

Sociological Analysis of the Rights of Children with Disabilities: Policies of Iran, the Islamic World and the International Sphere

Maryam Sha'ban¹

Ph.D. Student of Sociology, University of Tehran, Researcher in Sociology of Childhood and Child Rights, Tehran, Iran

Alireza Mohseni Tabrizi²

Professor of Sociology, University of Tehran, Iran

Fateme Ja'fari

Ph.D. Student of Social Work, Allameh Tabatabaie University, Tehran, Iran

Received 24 March 2020

Revised 17 April 2020

Accepted 17 June 2020

Abstract: This study seeks to identify, analyse and strengths of policies related to children with disabilities in Iran, the Islamic world and the international level From Sociological Point of view that can finally provide interventions to improve the situation of children with disabilities in Iran. Research method is qualitative and research approaches are also exploratory and content analysis. After identifying the documents related to the research topic and issue, we first studied them and then analysed them by a qualitative coding method. The results show that, internationally, the Islamic Covenant on the Rights of the Child and the internal laws and regulations of Iranian society, society and the structure of political power are responsible for the formulation and implementation of supportive policies for children with disabilities, and all policy makers To reduce the damage, rehabilitation and treatment are handicapped. Therefore, they are considered to be a 'posteriori strategy' for the disabled. However, in Islamic religion, with Shiaism as the dominant religion in Iran, addressing the child is potentially childish, not actual. This means that the children of the next generation in the present generation are considered and "foreseeable". It is as if the early childhood debate surrounding the issue and the need to respect children's rights, history and generations, is a matter of "transhistorical" and "Franciscan". Islam emphasizes "the future and the future" and observes the potential rights of future generations and has a "preventive" approach. Therefore, the dominant strategy of the teachings of Islam in relation to children with disabilities dominates the "a priori and a posteriori strategy". "Social responsibility" is a central concept that is multifaceted and dispersed at all levels of society, not limited to the dominant power of government.

Keywords: Culture, Proverb, Development, Folklore, Popular sayings, Folk literature.

Introduction

Childhood is one of the most important periods in human life, according to experts' opinion in various sciences, including sociology, psychology, education, and so on. During this time, the personality, mental, and even physical bases of human beings are formed, and from then on, affect the whole of human life. This issue has always been emphasized in different societies, especially developed ones, because human beings are formed during childhood, so the child's education, training and experiences is very critical for the rest of his/her life and the groups in which he/she participates in. Because children are the next generation of each society and determine how the future society will be. Meanwhile, children with disabilities need immediate actions and support at various levels and contexts in every society; the quality of this actions and support determines the level of community attention to this category of children. Therefore, detecting, analyzing, and determining the strengths and weaknesses of these policies are essential for improving the status of disabled children and enhancing community well-being level in every society and it also leads the policymakers to better plans.

¹ Email: M.shaban@ut.ac.ir

² Email: Mohsenit@ut.ac.ir (Corresponding Author)

The child will be born in family, as the most important and foremost entities in a society, and grows up. During this time, she/he needs the special support and care of her/his family members. However, the slightest change in the normal structure of the family causes many problems and the presence of a disabled child can undermine this fundamental structure (Maher, 1991). Any kind inefficiency that affects one's independent life is called disability. But disabilities are usually defined in both traditional and modern ways. In the traditional definition, disability is defined as a situation in which one is unable to lead an independent life due to the loss of some of his or her abilities; and in the modern definition, disability means missing or reduction social life. Disabilities are divided into six different categories based on the disorders that cause them: physical, mental retardation, neuropsychiatric disorders, vision, hearing and speaking. In the meantime, disabled children can experience a life from the persistent vegetative state to a normal, happy and sprightly life, depending on the type and severity of their disability (World Health Organization, 1996).

There is no exact data on the number of disabled children in Iran, but according to the latest statistics released by the head of the Welfare Organization, thirty thousand children with disabilities are born each year in Iran and this is except for the permissions issued for abortion due to the risk for the mother or genetic diseases in the fetus (Mohseni Bandpi & Kuzegar, 1977). Therefore, all of the societies are required to make direct and indirect policies in order to support and improve disabled children's quality of life and well-being. Thus, specification and analysis of policies related to disabled children of Iran and the global disabled children, as well as their comparative analysis, is very crucial for identifying strengths and weaknesses in this area. There are a great number of researches on disabled children in Iran which are usually published with pathology approach in the fields of sociology, law, social work, psychology, etc.; but there was no internal or foreign research focused on the investigation of the rights for disabled children in national and international policies. There are some researches on the rights of disabled children in education or the recognition of these rights in Iran, which are mostly single-dimensional or they are published at the level of journalistic analysis.

Research Goals and Questions

This study aims to: 1- Identification of established policies for disabled children in Iran, the Islamic world and international policies, 2- Sociological analysis of policies related to disabled children in Iran, Islamic World and International level, 3- recognition of the weaknesses and strengths of policies for disabled children in Iran, Islamic World and International level, 4- Introducing interference solutions at micro, medium, and macro levels in order to improve the situation of disabled children in Iran. Along with achieving these goals, the research questions would be:

- What are the policies related to disabled children in Iran, the Islamic world and the international level?
- What are the strengths and weaknesses of policymaking related to children with disabilities in Iran, the Islamic world, and internationally?
- What solutions could be offered to improve the situation of disabled children in Iran?

Crucial Research Concepts

In 1980, the World Health Organization, proposed a classification of the three concepts: deformation, insufficiency, and disability, based on its studies and investigations. Accordingly, deformations are referred to abnormalities in structure, appearance, and functionality of the body; in other words, any kind defect or abnormality in the physical, mental, functional or anatomical context is termed deformation. Insufficiency reflects the consequences of defects in one's performance and activities; in other words, any lack or limitation in the ability to perform the activities expected at the natural level of any human being is called insufficiency. In addition, insufficiency is associated to deprivation. Deprivations that one experiences as a result of defects and insufficiency; in other words, any lack or reduction in the opportunity to participate in social life equal to a normal human being is called disability. So disability is also considered as a limitation of participation. In 1981, World Health organization had revision in the definition of disability as a disorder in the relationship of the individual and her/his environment. And, in its 2000 revision, the World Health Organization has used two concepts of activity and participation instead of the words insufficiency and disability. It is a positive

approach to disability that emphasizes the abilities of disabled people rather than focusing on insufficiencies.

As discussed above, the reasons for disability include not only the genetic and hereditary issues that have been with the person since birth, but also the defects caused by natural and unnatural events. For example, war injuries, car accidents, natural disasters, etc.

Research Methodology

The approach of the present study is qualitative and the research methodology is exploratory and content analysis. For this purpose, after identifying the resources related to the research topic, we reviewed and investigated them and processed and analyzed them further through qualitative coding. In the second step, the strengths and weaknesses of the considered policies were identified. In the third step, interference solutions were provided in order to improve the situation of disabled children in Iran.

Data analysis and the research findings

In this part, we identify child-related policies at the level of Iranian society, the Islamic world, and the international level. First of all, we searched for documents through exploring the Internet with various keywords on "Disabled Children" "Policy making" and "Policies for Disabled Children" (in Persian and English). Also 10 researchers and structural managers related to children and disabled children were interviewed; finally the identified policies were categorized and listed in the following table in three areas of international policy making, Iranian society and the Islamic world.

Table (1): Types of Policies Related to Disabled Children in Iranian Society and the International level

No.	Policy making area	Policy making
1	International	The 1989 Convention on the children rights 2. The 2006 Convention on the disabled people rights;
2	Iran society	Legislative laws and regulations. 2- The teachings of Islam (Shiite-centered).
3	Islamic world	Children rights in Islam

As presented in Table 1, we sociologically analyze the policies related to children with disabilities in international policymaking and then the sociological analyzes at national and Islamic world level will be presented.

Analysis of policies related to the disabled children

The end of World War I and World War II was an epoch in starting to pay attention to the situation of the disabled children. After the end of these wars, the society could not ignore the disabled warriors. Disabled warriors were considered as national heroes, and therefore the society had to protect and support their rights. This paved the way for paying close attention to disabled people, including disabled on the battlefield and other kinds of disabilities. As a result, society's attitudes toward disabled people have gradually changed and many efforts have been made to respect and protect their rights. In a way that the disabled people are considered as a part of the society and should participate in social life and take the opportunities equal to healthy people. Since then, national and international regulations have been published worldwide in order to protect and support the disabled. In addition to drafting these regulations, in order to protect the rights of persons with disabilities, some institutions have also been envisaged in order to monitor and ensure the implementation of them.

A little after 1970s was the epoch of expansion of the rights related to disabled people. Adoption of the declaration on the rights of persons with mental retardation in the 1971, the 1975 declaration on the rights of people with disabilities, and declaration of the 1981 as the International Year of Disabled people and the special decade for disabled people from 1983 to 1992, by the United Nations General Association, are some examples of these efforts. Other organizations, such as the Council of Europe or the ILO in particular, adopted some recommendations and protocols with a more restrictive approach in 1955 and 1983 on the rehabilitation of disabled people and their employment. As the adopted policies and their timelines show, historically most of these documents are from post-World War II, and their nature is directly influenced by the development and improvement of the human rights issue.

Without naming the children with disabilities, Article 25 of the Universal Declaration of Human Rights states that: "Everyone has the right to live in peace and a dignified situation, in the circumstances of unemployment, illness, disability, widowhood, old age or in any other circumstances beyond the will of human beings". The 2001 World Summit for Children also categorizes the disabled children in the category of difficult situations with the need for special attention, support and assistance. According to the public comment No. 5 of the Social, Economic and Cultural Rights Committee, children with disabilities are at the risk of exploitation, abuse and neglect and are entitled to special protection. In addition to the 3447 provisions of the General Association on 1975, and the Declaration on 1959, and the declaration of the United Nations organization on the Rights of Children with Disabilities and the convention of the disabled people rights on 2006, the United Nations General Association's enactment, is another step in the protection of children with disabilities. In the introduction of this document, Parties, reiterating their obligations under the Convention on the Rights of the Child, emphasize that children with disabilities must benefit all human rights and fundamental freedoms equal to other children. Various articles of this enactment outline the principles of the Convention to protect children with disabilities and to respect their rights and approve their identity. Article 7, entitled Disabled Children, calls upon the state parties to take all of the necessary actions in order to ensure that disabled children benefit from all of the human rights and fundamental freedoms equal to the other children and should consider their superior interests while taking these necessary actions.

In the article 2 of the Civil and Political Rights, first paragraph, or the article 26 of the Covenant on the economic, social and cultural rights, and the article 1 of the convention on the elimination of discrimination, as well as the General Commentary of the Human Rights Committee, on the non-discrimination of human beings in general and Children, in particular, have emphasized no difference and have stated that human differences should not result in exclusion, restriction or differentiation and prohibition; these differences may include any difference, such as race, gender, sex, Language, religion, political beliefs, nationality and social origin, wealth and property, social level, disability, etc.

Eventually, the 1989 Convention on the Child Rights also has emphasized the protection and respect to the children with disabilities. Article 2 of the Convention on the Non-Discrimination about Children states that "the member countries should consider, respect and guarantee the mentioned rights for all of the children in their jurisdictions, without any discrimination and regardless of the race, color, gender, language, religion, political opinion, nationality and social origin, wealth or property, disability of children themselves or their parents and legal guardians (Paragraph 1)." And also, in the article 23 of the Convention on the Protection of Children with Disabilities, the states parties declare that a child who is mentally or physically handicapped must be brought up in a situation with dignity and increased self-esteem and enjoy a respectable and fulfilled life, and this situation should facilitate the active participation of these children in society. States parties to the Convention acknowledge the right of children with disabilities to access special care and encourage and guarantee the provision of such care in accordance with the conditions of the child's parent or guardian and subject to the availability of such resources and those responsible for the care of the child. By detection of the special needs of a disabled child, the assistances mentioned in paragraph 2 of this article should be provided free of charge, taking into account the financial situation of the parents or legal guardians of the child, and these should be planned in such a way that enable the disabled child to have effective access to education, training and health care services, rehabilitation services, preparation for employment and opportunities, so that they could result in the child's social and personal well-being, including cultural and spiritual enhancement. States Parties of the Convention, with an international cooperation, enhance the exchanging of the information on health care for prevention, medical and psychological treatment and the rehabilitation of disabled children, along with the sharing and availability of the information about rehabilitation, education and the special services in order to enable countries of the convention to enhance their capabilities and skills and expand their experience in these areas. "In this regard, a special attention would be paid to the requirements of developing countries."

Also article 4 of the Convention on the participation rights, improvement of the education system at all levels, including at early Childhood; in article 8, Freedom from exploitation, violence and abuse; in

article 16, right for name, birth registration, citizenship; Article 18, rights for respect to the home and family and the right to live with parents; Article 23, education right without discrimination and equal opportunities; Article 24, health right and the right to access to hygiene services at the highest possible standards, considering the sexual differences; Article 25 provides the participation right in cultural, recreational and sport social activities equal to a normal person; and in article 30 of this convention, all rights for the children are acknowledged for disabled children. However, the latest international document on disabled people's rights is the 2006 convention, which has been adopted in order to provide more protection for the disabled. This convention, in its 50 articles, emphasizes the obligation and duty of the states to provide the opportunities for comprehensive economic, political, social, cultural and physical support for the disabled people in general and the disabled children in particular. The purpose of this document is to enhance the well-being and quality of disabled people life, including children around the world.

International commitments of Iran for protecting disabled children: along with the acknowledgement of human rights and joining the convention of the children rights in 1993, Iran has pledged to protect human activists' rights, including children and particularly disabled children. Additionally, the Islamic Republic of Iran adopted the law on the ratification of the convention of the disabled people rights in 2008. Therefore, the mentioned convention, regarding to the disabled people in general and children with disabilities in particular, considers them as "legal subjects" with dominant legal approach, and provides them some right including the following: The right to have a name, identity and citizenship, the right to travel abroad, the right to have a family, alternative family and guardianship, the right to inheritance, support for disabled children's parents, the right and protection of fertility and giving birth to a child, The right to live, the freedom of expression, thought, opinions and actions, the right to respect, the right to access to information, non-discrimination and equality, respect for intra-group equality for disabled people (prohibition of inequality because of disability), prohibition of all kinds of exploitation, prohibition of violence, harassment and abuse (especially sexual harassment and abuse), health and education support, provision of education and training, access to appropriate facilities for education, caring, socialization, values, tradition and language, financial support, housing and shelter, the right for security in human hostilities, the right to security and protection in natural disasters, the right to access to the appropriate facilities according to the type of disability, providing the necessary facilities across the society for various kind of disability, the provision of rehabilitation services to persons with disabilities, provision of rehabilitation services to disabled people, provision of recreational, cultural and sport facilities according to their disability, the right for social life participation and membership in groups and societies, legal protection, gender protection for disabled people with specially the disabled girls, maintaining the independence of disabled people, the right to social and public awareness, raising the awareness of society about disabled people, treating the disabled as citizens, access to modern ICTs, emphasizing the establishment of intra-group criteria disabled people (Disabling age, puberty, etc.), respect to justice about disabled people, disability and life Insurance, disability welfare and social security. So, following its international commitments, in addition to domestic programs, Iran was obliged to focus on improving the situation of children with disabilities. In this regard, although Iran has "the right to adopt the international conventions" and is able to execute any case in accordance with its own culture, it is committed to submit periodic reports on the situation of disabled children to the international conventions specially the children rights convention and the disabled people rights convention.

2. Analysis of the policy making related to the disabled children in Iran

As mentioned before, policies related to the disabled children that have been compiled and implemented in Iranian society can be categorized into 2 classes: 1- Legal laws and regulations, 2- Teachings of Islam (Shiite-centered).

Legal Laws and Regulations

Although, disabled children benefit from all of the human rights of children, according to the constitution, enactment of protection from children rights and the citizenship right, but the comprehensive law on the protection of the disabled people rights was adopted on May 16, 2004. This

law contains sixteen articles indicating the society protection of the disabled people. Article 1 of the mentioned law obliges the state to provide the necessary facilities for the protection and supporting the rights of disabled; provision of the article 1, defines the "disabled" is as following:

“In this law, disability refers to a person who suffers from permanent and significant impairment in his or her general health and performance as a result of a physical, mental or brain injury, reducing his independence in social and economic fields, upon the discovery of a medical commission of the Welfare Organization.” Article 23 of the Comprehensive Law on the Protection of disabled people rights, the National Welfare Organization, is obliged to take actions for comprehensive protection, rehabilitation, education, training and skills of the disabled people, observing the appropriations enacted in the Annual Budget Law. In this regard, the project focuses on the participation of families of disabled persons and the cooperation of NGOs, including private sector, co-operative and charitable organizations, to provide rehabilitation, support, education, etc. so some helping budgets are provided to NGOs from the National Welfare Organization, which can play an important role in meeting the needs and solving the problems of disabled people. Thus, under the law of the Islamic Republic of Iran, the Welfare Organization is responsible for assisting the disabled people, and therefore provides some financial assistance to the disabled people according to the Adoption and Financial Assistance to Disabled People regulation procedure, approved by the Welfare Organization in 1996. This includes helping with the cost of care, education and treatment for disabled children. If a disabled child has no family, he or she would be kept in welfare centers. If a family is volunteer to adopt a disabled child, the Welfare Agency will pay some money for each disabled child they adopted. So, in the 13 articles of the mentioned procedure, economic-financial support is emphasized for the disabled, among other supports.

In addition to economic-financial support, the Comprehensive Law of Protection of disabled people rights, as well as the regulation procedure on the Adoption and Financial Assistance to disabled children and persons, has also emphasized the provision of social and cultural support for the disabled. In this regard, Article 12 of the Comprehensive Protection indicates that the Islamic Republic of Iran Broadcasting is required to spend at least two hours of its weekly broadcasts to show programs about the National Welfare Organization at the appropriate time and to present the capability of the disabled people to the society. Also, in Articles 2, 3, 4, and 5 of this Act, it is emphasized to provide social and cultural support, including the adaptation of urban spaces for the disabled and the provision of sports, cultural and leisure facilities for the disabled people. Articles 8, 9, 10 also emphasize the obligation of the state-funded institutions for the education and training of disabled people. Articles 5, 6 and 13 emphasize health protection, provision of health care for the disabled, and facilitation of disabled children adoption aiming to provide physical and mental health for the disabled. In result we can argue that children have various protection rights in the economic, financial, health, education, citizenship and physical fields in the laws and regulations.

Teachings of Islam (Shiite-centered)

Islam recommends that when someone intends to marry, he or she should be very careful about the physical and psychological characteristics of the other party, in order to have a healthy child in future. If neglecting this lead to the birth of a disabled, retarded, or a handicapped child, the parents would be responsible. Therefore, Islam has also considered the interests of a potential child. So, defining the limits of childhood and enjoying the rights of a child or the responsibility of observing the rights of children, involves both previous and future generations, as if the early childhood and the need to respect the rights of children encompasses the whole history and generations and is a question of "beyond history" and "beyond the generations". Thus the history, society and the previous generations are responsible for observing the rights of future children, including potentially disabled children. Also as infallible Imams express, a lot of recommendations have been made to maintain the physical and mental health of the child; for example, the Prophet (peace be upon him) says, "Choose a right place for your infants" he also says "Choose your spouse from decent families because the attributes are contagious" "Don't marry close relatives, because your child will be feeble and weak." Many advices have also been made about the time and place of the physical and mental conditions of the man and woman when deciding to have a baby, all of which are due to having a normal and healthy child. According to the Islamic

jurisprudential principles, one of the most emphasized things at the time of sex is to "pray". Imam Baqir (AS) states, "Whenever you ask a child, pray and say "God please bless me a virtuous child with no surplus or shortage in his body, and bless him a good future". There are many orders from the Prophet and the Imams, concerning the time of sex and the appropriate times for a healthy fertility, as well as times when there is a possibility for harm to the mental or physical health of the child at that time of sex.

Imam Reza (AS) states, "Do not have sex with women at the beginning of the night, either in winter or in summer. This is due to the fact that the stomach and veins are full and this is not a good condition for intercourse, and there is the possibility of colic and paralysis, tremors of the chin and gout and kidney stones and distillation of the piss and hernia and weakness in the vision and mind. "So if one intends to do so, it must be at the end of the night that it is better for the body, it is healthier and there is more possibility of fertility and it increases the intelligence of the child that emerges." The issue of fetal care has also been addressed in the narratives. Physical, mental, moral care and being guilt-free during pregnancy is very important. Paying close attention to the safety and psychological well-being, being without anxiety and negative emotions, while caring about the nutrition, hygiene and the living environment are crucial measures which are the responsibility of parents that are according to the Islamic instructions. Numerous narratives have been stated about eating different types of foods and their effects on the intelligence, beauty, physical health and morality of the child. There are also some tasks for fathers during this time and they have a duty to provide a healthy situation for the body and the soul of the mother as well as an environment of peace and affection.

Child Rights in the Islamic Covenants

It should be noted that, the Islamic Conference Organization is an inter-regional organization consisting of 57 Muslim countries that with the motto of Islamic amity and cooperation and insisting on the Islamic solidarity, for a common purpose, relying on the preservation of spiritual, moral, social and economic values of Islam and the strengthening of brotherhood, friendship and religious ties between Muslim countries were established in a religious veil in September 1969, 1348 AD. The organization has adopted numerous documents with the Islamic tradition approach, including the Declaration of Human Rights in Islam. Although, the documents approved by the Islamic Conference Organization, usually exist on the international stage, since there are differences between Islamic law and the international standards, they are independently dealt by this organization. The Child Right covenant in Islam is one of the documents which the Islamic Conference Organization claims to have applied the Islamic tradition in indictment of it.

Article 2 of the Islamic Covenant about the Child Rights, emphasizes the requirement of the attention, assistance and the expansion of the protection of family entity and their empowerment to play roles in health, promotion and physical, mental and behavioral growth of the children. Article 16 of the Covenant also emphasizes providing the appropriate conditions and facilities for improvement of educational, social, professional and other skills of the children with special conditions and the disabled or retarded children and states, "Article 1: a disabled child deserves special care that guarantees his or her full rights which is compatible with his or her situation or the status of his/her parents or his/her guardians and his/her environmental situation. These services should be provided free or at the lowest possible cost. The Paragraph 2 is about the objectives of taking care of a disabled child or a child with special needs, education, rehabilitation and training, provision of appropriate mobility facilities (cardiac, mental, social, educational, vocational and recreational services) in order to enable him/her to participate in social life."

Final Conclusion

Following the two world wars and the increased number of handicapped people in the wars, the societies were forced to adopt some procedures in order to support them. During this time, the national heroes who were injured in the war had evolved the dominant approach about the disabled people to a positive approach. Communities have initiated various actions and policies in order to improve the well-being and quality of handicapped people's lives. In the meantime, the war-torn children and the disabled were

also benefited. Through establishing the United Nation mechanisms and human rights, and then the Child Rights Convention and the Disabled People Convention, by the first decade of the 2000, they succeeded in legalizing the environment of human beings including the disabled. Therefore, citizens with disabilities have rights that should be treated as "legal subjects" and given full support by the international community and governments. Thus, the handicapped are legal citizens who were not only physically and mentally disabled due to some genetic problems or all those who were physically and mentally handicapped because of social or natural disasters including earthquake and war, but also included all those who, as a legal entity and citizens, were not able to participate in different levels of social activities; Thus, the expansion of disabled people has been enhanced and a lot of structural obligations have been established around the world in order to support and protect them.

What matters is that at the level of international policies and programs, a disabled person refers to anyone who cannot live a normal life due to hereditary, congenital, natural, social, or non-participation reasons. Therefore, the definition of disability includes all of those to who cannot have normal living conditions due to the mentioned reasons. All of the stated policies and plans are regulated for full economic, financial, political, social, cultural, physical, and other kinds of support of the disabled people. So, the dominant approach in international policymaking for disabled people, including handicapped children is the reduction of damage, rehabilitation and treatment which is considered as an "eventual strategy".

It should be noted that, in the Islamic world, based on the Islamic Covenant on the Child Rights, and in the internal laws and regulations of Iranian society, as well as at the international level, a handicapped person is anyone who is inherently defective due to inheritance, natural or social reasons or unable to participate in social life due to lack of a normal living as healthy people. As well as in both areas of the Islamic world based on the Islamic Covenant on the Child Rights and in the internal laws and regulations of Iranian society, the disabled child as a legal subject requires planning and policymaking in order to improve the level of well-being and quality of their lives. Thus, the society and the political power and sovereignty are responsible for the establishment and implementation of these policies. So, the considered policy-makings are the reduction of damage, rehabilitation and treatment of disabled people which is perceived as an "eventual strategy".

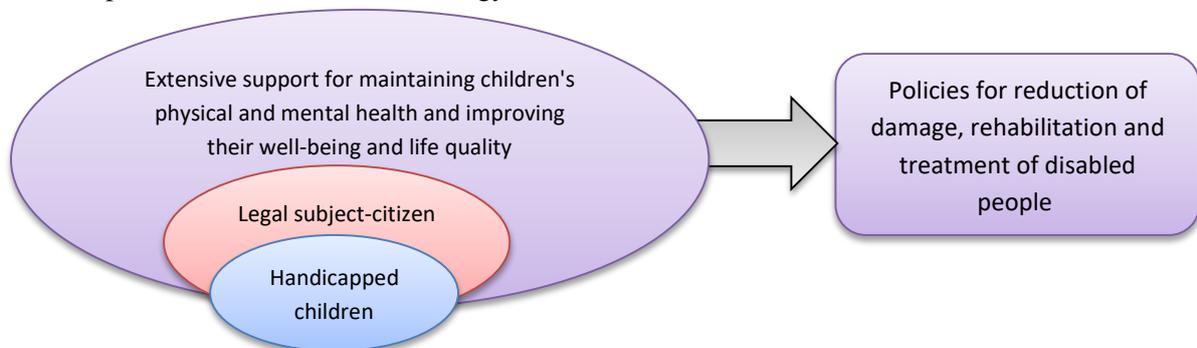


Figure (1): The main approach in Policymaking for disabled people at International Level, Islamic Covenant, Iranian Laws and Regulations

However, the sociological analysis of the approach of Islam towards the handicapped people and disability is totally different with the three mentioned domains: 1) international, 2) the Islamic world based on the Islamic Covenant on the Child Rights, and 3) laws and regulations of Iran. In Islam, with Shi'ism-centered approach as the dominant religion in Iran, the teachings of Islam is focused on the potential child not an actual child; meaning that the next generation and being "future-minded" are considered as an important factor for the present generation. As discussed in the data analysis, in Islam, the definition of childhood limits and the children rights or the responsibility to observe the rights of children, encompasses both the previous and the future generations. As if the early childhood and the need to respect the rights of children encompasses the whole history and generations and is a question of "beyond history" and "beyond the generations". Thus the history, society and the previous generations are responsible for observing the rights of future children, including potentially disabled children.

Therefore, all of the teachings and policies of the Islamic religion about the disabled children, including children with physical or mental disabilities who have been handicapped for any reason, such as inheritance and congenital, natural, social, and non-participation, not only are about reducing harm, rehabilitating and treatment of them, but also emphasize on "the future and the next generation" and respecting the potential rights of the future generations and develop a "preventive" approach. Though, the dominant strategy of the teachings of Islam, in relation to the disabled children is "preventive and eventual" strategy. It is worth mentioning that, in all preventive and eventual strategies for the disabled children in Islam, not only the government, but also the actors of society are responsible and accountable. Therefore, the "social responsibility" is a central concept which is expanded in all over the society and beyond the government only.

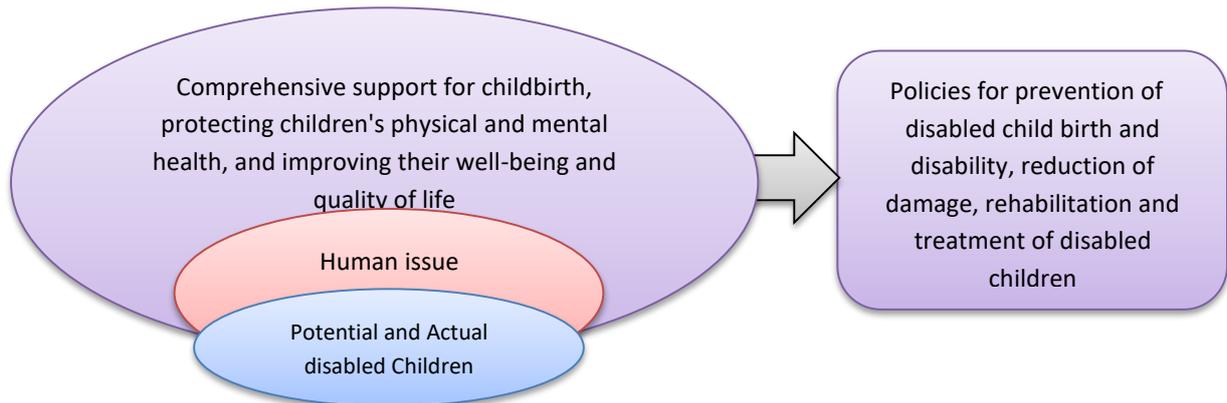


Figure (2): Policymaking approach for disabled people in Islam

So, given the right of joining to the international conventions and UN organization plans acceptance, it is necessary for Iran to emphasize the teachings of the Islamic religion in order to complete world level planning at the UN conventions and preserve this subject in its international reports to the relevant conventions. Besides this, the Islamic world and the Islamic Covenant on the Rights of the Children require some revisions in the presented articles and plans based on the Islamic religion. Since the Covenant has some flaws in comparison with the Islamic religion, so the Islamic Covenant is more in line with the international conventions than the Islamic religion; and this needs to be addressed. In addition, Iran's laws and regulations require to be supplemented based on the Islamic religion, resulting in inclusion of not only an eventual but also a preventive approach. Although, there are some non-confidential policies such as genetic counseling for couples, pre and post-marriage counseling, pregnant mothers and children support, general awareness of disabilities, genetic screening of couples, and comprehensive plans for identifying genetic disorders in Iran, in order to prevent the birth of children with disabilities, as well as various protections and supports for the safety and security of people, including children, for their physical and mental health till 2022, they are not reflected in the structure of the country's laws and regulations and they are lost at the level of micro-policies, which lead to misleading and incomplete understanding of domestic and foreign analysts about the official structure of Iranian society. Thus this requires immediate addressing.

Research Suggestions

Based on the findings and results of the study, it is suggested that:

- 1- In order to prevent increasing in the number of handicapped children because of the minefields, people should be informed about the border areas of the country, especially in west and southeast and security guards should be provided for these areas.
- 2- Taking actions in order to enhance the awareness of couples about the genetic issues, dangerous pregnancies and all of the factors which affect the fetal health, before and after marriage.
- 3- Needs assessment of disabled children at the individual, family, institutional and community levels.
- 4- Reviewing the rights of disabled children regarding the results of needs assessments and taking more supportive measures for them.

References

1. Bigdeli, MR (2006); Rights of Children and Children with Disabilities in Domestic and International Law, *Journal of Exceptional Education*, No. 58.
2. Convention on the Rights of Persons with Disabilities, New York, 13 December 2006.
3. Convention on the Rights of the Child, Adopted and opened for signature (1959).
4. Disability and equity in global health 1980- 2000, *global health*.
5. Fawzi Tuyserkani, Yahya (1998); Organization of the Islamic Conference, Tehran: Ministry of Foreign Affairs.
6. Hodgkin, Rachel & Newell, Peter (1998), *Implementation Handbook for the Convention on the Rights of the Child Geneva*, Switzer Land, Unicef.
7. Kamali, Mohammad; Iran, Fariba (2003); a Review of the Rights of Children with Disabilities and Disabilities, *Journal of Social Welfare*, Second Year, No. 7.
8. Kuzegar, Mohammad Ali (1979); Supporting the Welfare of Five Million People, We Have 25,000 Disabled Children Annually, *Mehr News Agency*, September 10, 1979, News Code 4390635.
9. Leblance, Lawrence (1991), the Convention on the Rights of the Child *Leiden Journal of International Law*, Vol 4, No 2, Sep. 1991.
10. Mohseni Bandpi, Anushirvan (2017); Thousands of Disabled Children Are Born in Iran Annually, *ISNA News Agency*, May 18, 2016, News Code 96021811144.
11. Razavi Zadeh, Mani (2008); How Many Persons with Disabilities in Iran? *Journal of Reports*, Vol. 17, No. 202.
12. Rezaei, Ali; Elsan, Mostafa (2008); Educational Rights of Disabled Children in Iran: Necessity to keep up with International Developments, *Journal of Legal Research*, No. 13.
13. Robinson, Nani, M. Robinson, Halbert B. (1991), *Mentally Retarded Child*, translated by Farhad Maher, Mashhad: Astan Quds Razavi Publishing.
14. Sha'ban, Maryam (1986); *Child Sociology in Iran*, PhD Thesis under the guidance of Dr. Taghi Azad Armaki, Tehran University of Social Sciences, University of Tehran.
15. Waziri, Majid (2005); *Child and Family Mutual Rights in Islam*, Tehran: Amir Kabir Publication.
16. World Health Organization (1996); *Impacts and Consequences of Diseases*, UNESCO, Tehran.