiced by the people of Lorestan.

2.3.3 Language

Lori language is spoken by the locals, and linguistic variety is a good indicator of a language's health and longevity; the Lori spoken in different parts of the province has distinct regional dialects. Despite these differences, however, the inhabitants of Lor are remarkably united and cohesive. Lori dialects are a linguistic continuum of southwest Iranian dialects between Kurdish and Persian varieties that are common among the Lori people in the west and southwest of Iran. Among all the Aryan tribes, the Loris have a close relationship with the Kurds and Persian speakers in terms of linguistic organization, while some researchers have stated that the Loris branched off from the Kurds, other researchers believe that the Loris have

been an independent group since ancient times, although they were influenced by their two cultural neighbors. have accepted¹⁵.

The value placed on education as a human right has swayed with each historical upheaval. For a long time, women weren't allowed to get an education or advance in this country. During the Qajar period and the early years of Reza Khan's rule, female education was uncommon for a variety of political and social reasons. Girls' participation in educational institutions was quite low. As a result, after a brief stint in secondary school, most females would drop out and return home. and this province has not been exempted from this trend. There are many factors that cause the educational deprivation of girls in this province, but cultural factors are more effective than the other factors that I will mention.

Economic challenges, prejudices rooted in culture, and a lack of access to education are often cited as the three most significant causes of student attrition.

CONCLUSION

In most of the reports that are published every year by the government and regulatory agencies regarding the reasons for the dropout of rural and nomadic students, three factors: cultural prejudices, the inaccessibility of some areas, and economic issues from The main reasons for children dropping out of school are introduced.

The role of government in combating cultural biases that keep girls out of school should be clarified. In the previous ten years, this educational system has produced the majority of parents who discouraged their children from pursuing their education. This issue points to a critical flaw in the nation's approach to public persuasion and education. Given the prevalence of these problems, it is clear that education in these regions has not been effective in shifting public perception.

It is widely agreed upon by theorists that educating and enlightening a society's populace improves that society's outlook, standing, and social foundation. If we believe that the development of culture has a greater impact on society than schooling, then it is important to remember that one of the functions of any nation's educational system is to pass on the country's history and values to the next generation, to foster the development of their skills and abilities, and to disseminate information that will inspire them to become more involved in shaping their society. support the advancement of science and culture.¹⁶ In order to ensure that children are given top priority in human development initiatives, the rights of children were underlined during the Summit for Children in September 1990. ¹⁷At this gathering,

¹⁵ Will Durant Volume 1/Jamal Ansari/History of Iranian culture

¹⁶ Farhad Alipour, (1378), investigating the inequalities of educational opportunities between girls and boys

¹⁷ Children rights

participants were asked to increase their efforts to help females in need. but to what extent has this issue been important for the statement in Iran?

2.4 : Kurdistan

Human development, as well as the forward progress and sustainable development of society, have their roots in the pursuit of knowledge. Because of this, in today's world, civilizations with a lower education rate have a harder time-solving problems and making advancements. Achieving educational fairness, in which people from all social classes have access to high-quality education, is one of the key indicators of progress and development.” Due to the nature of rural areas that do not benefit from development and welfare indicators as much as urban areas, access to the education system and continuing education for girls is one of the challenges facing the education system in rural areas of Iran.”¹⁸

Girls are less likely to persist through elementary school because of cultural constraints. There are unique difficulties for rural women. Women's literacy rates are around 62% in rural regions but only 2% in urban areas¹⁹، Considering the importance of women's and girls' education, understanding why so many of them drop out is crucial for paving the way for the next generation. It is not simply necessary to put money into females' education.

It's the right thing to do, and it's also crucial to the country's progress. Investment in women's health and education, as well as other forms of human resource development, has been shown to yield significant returns in international development studies. For the simple reason that women, as one of the family's two primary pillars, have always played a crucial but underappreciated role in the family's economic prosperity.

Women who are educated and in good health are better able to contribute to society, find fulfilling employment, and increase their household income. Women with higher levels of education have smaller families, and they are more inclined to spend money on their

¹⁸ Sepidnameh et al2016

¹⁹ UNICEF, 2017

children's education. There are various cultural hurdles in many civilizations before people will accept this as obvious. Girls' value is placed only in motherhood and marriage in traditional families, And there is not much desire to invest in their education.

Seven out of ten girls in the developing world get married before they turn 10, and forced marriage is one of the most fundamental issues that keeps women from gaining access to economic opportunities and higher levels of education. Other cultural considerations also restrict women's rights and opportunities.²⁰ Gender roles are still heavily influenced by "religion" in some communities. In particular, women's rights in the areas of gender, freedom of movement, and economic security may be threatened or ignored due to religious beliefs. Ignoring women's rights can also be a result of economic fundamentalism and policies and actions that prioritize individuals. Through learning about themselves and their rights as citizens of their country and the globe, girls gain the power of education. While women and girls who lack access to adequate literacy and education face disadvantages in terms of decision-making power, income, and, in some cases, voice, compared to their more educated and male counterparts, this is not necessarily the case. They are not decision-makers, either.²¹

The early marriage of girls and the low socioeconomic position of students' families were shown to be the most significant factors in the decision of rural girls to abandon their primary school education.

With the explanations that I have already mentioned, Kurdistan province is the fourth province in terms of deprivation of girls in primary school, and cultural factors are an obstacle to this realization, and of course, it is not the only obstacle.

Now to clarify this issue, I will first provide a brief description of the state of this province.

2.4.1. Where is located Kurdistan?

Sanandaj, the capital of Iran's Kurdistan province, can be found in the country's westernmost region. This province covers an area of 29,349 square kilometers, or 1.7% of Iran overall. With West Azarbaijan and Zanjan provinces to the north, Hamadan and Zanjan provinces to the east, Kermanshah province to the south, and Iraq's Kurdistan region to the west, this province is confined to the dispersed slopes and plains of the middle Zagros mountain range.

Despite the presence of old and ancient towns, Kurdistan province has a rich historical heritage and is proud of its history and antiquity. Kurdistan province is one of the Kurdistan provinces in western Iran, and its majority population identifies as Kurdish. Historical records indicate that the Kurds are an Aryan people group who settled in the Zagros Mountains in the second millennium B.C. after migrating from the Caspian Sea coast. They went on to defeat the Assyrians at Nineveh and create the Median Empire in the seventh century B.C. Iran was established.²²

²⁰ Pacravan, B. (2017). What are the opportunities and barriers for women's participation in the development of the country? *Tejaret Farda*, (239): 15-1.

²¹ UNICEF, 2006.

²² Kurdistan Governorate./ National bibliography number: 2886884. Project for surveying and measuring the country's public culture indicators (non-registered indicators) {report}: Kurdistan province / commissioned by Keshu Public Culture Council / Chamal Anazsar

2.4.2 Language :

Kurdish, in its many dialects, is spoken by nearly all of the province of Kurdistan's population (98.8%). Kurdish is related to other Indo-European languages as well as the Iranian languages. Kurdistan isn't the only place in Iran where Kurdish is spoken; the provinces of Ilam, Kermanshah, West Azarbaijan, Hamedan, Lorestan, and North Khorasan—not to mention Turkey, Iraq, Syria, Lebanon, and Armenia—all have their own Kurdish-speaking communities and dialects. Kurdish speakers in the province of Kurdistan use the Sorani, Southern Kurdish (Grosi and Kalhari), and Gurani (Horami) dialects, but the "Sourani" dialect, which also includes the Ardalani, Saqzai, Jafi, Makriani, and Babani dialects, is the most common. Language is spoken in this province. Nearly 0.3% of the province's population does not speak Kurdish but does speak either Persian or Azeri, both of which are spoken by residents of Kurdistan.

2.4.3 Religion :

Before and during the Islamic era, the Kurds' religion was shared with other Iranian peoples. Most Kurds were Zoroastrians, according to writings and records compiled before Islam; nowadays, however, they are Muslims and Sunnis who adhere to Shafi'i law while conducting religious rites. Shiites are another religious minority in the province; they are concentrated in the eastern part of the region. Smaller communities practicing Judaism, Christianity, Yarasan, Baha'i, and other faiths also call this province home.

As mentioned in the introduction in this province as well as in other provinces, the influence of cultural factors along with other factors has caused girls' education deprivation. In rural areas, the education of girls is sometimes determined by circumstances outside the control of the parents, such as the lack of conviction in the importance of girls' education or the continuation of their education, the emphasis on girls' early marriage, and the spread of people's rumors owing to girls leaving home.

Kurdistan province, located in the western part of the nation, is one of the frontier and undeveloped provinces with its own distinct cultural, economic, and social features. In most rural communities, the issue of females dropping out of school is at the forefront of educational concerns. Despite the great progress in the educational status of females in recent years, 2-1% of girls still do not go to school or drop out before the necessary period, according to interviews done by the deputies of elementary and secondary education with domestic news outlets.²³

In this research according to the available sources and the statistics announced by the government, the exclusion of girls' education is expressed as follows:

²³ National library /documents Ministry of Education. (2016). Towards lifelong teaching and learning with quality, equality, and inclusiveness for all. *UNESCO National Commission*, Tehran.

parental supervision/ Attention to the preference of girls to be housewives/ Preferring marriage over continuing education/ Not allowing female children to continue their education in nearby villages/ Premature puberty/ Taboo of male teachers/ Fear of risks. Morality is caused by mixing girls and boys/considering girls as women.

There is a set of unique properties of Earth that serve as indicators of certain events. One of the indicators of female school dropout identified in this study is cultural and value variables. Beliefs shape a person's worldview and their interpretation of their social surroundings. Not letting girls finish high school, forcing them to get married at a young age, not letting them go to school in the villages, the early onset of puberty, and the taboo against having male teachers are all examples of ideas that fall into this category.

The cause of worry

The combination of males and females can provide a number of ethical challenges. The girls who live in these places have the belief that the ignorance and illiteracy of their parents make it difficult for them to comprehend and complete the curricular chores and programs that they are required to do. They also feel that the continued regular attendance of students in schools creates numerous difficulties for the kids' ability to continue their education.²⁴

2.5 :Nomads

The last part of this chapter is about Nomades's situation in Iran

But first I want to explain who are the nomads.?

Nomads are people who are always on the move for economic and animal husbandry reasons. This human community is mostly self-sufficient; they survive off of animal husbandry and maintain a tribal social structure. Nomads often relocate each season in search of more favorable grazing conditions for their livestock.

Nomads are divided into several groups :

Settled nomads:

People who have permanently settled in one place but still identify with their extended family's clan, tribe, or other social groups for economic (shared ownership of pastures and resources) and cultural-social (a sense of belonging to one's people) reasons.

People that have a nomadic lifestyle, are part of a tribal society, and rely on cattle raising for survival are referred to as "nomadic nomads."

Nomads with at least one family member permanently residing in one of the settlement poles (Yilaq, Qashlaq, or Mianband) are considered semi-nomadic.

²⁴ Farzizadeh et al (2016) و Farokhinejad & Fathi (2018)/ BanifatemeH, H., Mohammaditlavar, S., & Nozari, H. (2017). With the semantic reconstruction of the role and position of women in small and medium-sized households (Case Study: Family Economic Firms in Tehran). *Journal of Women in Development and Politics*. 15(4): 521-499

While this inequality is present among all Iranian tribes and nomads may be found across the nation, official statistics show that the western region of the country is home to the highest concentration of females who are denied access to school. We also cannot be confident of these numbers since the nomads do not have a positive relationship with the government.²⁵

The importance of education in modern times is widely recognized in many nations as a means to develop consciousness and literacy. They must have faith that knowledge is an ability if they are to succeed in elevating this essential and empathetic facet of human cultures. The topic of educational fairness is the next pressing concern in the field of elementary education. To ensure educational fairness, all members of society should be afforded the same educational possibilities. Macro-level opportunity equality is often used as a barometer of a society's level of development because of the humanistic and justice-seeking perspective it represents.

Education and literacy are just two aspects of the rights that those who remain do not have access to in their current state. Literacy is so effective at various levels of people's daily lives, jobs, awareness of conditions, delinquency, family life, lifestyle, and cultural and social capital that the elimination of illiteracy sometimes directly leads to the reduction of mortality, disease, and delinquency. This is due to the fact that literacy is so effective at different levels of people's daily lives, jobs, family life, lifestyle, and cultural and social capital. as well as domestic and community violence, As a result, many communities are concerned about the decline in literacy rates and are looking for ways to address the problem.

According to the constitution, public education must cover children in general, compulsory and free of charge, and the government, as the executive of this law, is obliged to provide the necessary facilities and credits to the Ministry of Education, so that no One of the people did not benefit from public education due to material poverty or regional deprivation²⁶

(Article 30 of the Constitution of the Islamic Republic of Iran:

The government is obliged to provide the means of free education for all the nation until the end of secondary education and to expand the means of higher education for free up to the level of self-sufficiency of the country.)

According to the paper titled "Education for All," in order to address the challenges that prohibit children who are not enrolled in school from enrolling in school on time, moving through school, and learning, it is required to implement the necessary reforms in the overall education system. Within the context of these changes, policy, innovation, curriculum, professional development, research, evaluation, and measurement, as well as the appropriate use of the integration of information and communication technology into educational settings should be studied.²⁷

²⁵ Quarterly journal of the reserves of the revolution, publisher: Organization of Nomadic Affairs of Iran, number 3, year1990

²⁶ Constitution of the Islamic republic of Iran

²⁷ UNICEF /CRC CONVENTION

In both urban and rural-nomadic settings, a disproportionate number of youngsters in our nation do not attend school. The Ministry of Education reported in 2018 that 216,000 children and young adults between the ages of six and twenty-one either never enrolled in school or dropped out after a short time.²⁸

Because of their unique characteristics, rural and nomadic regions differ from urban areas in terms of development and welfare indices, as well as education and dropout rates, and theoretical underpinnings and historical context. Components of the four overarching categories—social, economic, family, and organizational—that have been identified as contributing to rural and nomadic students' abandonment of their formal education have been explored in this study.

In nomad communities, females' access to education has been hindered by cultural and familial considerations. Not only do nomadic girls face harsh living conditions, but they also face additional obstacles, such as early marriage and the obligation to care for younger siblings. It mirrors the situations in the other provinces I've described thus far. The question that has to be raised is why, despite the unambiguous language of the legislation, the government has not taken meaningful action to address this issue. Is cultural influence stronger than political authority?

The cultural aspect of the problem is equally important; it encompasses not just a person's upbringing but also their acquired skills and dispositions in the areas of knowledge, belief, art, law, ethics, and customs. The other factor is related to the family and covers aspects such as the size and makeup of the family, the level of education of the parents, and the attitude of the parents toward their daughters receiving an education.

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Why don't kids from rural and nomadic communities go to school? What cultural factors contribute to this problem?

Based on the findings and reports, we can identify two cultural elements that serve as roadblocks to bringing in children who are not already enrolled in school.

Attitudes of gender: Attitudes that are unfavorable toward girls' education, non-homosexual educators, and the development of mixed-gender classrooms

The influence of others :

Lack of parental interest in their children's education, parental illiteracy, and social isolation are all factors.

Cultural factors such as opposition to girls' education, early and forced marriage, illiteracy of parents, inattention to education, and opposition to the formation of mixed classes, particularly in the fourth grade and above, and the teaching of male teachers for girls are considered to be obstacles to attract children who need to be educated. This is because these cultural factors are seen as barriers to attracting children who need to be educated.

²⁸ The ministry of education/national library of Iran documents

CONCLUSION

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According to my research and readings, the following is the best course of action to take in order to help educate all children, especially females, who are now being denied that opportunity.

free textbook delivery to students in remote and nomadic communities; creation of a student support fund for remote and nomadic communities; Providing financial aid to low-income rural and nomadic households whose children are enrolled in school; Complete enforcement of the legislation prohibiting the use of children as laborers; Creating public elementary schools in every town and nomad camp,

The development and improvement of means of transport between students' homes and their educational institutions; the proliferation of boarding schools; the launch of nomadic mobile schools; the creation of pedagogical resources tailored to the needs of rural and nomadic students; boosting the hiring of seasoned educators; remote and nomadic communities benefit from a more fluid academic calendar; The utilization of cultural works and parenting workshops for parents; the employment of local instructors; Creating adult education programs that teach reading and writing and working to enforce the nation's mandatory education law.²⁹

²⁹ A study on the characteristics of population and nomadic societies in Iran. *National Studies Quarterly*, 9(2), 5-17.

Amjadian, Firouz and Saidi, Behrouz/(Study of the effective factors in dropping out of elementary school students in Kermanshah province, research project report, research council of the General Directorate of Education of Kermanshah province/
Aghazadeh, Ahmed). Education issues, Iran, Tehran: Samit Publications

Chapter 2

In the first chapter of this study, we uncovered the role that cultural norms played in keeping girls out of school in the provinces of Sistan and Baluchistan, Azerbaijan, Lorestan, and Kurdistan, as well as among the nomads of these areas. This chapter will next focus on the domestic laws of Iran regarding the right to education. When culture and law clash, which prevails?

in this chapter, these contents will be examined:

in part 1 I want to explain about History of education in ancient Iran and the History of education in contemporary Iran (modern education)

in part 2 I want to explain education from the Perspective of Iranian Law

and in the second part, I'll explain Iran's constitution (article 30/31)

and in the last part, I will clarify citizenship rights in Iran

One of the most fundamental human rights is the chance to further one's education. A privilege denied to women in numerous nations due to institutionalized discrimination against them on the basis of their gender.

With this in mind, the United Nations plans to increase its emphasis on science and gender equality in order to realize its sustainable development goal by the year 2030.³⁰

According to the constitution's principles³¹, every Iranian citizen, male or female, has the right to an education, the right to employment, the right to choose a job, and the right to determine the place of residence, as stated by Shahnaz Sajjadi, Assistant for Citizen Rights of the Vice President's Office for Women and Family, who added, "Nobody can object to such become legal; Apparently, these rights cannot be violated under any circumstances and it is an indisputably true statement." Under some circumstances, the husband can restrict his wife's right to travel.³²

There was a widespread shift in Iranian families' filial piety and focus on their children's well-being and development after the revolution³³, a trend that continues to this day along with the country's shifting social, cultural, and religious norms. Positive evaluations of girls' roles in Iranian households are possible under such conditions, but social damage—such as

³⁰ United nation

³¹ Iran Constitution article 30

³² National library documents

³³ Revelation in 1978

parental addiction, parental divorce, moral unrestraint, migration, marginalization, financial and cultural poverty of parents, neglect, and bad Guardianship—can expose them to numerous risks. They miss out on the benefits of youth, like the chance to grow and develop intellectually and acquire new skills.

Part 1:

2.1 History of education in ancient Iran:

Educating children was second nature to ancient Iranians because of the high value they placed on learning and information.

And it wasn't done out of compulsion; rather, it was in service of lofty aims and clear objectives, with the end goal being the cultivation of productive citizens.

Children's educational goals back then were more principled:

The first rule is that providing for one's family in the form of acceptance has always been considered one of the duties of one's parental role within the family.

The second concept is to serve the citizens of both the city and the country, and finally, to serve both society and the country by being skilled in both military and commercial procedures.

The third guiding concept is to achieve superiority over other individuals while also enhancing one's own talents, both individually and socially, and eventually fostering the development and excellence of people in society.

It is essential to keep in mind that the vast majority of people in ancient Iran were unable to read or write, thus it is crucial to remember this fact.

At that time, less than eleven percent of adult men were able to read and write, and the most significant advancements in the field of education associated to the Achaemenid and Sasanian governments were the creation of the alphabet and the alphabetic writing system.

2.1: The history of education during the Achaemenid period

Children under the age of seven received their early education and socialisation during the Achaemenid period from their mothers and within the context of their families.

In addition to the basics of living and telling the truth, they honed their war abilities including riding, shooting, and teaching the truth. Warfare, horsemanship, and the art of combat were highly valued in ancient Iran, and dishonesty was regarded the worst sin.

They saw it as a symbol of manliness, and as a means of instilling in boys the values of discipline, order, and justice.

Youth and young adults were gaining knowledge.

During the Achaemenid period, schools were constructed to teach several sciences and military methods in addition to the education and teaching provided by Moghans and

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Zoroastrian priests in fire temples. Three of the most important schools in ancient Iran were founded during this time, each catering to a different social strata and class.

The participants were split up into:

The first category includes "special students," or royalty in training for positions of power.

Moghan (Mogs) and Zoroastrian priests in fire temples provided education and instruction to the group throughout the Achaemenid Empire.

Darius I also mandated the establishment of educational institutions whereby a wide range of scientific and military disciplines might be taught. Three of the most important schools in ancient Iran were founded during this time, each catering to a different social strata and class.

The participants were split up into:

The second group consists of future professionals (the sons of aristocrats, moghans, artisans, and professionals).

The third category consists of "general students," who are taught administrative, economic, and cultural topics and are often the children of court officials, businessmen, and teachers.

2.1.2: The History of Education and Upbringing during the Sasanian Era

Ethics, self-control, chivalry, and patriotism were considered the most important axes of education during the Sassanid era, alongside religious issues, physical education, reading, writing, and arithmetic. This progression of education was almost identical to that of the Achaemenid era. The governments of the time provided all the necessities for this educational program, He instilled the country's ideals and ideals in the educational structure, and parents were given the freedom to make decisions about their children's education and upbringing, including the curriculum, the teaching methods, and the teachers their children would be exposed to. In the Sassanid era, education and the acquisition of science and knowledge flourished across the country, thanks to Zoroaster's directives and consideration of the taste and interest of the people of Iran. This helped spread the fame of Iran and its culture and way of life throughout Asia and Europe.

Evidence suggests that, even at this time, education was not accessible to all segments of society, being instead reserved for the wealthy and the privileged few. Among the many educational initiatives undertaken by the Sasanians was the foundation of the "Reha" school in Nusaybin (now a city in southern Turkey). It goes without saying that the Sasanian era is when the oldest continuously operating university, known as "**Gondishapur University**," opened its doors to students.

Initial academic institution. The founding of **Gondishapur** University in the city of the same name was one of the most consequential acts of the Sasanian era (under Khosrow Anushirvan's leadership). This school, incorrectly referred to as **Jundi Shapur** was established in modern-day northern Khuzestan province, specifically in the areas of Shush, **Dezful, and Shushtar**.

After the Academy (school of philosophy) at Athens was shut down in 529 AD, many Greek intellectuals and sages relocated to the city of Gandishapor, where they were welcomed by the Sassanid ruler with great regard. Over time, Gandi-Shapur University became a hub for

scientific exchange between Greek, Indian, and Roman scholars, as well as Iranian scholars. Kalila and Demeneh, Weis and Ramin, Khodanameh, and Hazar Afsana are just some of the priceless works that were translated into Pahlavi during this time at Gandi Shapur University. During this time, Khosrow Anoushirvan constructed a hospital where students could learn about various medical practices from Iran, India, and Greece.

2.1.3 Educational goals in ancient Iran:

This list organizes the goals and general principles of education that were crucial in ancient Iran and in the development of education in that region.

Here it is:

War (defending borders and keeping the peace within) • Politics (security, government, foreign relations, and ties with neighbors)

• Spiritual and ethical (developing oneself and one's religion in accordance with Zoroastrian principles)

Financial (improvement of households, growth of businesses, and flourishing of careers)

• Fortitude (courtesy, honesty, moral rectitude, and physical well-being).

2.1.4: History of Education in Iran After Islam

The educational system was impacted by Islamic teachings after the advent of Islam in Iran, which led to the growth of the Arabic script and language and the widespread use of Arabic as a spoken and written language. Pahlavi's works were also translated into Arabic at this time. This trend persisted until the fifth century Hijri, a watershed year in the development of Islamic schools. Baghdad's "Khwaja Nizam al-Mulk" established the first school in 459 AH, and additional Islamic educational institutions soon followed. Schools, castles, residences of academics, the desert (Badiya), and even a mosque have all served as learning environments up till the present day (459 AH).

2.1.5: Education in Modern Iran: A Historical Perspective

Dar al-Funun school marked the beginning of a new era in the development of the educational system. Education has been recognised as a fundamental human right in Iran since the Law on Compulsory Education was passed in 1290 AH. The Ministry of Education will get funding from the government to cover the cost of secondary education under this statute. Schools replaced home schools, textbooks were updated, and everyone in Iran, boys and girls alike, was mandated to attend school around the turn of the 14th century as part of an effort to modernise the country's education system. So that both boys and girls may continue their education beyond high school, a university dedicated to teacher preparation was established; today it is simply called "**Teacher Training University.**" Afterwards, **Tehran University**, which held the greatest scientific rating at the time, got up and running. Adult education was prioritised in Ekabar schools, and students were sent to Europe to be exposed to Western culture in preparation for taking control of the country. As a result of 1345 AH's social and economic changes, new aims and solutions were proposed for

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education, such as making elementary school mandatory and putting more of an emphasis on literacy.³⁴

Part2: investigation of the status of girl's education before the passing of the compulsory education law before the1979 revolution and after that

2.1 During the constitutional period until before the Islamic revolution :

In the second part of the 13th century, intellectuals and thinkers in Iran began to focus on the need to increase access to education and general literacy as a means to reform Iranian society. Included in this group were such notables as Talebov Tabrizi, Mirza Hassan Rushdieh, Zain al-Abidin Maraghei, and Fathali Akhundzadeh.

The building of schools at national and state expense and compulsory education were envisioned in the 19th article of the constitution amendment enacted in 1945, following the constitutional revolution.³⁵ All schools should be under government oversight.

In the second parliament, it was determined that all children should be required to attend primary school, and the government would oversee and regulate all educational institutions. The Education Constitution, which was passed on the 10th of Dhu Qadah 1329 made elementary school attendance mandatory for all Iranian citizens beginning at the age of seven. Because of the country's overall conditions and the lack of access to all facilities, it was only natural that people be given the option to receive their education wherever they felt most comfortable (at home or at school). In addition, this law stipulated that a public elementary

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school would be built in each Kasbat village and community, with funding coming from local property and income taxes. It was also foreseen in this legislation that children whose poverty is verified by local officials would be eligible for free public schooling, while all others would be required to enrol in private institutions. Parents were required to pay a fine of **ten rials** under the earliest education legislation if they did not send their children to school.

It was later declared by the Ministry of Education that parents who do not comply with the obligatory education law will be imprisoned to two months in prison or fined forty tomans for each school year, even in areas where free education was already available³⁶

Another measure before the revolution for education is:

free education: Children whose parents could afford it were required by law to attend publicly funded schools that did not offer free tuition, while those whose families lacked the means to do so were required to obtain a "certificate of poverty" before enrolling their children. Observed, as it were As a result, access to free schools was limited, and in certain cases, protests were lodged by respectable citizens who were required to show proof of financial hardship.

It was previously intended that education at all levels should be compulsory and free under the Compulsory Education Law. However, as a result of a lack of financial resources to prepare for work, in 1322/1943(Shamsi), an announcement was made that a six-year free education course would be implemented, but the fifth and sixth years would be elective.

Additionally, there was an increase in the number of non-official schools that were established (national and private). In any case, all of these schools were subject to government laws, and the education that was provided in them was subject to the regulations of compulsory education. The cost of informal schools was the responsibility of their administrators, who were provided by philanthropists, and also the payment of education fees by the students.

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Formation of knowledge corps³⁷

Inadequate funding for school construction, equipment, and development; widespread rural areas; and a shortage of qualified educators all contributed to uneven educational development across the country. to be carried out, such as the establishment of the

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2.2 Compulsory Education after the Revolution

After the Islamic Revolution, the government of Iran was obligated to provide free education to all citizens up till the conclusion of secondary school (Article 30 of the Constitution of the Islamic Republic of Iran).

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³⁷ During the reign of Mohammad Reza Shah Pahlavi and Prime Minister Asadullah Alam, a new educational institution was established in 1341 under the name Sepah Danesh and began operations the next year. One of Alam's relatives, Mohammad Bahri, and a member of his cabinet, Parviz Natal Khanleri, credit him with starting this organization

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The creation of the Literacy Movement Organisation is a significant step towards the goal of universal literacy. Among the organization's many responsibilities is providing education to children who would otherwise have no access to it.

It is unclear why many Iranian females are still denied an education despite the various reforms that have been enacted in the country, especially since the revolution. After this section, I'll go even deeper into this topic, this time looking at it through the perspective of Iranian domestic law.

Part 3:

Education from the Perspective of Iranian Law

According to Article 30 of the Constitution of the Islamic Republic of Iran, The government is obliged to provide free education for all the nation until the end of secondary education and expand the means of higher education for free up to the country's self-sufficiency level.

Although the text of this law makes it clear that everyone has the right to an education and that no one may legally challenge this right, it is unclear why certain females in Iran continue to be denied access to education despite this.

The Universal Declaration of Human Rights recognizes the right of all people to an education that is both free and compulsory and places special emphasis on this fundamental human right. The government of Iran has legally joined the International Covenant on Cultural, Economic, and Social Rights, which recognizes the right to free and universal education for citizens. The Constitution of the Islamic Republic of Iran is based on the teachings of Islam and is consistent with international agreements. Constitutional protection of the right to an education is crucial, but it is not enough on its own to ensure that all citizens have access to higher learning. The Islamic Republic of Iran's respect for individual rights and civic and social liberties is a striking feature of the country's constitution. but is this law really binding? Article 30 of the Constitution of the Islamic Republic of Iran states that the government is obligated to provide free education facilities for all of the people until the end of secondary school and to expand the free higher education facilities up to the limit of the country's self-sufficiency, which is discussed in this article. In addition, the government is required to provide free education facilities for all people until the end of primary school. The examination of Article 30 of the Constitution is among the most essential parts of the Constitution that should be studied.³⁹

3.1:

³⁹ Mehdi Abolfazl Arabian/ Master of Public Law, Islamic Azad University, Damghan branch

The Guardian Council's interpretation of Article 30 of the constitution

According to the Constitution's Article 30 as interpreted by the Guardian Council, "free education for all the nation" must be achieved by increasing facilities in proportion to the country's population. However, after reviewing the Ministry of Education and Scientific Research's performance over the past few years, it has become clear that the system's overall direction and policy have been shifting. The current circumstances and developments reveal that this ministry does not have a well-thought-out written plan to implement the 30th principle of the constitution and expand its resources quantitatively and qualitatively.⁴⁰

Despite the fact that the financial burden of education has decreased because of people's contributions and the movement of children from wealthy families to non-government schools, the quality of public schooling has not improved; The low quality of public normal schools may be traced back to the government's continued lack of investment in education and the growing assumption that people with generally insufficient financial resources will pay for all of the costs themselves. According to this principle, education is free, equal, and compulsory for everyone. Now, the question arises whether the government has taken any measures to advance the goals of this principle according to this principle.

3.1.1 : Free and compulsory education is guaranteed under the Iranian Constitution.

Divine prophets seek to lead humanity and set people free from the shackles of ignorance and oppression. The Holy Qur'an emphasizes education repeatedly as central to the Prophet's mission, saying that it is essential for the development of civilized communities. In his highest teachings, the Holy Prophet emphasizes the significance of seeking and acquiring knowledge, urging his followers to be willing to undergo hardships such as long travel times and living in a foreign country if necessary.

The Constitution of the Islamic Republic of Iran recognizes the essential role that education plays in shaping individuals and communities into cohesive social units capable of producing a higher society. According to the third principle's second paragraph, the state must make full use of its resources to ensure universal, free primary, secondary, and tertiary education as well as to facilitate and instruct in higher education. In addition, Article 30 of Iran's constitution states, "The government is obliged to provide free education facilities for all the nation until the end of secondary education and to expand the facilities of higher education for free up to the limit of the country's self-sufficiency."⁴¹

3.2 :Free and universal education in the Universal Declaration of Human Rights:

⁴⁰ Published in 1986 by guardian council's interpretation /national library documnets

⁴¹ Iran Constitution article 30 /2

The effect of cultural factors on the education of Iranian girls in elementary school

The right to free and public education is protected in Article 4 of the Universal Declaration of Human Rights.

Article 26 of the Declaration of Human Rights states, in part, that "everyone has the right to benefit from education." At the very least, the most fundamental levels of schooling ought to be provided at no cost to the student.⁴²

Elementary school attendance is mandated. So that everyone can profit from it according to their talent, vocational education should become universal, and higher education should be accessible to all under fair and equitable conditions. It is also stated in paragraph 3 of the same constitution that "Parents have priority over others in choosing the type of education for their children."

So far, we've looked at Iran's constitution. Following are some constitutional provisions from various countries demonstrating the international consensus that all children must attend elementary school.

Belgium

Clause three of the twenty-fourth article of the Belgian Constitution stipulates:

Everyone has the right to education in order to respect fundamental rights and freedoms. Education is free until the end of the compulsory education period.

All students in the compulsory course of education have the right to receive moral or religious education at the expense of society.

Also, paragraph five of the above principle says: The organization of recognition or financing of education by the society is determined by law or order.⁴³

Italy

The right to free public education is guaranteed under Article 34 of the Italian Constitution.

Primary school lasts at least eight years and is provided at no cost to the student.

People who are smart and talented should be able to afford to get advanced degrees if they want to.

⁴² the Universal Declaration of Human Rights

⁴³ The Belgian Constitution, Vice President of Research, Development and Revision of Presidential Laws and Regulations, Office of International Agreements1383

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The Republic exercises this prerogative by, among other things, allocating incomes for families and providing scholarships to students who demonstrate financial need as part of the admissions⁴⁴

Spain

The right to education and knowledge is guaranteed to all citizens under Article 27 of the Spanish Constitution. Education is protected as a right to freedom.

Primary school is both required and free of charge.

Constitutional principles are respected, including the right of individuals and organizations to start schools.

The government must categorize and grade the education system, as well as keep an eye on it, to ensure that it abides by the laws and regulations of the country.

Universities in this country are granted autonomy in accordance with the law.⁴⁵

Morocco

Article 13 of the Constitution of Morocco acknowledges, in a general sense, the right of all people of the country to get an education. However, this provision makes no direct reference to the free and universal constitution. However, it would appear that the acceptance of education in general also includes the approval of education that is free, obligatory, and accessible to all people because of compliance with the Universal Declaration of Human Rights and the International Covenant on Economic, Political, and Cultural Rights.⁴⁶

Therefore, as observed, the right to free and universal education has been recognized in the constitution of many countries, and as stated earlier, this right has been included as a fundamental right in the constitution of countries in accordance with the Universal Declaration of Human Rights and also The covenant of economic, political and cultural rights, of course, in the constitutions of many countries in the world, such as the United States and Lebanon, this issue has not been addressed in the constitution. But it is likely that this important matter has been considered in other normal laws. The basic point is that in the laws of most or almost all countries of the world, free and universal education is considered one of the basic rights of citizens.

One of the cornerstones of democracy is obligatory primary education and the generalization of technical and vocational education, which prepares individuals to consciously accept their responsibility to participate in political and social life and to enjoy the blessing of freedom. However, it appears that only compulsory and free education is not sufficient for the purpose. Rather, the priority should be placed on making sure that everyone in the country has access to quality, mandatory education. Many citizens are currently without access to free education

⁴⁴ The Constitution of the Republic of Italy, General Directorate of International Agreements, Presidential Institution, General Directorate of Laws and Regulations, first edition,1376

⁴⁵ Constitution of Spain, Office of International Agreements, Vice President of Research, Compilation and Revision of Presidential Laws and Regulations, First Edition

⁴⁶ Constitution of Morocco Office of International Agreements of the Presidency 1378

or have limited access because of the disparate nature of their communities (cities, villages, and nomadic settlements). The goal of educating the populace as a whole is one that must remain at the forefront of every nation's agenda.

All children, regardless of gender, in developed countries are required to complete primary school, whether they attend public, private, or home schools. The government monitors whether or not these children have completed primary school. The parents of the children are obligated to work with the government and enroll their child in one of the schools; otherwise, the education authorities will take direct action. If the parents refuse to work with the government or if their child skips school without permission, the parents will be held responsible and the law will ensure the necessary executions.

There is no parental mandate to send children to school in Iran, and doing so is not required by law or regulation. In addition, many children who are academically qualified to enroll in the school are denied admission due to this serious flaw in the absence of an executive guarantee for it. Regarding the provision of educational institutions, the relevant legislation must be drafted and authorized by the Islamic Council.⁴⁷

The right to free education and the establishment of private schools:

All members of society are afforded the same opportunities to pursue and benefit from scientific inquiry and academic study in Islamic culture. In a free educational system, there are aims to be achieved.

Everyone should be afforded the chance to further their education, hence the topic of education should not be in conflict with people's financial limitations. Through the establishment of private schools and the recruitment of outstanding teachers in those schools, the talent of the rich should not be cultivated, and priority should not be given to this class in obtaining higher degrees and entering universities, so as not to cause discord and class domination and humiliation of the middle and deprived sections of the nation.

Given this justification and qualification of the ideal of free education, it is difficult to defend the establishment of private schools in the country, which are funded by students' tuition. The entire national budget is summed up in Azam. Due to the complexity of educational costs, it appears unlikely that the government will be able to provide for all of society's educational needs.

This shortfall runs counter to the government's statutory duty to provide the educational needs of all citizens, prompting increased and reinforced calls for public participation and citizen cooperation in recent years. The authorized statute on the founding of non-profit educational institutions in 1367 is the product of this line of thinking. According to Article 1 of this law: "Non-profit schools are schools that are established and managed through the

⁴⁷ Iran constitution / Tabatabai Motmani's public and human rights publications, Tehran University Publications, second edition, 1375

participation of people in accordance with the objectives of the programs and general instructions of the Ministry of Education under the supervision of that ministry."⁴⁸

It is not unconstitutional for there to be such schools, but it is unusual for them to be founded by people who are not financially motivated. This goes against the very idea of a free public education.

The universality of education:

According to Article 19 of the Iranian Constitution, "Iranian people have equal rights regardless of their ethnicity or tribe, and color, race, language, etc. will not be the reason for the privilege." Furthermore, Article 20 of the Constitution states, "All members of the nation, including women and men, are protected by the law and enjoy all human, political, economic, social, and cultural rights."⁴⁹

Obviously, the constitution of Iran has impeded the development of unfair discrimination by closing off possible justifications for it. This is also the implication of the Convention on the Elimination of All Forms of Discrimination in Education.⁵⁰

Article 1 of the Convention on Discrimination defines discrimination as "any distinction, exclusion, restriction, or preference based on race, colour, sex, language, religion, political opinion or any other opinion, nationality or social status, economic conditions, or birth, and the object or result of which is to eliminate Equality of treatment towards people in the enjoyment of education and its various types, as well as access to education and its limits:

Restricting a person's or a group's access to, or forcing them to accept, a lower standard of education; or putting them in a condition that violates their human rights.

The following situations are not considered discriminatory under the terms of the agreement if they are approved by the government:

Creating or keeping gender-specific educational systems, provided that both sexes have access to comparable learning resources, are taught by similarly qualified educators for at least one school year, and have access to equivalent curricula. The wishes of the parents or guardians of the students should be taken into account when establishing or maintaining a separate educational system or institutions; students are not required to attend such schools; and the education that can be provided in such schools is on par with the education approved by the government in other schools across the country.

Non-governmental educational institutions should not be established or kept open with the intent of denying education to a targeted population.

⁴⁸ : Basic Laws of the Islamic Republic of Iran Hashemi Seyyed Mohammad Volume 1 (Principles and Basics of the System) Nar Mizan 5th Edition

⁴⁹ Iran constitution

⁵⁰ : Approved in December 1960

CONCLUSION :

As stated in the preceding lines, the right to free and universal education is one of the fundamental rights of citizens, which both the Iranian constitution and the constitutions of other countries emphasize, based on international agreements; thus, there is a consensus on this matter; however, it is necessary to have a system in place to ensure that this right is actually upheld. To ensure that all people, from city dwellers to nomads, have equal access to education, we must make it freely available to all. This education must be adequate, but it also must be provided without regard to socioeconomic status in terms of both quality and quantity.

Although non-profit schools are necessary owing to the needs of the time and location, the fact that they charge tuition and provide a better education runs counter to the ideals of free and universal education and educational equality. However, it appears that free and universal education is not viewed as a responsibility but rather a right by the Iranian constitution. Therefore, it is a failing of a contemporary society if its citizens do not make use of the mandatory and mandatory laws of education, whether voluntarily or involuntarily.

In addition, the legislature must enact the required executive guarantees, such as the elimination or restriction of punishments for serious offenses.

REFERENCES⁵¹

Part 4:

4.1 Citizenship rights

Citizenship is one of the emerging ideas in the realm of social, political, and legal theory that places a premium on issues of fairness and equality. When all members of society enjoy full political and civil rights and have easy access to the economic and social opportunities they seek, then citizenship has been achieved. Knowledge of one's rights and responsibilities is a powerful tool in fostering citizenship and establishing social order because, as members of a

⁵¹ Verses 124 and 147 of Surah Al-Baqarah, 160 of Al-Imran and 2 Surah Juma2- Seeking knowledge is the duty of all Muslims

3- Atalbawa al-Ilam even al-Sin/Declaration of Human Rights on December 10, 1948-December 19, 2017) has been approved by the United Nations General Assembly/Compilation of Laws and Regulations of 1354, published by the Ministry of Justice

society, citizens take part in a wide range of activities and exercise their rights in the face of those rights. Its foundations are in law and equity.

History

It is widely agreed that the 1789 Declaration of Human Rights and Citizenship and the 1791 French Constitution marked a watershed moment in the establishment of national sovereignty and the distribution of power from the "king" to the "citizens" that characterizes the 18th century. In fact, "subjects" have been elevated to the level of "citizen" in light of the new perspective on the concept of sovereignty, and now have social rights that can be protected in addition to obligations and duties. Since the "authoritarian society" gives way to the "legalistic society" from which the "Third French Republic" develops, the 18th century is clearly a pivotal era. Later, at the start of the French Fifth Republic in 1958, he formally announces his support for "human rights" in the preamble of the French Constitution. However, on December 10, 1948, the General Assembly of the United Nations ratified the Declaration of Human Rights. The Convention for the Protection of Human Rights and Fundamental Freedoms was ratified by the members of the Council of Europe on November 4, 1950. The idea of "public freedom" has gained prominence as people's demands against public authority, and it has been merged with the concept of "human rights" over time. The idea of "freedom" spawned smaller and subordinate parts. Freedom of speech, press, assembly, religion, education, etc. are all examples of such liberties. Freedom itself went through ups and downs during these times, but that didn't stop the concept of "citizen's rights" from making its way into European law.

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4.2 Citizenship in Iran :

Urban and citizenship rights:

The phrase "citizenship rights" refers to a group of rights that are granted to citizens of a country in relation to public institutions. These rights include fundamental rights, the right to be employed, the right to choose and be elected, the right to testify in official authorities, and the right to arbitration and authentication. As a result, the term "citizenship rights" refers to a political right.

Being a Muslim is not a requirement to obtain citizenship rights in our nation; we welcome people of all faiths. In fact, citizenship is the foundation upon which the right to citizenship is built. As a result, "citizen's rights" is a generic term that can refer to both political and non-political rights (such as civil rights and non-ideological individual and social benefits). Thus, it is fair to say that "citizen's rights" incorporate all three waves of human rights doctrine. Civil and political rights, economic and social rights, and solidarity rights make up these three generations.

Definition of urban rights:

Today, "urbanization" as a social phenomenon is essential to survival. People in metropolitan areas have varying preferences and goals at work. others for professional reasons, others for leisure, some to improve their own abilities and those of their peers, etc.

Therefore, persons and various social groups in society need to have legal relationships with one another, and these relationships need to be governed. Because anarchy and disorder will reign if there aren't any norms in place to prevent people from resorting to violence, abuse, and dishonesty with one another.

As a result, governments and public institutions have made it a priority to establish and compile laws and regulations for these types of interactions.

"Citizen's rights" refers to the norms by which people in metropolitan areas are expected to interact with one another. Thus, the concepts of "Urban Law," which deal with the responsibilities and rights of city dwellers to one another and to society at large, as well as the means by which these things should be accomplished, can be seen as an outgrowth of legal norms. It serves as the foundation of the nation.

The primary focus of urban legal discourse is on informing the public about existing statutes and ordinances. General rules regarding the protective and persistent aspects of citizenship rights are included in the constitution, the most important law that explains the basic principles of the rights of a government and the organization and relationships between different forces and public powers.

Civil law, business, Islamic punishment, labor, insurance, and finally regulations, bylaws, circulars, and even judicial decisions that have an impact on the city, urbanization, and citizens are all part of the "legal environment" in the urban society.⁵²

Article 104: The Right to Education

Article 104 and 108 of this law states that all citizens have the right to a free and obligatory education; yet, what is the most significant obstacle that prevents girls in some regions of Iran from enjoying this right? These considerations were extensively covered in the prior chapter; this chapter will focus on the applicable law.

“Citizens have the right to education. Primary education is compulsory and free. The government provides access to free education until the end of secondary education and expands the means of higher education free of charge to the extent of the country's need and necessity. The government provides basic education for people without primary education”⁵³

Students have the right to an education that helps them grow as people, intellectually and emotionally, while also teaching them to value and respect their own and other's cultural backgrounds, religious beliefs, and national values, and to become productive, law-abiding citizens who can coexist peacefully with others and preserve the world's natural and cultural treasures for future generations.⁵⁴

In accordance with these civic rights principles, every kid, both boys, and girls, has the right to free education. However, why should girls in the Baloch, Turkish, Lor, Kurdish, and nomadic populations dispersed around Iran be denied this right? Considering that Iran is a

⁵² From the point of view of Imam Khomeini/Hadi Ahmadi/law expert

⁵³ Article 104/Iran constitution

⁵⁴ Article 108 of Iran constitution

huge country with a wide variety of ethnic groups, each with its own history and traditions, it seems contradictory to suggest that this cultural diversity is a drawback of Iran's economic hardship. Simply put, no; Iran is a cultural invention, hence the answer to this question is negative. Legislators have shown their commitment to education by including it in both the constitution and the citizenship law, but cultural factors make it difficult for the government to fully enforce these laws, and cultural forces ultimately prove more potent than the executive branch.

In order to formulate the "government program and policy," Article 134 of the Constitution regulates and includes a set of citizenship rights that are in the sources of Iran's legal system and have either been identified by the government or are in the process of being identified, created, realized, and implemented through the reform and development of the legal system and government policy.

It will be the norm to vigorously pursue the passage of laws or other measures or legal actions that call for such an endeavor.

Getting there will require the help of many different groups and institutions, as well as the participation of individuals, groups, trade unions, and governments.

Civil society and the private sector are essential.⁵⁵

The various articles of this charter must be interpreted and implemented in harmony and compatibility with each other and within the framework of the existing legal system and should not reduce the rights of Iranian citizens and the rights of nationals of other countries as stipulated in international laws or obligations, the country has identified.

Conclusion :

Finally, Article 104 of the Citizenship Rights of Iran ensures that all Iranian citizens have the right to an education. Education is viewed here as both a basic human entitlement and a critical factor in a flourishing society and its individual members. It places a premium on

⁵⁵ Iran Constitution/

Ali Hamzah pour /Hassan Baradarn /Comprehensive culture of citizenship rights /book/

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providing students of all sexes, races, and socioeconomic backgrounds with the same opportunities to pursue higher education.

It is yet obvious that inequities and difficulties in Iran's educational system continue. While the government has worked to boost educational opportunities and literacy rates, many people, especially those living in rural or otherwise disadvantaged areas, still lack access to high-quality schools.

Education reforms, such as increased investment in infrastructure, improved teacher training and recruitment, and the promotion of inclusive and equitable educational policies, are essential if the Iranian government is to fulfill the right to education guaranteed in Article 104. Equal educational opportunities for girls and women should also be prioritized and gender bias should be eliminated.

Iran can help its citizens, promote social and economic growth, and build a more informed and prosperous society by investing in its educational infrastructure, ensuring that all citizens have access to high-quality education, and encouraging lifelong learning.

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Chapter 3

The purpose of this chapter is twofold: first, to provide a quick overview of the United Nations and the Universal Declaration of Human Rights; second, to describe the rights of children with respect to their education and upbringing in accordance with the Convention on the Rights of the Child. Why does the education of children hold such a special place in our society? Is it acceptable to coerce children to study, or ought education be molded-in accordance with the child's natural abilities? In the last chapter, I placed a lot of emphasis on

the idea that children should be required to attend primary school; however, it is important to keep in mind that a right is a choice, not a requirement.

HISTORY⁵⁶

The original document that established the United Nations was called the Charter of the United Nations. In San Francisco, California, on June 26, 1945, at the conclusion of the United Nations Conference on International Organization, it was signed, and on October 24, 1945, it was ratified and put into effect.

Because of its exceptional status as an international organization and the powers vested in its Charter, which is regarded as an international treaty, the United Nations can take action on a wide range of different problems. As a result of this, the United Nations Charter is an instrument of international law, and all member states of the United Nations are required to abide by it. The basic tenets of international law are enshrined in the United Nations Charter, which includes provisions such as the prohibition on the use of force in the context of international relations and the sovereign equality of all states.

The Universal Declaration of Human Rights is arguably the most important declaration in this regard; Article 26, Clause 2 states, "Education should be directed in such a way that the human personality of each person can realize its maximum growth and strengthen respect for human rights and freedoms." Since the United Nations works to keep the peace among all nations and races and religions, education should promote mutual understanding, tolerance, and respect for those with differing viewpoints.

Article 13 of the United Nations International Covenant on Economic, Social, and Cultural Rights reiterates these guarantees:

The countries that are parties to this covenant "agree that the goal of education should be the full development of the human personality and the concept of its dignity and the strengthening of respect for human rights and fundamental freedoms. In addition, the countries that are parties to this covenant agree that education should prepare all people to play a useful role in a free society, and should promote understanding, tolerance, and friendship between all nations and all racial, legal, or religious groups. To encourage the development of the activities of the United Nations in order to maintain peace.

Education is a fundamental right of every child and an essential tool for personal and societal development. It provides children with the knowledge, skills, and values they need to participate fully in society and to reach their full potential. Education is not only important for the academic and intellectual growth of children but also for their social and emotional development. It plays a crucial role in shaping the attitudes and values of children and

⁵⁶ United nation charter/the Universal Declaration of Human Rights

helping them to become responsible, active, and engaged citizens. As such, children's education is a critical priority for governments, communities, and families around the world.

Article 29 of the Convention on the Rights of the Child (CRC) recognizes the importance of education for the development of children. It emphasizes the right of every child to an education that promotes their full potential, including the development of their personality, talents, and mental and physical abilities. The article highlights the importance of education in promoting human rights, tolerance, and understanding among different cultures and societies. Furthermore, Article 29 emphasizes that education should be accessible to all children, regardless of their social or economic background. It recognizes the role of parents and states in ensuring that education is available to all children and stresses the need to eliminate disparities in access to education. The article also encourages international cooperation in promoting educational goals and recognizing the importance of education in the development of individuals and societies.

In this context, it is crucial to understand the significance of Article 29 and its implications for children's education. It serves as a crucial provision of the CRC, ensuring that children's right to education is recognized and protected, and that access to education is available to all children without discrimination. As such, it is essential for governments, communities, and families to work together to ensure that every child receives an education that promotes their full potential and prepares them for the challenges of the future. By prioritizing children's education, we can help to create a better world for all, where every child has the opportunity to succeed and thrive.

Educating children about the law is a priority for many reasons, including the fact that it is one of the rights of all people and because education in general is one of those rights. We must not overlook the significance of this. Article 7 of the United Nations Assembly-approved Universal Declaration of the Rights of the Child states as follows: "The child shall have the right to an education that is designed to foster the growth of his whole personality and is so constructive that, in an atmosphere of mutual respect and a sense of fair play, he may acquire the skills of independent thought, acquire knowledge, and grow into a productive member of society."

In describing the necessary education and experience, Article 10 of the same proclamation says:

The child should be raised with the spirit of understanding, tolerance, and tolerance, believing in friendship between people, peace, and global brotherhood, and with the knowledge that his ability and talent should be dedicated to serving his fellow men. The spirit of understanding should be ingrained in the child from an early age.

Moreover, the United Nations Convention on the Rights of the Child specifies in Article 29 that⁵⁷: "The countries who are parties to the Convention agree that the following should be part of the education of children. "

The United Nations General Assembly established the definition of human rights education in December 1994 as "a permanent and continuous process by which people at all levels of development and all strata of society respect the human dignity of others and use the tools and methods to ensure this respect in all Human societies learn."

The gathering reaffirmed that everyone, from governments to NGOs to trade groups to religious communities to community groups to individuals, shares in the duty of educating the public about human rights.

Human rights education is defined by the ten-year action plan as "teaching, publishing, and educating with the objective of developing a shared culture of human rights through sharing information, skills, and attitudes toward:

- 1) we must do more to ensure that everyone's basic rights are respected.
- 2) complete human flourishing accompanied by a reverence for individuality;
- 3) encouraging mutual respect, friendly relations, and a sense of community among all the world's peoples, cultures, and languages.
- 4) Achieving full and equal participation in modern society.
- 5) The United Nations (UN) efforts to preserve peace must be fortified and advanced.

Throughout this decade, the United Nations is encouraging and supporting all of its member states to create knowledge about human rights and to put all facilities in place. This includes the formal education system, public and adult education, and education for adults. Education of human rights should be based on these energizing and motivating ideals provided by international instruments protecting human rights. For instance, the first sentence of the Universal Declaration of Human Rights states that "recognition of the inherent and equal and inalienable rights of all members of the human family is the basis of freedom, justice, and peace in the world." This is one of the foundational principles upon which freedom, justice, and peace are built. An effective education teaching about human rights should focus on two primary objectives: first, teaching students about human rights, and second, teaching them how to safeguard human rights.

Children's rights and education must be a top priority.

The importance of teaching children the law has been highlighted for good reason, and not just because access to quality education is a fundamental human right. This is a crucial consideration that must not be overlooked.

⁵⁷ CRC /article 29

Article 29 of the Convention on the Rights of the Child (CRC) recognizes the importance of education for the development of children. It emphasizes the right of every child to an education that promotes their full potential, including the development of their personality, talents, and mental and physical abilities. The article highlights the importance of education in promoting human rights, tolerance, and understanding among different cultures and societies.

Furthermore, Article 29 emphasizes that education should be accessible to all children, regardless of their social or economic background. It recognizes the role of parents and states in ensuring that education is available to all children and stresses the need to eliminate disparities in access to education. The article also encourages international cooperation in promoting educational goals and recognizing the importance of education in the development of individuals and societies. Overall, Article 29 serves as a crucial provision of the CRC, ensuring that children's right to education is recognized and protected, and that access to education is available to all children without discrimination.

((In my opinion, Article 29 is a crucial provision of the CRC as it recognizes the fundamental right of every child to an education that promotes their full potential. Education is a powerful tool for social and economic development, and it is essential for the growth and well-being of children. The article stresses the importance of education in promoting human rights, tolerance, and understanding among different cultures and societies. It is essential for children to receive an education that prepares them for the challenges of the future and empowers them to contribute positively to society.))

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Furthermore, Article 29 emphasizes that education should be accessible to all children, regardless of their social or economic background. It highlights the need for states to take measures to eliminate disparities in access to education and to ensure that all children have an equal opportunity to benefit from education. I believe that education is a human right and a critical tool for personal and societal development. Article 29 of the CRC is an essential provision that recognizes this right and sets out the responsibilities of states and parents in ensuring that every child receives an education that promotes their full potential.

Education is recognized as a core human right in Article 26 of the United Nations Charter. Education is seen as crucial to both personal and societal growth, and all people should be afforded equal opportunities to pursue it. According to the text, schooling should encourage students' overall growth as people and the protection of their basic liberties and rights. Education is emphasized as a means of fostering mutual respect, tolerance, and camaraderie among people of all cultural backgrounds and religious persuasions.

In addition, Article 26 highlights the duty of states to offer primary education that is both free and compulsory, as well as secondary and higher education that should be open to all on the basis of merit. The text also stresses the importance of eliminating illiteracy and making education available to all people, regardless of their socioeconomic background. It also supports worldwide cooperation to further educational goals and acknowledges the importance of parents and communities in the education of their children. Generally

speaking, Article 26 acts as a guiding concept for governments to guarantee that education is accessible to all and that it aids in the growth and improvement of society.

Part 1: Iran's Evaluation of the Convention on the Rights of the Child

2.1: Convention on the Rights of the Child (CRC)

What is the Convention on the Rights of the child?⁵⁸

The Convention on the Rights of the Child was a watershed moment in children's law when it was adopted by the United Nations General Assembly on November 20, 1989.

Adolescents' civil, social, political, cultural, and economic rights are explicitly recognized for the first time in this declaration.

The kid is no longer viewed as a passive subject, merely the receiver of care and protection; instead, he or she is conceived as having rights and being the primary player in his or her own life.

The Convention on Biological Diversity is the most ratified treaty in history, with 196 countries having signed on. Italy ratified the treaty by passing Statute 176 on May 27, 1991.⁵⁹

Ratified in Iran

In March 1994, with the "law allowing the government of the Islamic Republic of Iran to accede to the Convention on the Rights of the Child" and the approval of the Islamic Council and the approval of the Guardian Council, the Islamic Republic of Iran formally joined the Convention on the Rights of the Child, "provided that its provisions are in any case and at any time in conflict with the internal laws and Islamic standards or are not enforced by the government of the Is."⁶⁰

From 1972 to 1988, the government delegated responsibility for the convention's implementation, as well as monitoring, report preparation, and transmission, to the Ministry of Foreign Affairs; beginning in January 2008, with the government's blessing, this responsibility was transferred to the Ministry of Justice.

Regarding the state of children, the most telling indicator is society itself. When a society's legal framework is nebulous, unclear, incoherent, minimum, or divorced from the social and cultural foundation of the same society throughout its history, it reflects the improper status of children in that culture. It's a warning sign for society's administrators and policymakers

⁵⁸ It is abbreviated as CRC

⁵⁹ <https://www.ohchr.org/en/instruments-mechanisms/instruments/convention-rights-child>

⁶⁰ Published in Ministry of Justice./ national library documents

that they're not putting enough emphasis on long-term human improvement and development. The purpose of this study is to examine the scientific and administrative foundations of children's rights in Iran. The researcher's overarching aim was to determine where Iran stands in terms of children's rights with respect to both research and implementation.

All programs, actions, and structures in Iran pertaining to children's rights have been identified and analyzed with the help of the monograph method and the techniques of comparative, structural analysis, documentary analysis, expression of observations, and experiences. Conflicting and disorganized definitions of "child" and "childhood" in Iran, the lack of a dedicated national institution for prescribing and policymaking, the system of denying the institutions responsible for child protection programs, the chasm between the definitions of various institutions (such as The Institution of Religion, Law, and Rights), and the failure of the legally defined articles to align with popular culture are all revealed by the findings.

Protecting and bolstering children's access to their basic rights is at the heart of children's rights, a subset of human rights problems. All humans have some rights that cannot be taken away from them. These protections extend to children as well, without exception. The primary goal of this chapter is to analyze the right of children to receive an education and to do so in the context of relevant international documents. This chapter is grounded in a number of international human rights documents, including the Universal Declaration of Human Rights, the Declaration of the Rights of the Child, other international human rights documents, the role of education in the international human rights system, and the Convention on the Rights of the Child. is Islamic, hence governments' backing and dedication to ensuring children have access to suitable educational facilities is essential if the right to education of children is to be recognized in the human rights framework.

All children are recognized as having rights under the Proclamation of Children's Rights. Convention on the Rights of the Child's four guiding principles can be summed up as follows: 1) the principle of non-discrimination and guaranteeing the rights contained in the Convention for all children, without any kind of discrimination; 2) giving the child's interests and interests priority in any law and regulation that affects the child; 3) the right to life, survival, and development of children and adolescents; 4) the right to present children's opinion in all decision-making processes. Articles 28 and 29 of this international declaration explicitly state that all children have the right to an education and provide an explanation of what this means.

2.2 Articles 28 and 29

“States Parties agree that the education of the child shall be directed to:

The effect of cultural factors on the education of Iranian girls in elementary school

- (a) The development of the child's personality, talents, and mental and physical abilities to their fullest potential;
- (b) The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations;
- (c) The development of respect for the child's parents, his or her own cultural identity, language, and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own;
- (d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national, and religious groups, and persons of indigenous origin;
- (e) The development of respect for the natural environment.

2. No part of the present article or article 28 shall be construed so as to interfere with the liberty of individuals and bodies to establish and direct educational institutions, subject always to the observance of the principle set forth in paragraph 1 of the present article and to the requirements that the education given in such institutions shall conform to such minimum standards as may be laid down by the State.”⁶¹.

Article 29

“States Parties agree that the education of the child shall be directed to:

- (a) The development of the child's personality, talents, and mental and physical abilities to their fullest potential;
- (b) The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations;
- (c) The development of respect for the child's parents, his or her own cultural identity, language, and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own;
- (d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national, and religious groups, and persons of indigenous origin;
- (e) The development of respect for the natural environment.

2. No part of the present article or article 28 shall be construed so as to interfere with the liberty of individuals and bodies to establish and direct educational institutions, subject always to the observance of the principle set forth in paragraph 1 of the present article and to

⁶¹ Article 28 CRC

the requirements that the education given in such institutions shall conform to such minimum standards as may be laid down by the State.”⁶²

"Those who train children rightly deserve more respect than those who make them. One group gives life to children and the other group teaches them how to live well"⁶³

Article 28 of the Convention on the Rights of the Child guarantees children the right to appropriate education and requires states to create enabling environments for learning. Both positive and negative duties exist for governments in this area. In the sense that governments should not stand in the way of children receiving an education and enjoying the full benefits of the rights related to education contained in the convention, the negative obligations that should have been implemented immediately after the ratification and implementation of the convention are not preventing children's right to education, While positive promises are those that must be carried out in the future, it's important to remember that they shouldn't remain unchanged or even go back as time passes; rather, their effects on society should be plain to see. The primary goal of these pledges is to ensure that everyone has equal access to a high-quality education. Accessibility refers to the government's provision of the conditions under which children can take advantage of the availability of educational institutions like schools and universities. Education can be broken down into three tiers, with the first examining the most fundamental skills a child needs to thrive, such as reading, writing, and basic arithmetic and science.

Everyone needs access to free, mandatory elementary and secondary education. Once a person has finished their primary and secondary schooling, they should move on to higher education. At this point, governments are responsible for ensuring things like parental control over their children's schooling, the availability of clear instructions for educators, and a wide range of educational and professional content. People must have the right to "equal access to education" and benefit from "equal opportunities in education" at all educational levels, which is more vital than any of the previously listed rights.

It is the responsibility of the state to ensure that every child has access to the following fundamental rights in society, as outlined in the constitution: 1- Education and training in various sciences, customs and traditions, civilization and culture, fostering a sense of belonging to one's own country while also teaching respect for its history and cultural heritage. There should be constructive actions taken by the government and adequate participation from the government in carrying out these critical things (the third principle),

which are beyond the duty of the child's family alone. Both the free and equal provision of education for children (the third paragraph of the third principle and the thirtieth principle) is a fundamental human right (the thirtieth principle).⁶⁴

⁶² Article 29 CRC

⁶³ Aristotle

⁶⁴ DR ROSA GHARACHORLO/ Protections and deficiencies towards children's rights / Dr. Roza Gharachorlou
Third principle in Iran constitution /

2.3 Declaration of human rights

The 1948 Declaration of Human Rights is just one of many international treaties protecting human rights. Children have the right to an education, as stated in Article 26. Education, in his view, can help shape a person's character in such a way that they become empathetic, tolerant, and accepting of others' viewpoints. The emphasis here is on the principle of protecting children and recognizing their fundamental rights, which is consistent with the belief in the inherent dignity of children and the recognition of "human personality" without regard to the centrality of the subject's gender, race, religion, or sexual orientation.⁶⁵ The right to education is a fundamental human right that, in the context of children, encompasses a number of other rights as well. These include the right to access educational facilities, the right to enjoy a quality and standard education, respect for the human dignity of the child, education that is free from discrimination at all stages of childhood, the availability of educational facilities, and equality of opportunities in education.

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Article 26 of the Declaration of human rights :

“Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory.”⁶⁶

Human Rights Declaration Article 26 states that there are three objectives that must be met in order to fulfill the right to education. One, the enhancement of respect for human rights and fundamental freedoms and the full development of the human personality; second, encouraging goodwill and mutual respect among people of diverse cultures, races, and faiths; Third, the continued efforts of the United Nations to keep the peace, The International Covenant on Economic, Social and Cultural Rights, approved by the United Nations General Assembly on December 16, 1966 (ICESCR: International Covenant on Economic, Social and Cultural Rights) is one of the most important international documents in the protection of human rights, which includes the right of access to all It has recognized education, The

statement of the 1976 General Conference of the United Nations Educational, Scientific and Cultural Organization, access to education, within the framework of lifelong education, is one

⁶⁵ Declaration of human rights

⁶⁶ Declaration of human

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of the basic aspects of the right to education and Nurturing and facilitating the use of the right to participate in political, cultural, artistic and scientific life and in addition, it considers literacy as an important factor in political and economic development, technological progress and social and cultural developments.⁶⁷

Conclusion :

As has been discussed, in order for international conventions concerning children and their right to education to become binding among their member countries, it is not sufficient for these conventions to be ratified; rather, effective action must be taken in line with the conventions' goals. As a direct result of the legal notions presented in the International Convention on the Rights of the Child, education is one of the many child-related institutions and social activities with which a child interacts on a daily basis. In addition, after these treaties are ratified, member states should pass or create legislation that explicitly implements the treaty's objectives.

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Chapter 4 :

Examining the causes and factors of education deprivation of some girls in Iran

First part: economic, social, and family factors

Second part: the family's primary role in deterring girls from receiving an education

The third part: the role of the government in supporting girls, Is the government's role in preventing girls' exclusion from schools positive or negative?

⁶⁷ General Conference of the United Nations Educational, Scientific and) Cultural Organization

4.1 Introduction :

A good education is a necessity for personal growth, the betterment of communities, and the expansion of prosperous economies. Although there have been global strides toward ensuring that all children have equitable access to quality education, many girls in Iran still face substantial impediments that prevent them from doing so. Several issues, including those related to the economy, society, and families, come together to prevent girls in Iran from receiving an education.

Educational prospects for girls in Iran are significantly lower than those for boys due to cultural norms and financial and social constraints. Cultural norms and views about men and women reinforce the perception that women's primary duty should be in the home, rather than in the classroom or the workplace. The cost of sending their girls to school is made even more difficult for many Iranian families due to economic hardships and scarce resources.

In Iran, a girl's access to higher education is heavily influenced by her family's socioeconomic standing. Cultural beliefs that prioritize boys' position as future breadwinners may encourage struggling families to invest more in the education of male offspring. As a result, the gender gap in educational opportunities persists since fewer resources and money are put towards educating girls.

In addition, in Iran, a girl's chances of getting an education are highly impacted by family dynamics and parental decisions. A father's conservative views on women's roles in society may be reflected in the increased decision-making authority he receives in traditional, patriarchal families. The dads may place more value on early marriage or have their daughters help around the house instead of going to school if they are raised with such beliefs.

In light of these various causes, it is essential to investigate the social, economic, and family dynamics that contribute to the suppression of girls' access to education in Iran. In order to create a more welcoming and fair school environment for students of all genders, legislators, educators, and other stakeholders need a thorough awareness of the nuances of these difficulties.

We examine the situation of educational deprivation of children in the provinces of Sistan and Baluchistan and Kurdistan as a sample of the target society in order to find answers to the questions raised by this research. We do this by relying on statistical facts that depict the scope of educational deprivation of children in some regions of Iran. In order to do this, we examine the situation of educational deprivation of children in Sistan and Baluchistan province and Kurdistan province.

One of the most significant factors that have kept pupils away from school in recent years is the economic issues of families, so instead of sitting behind the desk and bench in the classroom, they go to the job market for false employment or stay at home. This makes children's right to literacy under the charter for children's rights, which is inalienable, an unfulfillable ideal. According to the statistics, there were 142,502 children who dropped out

of school during the academic year 2017-2018 This compares to the number of children who dropped out of school during the academic year 2015-2016, which was 134,000. Because the result of the Ministry of Welfare's SMS plan, which was conducted with the aim of identifying children who are left out of school, shows that 27,000 successful contacts with the family, about 3,600 people have declared "poverty" as the reason for not staying, which shows that in recent years, there has been an increase in the number of children who are dropping out of school despite the fact that many different factors are involved in the phenomenon of children dropping out of school. The available evidence demonstrates that despite the fact that. According to the findings of the research that was carried out in the first chapter, the province of Sistan and Baluchistan has the largest number of girls who choose not to continue their education. Unfortunately, in addition to cultural considerations, family and economic factors have also contributed to this province's rating as having the highest percentage of educational abandonment, which places it in the first place.

Economic factors like poverty, social crises, migration, addiction, social damage, and cultural factors like ignorance of rights and responsibilities, discrimination, homelessness, and abusive behavior, as well as biological and individual reasons like disability and internal issues, can all contribute to a person's mental health decline. Unmotivated students and their poor academic performance are among the school's most pressing concerns.

In addition to its geographically dispersed population, one of Sistan and Baluchistan province's unique characteristics is that its sparsely populated and scattered villages are located at an average distance of 40 kilometers from each other. This combination of factors has led to the province's high unemployment rate and high poverty rate. When compared to other Canadian provinces, this one is the poorest. Zahedan, the capital of this province, is connected to Mirjaveh and Pakistan by railway, and it is connected to Iran's national railway from Kerman. A province that has been overlooked because of its vast size and population concentration still suffers from "the lowest number of benefiting from standard educational

space" and "the highest number of school dropouts" despite national and international attention. There may be as many as 70,000 high school dropouts in Sistan and Baluchistan, according to the numbers. Kids between the ages of 6 and 15 who choose not to continue their education. A lack of resources is one cause of educational disadvantage among youngsters.:

- 1) Inadequate facilities
- 2) Poor service quality at schools
- 3) Farther-than-acceptable travel times between school and home.
- 4) low income and the need to resort to phony fuel delivery employment
- 5) Not enough qualified faculty
- 6) Cultural norms that encourage the marriage of minors at young ages

7)ages Family illiteracy ranks

8)There are a lot of people in Sistan and Baluchistan who don't have proper identification.

9)The uneven distribution of schools is a major contributor to the growing education deserts in this part of the country.

Despite the fact that only half of this year's classroom population is provided with adequate facilities, the General Directorate of Education of Sistan and Baluchistan has announced that the number of students in the province was 1400, eight hundred and fifty thousand in the academic year. Many children in rural Sistan and Baluchistan, particularly in the southern city of Dashtiari, do not attend school because there are not enough rural schools and they do not have access to inter-rural services. One of the main reasons people stop learning is because they can't afford to. In other words, fuel delivery is a difficult and lucrative job that tempts male students to drop out of school, especially among boys of Sistan and Baluchistan because of the allure of the border and turning to the job of a fuel truck. In the province of Sistan and

Baluchistan, early marriage of girls and the cultural concerns that control families are two of the primary factors that cause them to be unable to finish their education and so contribute to the province's high dropout rate. Some households do not approve of their daughters attending classes taught by men

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734..2: economic, social and family factors

One of the fundamental rights that are emphasized by both domestic and international legislation and programs is the right to get an education that is both free and of a high standard. In spite of these laws and policies, every year a significant number of youngsters all over the world, including in Iran, quit attending school and are therefore denied the opportunity to receive an education. Without a doubt, research on the origins, causes, and mechanisms of children's exclusion from the education cycle should be carried out in order to lower the rate at which children give up on their education.

It is possible to assert that there is a direct connection between the economic capability of families and their children's opportunities to receive an education because the economic element is one of the most significant factors that contribute to dropping out of school. According to many surveys, the cost of education is one of the first things to be cut from the list of a family's expenses when their purchasing power decreases as a result of factors such as poverty, inflation, high prices, or unemployment. In the meantime, more girls than boys are not given the opportunity to receive an education. Economic policies such as privatization

in accordance with Article 44 demonstrate that governments have been determined to implement Article 44. In this regard, they have withdrawn from providing social services such as education and health care, and Article 30 of the Constitution is being added to the Constitution on a daily basis at a rate that is higher than it has ever been. Many families in destitute areas, villages, and nomadic locales see their children as a source of labour due to the effects of poverty and other forms of deprivation. This is especially prevalent in rural areas. As a direct consequence of this, a greater number of the children living in these regions are deprived of the opportunity to get an education.⁶⁸

For instance, the government has made preschool mandatory and, on the one hand, government-funded; this issue has resulted in many children being denied access to the same facilities as children of the same class at the initial stage; otherwise, which family today with this level of information circulation can They are not aware of the necessity of education and the pre-school period; if this is the case, it is the responsibility of the government to provide them with educational cover.

4.2.1 Social and cultural factors

Traditional attitudes in some places and tribal affiliations are two examples of social and cultural variables that contribute to girls' abandonment of formal education. One of the factors motivating girls to drop out of school and stay at home is the patriarchal view and the uneven rights of men and women in the social and cultural arena. In rural and tribal communities, for instance, more girls are denied an education because of early marriage than in urban areas.

In terms of the social dimension, issues that can be stated as having an effect on children's school dropout include the status and social capital of families, the divorce and addiction of parents, the level of education of parents, etc.

It is possible, upon closer inspection, to assert that this cluster of components is influenced by the economic factor that is being considered. For instance, some individuals attribute the boys' decision to drop out of school in the village to nothing more than simple social and cultural issues, but in the past, boys' participation in the workforce was one of the elements affecting the economic situation of rural families. We could even bring up the topic of families living in poverty marrying their daughters off at a young age in order to save money on living expenses. It is possible to interpret the school officials' emphasis on cultural and ethnic characteristics as an attempt to avoid confronting reality and shouldering responsibility.

One of the most important internal determinants, the economy of education is influenced by the country's overall economic framework. In the decades following World War II,

⁶⁸ Article 44 of the Constitution of the Islamic Republic of Iran is the main one, according to which the economic system of Iran is divided into 3 cooperative, public, and private sectors

governments adopted a policy of privatisation, commoditization, and monetization of social services, which led to the development of a wide range of private and paid schooling options. Education, across the board, is now treated as a business venture. Despite assurances, raising the budget for education is not on the government's agenda and is not a priority. The education budget as a percentage of the general budget is below 10% and is declining annually.

Part 2: The primary factor preventing youngsters from attending school is the family.

Parents play a dual role in the educational deprivation of children in Sistan and Baluchistan; on the one hand, they discourage their daughters from pursuing an education for the reasons mentioned above. On the other hand, they encourage their sons to find gainful employment in lieu of attending school. Beyond the enumerated factors, parents and guardians are ultimately to blame for their children's absences from school. Families with several children, as is common in this province, have challenges in many areas, including economics, household

management, and daily life in the countryside. The local religious⁶⁹ community strongly favors enrolling the child in a religious institution.

“ The province has quite unique conditions. We're a province that's big and spread out. The average distance between any two villages in the province is 35 km, and we have many sparsely populated villages (out of 9000 villages, we have 6000 sparsely populated villages). It's not easy to round up kids when families are spread out over large areas.

Salamat News: In the province of Sistan and Baluchistan, we have almost 61,000 dropouts and survivors. Which amounts to almost 30% of the country's educated population! Some of these individuals, numbering over 13,000, were unable to attend school because they lacked a valid birth certificate.⁷⁰”

⁶⁹ (87-90% of Muslims are Sunni, Ahl-e-Sunnat, or Tasanun. This Islamic sect's name, Sunni, refers to Muhammad bin Abdullah's Sunnah. Since the death of the Prophet of Islam and the disagreement over his successor, Shia, and Sunni have disagreed politically and religiously.)

⁷⁰Nakhai, Director General of Education of the province, Majlis Research Center/published in Newspaper number: 5643

Date of publication: 10/19/1401

News number: 3933879

despite the fact that the law emphasizes the importance of a child's right to an education, this right is still infringed for a variety of reasons. Among the key causes that create a gap between school-aged children and school are poverty, deprivation, ignorance, and unequal access to educational opportunities. Statistics from the

Ministry of Education show that as a direct result of this crisis, 141,000 children between the ages of 6 and 11 have dropped out of school, and another 780,000 pupils between the ages of 12 and 17 have done the same.

According to a study conducted by the Majlis Research ⁷¹Centre, there were over 911 thousand pupils who did not finish the 1400-1401 school year. There has been a 17% increase in the number of educational survivors during the past six years. In Iran, the growth of poverty is often seen as a major contributor to the educational opportunities available to the country's population as a whole.

2.1 Causes of children's lack of access to schooling:

The term "children left out of education" refers to those who, for different reasons such as economic poor and cultural poverty, are unable to continue their formal education. Children between the ages of 6 and 18 who are supposed to be at school are not. The first category consists of youngsters who have never attended school because they live in nomadic, marginal, or rural communities. These kids will be completely illiterate if the current situation persists. The second group consists of sixth graders who eventually stopped attending school for various reasons. According to polls, economic hardship is the leading cause of dropout among this demographic, and most persons who leave school do so in order to enter the workforce. One of the main reasons why children drop out of school is poverty, but other factors, such as

issues within the education system can also play a role in this problem. However, in some regions, girls are denied access to education because of cultural poverty-based discrimination against women. The national poverty threshold has risen in recent years. More and more individuals will not be able to afford basic necessities like primary education if trends like declining per capita income and excessive inflation continue.

According to research that was compiled for the school year 1401-1400, the five provinces of Sistan and Baluchistan, Azerbaijan, Lorestan, and Kurdistan, as well as the tribes who live in these areas, have the highest absolute frequency of students who drop out of school. In the meantime, the province of Sistan and Baluchistan is facing an extremely precarious circumstance. In such a way that beginning with the academic year 2015-2015 and continuing up until the present day, it has had the

⁷¹ Research Center of Islamic Republic of Iran

highest absolute frequency as well as the highest relative frequency in the index that was mentioned. During the school year 1401-400, this province is expected to have approximately 45,000 children who are not enrolled in school.

2.2 Can a workable answer be stated?

In order to prevent negative effects on individuals and communities, it is crucial to prevent students from dropping out of school. The Majlis Research Centre has recommended that the Literacy Support Council be subject to structural reforms in order to address the issues of ineffective composition, sporadic meetings, no assurance that approved measures will be carried out, a lack of effective institutions, centralized policymaking, and a disregard for local needs. Also, the school's position in the local context and the tight contact between instructors and administrators with the local population make the school a prime location for attracting survivors interested in education and literacy. The Ministry of Education should utilize the capacity of official instructors through overtime and tuition fees by providing suitable instructions and adopting a school-oriented strategy, as this would allow for better access to the survivors as well as lower costs and the prospect of simpler identification.

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If a girl is unable to attend school, what should the government do to help her?

to put it more clearly, what is the role of the government?

Part 3: the government's role :

Introduction:

This article will discuss two hypotheses that explain how the Iranian government treats female students in schools. According to the first hypothesis, the government has been unsuccessful in recent years because of inefficient policy implementation and enforcement measures. There are laws and regulations in place to advance gender

parity and guarantee that all citizens have access to decent education, but the government has had trouble turning those words into action. According to this hypothesis, the government has been unable to effectively address the obstacles and barriers experienced by girls in accessing primary education due to gaps in governance, bureaucratic inefficiencies, and weak monitoring and evaluation systems.

Second, there is the idea that broader social and cultural issues embedded in Iranian society are to blame for the government's failure to provide girls' education at the elementary level. Patriarchal values and cultural biases place a higher value on the education of boys than girls and contribute to this problem. The government's efforts to question and reform these traditional standards have not been successful, and the barriers they create for girls' education remain. To overcome such entrenched social and cultural hurdles, this theory recommends that the government should go beyond merely enforcing existing policies and instead launching extensive awareness efforts, involving the public, and forging relationships with local religious and community leaders.

I hope that by contrasting these two perspectives, readers can gain insight into how the Iranian government approaches the education of young women. By breaking down the issues at hand, we can better understand the nuances at play, and formulate plans of action to break down the obstacles to education for girls across the country.

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3.1 The first Hypothesis :

This hypothesis explains how the Iranian government treats female students in schools. The government has been unsuccessful in recent years because of inefficient policy implementation and enforcement measures. There are laws and regulations in place to advance gender parity and guarantee that all citizens have access to decent education, but the government has had trouble turning those words into action. According to this hypothesis, the government has been unable to effectively address the obstacles and barriers experienced by girls in accessing primary education due to gaps in governance, bureaucratic inefficiencies, and weak monitoring and evaluation systems.

The fact that home workshops are not covered by the employment law despite the fact that they typically employ children who are not receiving an education is one example of one of the "legal factors" that contribute to the exclusion of children and teenagers

from educational opportunities. It is important to highlight the fact that the majority of children in the country who are under the age of 10 are engaged in unregistered work, domestic work, or work that is commonly referred to as "under the stairs" work. This

type of work is either hidden from the eyes of the labour law or is not covered by the labor law due to the small number of workers involved in the activity.

In addition, the rules that permit the forced marriage of girls at a young age are regarded to be factors that are responsible for aggravating the phenomena of a lack of access to education in a number of the country's provinces. The vulnerability of girls is considerably higher than that of boys in the reign of financial and cultural poverty, and being forced to marry at a young age is regarded as a way to decrease the burden of living that a family has, which is a widespread phenomenon in many developing impoverished places. In addition, the vulnerability of girls is much more than that of boys. In most cases, the acquisition of practical skills and an improvement in the quality of learning that occurs in schools is hampered by the absence of sufficient teaching and learning resources, as well as the preference for good instructors to teach in schools located in areas with higher levels of wealth.

Students in marginalized regions may not continue their education for a variety of reasons, including, but not limited to, the poor behavior of teachers toward their students and their use of punishment as a form of discipline.

3.2 the second hypothesis :

The ongoing economic hardships that families, particularly in underserved regions, experience is another key element that contributes to the Iranian government's failure to ensure the education of girls at the primary level. The ability of families to prioritize and afford education for their daughters is directly impacted by economic problems like poverty, unemployment, and limited access to financial resources. Because so many households are unable to meet their fundamental requirements, education often does not take a back seat as a priority, particularly for young women. The price of school-related fees, such as uniforms, textbooks, transportation, and any other associated charges, becomes a burden that many families are unable to endure. Furthermore, the lack of suitable educational infrastructure in distant and underprivileged areas further exacerbates the economic barriers, as families are often forced to make difficult decisions between education and addressing immediate economic requirements. This is because families in these locations do not have access

to adequate educational infrastructure. These economic constraints, combined with limited government resources and support in addressing poverty and inequality, have hampered the government's efforts in recent years to ensure that girls have complete access to basic education at all levels.

POVERTY:

The most significant underlying reason for children's lack of access to education in every region of the world is "poverty," in both its absolute and relative forms. The factor of poverty can account for between fifty and sixty percent of the lack of educational opportunity. Children in Iran, as well as children in other poor nations, are deprived of an education for a variety of reasons, the primary ones being "absolute poverty" and a lack of access to financial resources. However, in economically developed countries, "relative poverty" and limits that impact children's full involvement and access to chances in society have numerous examples of how they can explain the phenomena of children being denied of an education. Economic and social inequities are widening over the world, making it harder for children from low-income homes to climb the social ladder. There will be a greater chasm between the resources available to invest in children from high- and low-income homes if the income gap widens.

It is the direct costs of sending a child to school, the opportunity cost of education (such as the opportunity cost of the loss of income owing to the inability to work of a child who goes to school), and the expected benefits of sending a child to a school that determines the rate of educational deprivation. The financial burden of sending

children to school for parents stems from the contrast between the benefits of education or a job and being a breadwinner and helper for the household in low-income, rural communities and on the outskirts of large cities. This is especially true in areas that are poor and rural. The uncertain nature of education's long-term advantages, coupled with the fact that the parents of these children come from impoverished backgrounds and are, for the most part, illiterate, make it difficult to motivate these parents to enroll their children in school. Lack of a proper appreciation

of the benefits of education is caused by parents' poverty, inadequacy of basic living conditions, and limited social networks. The "opportunity cost" element, rather than the financial costs of children's education, is the most important reason why children from poor rural homes do not attend school. This parental ethos is what gives rise to the "child labor" issue. Moreover, in these regions, parents' motivation to prioritize their children's education is weakened by the lack of adequate infrastructure, substandard schools, low-quality educational resources, and good teachers.

The absence of a right understanding of the benefits of education is caused by a combination of factors, including the poverty of parents, the inappropriateness of basic living situations, and the limited social networks of families. The "opportunity

cost" element, one of the three causes indicated for the exclusion of children from school, is more crucial than the financial expenses of children's education for

impoverished rural households. This is because poor rural households have less disposable income. Because parents are given higher priority than their children, the issue of "child labor" arises. In addition, there is a lack of sufficient infrastructure, schools that are not up to grade, a poor quality of educational resources, and good teachers in these areas, which further reduces the incentive for parents to place an emphasis on their children's education.

These two assumptions and the government's part in girls' education are important, but culture also plays a significant impact. In this essay, we looked at how cultural norms, coupled with other variables like poverty, contribute significantly to the suppression of girls' access to formal education. The government may make a significant difference in advancing girls' education by performing its executive duty successfully and providing welfare facilities for low-income groups and those living in poor areas. Many low-income families must choose between feeding their children and paying for their daughters' education because they lack the resources to do both. A step in the right direction towards future economic growth can be taken, however, if the government provides some amount of relative welfare support to these people and simultaneously raises awareness among families about the value of girls' education.

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One of these measures for Sistan and Baluchestan province which has the largest number of deprivations is as follows:

More than one thousand new classrooms need to be constructed every year in Sistan and Baluchistan." According to the province of Sistan and Baluchistan's Director General of Schools Renovation, "this province needs to build more than a thousand classrooms to reach the minimum annually" due to the province's rapidly expanding student population and the importance of recruiting survivors through education"⁷²

But has the government really budgeted for these expenses or not? To provide a response to this question, there is no accurate information available, with the exception of a few statistics. These figures can only be confirmed in newspapers and information registered under the control of the government. However, in practice, nothing can be observed in the destitute regions, including Sistan.

These problems also exist in the other regions I mentioned, and economic data suggests that the number of females who are denied an education will rise in the future.

⁷² Maisham Lakz/published on August 2022/Newspaper and news agency affiliated with Islamic republic/Nasim

Conclusion :

The International Convention on the Rights of the Child⁷³, which Iran signed, states that children should be protected from being exploited economically and from having to engage in work that is dangerous to their health or which could have a negative impact on their education. Countries that have signed this agreement are legally bound to carry out the commitments they have made and to provide practical means of putting them into effect. Committed countries must take all necessary legal, executive, social, and educational measures to ensure this article is implemented, with the goal of keeping children out of the workforce and classroom and ending the problem of "left behind" children receiving an adequate education.

The early abandonment of formal education by youth is widely seen as one of the most significant social disadvantages in our society. They enter adulthood and the wider society with feelings of inferiority and suppressed anger and complexes as a result of having experienced an unsafe work environment, bullying, discrimination, rape, and physical and mental injuries.

The number of children who aren't in school has gone down thanks to government initiatives and widespread advocacy, but it's still a serious issue, and it's only going to get worse as the economy continues to struggle. More and more kids aren't going to school, which could pose security, cultural, scientific, and economic challenges for our society in the future. This was his playing ground, and he was on the lookout for solutions that would actually work.

The results of denying youngsters an education are disastrous. Many of these kids start working too young, and without the proper support, they can easily get addicted, engage in criminal behavior, or sustain major mental and emotional harm. As their psychosis progresses, they withdraw from society. Lack of access to education is devastating for everyone. Government institutions and institutions will not be able to tackle this social problem in the short term because of its complexity and scope, which necessitates collaboration and participation. Institutions and people's organizations working in this area receive funding from philanthropists who care about these kids. Meanwhile, it is the responsibility of government and public institutions and organizations, especially charitable ones, to capitalize on the trust-building process of good-hearted people and win their support in order to reverse the trend of children dropping out of school and provide them with the resources they need to survive, recover from the effects of dropping out, and create new possibilities for their futures.

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⁷³ Article 3/19 CRC

It is crucial that the first step be the detection of children who are not attending school. As a result, organizations helping injured children must have ready access to a method that facilitates this identification with minimal effort and expense.

This study provides a cursory analysis of the factors leading to primary school girls' educational disadvantages.

In the province of Sistan and Baluchistan, which has the highest number of deprivation statistics, and the other provinces mentioned, I tried to present a picture that reflects the current situation, which represents a bitter reality, by relying on statistical facts that depict the scope of educational deprivation of children in some regions. and it is the complication of deprivation in all dimensions; this complication is the result of causes and factors with historical roots; unfortunately, it has continued until today; its ominous shadow continues to weigh heavily on the noble people of these regions; and despite efforts, no significant and desirable result has been achieved in removing these deprivations. Estimates for the upcoming school year indicate that an additional 70,000 students will enroll in Sistan and Baluchistan, despite the fact that only half of the province's total student population is served by classrooms at any given time, according to data released by the province's General Directorate of Education.

Sistan and Baluchistan has the smallest amount of school space per student out of all 32 provinces in the country at 3.20 square meters, despite a student population that has increased by a large margin yearly since 2010. has it.

Cultural and economic or material poverty are intertwined as major contributors to females' lack of access to school in these regions.

To begin, it would appear that material poverty is the underlying cause of most social ills. The second reason is that much of it is due to cultural impoverishment.

Its origins and consequences in material deprivation make a coordinated approach to the treatment necessary.

So, in this essay given the limited scope of the research, just a passing mention of the fact that material poverty and cultural poverty are never dealt with separately would do.

The first premise is that financial poverty is the root cause of cultural poverty since it dictates every facet of people's lives and has such far-reaching, physical effects on their relationships.

And interpersonal bonds within families and communities have been weakened as a result.

Parents who have always cared deeply about their children's academic progress. They now prefer that their boys not attend university.

Carrying fuel and carts, for example, is a dangerous and thankless profession, but many people nevertheless take it.

The stability these professions provide, and the rationale for it, is simply compensation for the financial resources lost by these families as a result of the widespread poverty in the region. The role of parents in regard to their daughters plays a detrimental role, both in general for the female children of these regions and specifically for the girls of Sistan and Baluchistan. The vast majority of parents do not teach their daughters to adhere to traditional notions that are unsupported by any logical argument.

They ban going to school based on scientific grounds, and what's worse is that they follow inhumane behavior based on traditional incorrect beliefs. This makes the situation worse.

And a tribe and a tribe, and sometimes following an incorrect .religion Adapting to the conditions and rules that govern all aspects of life in these areas has become a subculture over many years, and now, to combat the backwardness, deprivation, and culture that once had a material face but today has turned into a very complicated problem, it is necessary to Education has become very difficult in the country, but this does not absolve the responsible institutions of their responsibility. What children from these regions have gone through their entire childhoods, adolescence, middle ages, and old ages wishing for a suitable educational environment is based on the fact that the first educational tool and means is the educational space due to the deprivation of these provinces for many years until today.

With sadness, they said goodbye to their hopes, and today, students in many of these provinces, including Sistan province, are still taught in straw huts.

Tents in arid deserts devoid of water and plants, adequate educational areas, and qualified male and female teachers are required so that classes for multiple communities can be held in a single location. In addition to that, it needs to provide sufficient transport services for the students. The only thing that needs to be clarified is the status of the educational institution, which, according to the constitution, is responsible for meeting all of the requirements placed on it by the Minister of Construction in terms of the education and upbringing of the citizens of the national capitals, who are considered to be the children of this land. The deficiencies that have been pointed out have nothing to do with addressing any other problems. With several tens of millions of students who are directly in contact with this ministry and are influenced by the educational and cultural policies of this ministry, this ministry has the potential to have responsibilities. Education is the principal and central pillar that supports the institution of culture. Education also has the largest arena and the most human factor for culture. The establishment of an intrinsic culture is also one of the responsibilities of that .organization Researchers' findings point to the importance of families in shaping their children's academic success.

Not only in the realm of education but in all facets of society, do we see evidence of success.

Therefore, if a greater priority is placed on education and upbringing at the macro level, which, while meeting all the requirements for education and upbringing for which it is legally responsible, can also consider with families and communicate directly with them in the cultural field, while also actively engaging them in educational efforts. Students and the strengthening of the bridge between home and school will provide the grounds for cultural development that will result in the elimination of cultural poverty, leaving a direct and

undeniable impact on the elimination of cultural poverty and becoming a factor in the elimination of deprivation and, eventually, material poverty. When it comes to disadvantaged communities, this cultural connection between home and school creates the conditions for raising parental literacy and social awareness; and, after an appropriate amount of time, families, while becoming aware of social issues and believing in the value of education, become active participants in their children's academic success. They'll be the ones pushing their kids to learn, and all that insight will lead to cultural advancement and, eventually, the end of material poverty. Given the intertwined nature of material and cultural deprivation, the author concludes that the former cannot be eradicated without the latter and that the latter can only be eradicated through the promotion of cultural advancement. Improvements in schooling provide a way for cultural growth.

In addition to the aforementioned studies, it is crucial for the government to play an active role as an executive agent in addressing both cultural poverty and material poverty. If livelihood challenges persist without effective measures, we will observe a further rise in the deprivation of children, particularly girls, not only in the mentioned provinces but also in other regions across the country. In this research, I have highlighted the factors of cultural poverty, emphasizing the significant role the government plays in perpetuating this form of poverty.

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