Children and Young People's Status in Iran: Profiles and Challenge

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Abstract

Almost half of the world's population is under the age of twenty-five, and nearly 90% of these young people live in the Third World countries. The example of Iran has been chosen to reflect a picture of Children and Youth in a small part of the developing world. They are affected by globalization, technological developments, modern education, urban life and other such agents. Children and Youths' status focuses on the ways in which changes in development theory and practice have influenced the increasing youth. The present study used various theories to prove why the changes take place within these people. Constant and increasing cultural change within the youth contributing to challenges in various socio-economic forms, has led to new issues by these people and for these people. The paper explores some of the roots of such challenges. The inevitable changing lifestyle of the young people as a controversial problem is an objective of the present sociological study.

Aims

While there are many aspects of globalization and the concept is multidimensional, the author intends to argue mainly some socio-economic frames of the concept. In that, we will examine how the youth in Iran are facing controversies under the influence and pressure of globalization. While the changing perceptions and attitudes towards globalization are many and different, in this paper, we will examine the growing inequalities in terms of opportunities arising from globalization among the youth in Iran. The paper aims to find out how the social, economic and cultural problems have deteriorated due to globalization. The paper discusses some of the relevant socio-economic key aspects of globalization in connection with the youth, followed by proposals and suggestions with the aim of reducing the pressure of some of the negative aspects.

Introduction

While globalization is facilitated and influenced by technological developments such as modern information and communications technology, the social group which is highly influenced, i.e. the population that is very vulnerable under its pressure, are the youth, not only in Iran, but in many other developing countries.

Socio-economic or better to say, economic globalization is not a new process. For over the past five centuries firms in the economically advanced countries have increasingly extended their outreach through trade and production activities more through colonialism (Khor 2001: 1). Sociologically speaking, this process has much targeted the youth in terms of social conducts, behaviour, lifestyle, consumption etc. Similarly, globalization highly contributes to the liberalization of norms, values and cultural principles with special reference to the youth.

While the most important aspects of socio-economic globalization are breaking down family structure, and socio-cultural change among different generations, international trade also spread and national economic barriers broke down too. However, the pace of globalization has increasingly affected all the developing countries including Iran with a focus on the youth, i.e. a lot of challenges are emerging among them.

The increasing transnational social, economic and cultural networks have facilitated the expansion of modern social movements across nation-states including Iran, have influenced local population and preferably the youth. Though these movements initially emerged in the West, owing to the liberalization processes in different areas, they have won many adherents in many developing countries as well (Hettige 1996: 6).

Globalization has raised new issues for sociologists in a number of areas. As a result, different sociologists have responded to the phenomenon in varying ways. They try to explore the tensions and challenges in social, economic and cultural contexts. Modernity which has been associated with the onset of industrialization, the growth of capitalism (its inequalities and forms of conflicts), and the appearance of an increasingly complex and differentiated institutional culture (Bilton et al., 2002: 46.), has led to various changes in the youth's lives.

The classical contributions of Marx, Weber and Durkheim were in their differing ways, devoted to improving our understanding of all these aspects of modernity. Such a process started globalizing less in the former part of the 20th century, and more in the latter part of the 20th century.

The dimensions of modernity can only be illustrated properly today in global terms when explored sociologically. The boundaries of such developments no longer merely belong to countries such as Western Europe or Japan, but the dynamics of modernity through globalization have made the world grow smaller, and countries have become increasingly interlinked. However, the key term for such change / transition is the globalization of modernity. Such a scenario is leading to various challenges particularly among the youth.

Research Methodology

The nature of the research made the researcher to adopt a combined method of research containing a theoretical perspective and an empirical method as

appropriate tools for conducting this research project. Though the main sources for the research have been empirical survey, social science theories and social policy reviews supplemented the work by ad hoc interviews. The researcher thinks there is value in bringing together issues and insights from a range of social science and applied disciplines to discuss the quality of life of the youth in Iran as a developing country with very young population structure.

In the empirical dimension of the study, 400 male and female youth of age groups 18-29 plus 200 children were randomly referred to. While the main technique of study was administering questionnaires, the research used interview methods as well, where necessary. However, eventually the completed questionnaires were extracted and analyzed.

Theoretial Perspectives

Concepts of childhood and youth have shaped the interests and assumptions of those studying young people, and the contexts within which they are able to do so. Sociologically speaking, both children and youth have been widely neglected in the social sciences, perhaps because until recently the social sciences were male dominated (Prouth and James: 1990).

The reason for this argument is that it is assumed that as children's lives are impermanent, they are unimportant (Montgomery:2001); or because youth need never be taken very seriously (Wulff: 1995).

So far as it is found out, research with children has until recently been dominated by developmental psychology. That is, it was initially conceived as a way of finding solutions to general psychological problems, rather than concerned specifically with children or even child development (Jenks:1996).

On the other hand, though educationalists are concerned with children as already-constituted recipients of schooling, but seldom delved further into children's lives, However, from 1990 onwards, sociologists, anthropologists and geographers began to recognize children as legimate subjects of study. A new paradigam, the " new social studies of childhood" has stimulated research that is critical of the psychological perspective.

Another theory illustrates that while the study of children has its roots in the field of education and psychology, the stady of youth is more recent, and began in the 1950s and 1960s among criminologists, and later psychologists, followed by sociologists, inspired by concerns surrounding the " nuisance" posed by working-class adolescents on urban streets (Valentine et.al.1998). In recent years, due to increasing social change in various dimensions many more sociologists have begun to take a wider interest in the lives of ordinary (untroublesome) youth.

However, many of the theories and perspectives on youth focus their priories on youth education, employment, hunger and poverty, health, environment, juvenile delinquency, leisuretime activies, full and effective participation of youth in decision- making, conflict prevention among the youth, promotion of intergenerational relations among them and the like (UN: 2002). Overall, since childhood and youth are understood in very different ways in different societies, and at different times, there are different perspectives towards

them — similarly, they create different challenges, and consequently need different solutions. Such a state of affairs has brought about the backgrand

in recent decades to have numerous international actions designed to improve the situation of children and youth worldwide. Based on findings, experiences, and opinions of relevant scholars, and global models, children are passive, vulnerable and the responsibility of their families; followed by the notion that youth are inherently troublesome and ***at risk***.

However, there are conditions and circumstances that are thought to best favour children's psycho-social well-being and development. Thus, those children who do not enjoy such life circumstances are believed to be at risk, and consequently their development and adaptation to society are undermined (Boyden et al.1997:22).

Globalization of Culture

The global spread of capitalism entails the spread of commodities that, while finely tuned to local markets, carry messages, and thereby change the culture and habits of the people with special reference to the youth. That is, the spread of global commodities imply a globalization of culture leading to youth challenges.

Becker et al. (1987), argue that the strength of world capitalism is directly related to its ability to sell not merely goods, but also ideas, and more generally ideologies that sustain our levels of consumption. That is to say, the growth of consumerism among the youth has been heavily reliant on the growth of transnational mass media dominated by firms such as Sony, Sky TV and so on. The power of these mass media strongly and gradually change the standards of the youth.

Political change also contributes to globalization of culture. Palmer (1992: 143) draws attention to the key socio-political shifts that have occurred in the world since 1980s, and specially since 1989 when the fall of Berlin Wall led to a lot of changes in different areas in the ex-Soviet Bloc, and in particular among the youth—followed by various youth challenges. That is, a complex of challenges that still continues.

Four decades of intense development activities in Iran have brought to the fore the critical significance of culture. It has led to great cultural change and cultural autonomy. However, culture has also moved centre stage, and contributes to the processes of growth. Globalization has also influenced the aesthetic, psychic, creative and integrative functions of culture. Similarly, globalization of culture has led to new concerns – prevention of the degradation of environments, preservation of scarce natural resources, population control, and so forth (Dube 1995: 21). Any consideration of the quality of life will be meaningless if it does not take into account deeply held cultural values, and that is where challenges rise. Human resource development also has vital cultural underpinnings. The notion of basic or minimum needs – nutrition, education, health, housing, employment, and leisure for the youth and by the youth, is organically linked to culture. In this perspective, culture still acquires more significance.

However, the politicization of culture has its own inherent dangers. It can lead to vulgarization (including erosion of core values and creativity) and to promotion of discord, conflict, and violence. It can even block normal processes of orthogenetic and heterogenetic cultural growth. (Dube 1995: 23). These are some of the dangers (particularly for the youth) against which humanity has to be warned.

Children and Education

Schooling is increasingly known as a feature of children's lives worldwide. Over the past century, three approaches have been advocated to escape the consequences of widespread poverty, rapid population growth, enviromental problems, and social injustice[3]. However, to respond to all those mentioned, education must be used extensively and multidimensionally everywhere including Iran, regardless of geographical zones, people's caste or creed etc. That is to say: use technology, to produce more and alleviate shortages. The *fewer forks* approach says: make contraception and reproductive health care available to eliminate unwated fertility and slow population growth. The *better manner* approach says: eliminate violence and corruption; improve trade, the operation of markets, and government provision of public goods; reduce the unwanted aftereffects of consumption such as environmental damage; and achieve greater social and political equity between young and old, male and female, and rich and poor (Cohen:1995).

Providing all children with a high-quality primary and secondary education, whether through formal schooling or by altermative means, could in principle support the three above -mentioned approaches. Overall, education provides econimic benefits, builds strong societies and improves health. That is, it promotes not only children's quality of life, but as a whole, the society's quality of life. It is widely an accepted humanitarian obligation and human right.

Surprisingly and as a good news, over the past century, access to education has increased extensively among all classes of children and young people, illiteracy has dramatically fallen, and a higher proportion of children and youth are completing primary, secondary, or even tertiary education than ever before. But, huge problems remain, and controversial problems are

created — in that many children/ youth are graduated without being able to get employment etc.

There are certain challenges faced by many developing countries including Iran. Many studies of the economic aspects of education indicate that, in many developing countries more "*quantity*" of education is practiced rather then the "*quality*" of education; and the result of which is the growing number of young gradulates without the prospects of job opportunities. However, quality defined here by measured mathematices and science skills, reflects variety of factors such as family inputs, health, schooling, and so forth.

Moreover, children's experiences of schooling differ greatly for reasons associated with schools and education systems, and reasons associated with children's lives outside school. However, development specialists are increasingly concerned about the quality of education.

Conceptual Considerations

The youth problems have become very acute not only in Iran, but it is assumed to have dangerous dimensions in other countries too, even in the developed societies. While youth problem was not of prime importance in the former part of the 20th century, it gradually became important in the latter part of the same century more due to emerging social change, more educational attainment by the youth, change of expectations, or so to say

increase in social expectancy, lengthening of educational duration, late marriages and so on. All these have come to play part in creation of challenges among the youth. Such waves and challenges have entered the developing countries including Iran through modernization, Westernization and in recent years, globalization.

While in the past, the youth course was not so manifest, and individuals used to jump into adulthood and take functional responsibilities early in their life, after their adolescence, new life conditions gave a different meaning and identity to the youth course.

Critically speaking, the Western education started and pursued in Iran in early 20th century. In that, and through the institutions concerned, the younger generations started to be educated away from not only their families, but new socialization started to acquaint the adolescents and youth with new values and patterns of life. The present educational system not only in Iran, but all across the non-Western world, based on the Western patterns, has uprooted the youth from their ties to their past—their value-system and civilization. Such conditions neither inspire the youth to imbibe the spirit of self-reliance, and self-help in themselves, nor it helps in character-building, without which nation-building remains almost a dream.

However, despite all the illustrated criticisms, optimists believe that more contacts, new technologies, liberalized educational system and the like pave the route towards development inspite of the likely challenges.

Similarly, there is a moral obligation as well as the legal obligation towards children and youth. Children and youth people all have a considerable amount to contribute to the world: after all, **they are the future**. Adults make decisions that will affect children when they are older and, therefore, children have to live with consequences of adult decisions (Hill et al. 1997). It is therefore suggested that, as children have first-hand experience of their lifestyle, and the issues that affect them, thus they should be **seen and heard**. Hence, the saying is rejected that: "Children should be seen and not heard."

Iran's Children and Youth Reflections

The concept of childhood, and importance attached to children, is culturally constructed and therefore varies between societies, as well as between

individual children within societies — the whole process has meaningful impact on the youth. Childern's importance within families in Iran is culturally varied. In most parts of Iran, children represent not only lineage continuity, but also material survival of families and communities. Traditionally speaking, they are wealth- in - people; expected to provide labour, and support the older generations, and those who are sick or needy. Children's and youths' contributions to their families may be immediate or delayed. As observed and found out, middle-class parents in Iran work and do their best to control their children for future benefits, whereas lower-class parents expect their children to satisfy the family's immediate needs. The image of children as a resource is, however increasingly challenging in the society not only in Iran, but in many other Asian countries due to changing socio-economic and cultural conditions.

Sociologically speaking and under certain conditions, greater value may be

attached to some children and others, and this leads to differonces in their treatment. Children who have a major role in the household economy, or who will prepetuate the family name are in less danger of abuse than others. Birth order and gender are both important here. Those at greatest risk may be girls, the youngest in large families, children with particular behavioural or physical charactristics, orphaned, adopted or stepchildren (Boyden:1991).

Within the past four decades the youth have come on the agenda in many countries in the developing world including Iran. Young people have developed their own culture, and a distinctive social identity which is more clearly differentiated from that of their parents. Three general features which are currently attributed to the youth include:

> * They pursue a culture of leisure.

> * Their social relations are organized round the peer groups rather than families or individual friends.

> * Youth groups are particularly interested in "***Style***" by which is meant an interest in the use of distinctive language form, taste in a music or certain clothes etc.

However, it may be misleading to talk of one single youth culture. Rather, there is a multiplicity of youth cultures, differentiated, for example, by social class, gender and ethnicity. Clearly young people from different social classes, or ethnic groups have very different attitudes, tastes, ways of behaving and styles, as do young men and women. Nontheless, globalization is narrowing the gaps.

In completion of the present paper, a survey was conducted regarding the socio-economic state of life of the youth (both sexes) in Tehran. In that, the "study population" connoted age groups 18-29, followed by queries which directly and indirectly related with the ***youth issues***. The survey contained queries on education, employment, literacy rate, marital status, financial supports of families, leisure pursuits, friendship network, tour & travels, using tobacco, occupations and income level etc.

Table 1

Classification of Children Studied* by Age and Sex

Ages	Total Number&(%)	Males Number&(%)	Females Number&(%)
—	200 (100.00)	100 (100.00)	100 (100.00)
10	30 (15.00)	16 (16.00)	14 (14.00)
11	23 (11.50)	11 (11.00)	12 (12.50)
12	24 (12.00)	10 (10.00)	14 (14.00)
13	25 (12.50)	12 (12.00)	13 (13.00)
14	27 (13.50)	14 (14.00)	13 (13.00)
15	22 (11.00)	12 (12.00)	10 (10.00)
16	26 (13.00)	14 (14.00)	12 (12.00)
17	23 (11.50)	11 (11.00)	12 (12.00)

* Those interviewed.

Table 2

Classification of Yoth Studied* by Age and Sex

Ages	Total Number&(%)	Males Number&(%)	Females Number&(%)
—	400 (100.00)	200 (100.00)	200 (100.00)
18	29 (7.25)	13 (6.50)	16 (8.00)
19	39 (9.75)	16 (8.00)	23 (11.50)
20	56 (14.00)	20 (10.00)	36 (18.00)
21	51 (12.75)	19 (9.50)	32 (16.00)
22	40 (10.00)	14 (7.00)	26 (13.00)
23	38 (9.50)	24 (12.00)	14 (7.00)
24	36 (9.00)	20 (10.00)	16 (8.00)
25	34 (8.50)	20 (10.00)	14 (7.00)
26	18 (4.50)	13 (6.50)	5 (2.50)
27	28 (7.00)	20 (10.00)	8 (4.00)
28	17 (4.25)	10 (5.00)	7 (3.50)
29	14 (3.50)	11 (5.50)	3 (1.50)

* Those studied through questionnaires.

Assessment of Data

Overall, 400 senior children and youth of males and female were contacted as "study *population*" to complete the data required. In addition to that, 200 children of both sexs were also seprately interviewed, and in that their aspirations were sought towards education, new life-styles, future careers etc. Throgh this method, the researcher identified the value-system of the children, their problems, challenges and the like. Agewise, the highest frequency among the samples, i. e. 14 percent, belonged to the age group 20.

While levels of social mobility have grown in Iran in the past half century, the main means of which to achieve the end, has been "educational achievement." That is to say, educational qualifications play a determining part to achieve upward mobility. That also helps in cross-class marriages to take place with different social strata. However, remarkable decline in inequality of educational opportunities is quite observable/tangible in the Iranian society in the past few deades. While a major part of mainly higher education has been privatized, many middle-class, and even lower middle-class youth have got the chance to go to some open universities.

Moreover, as a result of the waves of the socio-economic change in the country in recent decades, attempts have been made to raise standards, and to tie all parts of the educational system more closely to the needs of industry. For that, higher educational qualifications by the youth are required.

Out of the total 400 youth surveyed, 49 percent of the respondents declared to be engaged in education, while the rest 51 percent were somehow graduated. Within various age groups, those youth at the age 20 had the highest percentage of educational engagement, i. e. 21% as compared with other age groups. This indicator stands at 16.7 percent for males, and 24 percent for females at the age group of 20. Surprisingly, in Iran, more females go to the university than males. That is to say, 58 percent of our female samples were engaged in studies as compared with 42 percent within the male respondents.

So far as the occupational status of the youth in our "study population" is concerned about 69 percent of the respondents surveyed were engaged in some jobs both in private and public sectors. The indicator stood at 31 percent for the female respondents. In Iran as the responsibility of bread winning is mostly associated with the males, more frequently employers prefer males.

In another inquiry, respondents were searched in terms of their age groups vis-à-vis their status of education. While 47 percent of all ages within males had finished high school, the corresponing figure for females was 41 percent. In case of university education, while 38.5 percent of all male respondents reported to be engaged in a university course, the corresponding indicator for males was 57 percent. In another comparision, the survey shows that males attend university courses till later ages than females; simply because they are more in search of jobs which are education-oriented. Instead, concentration of females in younger age-groups in education is higher. That is because female youth are usually involved in marriage / family affairs after their mid twenties.

Another set of data indicate that within all ages and samples, 77.3 percent were found unmarried, and only 22.7 percent were identified as married, while within the married youth in their early 20s frequency is very low to the age 24, i. e. 25.6 percent. The corresponding figure for the females to the same age is 50 percent. Therefore, the inability of the male youth to marry in their early 20s remains as a social issue for them under the conditions that they are not legally and culturally permitted to have contacts with the opposite sex.

So far as the accommodation status of married sample of the present survey is concerned, about 65 percent of the respondents asserted to be tenants, and only 35 percent to own personal housings. In Iran, the more people /

youth are tenents, the more socio-economic problems they are likely to face since larger amount of their income should be allotted to rents. While the rate of those not having their own housings varies between 5 and 20 percent within different age groups, the rate of those who own accommodations ranges between 3.2 and 22 percent. As a result, social problems stemming from housing crisis are confronting the married youth in Iran specially in the larger urban areas.

In our survey, a question was asked on the assistance/supports received by the youth from their families. While about 23.5 percent of the respondents asserted not to be recepients of supports from their families, 30.5 percent declared to receive assistance from their families to some extent, and eventually 46 percent declared to be entirely dependent on their families for their livelihood and financial needs. Such burden on families creates a lot of family problems such as over-time work/labour by the parent(s), economizing in different sectors of their daily lives etc. While 20.6 percent of the samples asserted to be entirely dependent on their families at the age of 20, it was yet 6.5 percent for the youth at the age group of 24. Sociologically speaking, the phenomenon must be assessed as a problem. It is more due to the macro-economic abnormality as prevalent in the society. Another indicator shows that the proportion of females entirely dependent on family assistance is 61.5 percent as compared with 38.5 percent within the male respondents.

In response to the query if the respondents were responsible for the expenditures of their family, 73.5 percent answered not at all, 20.5 percent responded to some extent, and eventually 5.5 percent declared that they were entirely responsible for their families' expenditures. While the percentage of those responsible for family living costs was 8.5 within the males, it was only 2.5 for the female samples.

In today's world, leisure plays an important part in the lives of the youth nationally and globally. In Iran too, it appears as a complicated problem. In reaction to "leisure query" 27.8 percent of the youth declared to spend their leisure with sports, and 15.3 percent responded to go the cinema for their leisure. Similarly, while reading included 30 percent of leisure pursuits respectively engagement with computer was 12.5 percent, using internet was 9.2 percent, and satellite use was 5.8 percent.

Abundance of youth in Iran creates the conditions for them to spend their leisure time together. To prove that, 41 percent of the respondents declared to spend as much as 4 hours a week with their friends as a part of their leisure. Similarly, those spending 5 to 9 hours with friends indicated 21 percent, while ratio of those youth pursuing their leisure with friends for 10 to 14 hours, and those 15 hours and more in a week was respectively indicated as 14.7 and 23 percent. Though the ratios for both males and females were almost very close, spending leisure time mostly happens with the same sex. However, increasing unemployment among the youth contributes to spending leisure with friends 15 hours or more weekly.

The survey also inquired about the tour and travels of the youth during the 12 months before the study. In that, 23 percent of the samples asserted that they did not have any travels at all during the period, 21.5 percent only once, 26.7 twice, and finally 28.8 percent illustrated three travels and more during the given time.

In their reaction towards tobacco use, 15.5 percent of the "study population"

indicated to smoke cigarettes, while 84.5 percent gave negative answers to the question. Similarly, while 24 percent of the male youth used to smoke, only 7 percent of female youth illustrated to smoke cigarettes.

Based on the notion that occupation and income play a major part in the youth's security and well-being, our samples indicated to draw monthly incomes respectively as such: 21.5 percent between Rials 500000 and 740000 equivalent to US* $ 57 and 85, 19 percent between Rials 750000 and 990000 equivalent to US $ 86 and 113, 30.8 percent between Rials 1000000 and 1490000 equal to US$ 114 and 171, and at last, 28 percent drawing Rials 1500000 and more equivalent to US $ 172 as their monthly income. The ratio for all occupations and incomes within the youth is 224. That is, for every one-hundred female youth with occupations and incomes, there are 224 male youth with the same conditions.

Conclusion

Concerns about children and youth are ever increasing and also inspired by fear. Children are not held individually responsible for their own problems, and so to say their quality of life, rather, it is families that are mostly blamed. Families are expected to fulfil certain functions and failure to do so attracts blame. Based on this notion, youth are also impacted in later stages of their lives.

However, families having failed in their responsibilities, society must intervene to control the children and youth today and for the furture. Keeping these notions in mind that childhood and youth are understood in different ways in different societies, and at different times, they are inherently "at risk" in different social, cultural, economic and even political spheres and circumstances. Young people's lives are shaped by the immediate contexts in which they live — the norms and values prevalent in their families and societies; and their healthy and happy lives depend on them. It is also significant that young people not only in Iran, but in most parts of the world are affected by global processes, and in many cases they result in common patterns of change specially within the children and youth. Processes including urbanization, migration, education, global communications, legal change etc., all contribute to changes within the children and youth, and as a result new youth cultures and identities are constructed — a value-system different from their previous generations. However, findings show that schooling has profound and immediate impacts on the children and young people's status, their social networks, their productivity etc. In conclusion, in contexts of extreme poverty and vulnerability, many children and youth face difficult circumstances which will have impacts on their children too.

Notes

1- Globalization: This concept refers to the process by which the world is said to be transformed into a single system. It became an issue of great significance in the 1990s.Even before that McLuhan, in 1960 used the phrase "global village" to describe how in his view the world was shrinking as a result of new technologies of connunication, followed by the growth of

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* 1 US $ equivalent to Rials 8700

multinational companies (MNCS). In the current discussions, globalization has three dimensions or manifestations: economic, cultural and political. Based on the sociological interpretation of Parsons, it is an extension of the process of *"modernization"*.

2- Youth culture: The concept denotes that within the last sixty years or so, youth have become a more sharply defined category in most Western countries. It has also in recent decades found its priority in the developing countries. Young people have developed their own culture and a distinctive social identity which is more clearly differentiated from that of their parents. Three general features distinguish youth culture: It is a culture of leisure rather than work.(2) Social relations are organized round the peer group rather than families or individual friends. (3) Youth groups are particularly interested in " style " by which is meant an interest in external makers such as the leisure pursuits or a concern with personal appearance. There are a number of reasons for the appearance of youth culture, the most important of which are the rise in the disposable income available to young people, and a lenghening of the period of childhood into adulthood, caused partly by a greater involvement in part-time or full-time education upto the age of twenty-one or so.

3- Social injustice: It is known as the general condition in which the individuals do not receive what they deserve. This general conception implies social unfairness. Under such circumstances, there is an imbalance of individual and collective rights. Under the conditions of social injustice, there is not a fair distribution of civil rights, welfare and social policy. It leads to deprivation, inequality of oppertunities, explotation and discrimiuation within different classes of people.

4- Quantity of education: This concept more refers to increasing the number of entrants to the educational systems. Under such conditions many children and youth are graduated without enough skills and technical known-how. The process is extensively observable in many of the developing societies.

5- Quantity of education: This concept of quality of education stresses that real development is highly dependent on higher standards of education. Bourdieu's arguments about the depondence of education on cultural capital means that the higher quality of education promotes and perpetuates the cultural capital. However, there seems to be a reciprocal relation between cultural capital and application of education. Anyway, under the conditions of qualitative education, problems are sloved and socail antagonisms are removed with special reference to the children and youth.

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