

Appendices:

Appendix No. 1: this convention was enacted on 30 Nov. 1973 by general assembly of United Nations Organization in order to struggle with any racial , sexual, lingual or religious discrimination and respect for human rights and essential freedoms for all human beings. Iran was the first country which immediately cuts its political, economic and cultural ties with racist, apartheid regime of South Africa when the Islamic Revolution won in Iran in 1979. And it was just after the victory of Mr. Nelson Mandela and removal of apartheid regime that Iran restarted its connection with this country.

Appendix No. 2: before that time, blood money of each Muslim person was 10,000 Dirham and for non-Muslim person, 800 Dirham. Meanwhile, despite the equal payment for car accident damage insurances by insurance companies which covers the majority of its kind, blood money is now the same.

Woman in Constitutional Law: in creation of Islamic social associations, manpower that were in services of multilateral foreign exploitation retrieve their main identity and human rights and it is natural that rights of women who have seen more oppression from Taghoot regime will be administered more.

Family is the fundamental unit of society and main foundation of growth and elevation of human being and religious and ideal agreement in formation of family which leads to evolutionary and growing movement of the human being has been the essential principle and Islamic Government is responsible for providing the necessary equipment for achieving this goal. Woman gets fat from state of being object and work tool in service of exploitation and consumption and will participate in battle fields along with the men while retrieving valuable and important motherhood tasks in growth of the human beings and will accept more important responsibility and enjoy higher value and magnanimity in Islam's view.

Appendix No. 4: this law of which history dates back to 1982 was enacted by the assembly and confirmed by Guardian Council on Nov. 1992 more comprehensively including 10 Articles and 8 note which have predicted special financial, cultural , employment and social work aspects.

Appendix No. 5: this legal plan which is based on reference document "charter of women's rights and responsibilities in Islamic Republic of Iran enacted on 22 Sep. 2004 by Cultural Revolution Supreme Council has obliged the government to provide the opportunity for

explaining and realizing rights and responsibilities of the women in national and international areas in accordance with principles 20 and 21 Constitutional Law .

Appendix No. 6: in this law, the government was permitted to expand its supportive coverage and its rehabilitation services to 100,000 handicapped persons and 30,000 supervising women.

Appendix No. 7: this convention which is based on principles announced in charter of United Nations Organization was enacted for realizing equal inseparable rights and dignity of all family members in order to realize infrastructures of freedom, justice and peace in the world. Child is considered as the most vulnerable member of the family who makes future of the world. This treaty is comprised of one introduction and 54 Articles. Islamic Consultative Assembly enacted this convention in 1993, though; single article of the assembly has been predicted as general condition leading to some problems in the international area.

Appendix No. 8: pursuant to resolution No. A50/155 by United Nations Organization dated 21 Dec. 1995 ,some amendments were made in Children's rights convention which was enacted by Islamic Consultative Assembly.

Appendix No. 9: this convention which was presented in general convention of International Labor Organization to the member states and enacted on 17 June 1999 was submitted to Islamic Consultative Assembly in Nov. 2001 and the assembly obliged the related ministries such as Ministry of Industries and Mines, Ministry of Health and Ministry of Labor and Social Affairs to execute the stipulated laws when it enacted it in three notes.

Appendix No. 10: this law has been enacted with focus on struggling with annoyance and bothering and physical, mental and ethical damages against the persons below age of 18 years and punishments have been predicted for such actions.

Appendix No. 11: this protocol was enacted on 25 May 2000 in general assembly of the organization. It is necessary to note that some rules of this protocol have been considered in detail in the next approvals, for example computer crimes law which has dealt with penal aspects of the children abuse and has considered universal qualification for the persons below age of 18

Appendix No. 12: in accordance with this law, pension of the mothers will be given to their children in cedes of their death like death of the men. This law has high protective aspect and decreases many problems for the unsupervised children.

Appendix No. 13: in order to make unsupervised children and adults (child adoption) law enacted in 1974 compatible with new prevailing conditions and provide the opportunity for protecting this vulnerable class under shadow of Islamic rules and preserve holy position of the family , this bill has been submitted. This bill which has been formulated in accordance with principle 29 of Constitutional Law aims at expansion of limit for transfer of the qualified children and adults supervision to the competent families, helping implement methods of care in the supervising family and promotion of relationship of the parent and the mentioned child to a safe and stable mental, physical and personality position in addition that the former law has had some defects in this regard. This bill is included in agenda of the assembly.

Appendix No. 14: in this law, government and all executive bodies were obliged to provide the opportunity for attendance and activity of the handicapped in the society and take any action regarding removal of any improper discrimination. More importantly, this law includes supervisors of the handicapped and some facilities have been considered for the women. Suitable requirements have been predicted regarding employment of the handicapped commensurate with their abilities.

Appendix No. 15: this convention was enacted by general assembly of United Nations Organization in century 21 in December 2006 and more than 80 countries joined it. By virtue of this deed, the countries were obliged to guarantee rights of the people and enact necessary laws for removing any improper discrimination. With regard to human, ethical, national and religious history of our country, bill of adjunction of this convention was enacted by the assembly and confirmed by the Guardian Council on 25 Dec.2008.

Appendix No. 16: it is sufficient to prove that Islamic of Iran has been oppressed in the imposed war by seeing more than 50,000 chemically crippled and tens of those survived the chemical and microbial war against Islamic Republic of Iran. Although Iranians are the most important live witnesses of such catastrophes, no serious action has been taken for receiving compensations and incurred damages and especially the countries providing such weaponry have not been seriously reprovred on the basis of legal actions. For this purpose, single Article comprising of 5 notes was enacted so that the government and the Judiciary can include necessary legal and judicial actions in the agenda in addition to prerequisite actions such as commission information bank for these catastrophes. This approval has been notified to the government on 13 Feb. 2009.

Appendix No. 17:

Introduction:

Throughout ancient and medieval times poisons (e.g. poison arrows) were commonly used in warfare, although at various times in history societies have tried to limit their use. The first international agreement limiting the use of chemical weapons dates back to 1675, when a French-German agreement not to use poison bullets was concluded in Strasbourg. Over the next two hundred years, large-scale development of chemical weapons became feasible due to industrialization and the development of chemical technology. In 1874, the Brussels Convention on the Law and Customs of War was adopted. It prohibited the employment of poison or poisoned weapons, and the use of arms, projectiles or material to cause unnecessary suffering. An international peace conference held in The Hague in 1899 led to the signing of an agreement that prohibited the use of projectiles filled with poison gas.

The first large-scale use of chemical weapons, in the modern era, occurred during World War I, on battlefields near Ieper (Ypres), in Belgium. In the course of that war, 100,000 tons of toxic chemicals, such as chlorine, mustard gas and phosgene were deployed, resulting in about 90,000 deaths and over a million casualties.

The horrors of chemical warfare experienced during World War I caused such outrage that the countries of the world resolved to ban the use of toxic chemicals or chemical weapons in war for all time. This commitment resulted in the signing of the 1925 Geneva Protocol for the Prohibition of the Use of Asphyxiating, Poisonous or Other Gases, and Bacteriological Methods of Warfare. Iran acceded to the Protocol on 5 November 1929, while Iraq acceded on 8 September 1931.

The Geneva Protocol bans the use of chemical weapons in war, but does not prohibit the development, production or possession of such weapons. Many states signed the Geneva Protocol, but with reservations that they had the right to retaliate in kind with chemical weapons should they or any of their allies be attacked in such a way. Many parties to the Protocol also reserved the right to use chemical weapons against states that had not joined.

In the 1990s the international community succeeded in producing a treaty that would verify the destruction of chemical weapons worldwide as well as ensure the non-proliferation of these weapons and the toxic chemicals used in their manufacture. The Convention on the Prohibition of the Development, Production, Stockpiling and Use of Chemical Weapons and

on their Destruction (otherwise known as the Chemical Weapons Convention, or CWC) was opened for signature on 13 January 1993 and entered into force in 1997.

Chemical Warfare during the Iran-Iraq War

During the 8-years of Iraqi war of aggressing against Iran (1980-1988), Iraqi forces employed chemical weapons extensively against Iranian targets including both military personnel and civilians in border towns and villages. The agents used by the Iraqis fell into two major categories based on chemical composition and casualty-producing effects: The most frequently-used compounds were organophosphate neurotoxins, known as nerve agent Tabun and Sarin. Mustard gas was also used extensively.

Iraqi troops are reported to have used vomiting agents during their initial smaller attacks on the Helaleh and NeyKhazar zones in 1981. They then employed chemical weapons in August 1983 on the Piranshahr and Haj-Omaran battlefields and later in November 1983 on the Panjvian battlefield.

The first extensive chemical attack by Iraqi troops was carried out in March 1984, when they used tonnes of sulphur mustard and nerve agents against Iranian soldiers on the Majnoon Islands battlefields (along the southern border). Afterward, extensive employment of chemical weapons by Iraqi troops in March 1985 led to huge Iranian casualties both soldiers and volunteer combatants. Following requests by the Iranian Government, UN specialist teams were sent to Iran in March 1984, April 1985, February/March 1986, and April 1987, March, July and Aug 1988. The conclusions, based on field inspections, clinical examinations of casualties, and laboratory analysis of samples, were released as official UN Documents (S/16433, S/17127, S/17911, S/18852, S/19823, S/20060, and S/20134). Based on the UN fact finding team's investigations they confirmed the use of mustard gas as well as nerve agents against Iranians.

The reports were subsequently submitted to the Security Council and two statements were released on 13 March 1984 and 21 March 1986 condemning the use of chemical weapons. But neither these two statements, nor Resolution 612 (May 1988) or Resolution 620 (August 1988) secured the cessation of chemical weapons attacks by the Iraqi regime which continued to violate international law with impunity.

Chemical attack against civilian targets

The Iraqi regime not only used chemical weapons against military targets, but frequently targeted civilian residential areas, especially the border towns and villages.

According to official reports, there were more than 30 chemical attacks against Iranian (and some Iraqi Kurds) non-military targets.

The main attacks were:

- Sardasht (28 June 1987).
- Villages around the city of Marivan (March 1988)
- Halabja, with the massacre of more than 5,000 civilians (16 March 1988).
- Villages around the cities of Sarpol-e Zahab, Gilan-e-gharb and Oshnavieh. (May–Jun 1988).

Even some medical centers and field hospitals were targeted by chemical munitions which resulted in high casualties among medical personnel.

The most recent and accurate description of chemical weapons use by Iraqi forces during the conflict is the 2003 United Nations Monitoring Verification & Inspection Commission (UNMOVIC) report. This document estimates that 1,800 metric tonnes of mustard gas, 140 tonnes of Tabun and over 600 tonnes of Sarin were used against Iran using munitions that included approximately 19,500 aerial bombs, 54,000 artillery shells and 27,000 short-range rockets. In excess of 1 million Iranians sustained exposure to these agents during the war, resulting in thousands of deaths from their acute effects.

This tragedy was a horrifying epic in the annals of modern warfare, inflicting enormous suffering that continues to the present day in the form of latent illness among tens of thousands of survivors.

It must not be forgotten that according to the UNSCOM reports, the main suppliers of chemical precursors and facilities for Saddam's regime were western companies.

The chemical warfare toll

During the Iran-Iraq War, an estimated 1,000,000 Iranians, both military and civilian, were exposed to chemical warfare agents. More than 100,000 Iranians were documented to have received emergency medical care for chemical injuries. Half of those injuries were moderate to severe. During the war, 5,500 Iranians died directly and immediately from chemical injuries (3,500 from nerve or blood agents and 2,000 from mustard agent) but since the end of the war in 1988, several hundred have died of chronic complications due to mustard intoxication.

In 2008, almost 20 years after the end of war, approximately 65,000 Iranians are registered as receiving care for chronic effects from chemical weapons injuries.

Morbidity and Mortality from Chemical Warfare Agents (CW) during Iran-Iraq War	
Exposed individuals	1,000,000*
Victims who hospitalized and received medical treatment for heavy exposure	100,000
Direct / Immediate deaths from CW	5,500 3,500 nerve or blood agents 2,000 mustard agent
Victims with chronic CW injuries, in registry	65,000
Victims with chronic CW injuries, not in registry	40,000*
civilians with chronic CW injuries	20,000*

*Estimate

While talking about CW victims in Iran, it is important not to forget victims of Saddam's chemical weapons attacks in Iraq. In the Anfal campaign during 1980s, the Iraqi military used nerve and mustard agents as well as other toxic agents against Kurdish villages in the northern provinces of Iraq and tens of thousands were killed or injured. About 5,000 civilians in the town of Halabja alone died instantly from nerve agent poisoning on 16 March 1988, and many other Iraqi towns and villages were also gassed in this campaign. It

is estimated that at least 20,000 Iraqi civilians sustained moderate to severe chemical injuries. Many of them were evacuated to Iran for medical treatment.

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Appendix No. 18:

WOMEN

AS VIEWED BY LAWS AND REGULATIONS
IN THE ISLAMIC REPUBLIC OF IRAN

Women as viewed by laws and regulations in the Islamic Republic of Iran

Chapter I: Rules and regulations on job protection and insurance for employed and retired women as well as women whose husbands have died and are receiving pension.

Chapter II: Laws and relevant approvals on safeguarding women and children without guardians

Chapter III: Laws on protecting rights of children and young adults

Preface

Prior to the victory of the glorious Islamic Revolution in Iran, women were deprived of their genuine rights and status. But, in the course of struggles against the despotic monarchical regime women, shoulder to shoulder with men, embarked on social activities and proved highly effective in this regard. Furthermore, during the eight years of Iraqi imposed war, too, women kept pace with men in confronting hardships.

It has been stressed in the Constitution, which the Iranian nation approved by %98 of positive votes in the Iranian calendar year 1358 (1979-1980), that: “Family is the fundamental unit of society and the focal point of growth and elevation of Man. Ideological and idealistic concurrence in the setting up of a family, which is the main factor of growth and evolutionary movement of Man, is a fundamental principle, and it is the duty of the Islamic government to provide opportunities to all to attain this objective. Under such approach to the family unit, women will cease to be “a mere object” or “a work tool” in the service of propagating consumerism and exploitation. Thus she will regain her enormous and worthy role of motherhood in a bid to bring up pioneering, devoted and ideological men; she will be a companion of men in the battlefield of life. Consequently, she will assume greater responsibilities and enjoy greater value and esteem from the viewpoint of Islam.”

Therefore, in line with such a target, Articles 10 and 21 of the Constitution further underscore the importance of family institution and restoration of the rights of women:

Article 10- “Since the family is the basic unit of the Islamic society, all laws and regulations and pertinent planning shall aim at facilitating establishment of a family, protecting its sanctity and stabilizing family relations on the basis of Islamic laws and ethics.”

Article 21- “The Government shall be required to guarantee the rights of women in all respects, by observing the principles of Islam, and shall carry out the following:

- 1- To create suitable environment for personality development of women and to restore her material and moral rights.
- 2- To protect mothers, particularly during the period of pregnancy and custody of children, and to protect unsupported children.
- 3- To create competent courts for preserving the existence and survival of family.
- 4- To create special insurances for widows, elderly women, and women without guardians.
- 5- To grant child custody to mothers for protecting the child’s interests, in case there is no legal guardian.”

XHAITEP I

Rules and regulations on protecting job and insurance for employed, retired and pensioner women

“Women whose husbands have died and are receiving pension”

INTRODUCTION

“Anyone who works righteousness, male or female, while believing, we will surely grant them a happy life in this world, and we will surely pay them their full recompense (on the Day of Judgment) for their righteous works.” (Sura: The Bee (Al-Nahl), Verse 97)

“It shall be the universal right of all to enjoy social security covering retirement, unemployment, old age, disability, destitution, accidents and calamities, and health, medical treatment and care services through insurance, etc.” (Article 29 of the Constitution of the Islamic Republic of Iran)

Unfortunately, all throughout the history, either in societies dominated by ignorance or in the so-called advanced communities of the contemporary world recognition of women’s status has always been affected by extremism and for this reason lack of a sound identification of woman’s real stand could be sensed. In the Old Paganism Era not only women did not possess their own belongings but rather their own person would be inherited by sons from fathers as slaves and family properties. In the New Age of Ignorance, too, exploiting women as a tool for propagation and filling the pockets of trade corporations, is tantamount to a double oppression against women in the contemporary world.

From the viewpoint of Islam, women, like men, are not only entitled to all economic rights but, given their responsibilities within the family including pregnancy and lactation, should also benefit from added supports as well.

In this chapter, certain cases of the rights of women who are employed, retired or pensioned (women whose husbands have died and are receiving pension) will be briefly discussed in the sections on insurance and retirement in the Islamic Republic of Iran.

It should be noted that there are two main insurance funds in the Islamic Republic of Iran – the State Recruitment Fund and the Social Security Fund. Given that the largest numbers of employed people are under the coverage of the State Recruitment, therefore parts of its regulations which embody women will be discussed here.

Furthermore, the government is duty bound to provide full insurance coverage to all strata of the society as has been stipulated in the Constitution of the Islamic Republic of Iran. But, due to the fact that women are in greater need of insurance and retirement services, they are entitled to special supports as well.

Rules and regulations on protecting job and insurance for employed, retired and pensioner women

Islamic Republic of Iran

LAW	SUMMARY LAW	DATE OF RATIFICATION
Women's chance to benefit from half-time service	<p>Women employees can apply for half-time service. The minimum part-time service is one year which can be extended to three years. The service life of employees who work on half-time basis will be computed as full-time upon their retirement but their salary will be halved.</p> <p>Note: (According to a motion which is currently being debated at the Majlis) females who are not official government employees and have disabled children are also entitled to benefit from half-time service and the three-year deadline will not be applied to them.</p>	1362/9/10 Solar Hegira
Women's chance to benefit from part-time service	<p>In case demanded by official female employees and approved by the highest authority of the relevant organization, women employees can reduce their working hours to three fourth of the fixed weekly hours.</p>	1363/9/1 Solar Hegira
Maternity leave (according to new government bill)	<p>By virtue of the law for promulgation of breast feeding, the maternity leave has been extended to six months in both public and non-public sectors for mothers who breast-feed their children.</p> <p>Note: The maternity leave will be five months in twin delivery and one year in triplet or more delivery while benefiting from all pertinent rights and privileges.</p>	1374/6/24 Solar Hegira
Leave on hourly basis and other facilities for breast-feeding mothers	<p>By virtue of the law for promulgation of breast-feeding, mothers who breast-feed their nursing upon return to work shall be entitled to one hour of leave on daily basis (without being deducted from their due leave) up to maximum 24 months of the birth of their child. The</p>	1375/9/21 Solar Hegira

(according to new government bill)	above-mentioned mothers can use the said leave maximum three times during the 24 hours according to the needs of their child.	
Job protection for mothers during maternity leave and lactation up to two years	In an effort to guarantee job security and peace of mind for mothers, shifting them during their maternity leave or lactation is strictly prohibited.	1375/9/27 Solar Hegira
Guaranteeing organizational position of women during maternity leave	In order to guarantee job security and peace of mind of mothers safeguarding their organizational position during maternity leave and lactation is essential.	1346/7/22 Solar Hegira
Allocating a suitable place for breast-feeding mothers adjacent to their place of work	According to the law for promulgation of breast-feeding, it is incumbent upon ministries...to allocate proper places for taking care of the nurslings in proportionate to the number of breast-feeding mothers.	1375/9/27 Solar Hegira
law on dedicating special rates to women doctors	Ministry of Hygiene, Health and Medical Education is obliged to dedicate 25% of the positions available to those accepted in internship courses as surgeons in neurology, urology, --- , ear---, ----, radiology and psychiatry as well as 50% percent of positions in --- general surgery and heart to the female doctors who have already successfully passed the written examination.	1372/7/21 Solar Hegira
Law on exemption of married physicians, dentists, -- and midwives from serving outside provincial capitals	All married physicians, dentists, midwives, , either specialists or not, are exempted of the law which required them to serve outside Tehran before getting their practice license	1359/4/25 Solar Hegira

Special facilities for women whose husbands are changing their place of service	Since the Islamic system frankly adheres to consolidation of the family institution, all civil and army organizations shall be required to automatically let a woman change the place of her work according to where her husband is serving	1375/2/21 Solar Hegira
Special facilities for female judges	All married women who are serving as judiciary personnel, shall be serving in the same city as their husbands. The single women with the same position could choose their town of service upon the approval of the judiciary administrative chief.	1379 Solar Hegira
Law on offering facilities for empowering women	It is incumbent on the Technical and Vocational Training Organization to offer appropriate courses in provincial capitals and towns to women seeking employment to solve the problem of their unemployment	1376 Solar Hegira
Early retirement of women in terms of age and years in service	Female government employees with at least 20 full years in service could apply for early retirement upon the approval of their respective organizations	1368/12/13 Solar Hegira
Provisions for using pensions left by the deceased husband	A widowed woman could enjoy the pension of her deceased husband. Notes: If she re-marries and then gets a divorce or her second husband dies she could again use the pension due to her first husband and if her second husband dies, too, she could enjoy the pension which is highest one.	1380/1/22 Solar Hegira
Chance to get two salaries	It is lawful for widows to enjoy two salaries, namely a pension; or a salary and a pension	1379/12/13 Solar Hegira
Provisions for daughters to get parent's salary or pension	Daughters could receive the pension or salary of a deceased father or mother if they are unmarried and unemployed	1338/10/28 Solar Hegira
	Women working in harsh and hazardous jobs could apply	

Chances for early retirement for women in hazardous jobs	for retirement provided they enjoyed 20 years of full services. They could receive only five years of service as a bonus (get the 25-day salary with 20 years in service)	1376/9/1 Solar Hegira
The lawful heirs who could get their share of the pension	<ol style="list-style-type: none"> 1. children and the grandchildren 2. a woman who has lost her husband 3. parents who had been supported by the deceased 4. a husband could use the pension left by his deceased wife if he is disabled or unable to work 	1371/3/7 Solar Hegira
Law employment regulation in law enforcement forces	<p>Leave on physical -----</p> <p>The personnel who are unable to attend their work due to poor health conditions could use up to four month of paid leave upon the approval of authentic medical resources</p>	1374/4/27 Solar Hegira

XHAITEP II

VULNERABLE WOMEN,
WOMEN WHO HEAD THEIR
FAMILIES

PART II

Based on the sublime teachings of the holy Islam which endeavors to safeguard and maintain the dignity and social rights of women and children who have no one to support them and in an effort to eradicate poverty from the Islamic society in Iran, and also in a bid to implement part 4 of article 21 of the Iranian Constitution, the Iranian Parliament ratified the law on Securing Rights of Unsupported Women and Children.

The law is applicable to:

- Widowed women:

This is applied to women who have gotten married but lost their husband due to a number of reasons including: divorce, husband's death, nullification of marriage, acknowledgement of the supposed death of husband.

- Old and aged women:

These are elderly women with no guardians to support them and are ill-fitted to support themselves due to old age.

- Girls and women with no guardians

These are girls and women who are not provided for in short or long terms at the moment because their guardians have gone missing or are unable to work.

- Children with no guardians

These are children who, due to any reason, have, temporarily or permanently, lost their guardians and are left unsupported:

- The definition will cover boys until they reach the minimum legal age mentioned in law and girls as long as they remain unmarried unless they get guardians or gain financial independence. Boys, who engage in studying in universities, will be covered by the law to the end of their education.

Article 3: women and children with no guardians who receive any forms of pensions or get paid because their unable to work after their parents have died, or are financially independent will not be covered by the law.

Article 4: the supports the law offers include:

- financial supports like providing equipment and know-how to gain self-sufficiency or paying in-cash or non-cash pension in intervals or in regular bases
- providing cultural and social support including services like educational and training facilities, employment opportunities, offering technical and vocational courses, offering psychological counseling and support to help them solve their problems and preparing them to get married and start a family
- offering day care or 24-hour services to elderly women and children with no guardians in facilities run by the Welfare Organization or trusting them in efficient hands of eligible people
- from among unsupported women and children, those who have been declared by their supervisors as mentally or physically unfit, will receive technical and vocational trainings

Article 5: all those declared as eligible by this law will receive monthly payments by the Welfare Organization

Article 6: people will stop receiving pension if:

- they get married, come back to the center or get a guardian
- gain financial independence
- refrain from taking part in educational courses
- decline employment opportunities

- in cases of getting into judicial troubles culminating in jail terms or arrest, they will not be paid during the term of detention
- the Welfare Organization is authorized to use donations and aids provided by both individuals and legal identities to implement this law

Article 10: It is incumbent on all ministries and government organizations to offer necessary cooperation to Welfare Organization in properly implementing the law.

EXECUTIVE DIRECTIVES FOR THE LAW TO SECURE UNSUPPORTED WOMEN AND CHILDREN

LAW	SUMMARY LAW	DATE OF RATIFICATION
Executive directive on law to Secure Unsupported Women and Children, part 1	The hard core of all support and executive measures mentioned in this directive is to offer a social and economical security and provide unsupported women and children a chance to have a normal life	1374/5/11 Solar Hegira
Executive directive on law to Secure Unsupported Women and Children, article 5	Non-consistent payment with an aim of providing facilities, equipment and space for learning a skill, getting prepared for a job, covering the costs of technical and vocational courses, providing initial money needed for setting up an occupation, covering marriage expenses according to the conditions of the recipients through the budget being provided every year	1374/5/11 Solar Hegira
Executive directive on law to Secure Unsupported Women and Children, article 13	Accumulating public contributions and cash donations by the Welfare Organization based on the law to Secure Unsupported Women and Children, in a specific bank account, is considered one executive measure to implement the law	1374/5/11 Solar Hegira
Executive directive on law to Secure Unsupported Women and	It is incumbent on the Welfare Organization to take necessary executive measures to provide women just released from jailed with supports ratified by the law	

Children, (ratified by the cabinet)	to Secure Unsupported Women and Children.	1374/5/22
Executive directive on law to Secure Unsupported Women and Children, (ratified by the cabinet)	It is incumbent on the Welfare Organization to dispatch its welfare workers (preferably female ones) to supervise the life conditions of the unsupported elderly women and children who are living with volunteer families or in care centers	1374/5/22

In line with implementing the law to Secure Unsupported Women and Children, the Iranian parliament and cabinet have paid the due attention to this sensitive issue when compiling 2nd, 3rd and 4th five-year plans, some of them mentioned below:

LAW	SUMMARY LAW	DATE OF RATIFICATION
2 ND economic, social and cultural development plan of the I.R. OF IRAN	A total of rls. 4,800 billion has been allocated to be directly paid in a monthly basis to low-income families including those of married soldiers who are incapable of providing for their families, unsupported families, women and children, families who are headed by those incapable of working and also families of needy prisoners. 25% of the budget shall go to self-employment projects.	1373/9/20
3rd economic, social and cultural development plan of the I.R. OF IRAN	It is incumbent on the bureau in charge of women's affairs to offer necessary plans to increase employment opportunities for women and improve their work status. These may include: plans to facilitate legal and judicial cases for women and also the follow ups. They are also obliged to get necessary services rendered by women in financial, legal, counseling and ... to introduce needed projects in the field while giving the priority to self-supporting and unsupported women especially in non-developed or underdeveloped areas.	1379/1/17 Solar Hegira

3rd economic, social and cultural development plan of the I.R. OF IRAN	It is incumbent on the government to allocate rls. 10m worth of loans with no interests to the unemployed women in rural areas and also to those women who support their families as well as women who have already acquired some technical and vocational skills	1379/1/17
3rd economic, social and cultural development plan of the I. R. OF IRAN	During the years the plan is being implemented, it is incumbent on the government to allocate 70% of saving deposits with no interests to individuals and non-governmental legal identities to create new jobs. It should also offer up to rls. 20m of loans the jobless and the legal identities residing in rural areas in small towns, self-supporting women as well as those who have already acquired some technical and vocational skills.	1379/1/17 Solar Hegira

3rd economic, social and cultural development plan of the I. R. OF IRAN	To improve conditions in prisons and create a positive atmosphere for rehabilitation, the Organization in Charge of Prisons is obliged, in cooperation with public institutions, to further activate non-governmental organizations in all its branches in order to support the families of prisoners and the executed convicts in a manner that 100% of such families will receive aids by the end of the plan.	1379/1/17 Solar Hegira
3rd economic, social and cultural development plan of the I. R. OF IRAN	Centers would established by the end of the plan to shelter war-disabled women	1379/1/17 Solar Hegira
3rd economic, social and cultural development plan	The cabinet allocated up to rls. 2,660,860m of budget increase the pensions to be paid monthly to the families covered by governmental aid organizations	1379/1/17 Solar

of the I. R. OF IRAN		Hegira
3rd economic, social and cultural development plan of the I. R. OF IRAN	The government is obliged to offer and increase such gradual supports as providing special insurance coverage to women heading their families, unsupported people while giving the priority to unsupported children	1383/6/11 Solar Hegira
3rd economic, social and cultural development plan of the I. R. OF IRAN	It is incumbent on the government to construct low-cost residential units to be sold or rented to low-income workers, clerks or unsupported women-headed families in small towns and rural areas	1383/6/11 Solar Hegira
3 rd economic, social and cultural development plan of the I. R. OF IRAN	It is incumbent on the government to promote role of women in society and encourage chances for them by compiling, approving and implementing all-inclusive plans to expand women's participation through revising laws especially the civil law, increasing women's skills according the needs of the society they are living in, increasing job opportunities, raising their living standards and encouraging public opinion on their abilities	1383/6/11 Solar Hegira
Budget law 1363	In cases where the law has given child's custody to the mother, she will receive non-cash aids allocated to the child.	1363 Solar Hegira
Budget law 1377	Women-headed families will be given especial priority when receiving supports by the Fund to Protect Employment	1375 Solar Hegira
Budget law 1377	Rls. 80 billion of the credits allocated in 1377 budget law should be spent on services to unsupported and needy children and families or women-headed families, the needy disabled people who are unable to work, families of prisoners and the addicted persons who are in rehabilitation centers	1376 Solar Hegira
The law on the	The social welfare will cover: 1. retirement, inability	

structure of comprehensive system of social welfare	to work and death, 2. unemployment, 3. physical, mental and psychological inability, 4. unsupported, socially vulnerable people and....	1374/5/11 Solar Hegira
The law on the structure of comprehensive system of social welfare (article 5)	Non-consistent payments in the form of offering vocational trainings and job opportunities, covering marriage expenses, providing the initial sum of money needed for setting up a business according to the conditions who would receive it should be included in the annual budgets	1374/5/11 Solar Hegira
The law on the structure of comprehensive system of social welfare (article 13)	Accumulating public donations and cash contributions made to the Welfare Organization to used as stated in the law on unsupported women and children	1374/5/11 Solar Hegira
Examples of the objectives set by cabinet for support and rehabilitation activities	<ol style="list-style-type: none"> 1. providing the minimum for all individuals and families who lack sufficient income while giving the priority to those who are incapable of working due to physical and psychological factors 2. covering unsupported women and women-headed families 3. providing necessary facilities for rehabilitating and empowering needy families 4. offering protective measures to mothers especially during pregnancy and regarding the custody of children and etc 	
Paying bonus for women who have disabled husbands who are incapable of doing any jobs	Those women who have no husbands or their husbands are disabled and incapable of working will receive bonuses for their children just as men do	1370 Solar Hegira
Paying "children bonuses" to female government employees	The female government employees and retired women who are the sole supporters of their families will receive bonuses for their children. The women whose	1370/13 Solar Hegira

	husbands have died will receive the same.	
Enquiry law	The wives of martyred war veterans will receive the salary of their deceased husbands and also their own salaries if they have job. They will continue even if they remarry and if their second husbands too die they will still receive the same.	1380/1/19
Law on serving terms of physicians and para-physicians	All Iranian nationals with high schools diploma or higher degrees in any of medical sciences branches are mandated to spent up to first 24 months after their graduation in the locations assigned by the Ministry of Health. Women who have the custody of their children are exempted from this law.	1375/1/12
Law to encourage construction and letting residential units (women-headed families receiving a priority)	A directive ratified by the cabinet sets the required conditions for applicants including young couples, low-income epole and women-headed families	1377/3/24 Solar Hegira

XHAIITEP III

LAWS ON PROTECTION OF CHILDREN AND JUVENILES RIGHTS

LAW	SUMMARY LAW	DATE OF
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		RATIFICATION
Amendment bill to the law to protect unsupported children	The government has presented a bill this year to the parliament demanding increasing supports. The bill is an amendment to the law to protect unsupported children	Under discussion in parliament
Law to secure unsupported women and children	<ul style="list-style-type: none"> - offering daily or 24-hour care to unsupported children in centers run by the Welfare Organization or trusting such children in hands of eligible volunteers - offering financial support including clothes,... to the unsupported children - Offering cultural and social support including educational, training courses - All governmental organizations are obliged to offer necessary cooperation needed by the Welfare Organization according to this law 	1371/8/28 Solar Hegira
Executive directive on law to secure unsupported women and children, article 2	Unsupported children covered by the law to secure unsupported women and children will be spotted in cooperation with the law enforcement forces and then be introduced to the Welfare Organization by the judicial officials	1374/5/11 Solar Hegira
Executive directive on law to secure unsupported women and children, article 3	To prevent cultural and social isolation of the children from their own ethnic and traditional culture and customs and to prepare the ground for their re-unification with their family and society, the unsupported children will preferably be accepted and taken care of in their own hometowns or the closes cities to them. If their parents or relatives are spotted in the earliest their of their admission to the centers, in order to prevent them from going into care centers and to protect the family unity, their families will receive financial, cultural and social support according to the relevant laws.	1374/5/11 Solar Hegira
Islamic Penal Code (prohibiting abortions)	Since the Holy Islam, acknowledged the full rights of a human being for a fetus from the very day of its conception, it never allows abortion reasoning that such an action stands in grave violation of all basic and natural rights of a human being which is its right to live.	

	So, the Islamic Penal Code has devised penalties for those carrying it out or assisting in it.	
Law to protect children and juveniles	Law to protect abused children in front of the abusers, be it their children or close relatives. The law considers all individuals under 18 years of age according to the Solar Hegira calendar as children	1381/10/11 Solar Hegira

THE INTERNATIONAL CONVENTIONS ON CHILDREN'S RIGHTS WHICH THE ISLAMIC REPUBLIC OF IRAN HAS JOINED

1. The law on Iran's joining the Convention on Children's rights
2. The law on adopting the amendments made to the Convention on Children's Rights
3. The law on the Islamic Republic of Iran's joining such international conventions as Paris and Geneva on preventing criminal behaviors towards women and children
4. The law on joining the Convention on Prohibiting and Taking Immediate action to eliminate most adverse forms of child labor

In order to make these laws operational, the Iranian Parliament (Majlis) has had a number of ratifications within the framework of the 5-Year Development plan and also the annual budget bills some of which are mentioned below:

LAW	SUMMARY LAW	DATE OF RATIFICATION
The 3rd 5-year social, economic and cultural development plan of the I.R OF IRAN	Food Expenses of both boy and girl students studying in boarding schools and the cost of their commutation between their villages and their schools as well as other expenditures will be included in the annual budgeting of the respective schools	1379/1/17 Solar Hegira
The 3rd 5-year social, economic and cultural development plan of the I.R. OF IRAN	It is incumbent on the government to take the necessary measures to establish and allocate sporting facilities to girl students	1373/9/20 Solar Hegira
The 4th social, economic and cultural development plan of the I.R. of IRAN	The government is obliged to gradually increase its financial support and eventually make practical such programs as providing particular insurance within the framework of activities to support women-headed families and the unsupported people while giving the priority to the children	
Budget law, 1377 solar Hegira	All executive organizations are permitted to expend some of their financial resources on constructing, completing and opening high schools and boarding schools especially for girl students in districts already announced to them as permitted by Education Ministry and the Social Welfare Organization	1377 Solar Hegira
	All executive organizations are permitted to expend	

Budget law 1380 Solar Hegira	some of their financial resources on constructing, completing and opening high schools and boarding schools especially for girl students in districts already announced to them as permitted by Education Ministry and the Social Welfare Organization	1379/12/2 Solar Hegira
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Parts of civil and penal laws in support of children's rights

The Islamic Penal Code, article 619 on penalties on disturbing children	Anybody causing inconveniences for women and children in public places or insulting them through inappropriate behavior or words will be sentenced to 6 months in prison and 76 flogs	1375/3/1 Solar Hegira
Islamic Penal Code, article 622 (punishments for those disturbing pregnant women and abortion)	Anybody who willfully and intentionally makes disturbances for a pregnant women or leads her into an abortion, in addition to paying compensations or being retaliated, will be sentenced to up to three years in jail according to the weight of offense	1375/3/1 Solar Hegira
Amendment to article 1169 of Civil Law on Mother's right for custody	In case of a child whose parents have already separated, the mother will be privileged as for getting the child's suckling up to age of seven, but after that period, in case of any problems between the parents, the court will decide on the child's custody according to the his best profits.	1382/9/8 Solar Hegira
Amendments to the Civil Law article 1173 on examples of moral corruption leading to deprivation from	In case of any kind of moral corruption or insufficient care on the part of each of the parents, the court will be entitled to decide on child's custody upon the request of the child's closest relatives, or guardian or the head of judiciary branch dealing with the child's case. The following include some of the examples of lack of sufficient care and moral corruption of parents: <ol style="list-style-type: none"> 1. severe addiction to narcotics and gambling 2. being publicly known for moral corruption and prostitution 3. suffering from psychological ailments as 	1386/8/14 Solar Hegira

child's custody	<p>announced by the coroner's office</p> <p>4. abusive behavior towards the child, or forcing the child into immoral occupations such as prostitution, beggary, and illicit trafficking</p> <p>5. habitual beatings in an abnormal scale</p>	
Islamic Penal Code, article 1169 on punishments for abandoning the child	Anybody who, out of his own free choice or orders by somebody else, abandons a person who is incapable of taking of her/himself in a deserted --- inhabited place, will be sentenced up to two years in prison	1375/3/2 Solar Hegira
Ordinary and revolutionary courts proceedings (prohibition on separating infants from their mothers)	Infants should not be separated from their mothers convicted to prison or exile, unless the mother herself gives it away to the father or her other relatives out of her own free choice	1378/6/28 Solar Hegira
Civil Law, article 1184 on discharging the natural guardian	When the child's natural guardian fails to observe interests of the minor child, then court is permitted to discharge the guardian and appoint an honest man as the new guardian to take care of the child's financial affairs upon the request of one of child's closest relatives or the head of the judiciary branch dealing with the case	1368/10/8 Solar Hegira
The Protection of Children and Juvenile Rights Act	All individuals, institutions and centers in charge of children are obliged to inform the relevant judiciary authorities of any cases of child abuse for them to adopt the appropriate decision. Any cases of failing to do so will be punished by up to six months in prison or cash penalty	1381/10/11 Solar Hegira
The Children and Juvenile Protection Act (article 5)	Child abuse is considered a crime of public nature and takes not a private plaintiff to be considered	1381/10/11 Solar Hegira
The Children and Juvenile Protection	Any form of abusive behavior or physical and mental torture of the child as well as denying him/her education is banned and will be punishable with three	1381/10/11 Solar

Act (article 4) on abusive treatment of children	months and day or up to six months in jail and cash penalty	Hegira
The Children and Juvenile Protection Act (article 3) banning selling, buying and smuggling children	Selling or buying children in any form of, exploiting them or forcing them into unpaid labor for illegal purposes such as smuggling, is prohibited and the perpetrators will have to retaliate the damage and be sentenced to six months to 12 months in prison or cash penalty	1381/10/11 Solar Hegira
The Children and Juvenile Protection Act (article 2) on banning abusive treatment of the children	Any forms of abusive treatment of children and juveniles resulting in infliction of physical, psychological or moral damage on them or endangering their physical and mental health are prohibited	1381/10/11 Solar Hegira
The regulations on opening bank accounts by children	Children having reached 12 years of age could open saving bank accounts in their own names. Only the owner of the account will be eligible to draw money from such accounts and the children owning such accounts will be allowed to draw money only after they have reached 15 years of age	1357/1/21 Solar Hegira
Bill on children and juvenile crimes punishment (criminal proceedings for children)	<ul style="list-style-type: none"> -formation of juvenile courts in penalty cases -reducing and changing penal verdicts for children - devising security and educational means instead of indulging in issuing prison terms - training judges specialized to serve in juvenile courts - expanding and completing centers to contain criminal children and separating them from adult criminals -raising the age for judicial accountability to 18 years of age -moderating verdicts to be issued for criminal children 	Under discussion in parliament

Appendix No. 19:

**Charter of Women's Rights and Responsibilities
in the Islamic Republic of Iran**

**Approval Ratified in Session 546 Dated on Sep. 21, 2004 of The Supreme Council of the
Cultural Revolution**

**Supreme Council of the Cultural Revolution
Women's Socio-Cultural Council
2004**

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In the Name of the Almighty

Approval of The Supreme Council of the Cultural Revolution

The Supreme Council of the Cultural Revolution approved the Charter of Women's Rights and Responsibilities in the Islamic Republic of Iran proposed by the Women's Socio-Cultural Council through Letter No, 1259/Sh.z. dated August 2, 2004 as follows :

Introduction:

The Charter of Woman's Rights and Responsibilities in the Islamic Republic of Iran has been codified with the comprehensive religion and legal system of Islam as its foundation, relying on awareness and belief in the Exalted God; and with the aim of presenting women's rights and responsibilities in the fields of individual, social, and family rights. The Charter has been categorized endeavoring to stipulate woman's rights and responsibilities in Islam, based on the Constitutional Law, the lofty ideals of the Founder of the Islamic Republic and the Supreme Leader of the Revolution, by virtue of the 20-year overall perspective and general policies of the administration geared towards achieving the realization of equality and justice in the community of Muslim women. Having a comprehensive and broad spectrum outlook, this charter includes signed and agreed upon rights and obligations, protective rights and universal rights common to all human beings .

Single Clause:

The Women's Rights and Responsibilities Charter in the System of Islamic Republic of Iran on the basis of duties of Cultural Revolution Supreme Council as a reference document of policy-making in cultural and social affairs stipulated in 3 Sections, 5 Chapters, and 148 Paragraphs was ratified in session No. 546 dated Sep. 21, 2004 of The Cultural Revolution Supreme Council. All affiliated organizations according to the organizational duties in order to make policy, adopt legal measures, decisions and planning on women's issues are obliged to observe the regulations and principles stipulated in this charter. This charter will be considered as a basis for introducing and stipulating woman's status in the System of Islamic Republic of Iran as well.

Note: Every other year after ratification of this charter, The Women's Socio-Cultural Council shall take action on the evaluation of women's status in Iran and submit a report to

the Cultural Revolution Supreme Council evaluating the current progress towards its implementation as well as of women's rights' violations .

Essential Points referring to the Charter

1. The word “right” refers to ability, privilege and immunity and “responsibility” denotes the duties which women shoulder towards others .
2. In cases where members of society have obligations, the observance of which will be advantageous for women, that obligation has been mentioned as women’s right and directly stating others’ responsibilities towards women has been avoided .
3. Since, according to the Islamic rules individuals are responsible before God, themselves, their society, and the world at large; therefore, the declaration attempts to refer to women’s responsibilities with respect to the above spheres. It is obvious that in the absence of the general prerequisites needed to perform responsibilities such as sound mind, maturity, and free will, women will be exempted their duties. By using the word "right" or "responsibility" the way in which the issue cited is related to women has been defined .
4. This declaration attempts to refer to all women's rights and responsibilities whether inclusive of those shared between the two genders, or those exclusively meant for the women. The reasons for having done so are as follows :
 - a. Research and debate in the international community over women’s rights is controversial with many circles seeking to prove that the Western perspective of Human Rights are fit to be implemented around the globe. In view of the fact that there are various countries with various traditions and perspectives regarding women’s rights based on their different cultures, it is necessary that this declaration which reflects the standpoint of the Islamic Republic of Iran denote women's human rights, the rights shared by the two genders as well as rights exclusively for women.
 - b. According to Islamic thought, women and men generally share the same human rights; however, since there may be some distinction in the observation and implementation of these rights, this set of rights has also been stipulated as women’s rights for more emphasis.
 - c. Since this declaration solely intends to outline women's rights, it does not refer to the rights of other groups of the society, however in practice, keeping in mind that other laws

and policies are to be implemented simultaneously, the right of the others, will also be fully observed.

5. This Charter does not intend to stipulate the way to put these rights into practice, therefore it is essential to guarantee their implementation while giving due consideration to the structure of laws.
6. Since the Charter does not refer only to laws but focuses on building culture, therefore, some ethical standards that must be applied are also included amongst women's rights and responsibilities.
7. There are no particular examples mentioned; only general and fundamental rights and responsibilities. However, some examples of rights and responsibilities, needing more clarification and emphasis in international conflicts or domestic culture, have been specifically stated .
8. Women's rights and responsibilities have been outlined in the structure of the Charter as follows:
 - a. Individual Rights, b. Family Rights, c. Social Rights (classified in terms health, cultural, economic, social, political, and judicial rights)
9. Aiming to reflect viewpoints of the Islamic Republic of Iran (in conformity with Shi'ite Law) regarding women's issues, this Charter can be considered as a point of departure for dialogue among the Islamic countries and serves as a vital step in drafting and ratification of another document on women's issues relying on the thoughts and cooperation of various Islamic nations at the global level.
10. Although the values in Islamic jurisprudence govern over the entire articles of this Charter, in cases where abiding by certain Islamic laws is necessary in order to respect a certain right, or to shoulder a certain responsibility, this factor has been included where it needs to be emphasized.
11. Since the purpose of the Charter is solely to state women's rights and responsibilities, the names of the individuals or institutions in charge of the implementing the related laws are not mentioned. However it is clear that this document is the foundation stone for policymaking, planning, and lawmaking on women's affairs in all the concerned institutions .

Principles and Fundamentals

The principles and fundamentals of this Charter on Women's Rights and Responsibilities in the Administration of the Islamic Republic of Iran are derived with the comprehensive and balanced religion of Islam as its foundation in order to pave the way for coordination and harmony for advancing material and spiritual dimensions in individual and social life; taking note of women's freedom along with responsibility, human dignity and a balance between rights and responsibilities .

In its formulation, this Charter relies on knowledge of Allah the Exalted and a belief in Him as the Origin of the universe, the Creator of all beings, and as Originator of laws and the need to submit to His will. It also relies on benefiting from the Holy Qur'an, Sunnah-the honorable tradition of the Holy Prophet (P) and his family, rationality, and belief in the above-mentioned factors' fundamental role in drawing conclusions and extracting rules and regulations out of divine sources based on the requirements of time and place. Avoidance of thoughts contrary to Islam, backwardness, superstitions, cultural alienation has also been considered as well. This Charter presents woman's status based on Islamic rules and standards as reflected from the ideals of the Islamic nation of Iran.

This Charter is founded on the basis of the fact that woman and man in Islam in the sight of God are equal regarding nature, purpose of creation, potential in benefiting from talents, acquiring values, excelling in values, reward and punishment for deeds regardless of gender, superiority over the other in achievement only on the basis of knowledge, piety, and competence in the society. Woman and man are different in terms of physical and psychological characteristics; the differences based on Divine Wisdom are the secret of the continuity of human life, with man and woman complementing each other. These natural differences based on the Justice of the Almighty God have become a basis for difference in rights so that woman would not be led to degradation or unjust discrimination in relation to man.

Woman and man in the Islamic legal system enjoy equal rights and responsibilities in most instances due to their similarity in terms of human nature. Certainly, difference in rights and responsibilities does not indicate preference of one gender over the other; rather mainly pointing to distinct legal titles to which each woman and man is entitled proportionate to the specific roles that are not interchangeable, in the family. These differences are to promote

material prosperity and spiritual uplifting of the family which functions as the basic unit of the society, being the real place where humans originate and are nurtured.

Section I. Women's Individual Rights and Responsibilities

1. The right to live prosperously and enjoy physical health and the responsibility to protect it from any diseases, accidents, and aggression ;
2. The right to be treated with dignity and the responsibility towards respecting others;
3. The right to freedom of thought and immunity from violation of the security of one's belief
4. The individual right and responsibility to enjoy faith, piety and maintain it and the right to spiritual perfection in beliefs and deeds
5. The right to protect women's life, property and dignity from any illegal aggression
6. The Right to enjoy social justice in implementation of law regardless of gender;
7. The right to have a name and keep or change it, the same is true about a family name;
8. The right to Iranian citizenship for Iranian women and negation of citizenship upon their own request;
9. The right to practice religious ceremonies and teachings in accordance with their religion and within the confines of the law if they belong to religious minorities.
10. The right to wear their local hijab, to speak their own language, and to practice their local customs and norms in a way compatible with Islamic ethics;
11. The right to be protected from material and spiritual harm that may result from others when they exercise their rights;
12. The right and responsibility of keeping different temperamental features that differentiate them from men;
13. The right to benefit from a healthy environment and the responsibility for its protection.

Section II. Women's Family Rights and Responsibilities

Chapter 1. Girls' Rights and Responsibilities in the Family

14. The right to suitable parental guardianship
15. The right to having expenses met, including accommodation, clothing, adequate nutrition and health facilities to secure their physical and psychological health
16. The right to education and to preparing the ground for development of their potentials and creativity
17. The right to have their emotional and psychological needs met and to enjoy loving treatment from their parents and to be protected from domestic violence
18. The right to enjoy family facilities, without any gender discrimination
19. The right of girls who have been deprived of their fathers and who have unqualified guardians to be protected under the guardianship of relatives or volunteers taking into account their interests under the governmental supervision.
20. The responsibility to respect parents, to obey their legitimate orders, and to treat the other members of the family respectfully

Chapter 2. Women's Rights and Responsibilities in Forming and Sustaining the Family

21. The right and responsibility towards strengthening the structure of the family and the right to facilities and legal support in order to prevent disagreement and diminish divorce cases
22. The right to enjoy cultural, social, and economic facilities in order to facilitate marriage at the appropriate time and their responsibility to abstain and act modestly until marriage is due
23. The right to be informed of the rights and obligations of spouses and the rules of married life and to enjoy the required facilities in this regard as well
24. The right to know the appropriate criteria for choosing a spouse, and the right to get to know him (before marriage)
25. The right and responsibility to know and observe religious and legal standards related to marriage, such as equality of the spouses in the fundamentals of belief and religion

26. The right to set conditions when signing marriage contracts, within the framework of religiously permitted demands, with conditions that if such demands were not met, the other party would be fined a clear punishment
27. The right to have marriage, divorce, and revocation documents registered at official and legal organizations
28. The right to enjoy financial rights during the period of conjugality
29. The right and responsibility to being provided with a private, hygienic, sound sexual relation with her legal spouse and the right to file complaints in case of violations
30. The right and responsibility of living at the same residential unit with the spouse, to be treated humanely, to psychological security in relations with the spouse, and the right of filing complaints in case of the spouse's inhumane conduct
31. The right and responsibility to achieve scientific, spiritual, and ethical growth in collaboration with and relying on the support of family members
32. The right and responsibility towards being on good terms with relatives and next of kin
33. The right to get pregnant, to observe birth control methods and benefit from the appropriate training and facilities in this field
34. The right to material and spiritual protection during the period of pregnancy and breast-feeding
35. The responsibility to respect the rights of the fetus, particularly its protection and proper growth
36. The right and responsibility to nurture children, providing for their psychological and emotional security and for their proper religious and moral training
37. The right to enjoy protection and participation of the spouse in rearing, training, and nurturing of the children
38. The mothers' right to enjoy material and spiritual security, particularly during old age and when they cannot take proper care of themselves
39. The right and responsibility to provide a living and care for her needy parents according to her ability as long as the husband's rights are not violated

Chapter 3. Women's Rights and Responsibilities in Case of Family Dissolution

40. The right to divorce from the spouse if making up with him is proved to be impossible or hazardous after referring to the court, presenting reasonable proof and heeding the responsibilities mentioned in divorce laws .
41. The right of annulment of the marriage if it is proven that he pretended to have qualities other than the truth (being dishonest), as listed in deficiencies mentioned under this category in laws and the right to receive compensation thereof
42. The right to enjoy financial support during the course of dissolution of the marriage and to expect good treatment from her husband at the time of separation
43. The right and responsibility of child custody and the necessity for financial support of the father and rights to visitation of the child in case of expiry or waiving of custody
44. The right to benefit from the rights entitled to married women during the prescribed waiting period of three menstrual cycles following divorce and the right to marry after expiration of the waiting period
45. The right to file complaints at courts of justice against the second marriage of the husband if he is incapable of guaranteeing their expenses, not able to observe justice and other related rights
46. Parents' social responsibility to take appropriate care of their children and criminal punishment for not observing it, and their accountability when they try to prevent the children from meeting with them

Section III. Women's Social Rights and Responsibilities

Chapter 1. Women's Rights and Responsibilities Regarding Physical and Psychological Health

47. The right to enjoy physical and psychological health in individual, social, and family life considering women's characteristics at different stages of life and their responsibility toward preserving it
48. The right to enjoy healthy and sanitarily fit environment (at work, the home, etc.) and the right to benefit from the related necessary training

49. The right to participate in process of policymaking, lawmaking, management, executive affairs and supervision in the field of health and rehabilitation processes, particularly in fields exclusively related to women
50. The right to enjoy appropriate health-treatment plans and facilities for women for the prevention of disease and treatment of physical diseases and psychological disorders related to women
51. The right to select doctors and centers providing health services, on the basis of Islamic rules and medical scientific standards and to enjoy the appropriate and adequate information to make informed and better choices
52. The right to be informed and play a part in decision making relevant to fertilization and family planning
53. The right to have full and fair access to sports facilities, athletic training and appropriate recreational activities
54. The right to develop their athletic talents and to attend sports fields both at the national and international levels in a way as compatible with the Islamic standards
55. The right to benefit from the right of fertilization, pregnancy and delivery as well as post partum health care through benefiting from women specialists and to prevention from common diseases among women, venereal diseases and sterility.
56. The right to benefit from counseling services and medical tests in order to ensure that the husband enjoys full health at the time of getting married, and that he has no medical problems relating to married life.
57. The right of girls without guardians, divorcees, widows, the elderly to benefit from public insurance, relief services and private insurance particularly in the medical and rehabilitation fields.
58. The right of women who are physically, mentally or psychologically disabled or abused to benefit from support and proper rehabilitation.
59. The right to enjoy proper nutrition, particularly during the period of pregnancy and breastfeeding, and the responsibility to take care of the infant and his/her proper nutrition, giving priority to nursing with mother's milk

Chapter 2 . Women’s Cultural and Spiritual Rights and Responsibilities

A. General Culture

60. The right and responsibility to acquire and increase knowledge in terms of her own personality, rights, and role in different arenas of life in accordance with the sacred standards of Islam
61. The right to be immune from the verbal and behavioral abuse of others and responsibility of treating members of society with respect
62. The right and responsibility to observe the Islamic codes of dress and the responsibility to observe chastity in society
63. The right and responsibility to raise the level of religious and human awareness, to be immune from and work toward removing cultural and moral degeneration
64. The right to participate in religious, cultural, and political gatherings
65. The right to produce beneficial cultural goods and programs according to Islamic standards and to profit from them
66. The right to establish and manage cultural and artistic centers and organizations in order to train responsible and professional women dedicated to developing their cultural activities
67. The right to exchange information and to take part in constructive cultural communications at the national and international levels
68. The right and responsibility toward spreading Islamic culture and knowledge and to present a model of the Muslim woman at the national and international levels
69. The right and responsibility toward creating moral and religious solidarity regarding women’s issues around the world
70. The right to partake in policymaking, lawmaking, supervision and executive phases of cultural affairs, particularly, women’s issues
71. The right and responsibility to be informed of and to acquire the necessary skills related to home and family management, child rearing, and effective confrontation against cultural and social ills .
72. The right to continual supervision over the cultural activities relevant to women in order to safeguard woman’s personality, honor and human dignity in production of cultural materials

73. The right to take advantage of cultural centers that are exclusively for women while observing Islamic standards, taking into account their physical and spiritual uniqueness. Deprived regions have priority for establishment of such centers
74. The right of socially disturbed and vulnerable women to enjoy the appropriate support in order to improve their cultural status and that of the society as well
75. The responsibility to preserve their cultural independence, their Islamic-Iranian identity and national integrity in cultural and educational activities

B. Education

76. The right to public literacy, to educational advancement and to benefit from educational and training facilities
77. The right to enjoy higher education up to the highest scientific level
78. The right to master expertise in special fields, both quantitatively and qualitatively, up to the highest levels
79. The right of women and girls from impoverished areas to benefit from special support in education
80. The right and responsibility to design school and educational textbooks
81. The right and responsibility to enjoy a worthy status in harmony with their role, dignity and status in educational texts
82. The right to participate in policymaking, decision making and management of academic and scientific affairs; and to active participation at national and international scientific and cultural gatherings
83. The right to recognize, support, and benefit from the capabilities of women with outstanding talents and their responsibility to help meet the country's needs
84. The right to enjoy necessary support in the field of education, access to higher education, and technical and vocational training for women with physical and mental disabilities proportionate to their talents and extent of disability

C. Research

85. The right to carry out research, author, translate and publish books, articles in general and specialized publications while observing authenticity, honesty, and the interests of the community

86. The right to enjoy necessary support regarding sources and facilities for research on women's issues, academic training for researchers and the right to have access to information and research findings in different fields
87. The right to benefit from support for scientific and research work and to develop research centers under women's management
88. The responsibility of women researchers to present their views and explain their positive religious and national findings on women's issues to the nation and the world

Chapter 3. Women's Economic Rights and Responsibilities

A. Financial Rights and Responsibilities in the Family

89. The right to receive alimony in permanent marriage from the husband proportionate to woman's prestige and from the father or child if they are financially capable and if the woman is in need
90. The right to benefit from the estate of the deceased and to financial bequests according to Islamic rulings
91. The right of endowment, and of receiving and charge of endowment
92. The right of accepting the power of attorney or being a legal representative in economic affairs
93. The right to determine the dowry, to obtain it from the husband and to do whatever she wishes with it
94. The right to receive her father's, husband's or children's pension in case of death, according to the law or contract
95. The right to benefit from the retirement pension of a deceased woman employee for her legal heirs
96. The right to accept financial guardianship of the children and responsibility to observe the children's financial rights
97. The right of women and girls to benefit from the necessary support in case of poverty, divorce, disability, lack of guardian, under an inappropriate guardian, and to have access to required facilities for rehabilitation and self- sufficiency
98. The right to get wages from the husband for doing household chores upon her request and to protection as a result of her effects on the family economy and national revenue

B. Women's Rights and Responsibilities regarding Employment and Economic Participation

99. The right to own capital and private property and to benefit from it in accordance with legal and religious regulations
100. The right to sign contracts and unilateral treaties
101. The right to work after reaching legal age for employment, the freedom to choose a job, and use personal capital along with their responsibility toward respecting Islamic regulations on earning and spending
102. The right to have access to information, training and appropriate expertise aimed at acquiring qualifications for appropriate employment, and the right to be supported in such fields for female single-parents, or women without providers
103. The right to benefit from job counseling and recruitment by women
104. The right to benefit from wages and equal privileges with men and other women under equal work conditions
105. The right to benefit from job security, ethical respect, and an immune atmosphere from social hazards and the responsibility to observe modesty at workplace
106. The right to be exempted from compulsory, dangerous, hard and harmful work
107. The right to enjoy facilities, rules, and laws consistent with family responsibilities taking into account that she is a spouse and mother during recruiting, employment, promotions and retirement ;
108. The right to benefit from social security and economic facilities
109. The right to participate in economic policymaking, as well as in the establishment and management of economic institutions and membership in them
110. The right and responsibility to receive and pay blood money along with collateral damages in accordance with the related laws and regulations
111. The right to benefit from appropriate and effective legal support in order to prevent the exploitation, trafficking and employment of women and girls in illegal and unlawful occupations

Chapter 4. Women's Political Rights and Responsibilities

A. Women's Rights and Responsibilities in Domestic Politics

112. The right and responsibility to have access to information and to partake and play a role in determining the fate of nation in preserving and strengthening the Islamic system
113. The right and responsibility to participate in and supervise over social affairs in order to lead society towards spirituality and moral virtues ridding it of moral and behavioral ills
114. The right to the freedom of the press, speech and assembly with the observance of regulations
115. The right to form political parties and other political bodies and to take part in them while safeguarding the independence of the country, national integrity and interests of the Islamic system
116. The right to participate in elections, to be elected as members of the parliament as well as city and other councils, and the right to participate in the government planning process and to hold high ranking executive posts in accordance with related regulations

B. Women's Rights and Responsibilities in International Politics

117. The right and responsibility to be informed of global political developments, with special focus on the Islamic world
118. The right to develop communication and to exchange productive political information between the women of Iran and the world while respecting national interests and legal regulations
119. The right and responsibility of active and effective participation at Islamic, regional, and international conventions in particular those related to women's issues while observing legal standards
120. The responsibility to do their utmost best to strengthen solidarity among Muslim women and to support the rights of the deprived and oppressed women and children around the world

121. The right of women refugees in the Islamic Republic to enjoy security, health and the possibility of returning to their homeland
122. The right of Iranian women nationals to government support confronting the nationals of other countries within the framework of regulations and treaties
123. The right to benefit from legal support regarding marriage and establishing a family with non-Iranian men while observing the related laws and regulations

C. Women's Rights and Responsibilities in Defense –Military Affairs

124. The right and responsibility to take part in legitimate defensive activities in order to safeguard their faith, country, lives, property and reputation as well as that of others
125. The right and responsibility to partake in establishing world peace based on justice and to ensure and strengthen it
126. The right to have the support needed to maintain their physical security and to prevent them from falling prey to aggressors during the time of war, captivity, and military occupation
127. The right of immunity of the home and family from military attacks
128. The right for the families of martyrs, the war disabled, war veterans, and former POW's to benefit from the exclusive support of the Islamic government
129. The mother's right and responsibility to take care of and nurture the children and her priority in shouldering their guardianship in case of the husband's martyrdom, captivity or if missing in action
130. The right to law enforcement training and to hold security posts

Chapter 5. Women's Judicial Rights and Responsibilities

131. The right to acquire legal information and training
132. The right to enjoy legal measures and judicial support for the prevention and elimination of crime and oppression against women in the family and society
133. The right to enjoy special family courts in order to safeguard the privacy of the family, reconciliation and resolution of conflict in the family
134. The right to have access to female police and disciplinary forces in case of aggressive behavior, being charged or commission of a crime

135. The right to occupy legal and judiciary posts in accordance with the law;
136. The right to take legal action in the courts of justice and other legal authorities;
137. The right to benefit from an attorney and legal consultant in the courts and other legal authorities
138. The right to comprehensive judiciary support against factors leading to crime against women or to crimes committed by women
139. The right of accused women to be protected from having her honor abused, from defamation, and from being individually and socially punished beyond the legal punishment
140. The right to be exempted from punishment when there are factors which can remove the penal responsibility
141. The right to have their reputation restored for defamation due to a judge's inaccurate judgment or mistake in relation to the accused or in issuing the verdict and to compensation for spiritual and material damages
142. The right to have their sentence reduced or to be pardoned in case of repentance and in the presence of proof that the repentance is authentic on the part of female delinquents, as well as at the time of pregnancy, breastfeeding and illness
143. The right to see parents, children and husband while in prison according to the regulations of the country
144. The right to enjoy the appropriate hygienic, cultural and educational facilities in prisons aimed at rehabilitation and a return to a healthy social life
145. The right of girls to be imprisoned at special youth centers where appropriate special facilities for their rehabilitation and expert social workers would be at their disposal
146. The right to file complaints against government regulations or government or judiciary officials in order to attain their own rights
147. The right and responsibility towards testifying in courts in compliance with legal and religious standards
148. The right to enjoy judiciary support, applied by Prosecutor General against a disqualified legal guardian or provider, or other violators of her legitimate rights.