

THE IMPACT OF EDUCATION ON HUMAN RIGHTS: CASE STUDY OF BAHMAN BEIGI

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Abstract No development may be made without education. According to article 26 of Universal Declaration on Human Rights (UDHR), (1948), education is regarded as one of the human rights through which the other human rights shall be promoted and protected. There is, therefore, a mutual relationship between education and human rights. Education may be considered as a means in the service of the human rights.

To fulfill their obligations in the field of human rights, the governments need to educate the people. According to the preamble of UDHR, every individual and every organ of society shall strive by teaching and education to promote respect for the rights and freedoms, articulated in the declaration, and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 26 (1) of the UDHR provides for that "Everyone has the right to education". Education is regarded as a human right for every human being. Although education requires high costs, but the declaration states "[e]ducation shall be free, at least in the elementary and fundamental stages"(Article 26). Certainly the higher education shall be equally accessible for all on the basis of merit.

The purpose of the education shall be full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace (article 26). Education needs to encompass values such as peace, non-discrimination, equality, justice and respect for the human dignity.

This article deals with the impact of education on human rights. It also introduces education model among the Iranian nomadic groups, awarded the UNESCO international award for fight against illiteracy. In short the ultimate goal of education is

to achieving the sustainable protection and promotion of human rights.

Index Terms: Bahman Beigi, Education, Human Rights, Iran, Qashqai

I. INTRODUCTION

No development may be made without education. Any kind of development depends on education and training. Adoption of the United Nations Charter in 1945 may be regarded as a major step for inclusion of human rights for all into a basic charter for the international community. Human rights and education have gone hand in hand ever since the adoption of the Charter of the United Nations. By ratification of the UN Charter, states committed themselves to cooperating with the UN to promote and achieve [1] "...universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion. The next major step for declaring of human rights was adoption of the Universal Declaration of Human Rights (UDHR) in 1948. According to article 26 of the Universal Declaration, education is regarded as one of the human rights through which the other human rights shall be promoted and protected. Other human rights instruments, such as International Covenant on Economic, Social and Cultural Rights (ICESCR) (1966), Convention on the Rights of the Child (1989)[2], Convention on Elimination of all Forms of Discrimination Against Women,[3] International Convention on the Elimination of All Forms of Racial Discrimination,[4] and UNESCO Convention Against Discrimination in Education [5] regard education as a fundamental human right. In addition to the above mentioned, one may point out to the World Declaration on Education for All (1990) [6] and Plan of Action of the United Nations Decade for Human Rights Education [7]. There is, therefore, a mutual relationship between education and human rights.

Education may be considered as a vital and necessary means realization of human rights. To fulfill their obligations in the field of human rights, the governments need to educate the people. Education is integral part of a democratic society.

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This article deals with the impact of education on human rights. It also introduces education model among the Iranian nomadic groups, awarded the UNESCO international award for fight against illiteracy. After presenting this introduction (I), the article deals with the education as a fundamental human right (II), education as an indispensable means of realizing human rights (III) and Bahman Beigi's model. It shall be ended with concluding remarks (IV).

II. EDUCATION AS A FUNDAMENTAL HUMAN RIGHT

Education, as human right, has been recognized in a variety of international instruments, such as the Universal Declaration on Human Rights, International Covenant on Economic, Social and Cultural Rights, the Convention on the Rights of the Child and the Convention on the Elimination of All Forms of Discrimination against Women. These instruments recognize a dual nature for education: education as a human right and education as a vital means for realization of other human rights. In this part, the concept, objectives, elements and essential features of education, as a fundamental human right, shall be dealt with.

A. Concept of Education

Education is defined as "the action or process of teaching someone especially in a school, college, or university" [9]. This process, sometimes has been defined in a broader concept, "is for life, life in its entirety and then education through life, and throughout life." [10]. In this article the broader definition of education is being chosen. It is a process through which the educated person may develop his/her human personality. This process is done in schools, colleges, universities or other institutions which serve to this end. According to article 26 of the UDHR "1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit." Education, as a human right, is not limited to particular category of persons. "Everyone" as a human being enjoys this right [11]. According to article 26 (3) "Parents have a prior right to choose the kind of education that shall be given to their children."

B. Aims and Objectives of Education

Although education is for all, but, it must serve to development of human personality and promotion of human respect for human rights and fundamental freedoms. It need to be used for promotion of understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace [12]. It, in fact, has a dual function: as a human right and as a means for realization and promotion of other human rights and Purposes of the United Nations Charter (1945).

Education shall be directed to the human personality's "sense of dignity", it shall "enable all persons to participate effectively in a free society", and it shall promote understanding among all "ethnic" groups, as well as nations and racial and religious groups. Of those educational objectives which are common to article 26 (2) of the Universal Declaration of Human Rights and article 13 (1) of the Covenant, perhaps the most fundamental is that "education shall be directed to the full development of the human personality" [13]. Development of the human personality is the essential objective of education.

C. Elements of Education as a Human Right

(1) COMPULSORY

According to relevant human rights instrument, "[p]rimary education shall be compulsory and available free to all" [14]. The element of compulsion indicates that any person or authority, such as parents, guardians, or the State, may not treat as optional the child's access to primary education. No discrimination may be made based on gender.

(2) FREE OF CHARGE

According to article 26 (1) of the Universal Declaration on Human Rights [15] "[e]veryone has the right to education. Education shall be free, at least in the elementary and fundamental stages". The nature of this requirement is very clear. The availability of primary education without charge to the child, parents or guardians need to be assured. Fees imposed by the Government, the local authorities or the school, and other direct costs, may endanger the realization of this right in risk. In many cases these fees may become impediment for child access to this right. Indirect costs, such as compulsory levies on parents (sometimes portrayed as being voluntary, when in fact they are not), or the obligation to wear a relatively expensive school uniform, can also fall into the same category [16].

D. Essential Features of Education

The education, in order to be effective and sustainable, needs to have some essential features. In consideration of the essential features of education, the best interests of the student shall be a primary consideration.

(1) AVAILABILITY AND ACCESSIBILITY: RIGHT TO EDUCATION

Everyone needs to have access to functioning educational institutions and programmes in sufficient quantity within the jurisdiction of each State party. Availability is very vital for realization of this right. A functioning educational institution, to function in a proper way, depends upon numerous factors, including the developmental context within which it operates. The institutions need to have proper and required buildings, sanitation facilities, safe and drinking water, trained teachers, teaching materials, and so on. These equipment must be available to all persons seeking education without any distinction based on sex, language, social status, religion, and so on. They need to be modernized according to the new technological developments. Library, computer facilities and information technology must be available to all students [17]. Availability includes the following factors:

- (1) Fiscal allocations matching human rights obligations;
- (2) schools matching school-aged children (number, diversity); and
- (3) Teachers (education & training, recruitment, labour rights, trade union freedoms) [18].

Accessibility requires elimination of legal and administrative barriers; elimination of financial obstacles; identification and elimination of discriminatory denials of access; and elimination of obstacles to compulsory schooling (fees, distance, schedule) [19].

(2) ACCEPTABILITY: RIGHTS IN EDUCATION

“The form and substance of education, including curricula and teaching methods, have to be acceptable (e.g. relevant, culturally appropriate and of good quality) to students and, in appropriate cases, parents” [20]. This element includes obligations regarding: parental choice of education for their children (with human rights correctives); enforcement of minimal standards (quality, safety, environmental health); language of instruction; freedom from censorship; and recognition of children as subjects of rights [21].

(3) ADAPTABILITY: RIGHTS THROUGH EDUCATION

“Education has to be flexible so it can adapt to the needs of changing societies and communities and respond to the needs of students within their diverse social and cultural settings” [22]. This element is considered to involve these factors: minority children; indigenous children; working children; children with disabilities; child migrants, travelers concordance of age-determined rights; elimination of child marriage; elimination of child labour and prevention of child soldiering.

III. EDUCATION AS AN INDISPENSABLE MEANS OF REALIZING HUMAN RIGHTS

The emphasis on education is one of the main points in the framework of the Universal Declaration of Human Rights. It is necessary to point out that, in addition to the Universal Declaration, the Covenants placed education at the centre of human rights activities. The UDHR emphasises the importance of human rights education in the Preamble as an element that is fundamental to developing a human rights culture:

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms, ...[23]

Now, therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms ...[24].

According to the Committee of Economic, Social and Cultural Rights, the right to education “has been variously classified as an economic right, a social right and a cultural right. It is all of these. It is also, in many ways, a civil right and a political right, since it is central to the full and effective realization of those rights as well. In this respect, the right to education epitomizes the indivisibility and interdependence of all human rights” [25].

The right to education is one of the most important rights of the “second generation” of human rights [26]. It is an essential condition to the full enjoyment of every other economic, social, cultural, and also civil and political rights. Educational systems and programs are the object of the right to education. In fact, education is an instrument for realization of the other human rights, at the same time education is a fundamental right for everyone. It is a tool and at the same time it is an end. In the UDHR, education is more than a tool to promote human rights [27]. It is an end in itself. In positing a human right to education, the framers of the Declaration axiomatically relied on the notion that education is not value-neutral. In this spirit, Article 26 states that one of the goals of education should be “the strengthening of respect for human rights and fundamental freedoms”.

While Article 26(1) deals with education as a general human right, Article 26(2) makes the development of the human personality and the strengthening of respect for human rights and fundamental freedoms part of the content of human rights education. Education as a basic human right cannot be any education. According to the UDHR, it ought to be built on a substantive understanding of the dignity of all human beings and an appreciation of the rights and freedoms to which human beings are entitled.

The term human rights education can refer both to the human right to education – which is a right protected by the International Covenant on Economic, Social and Cultural Rights (ICESCR) – and, which is more often the case, to the

content of education to develop a substantive knowledge and understanding of human rights. The right to education and the teaching of human rights (human rights education) are intertwined [28].

An education system that incorporates and infuses a thoroughgoing human rights framework ensures that the future generations understand the meaning and importance of civil, political, cultural, social, and economic rights and that they have the knowhow and will to advocate and pursue these rights within their own communities and in the world at large. Monitoring how these rights are accorded, taught, and implemented in the school setting provides a critically important mechanism for promoting and continuously improving the ways these tasks are accomplished. If it does nothing else, the monitoring endeavor promotes an inward look by the professional educational community, students, parents, and citizens at large about how the key human rights values that have been articulated and internationally embraced are conveyed to our children and youth [29].

At the end, it is worthy of mention that education indicates a commitment to the human rights expressed in the international instruments on human rights, such as Universal Declaration of Human Rights of 1948, the UN Covenants. It also asserts the responsibility to respect, protect, and promote the rights of everyone. It also promotes democratic principles, helps to develop the communication skills and informed critical thinking essential to a democracy. It provides multicultural and historical perspectives on the universal struggle for justice and dignity [30]. Finally, promotion and realization of many of human rights depends on education.

IV. BAHMAN BEIGI'S MODEL

According to article 3 of the Iran Constitution (1911), provided for that "primary education for all Iranian is mandatory and training facilities is considered as the duty of the government ". Furthermore, these facilities were not provided for all children in that time. Later in 1943 primary education became effective in whole part of the country for the next 10 years [31].

With regard to these rules and legal requirements at that time, unfortunately, particularly nomadic people were deprived of education, or some specific families hardly able to pursue it. Against these efforts, the primary education was not available for all children. In fact only some wealthy families were able to provide education costs for their children. Education was limited to informal educational centers.

Iranian Nomadic people, inter alia Qashqai Nomad in the Fars Province in southwest of Iran, were not excluded from the mentioned-above defects. In 1940 three tribal schools were designed by Qashqai leaders. However, because of the political obstacles, education for nomadic people was not realized [32].

Tribal schools were set up in Shiraz. At that time the well-known Truman's Point Four Program [33] was launched in the developed countries of the world and literacy was considered as one of the four principles. In 1943, through this educational

program (Point Four), the tribal schools emerged by Mr. Bahman beigi's managements.[34]

Mr Mohammad Bahman Beigi, Established the first tribal school for his relatives in their own tents. After he learned from this experience, he was determined to continue his activities in this regard. Thereafter he proposed tribal educational plan, this valuable project was approved with support and assist of the Point Four Director, and an agreement was reached. According to this agreement the educational facilities needed to be provided by the Point Four mechanism. It also has been accepted that teachers and their salary need to be provided by Mr. Bahman Beigi.

These efforts in 1952 led to adoption of the literacy program for tribes by the Ministry of education in that time. By 1954 almost 87 tribal schools began to work in Fars Province. In 1957, Bahman Beigi established the first tribal teacher training center. In 1964 after his great accomplishment, the first group of girls were entered to this center and that was the turning point in the history of this educational project. In 1960, after lots of efforts he received funding and assistance from the Planning and Budget Organization. The first group of different students from tribes were able to enter in to the education system. In 1961 the first boarding tribal high school was launched in Shiraz, and seriously he put all his effort to develop these schools. In addition to schools, there were also the vocational training center for girls and industrial school for boys and the tribal midwife training institute. In 1974, he was awarded the special reward of fight against illiteracy. Overall in 22 tribal teachers training center, more than 10000 teachers were trained excellently in all provinces.

According to Mr. Clarence Hendershot, who was the coordinator of educational program (Point Four Program) and he permanently visited the tribal schools between 1961 to 1965, the tribal school program was the most successful project in primary educations in Iran [35]. The tribal schools were successful in eliminating ignorance and illiteracy among the nomadic people and encouraging families for providing the equal educational opportunities for both girls and boys. The presence of female students, raised social status of women in the nomadic life. This was an effective step for promotion of human rights in a nomadic community.

V. CONCLUSION

As it has been reflected in this article, education is of an economic, social right and cultural nature. It, therefore, may be regarded as an economic, social and cultural right. The core instruments on human rights reflect this fact. Because of this, education may be considered as a fundamental human right. It is also, a vital means for complete and effective realization of the other human rights. In this respect, the right to education summarizes the indivisibility and interdependence of all human rights. Education contributes to:

(a) The promotion of respect for human rights and fundamental freedoms;

(b) The full development of the human personality and the sense of its dignity;

(c) The strengthening of understanding, tolerance, gender equality and friendship among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups;

(d) The enabling of all persons to participate effectively in a free society;

(e) The contribution of the realization of the purposes of the United Nations.

It is very important to proclaim that a right to education is a human right. Every state has a responsibility to enable children to acquire set of capabilities to lead their own lives in a meaningful and fulfilling way.

Education contributes to realization and establishment of a just society. It can develop a one's sense of self, sense of community, and sense of citizenship. While it is true that the provision of education is costly and multifaceted, a public institution of education needs to be in place to manage the kinds of educational opportunities that are available and to secure the kinds of resources that are necessary. A human rights approach stipulates that there is a duty on the part of all governments, especially wealthy governments, to influence and support the institutional reforms necessary to achieve at least the provision of free basic primary education for all children—an important claim but one that cannot stand alone. It cannot stand alone because it fails to address adequately those cases where children are said to have a right to education but are unable to act on that right.

Mr. Bahman Beigi, as a teacher and as a successful manager in the process of educating the nomadic people, contributed to realization and promotion of human rights in Iran. His work, also, contributed to improvement of the condition of nomadic peoples, eliminating poverty, cultural development, flourish of genius and talent of students, gender equality and revival of ethnic culture and language. Ultimately, he began a mission that will never come to an end. He taught to people in the field of the science and education there would be no difference between man and woman. Notice that women and girls approximately were half of the nomadic population and they deprived from education. He improved their social status and their literacy which lead them to raise the aware and educated generation for the future.

I. Bahman Beigi's model may be used as an example by the other countries and territories of various cultural diversity. According to Mr. Bahman Beigi's statements: "The key to our problems lay down in the alphabet and now I invite you to new uprising, a holy uprising, rise to literate tribal people."

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