COEDUCATION IN WEST PAKISTAN'S
SECONDARY SCHOOLS: PROSPECTS AND PROBLEMS

By

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ABSTRACT

The problem with which this study deals is whether or not coeducation is both feasible and desirable in the secondary schools of West Pakistan, and, if coeducation is to be established, how the transition from segregated schools to coeducational schools can be accomplished with the least possible friction.

Three methods were used in carrying on this study: research in the literature, questionnaires, and interviews. The information about the status of coeducation at the secondary school level in several non-Muslim and predominantly Muslim countries was gathered largely through research in the literature. The advantages and disadvantages of coeducation where it has been tried were found by examining the literature and by interviewing educators at the American University of Beirut. The attitudes and opinions of Pakistani people—parents, teachers and students—about the desirability of introducing coeducation in the secondary schools of West Pakistan were obtained through questionnaires.

The responses to the questionnaires were tabulated, classified, and studied to find answers to a number of questions posed by the study about the advantages and disadvantages of coeducation and the problems anticipated by the introduction of coeducation in the secondary schools of West Pakistan. The problem generally connected with coeducation is the difficulty adolescents have in heterosexual adjustment. The main problems
mentioned by Pakistani respondents which may arise in Pakistani secondary schools with the introduction of coeducation, are fear of an "increase in sexual immorality", and fear of "the community's opposition". The advantages of coeducation on which parents, teachers, students and educators agree are: first, "development of personality and character" through constant association of boys and girls under natural conditions in coeducational schools; and second, 'promotion of national strength' through coeducation, which results in establishing equality of women with men and increased understanding and cooperation between the members of both the sexes.

The conclusions reached from a study of the data are: first, that the advantages of coeducation outweigh the disadvantages; second, that West Pakistan is not yet ready for a complete change from segregated to coeducational schools at the secondary level; third, that community opposition and long established tradition would not support such a change at the present time, and fourth, that the problems mentioned by the Pakistani respondents in connection with introducing coeducation in the secondary schools of West Pakistan are not unsurmountable.

Social changes are taking place in Pakistan as in other predominantly Muslim countries, but in an evolutionary and not a revolutionary manner. It is recommended therefore that coeducation should also be introduced into secondary schools gradually so that the benefits of coeducation can be realized: It is further recommended: that coeducation be tried in rural areas where schools for girls do not exist and where
their establishment would be too expensive; and in cities where the climate of opinion is favourable to coeducation; that some experimental secondary schools be established as a continuation of established co-educational elementary schools; that teacher training institutions educate secondary school teachers for teaching in coeducational schools; and that a program of community education be developed to enlighten the public on the need for more education for women and the advantages to be derived from coeducation.
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CHAPTER I

INTRODUCTION

For a long time in human history, the view was held that women are inferior in intelligence when compared with men and that they are dependent upon men. Until this view was changed, there was not much incentive for the education of women. Even before research showed that there was no difference in the intelligence of the two sexes, the need for the education of women was recognized and a demand for it was made. First, separate schools were started for girls; then, coeducational schools appeared. Coeducation at the primary and college level is accepted in most of the countries of the world. Coeducation at the secondary level is still considered by many people to be a controversial issue. This study is concerned with coeducation at the secondary level.

I. THE PROBLEM

The problem with which this study deals is whether or not coeducation at the secondary level is both feasible and desirable in West Pakistan. Secondly, assuming that coeducation is to be established, the study proposes to show ways for facilitating the transition from separate to coeducational secondary schools.
Purpose of the Study

The purpose of this study is threefold. One is to gather information about the status of coeducation at secondary level in several countries of the world in order to answer such questions as: Why do some countries have coeducational secondary schools, while others do not? What are some of the problems that might arise in coeducational schools, which do not exist in segregated schools? What are some of the unique advantages which can be ascribed to coeducation? Under what circumstances, if any, is coeducation advisable? Under what circumstances, if any, are segregated schools preferable? What are the trends in the predominantly Muslim countries of the world about the adoption of coeducation in their secondary schools?

The second purpose of this study is directly connected with West Pakistan. The attitudes of many people of Karachi (West Pakistan) towards coeducation at the secondary level will be examined so that answers may be had for such questions as the following: Should coeducation be introduced as a definite policy at present and why? Is it better to wait until the need for coeducation comes gradually, preceded by distinct changes in society itself? What factors at present are likely to prevent the introduction of coeducation at the secondary level in West Pakistan? What are the indications, if any, which support the idea that coeducation is coming to Pakistan in the future? What factors, if any, exist which would facilitate the acceptance of coeducation in the secondary schools? Do the people of Pakistan think that secondary coeducation should be accepted gradually, over a period of time, or do they prefer to adhere to their old ideals and support segregated secondary schools indefinitely?
The third purpose of the study is to find some of the ways by which the transition from segregated to coeducational schools in West Pakistan can be facilitated, provided the transition seems both feasible and desirable in the near future.

The Need for the Study

Pakistan obtained its independence in 1947. This new born state is facing rapid and numerous changes. The continuous growth of population has few parallels in contemporary history. Its population grew in eight years from 73,600,000 in 1948 to 83,600,000 in 1956.¹ Rapid progress in the means of communications, the dissemination of knowledge about the world through the press, the influence of Pakistani men and women who have received higher education abroad, the growth of nationalism, and the repudiation of old religious beliefs are responsible for much of the protest against the status quo. Along with these changes, there has come a change in the ideas, values, and attitudes of the people toward the status of women. Women are no longer kept within four walls, and they are not content to be treated merely as the possessions of men. A larger number of girls are seeking education today than at any time before. They are also entering the professions. Here lies the justification for finding out the attitudes of many people of Pakistan toward the mixing of the sexes in different aspects of life and toward coeducation in particular.

There is a real need to break down the barriers between men and women in Pakistan in order they may understand one another so that they can co-operate effectively for the betterment of their society. A nation must seriously consider this problem, if it wishes to progress along with modern civilization. But the question arises of what can be done to lessen the disparity between the sexes which has long existed and become part of the mores of the nation. There is a need to find out whether or not coeducation is a favourable means to achieve this end, because good results are not likely to come either from the over-zealous imposition of foreign cultural elements or from the rigid preservation of traditions which were not established with an eye to present day requirements.

Because of the poverty of the great masses of people, the condition of houses and refugee settlements in Pakistan was never good. Since independence, the need for houses, more public buildings, and schools has been increasing and will continue to grow as the country develops, population grows, and people demand better living. The financial condition of the country is such that economic measures must be taken for the establishment of schools as well as for the resettlement of refugees. The problem of whether or not coeducation is more economical than separate schools demands consideration.

The Government has recently established a coeducational "Model Junior School" in Karachi. It is likely, since dissatisfaction with the existing system exists, that an extensive reorganization of education may take place in the near future which may include the inauguration of co-
education in all secondary schools. As far as coeducation at the elementary and college levels is concerned, there is not much disagreement, but coeducation in secondary schools generally is still controversial. It is important, that before any action is taken to make all secondary schools coeducational, or even to establish more such schools, that a study such as this one be made.

II. METHOD OF THE STUDY

Three different approaches have been utilized in making this study, namely, research in the literature, sampling of public opinion in West Pakistan by means of questionnaires and sampling of the opinions of recognized experts in education by means of interviews.

Research in Literature

Books and magazines containing pertinent material about coeducation have been examined. Information about existing coeducational practices in different parts of the world has been collected largely by reviewing the literature in the field.

Questionnaires

Two types of questionnaires were prepared: one for the parents whose children are studying in secondary schools, and the other for the assistant-teachers and the head teachers of the secondary schools of West Pakistan.
Questionnaires to Parents. In the first instance, these questionnaires aimed at finding out the opinions of many people of Pakistan toward the purdah system,\textsuperscript{2} relaxation of which is a symbol of change in the social position of women and also an essential precondition for the introduction of coeducation. Secondly, the questionnaires attempted to discover what the attitudes of the Pakistani people are toward the adaptation of coeducation in the secondary schools of Pakistan. These questionnaires were sent to Pakistan where a friend took the responsibility of distributing, collecting, and returning them.

Questionnaires to Teachers. To make the distribution of the questionnaires to the schools easy the package sent to Pakistan contained envelopes addressed to some of the known schools in Karachi. Each envelope contained a sufficient number of questionnaires for the faculty of the school and a letter addressed to the head of the school requesting his help in the administration of the questionnaires. A similar questionnaire was also given to the Pakistani students attending the American University of Beirut, some of whom had been teachers in Pakistani schools and all of whom had attended secondary schools there.

Interviews with Educators

Interviews were arranged with some of the professors in the

\textsuperscript{2}Women who observe purdah cover themselves with a robe called Burqa to hide from all men, except father, brothers, uncles and other close relatives with whom marriage is forbidden. This custom had grown so rigid in most parts of the undivided India that women did not come out of their homes, but in closed conveyances.
Department of Education at the American University of Beirut and with some of the visiting educators to supplement the material gathered from the literature.

III. DELIMITATIONS OF THE STUDY

Because the problem is such a large one, certain limitations on the scope of the study seemed necessary. First, the scope of this study does not treat coeducation at the primary and college levels. This study is concerned with education at the secondary level only. Second, it is not concerned with East Pakistan, because its culture is different from that of West Pakistan to a certain extent, and because two separate schools systems exist in the two provinces. Third, the Federal Area of Karachi and its suburbs, were separated from the province of West Pakistan in 1948 for the reason of convenience in administration. It was far more feasible to circulate the questionnaires in the Federal Area than throughout the whole of West Pakistan. Since the questionnaires were answered by the people living in Karachi, the conclusions from the study are more likely to be applicable to the Federal Area than to other parts of West Pakistan.

In addition to the limitations placed upon the study by the physical, geographical, and the administrative organization of Pakistan, the available resources also limited the scope of the study. Some of the literature containing material pertinent to the subject is not available
in the libraries of Beirut and other materials were of little value as they are thirty or forty years old.

Two other problems were encountered in making this study which may affect the findings and conclusions. Because no scientific studies related to the subject of coeducation could be found, the arguments for the advantages and disadvantages of coeducation are based on opinions, and not on scientific findings. Secondly, the questionnaires had to be sent to Pakistan and administered by people not concerned with the study. While it is assumed that enough care was taken in their administration so that the data are accurate, this fact needs to be taken into consideration in examining the returns of the questionnaires.

IV. DEFINITIONS

Terms which require rigid definition and which occur many times in the thesis are explained as follows:

Coeducation

The term coeducation is applied to the instruction and education of boys and girls in the same school or institution, in the same classrooms and through the same courses of study. It is applicable throughout the educational ladder—from elementary school to the university. The term is sometimes used in a wider sense to include cases in which boys and girls are admitted to the same school or college, but receive instruction wholly or in part in separate classes and in different subjects.
Other variable factors in a coeducational system are the extent to which men and women are mixed in the teaching staff, and the freedom of movement between the pupils of the two sexes in classrooms, on the playgrounds, and in other activities of life. 'Coeducation' in this thesis is used in its specific sense, that is, the instruction of boys and girls not only in the same school but in the same classes. Coeducational schools are also referred to as mixed schools.

**Segregated Schools**

Segregated schools are separate schools for boys and girls. These are also referred to as one-sex or mono-sex schools.

**Secondary Schools of Pakistan**

Secondary education in Pakistan is a five year program, beginning with the sixth and ending with the tenth class.

When schools include lower and upper middle schools, including primary classes, as well as secondary classes, they are called secondary schools. In this thesis, the term 'secondary schools' however refers only to the classes from the sixth to the tenth inclusive. The students spend five years of their lives in these schools, approximately from the age of eleven to the age of sixteen.
CHAPTER II

STATUS OF COEDUCATION

Coeducation at the secondary level is not new. However, even though it has existed in limited form from very ancient times, it seems in most countries to have been an expedient rather than a desired method of providing education for girls.

I. EARLY HISTORY OF COEDUCATION

Coeducation was found occasionally in early times. For example, women along with men were admitted by Plato to the inner circle of the Academy of Athens. It is not certain whether the Romans' schools in classical times were mixed or not. A tombstone found at Capua shows a school master with a boy on one side and a girl on the other side. Probably coeducation was practiced in villages and small districts for economical reasons, and also in the home schools organized by wealthier families.

In the sixteenth century, Martin Luther and other reformers

emphasised that girls as well as boys should be taught to read the Bible. Since schools for girls did not exist, the girls were sent to boys' schools. Hence, came the tendency for coeducation in schools of some Protestant countries. However, Peterson says that as long as the idea held that women were the weaker members of the society, always dependent on men as wives, daughters, or female dependents, there was little incentive to educate them.

At first, preparation for performing religious and household duties was considered enough education for girls. Two types of institutions undertook this work, the convents and the young ladies academies. Neither were concerned with the intellect. Later when the need for a broader education for women was recognized, there arose the question of how to provide education for them. Since educational opportunities had been provided for boys in all countries from ancient times, the education of girls became a question of method. With few exceptions, separate schools for girls were provided at first. Then as a matter of economy girls were admitted to some boys' schools, or schools were established for both boys and girls together. Usually these were elementary in character.

II. COEDUCATION IN NON-MUSLIM COUNTRIES

From the beginning there were two different ways of providing

girls with the same educational opportunities as boys: the existing boys' schools could admit girls on an equal basis, or separate institutions could be established for girls only. Both methods have been tried in most of the countries of the Western world, however, it is generally true to say that the United States of America and the Scandinavian countries pursued the first of these methods and the other European countries the second.

In Selected Countries

Because coeducation has existed in non-Muslim countries for a much longer time than in Muslim countries an examination of the history of coeducation in a few selected countries may reveal some of the advantages and disadvantages which result from coeducation.

United States. The first secondary schools in the American Colonies were the Latin Grammar schools founded to prepare boys for the universities and for the ministry or for government service. Opportunities for the secondary education of girls were later provided in academies. First, separate academies were established for the girls, but with the increasing demand for the provision of female education, and with the impossibility because of economic reasons for communities to support two schools, some academies became coeducational. As early as 1784 the academy at Lechiester, Massachusetts, was made coeducational. Nelson L. Bossing describes the growth of the academies as follows:
...Another feature that added greatly to the general popularity of the academy was its continuous willingness to admit girls, although not all academies did so. The idea of coeducational secondary schools did not gain favour until after the middle of nineteenth century. Old prejudices die hard. Leicester, one of the very early academies in Massachusetts academy was coeducational before 1800. By 1860 Virginia had 225 incorporated academies, 69 of which were for girls and 20 were coeducational.\footnote{Principles of Secondary Education (New York, 1949), pp. 105-106.}

Issac Kandel points out that although these academies provided facilities for secondary education on a wider scale, they did not fulfill the democratic ideal of a public system of education, because they were supported by tuition and were primarily preparatory for college. Consequently high schools were established with the opening of a high school in Boston in 1821. A new era in American education was inaugurated, but these schools too were at first separate or segregated schools. Separate schools for girls continued to be the common practice until 1850.

In 1845 Worcester, Massachusetts opened a coeducational high school and after the middle of the nineteenth century coeducation virtually became the rule except in some cities in the East. Due to this practice, the standard of education for girls was raised and the distinction between the education of boys and girls no longer existed.

According to Kandel it is doubtful whether coeducation was adopted as the result of any carefully considered theory. It seems that a single
school for both sexes was more economical than separate schools. The colleges and universities established a precedent in admitting both men and women. Later coeducation at all stages of the educational ladder was regarded as the logical outcome of democratic ideals. Psychological rationalizations followed later.⁶ Bossing thinks the change in attitude toward women was the primary cause for the popularity of coeducation in the United States. He says:

"...With the advent of freer attitudes between men and women, segregation tended to give way to coeducation. One may suspect that the economics of supporting dual systems of education after the approval of greater rights for women may have influenced a more tolerant attitude."

He further explains that as the schools moved westward with the pioneers, they became coeducational because old traditions were not important to pioneers. Even private schools are mostly coeducational west of the Mississippi. The junior colleges, which have been more conservative than the high schools are also coeducational in the western part of the United States.⁸

Peterson gives the following reasons for coeducation in American high schools. First, the social attitudes of the pioneers did not allow the traditions to live long. Secondly, the leaders of femininism pleaded continually for coeducation in the ladies journals from 1850 onwards.

⁷ Bossing, op.cit., p. 29.
⁸ Ibid.
Thirdly, there were administrative conveniences of providing one secondary school rather than two from the public funds, especially in the case of small districts which could not support two. Finally, the fact that secondary education in United States developed as a prolongation of public primary education and not as the result of formal introduction made it convenient and natural to extend coeducation.⁹

Coeducation received great impetus following each of three great wars of the United States. The Revolutionary War brought new ideas and made the government stable. The Civil War opened up and widely extended the profession of teaching for women. World War I brought tremendous changes in the economic, political, and social status of women and opened up hundreds of occupations previously closed to them.

Coeducation spread to the secondary schools during the reorganization of public education after the Civil War and the rapid development of the high school. With a few exceptions the high schools in America became coeducational. Today, coeducation is a distinctive feature of education in the United States, and extends from the kindergarten through the college. The American coeducational system allows a wide selection of subjects, and boys and girls can easily adjust their curriculum to the demands of their future careers.

**England.** Coeducational secondary schools in England were first started in some boarding schools by an organization called the Society

of Friends. These boarding schools were for younger children and for pupils up to fifteen or sixteen years of age as well. Although the practice of the Society was not exclusively coeducational, it was favourable to coeducation. Ackworth school was established in 1779 for the education of boys and girls, but the school was never fully coeducational, since the boys and girls were taught together only in a few classes. At Sidcot school, which was founded in 1808 by the Associated Quarterly Meetings in the West of England for the education of children of "Friends", boys and girls were taught together, except in certain handicraft subjects. Several other coeducational schools were founded by the Society of Friends during the first half of the nineteenth century. From that time, the movement for coeducation spread in secondary schools and colleges. It gained strength by the diffusion of the ideas of Pestalozzi and also as a result of the influence of American schools.

The secondary schools for girls in England developed to train governesses for the children of the rich. Previously academies were the institutions for educating girls. The curriculum of these secondary schools was so different from that of the boys schools that the development of coeducational high schools was difficult. The Taunton Commission of 1865 therefore recommended the establishment of separate schools for girls, and by 1900 eighty such schools had been established.

According to the Education Act of 1902, the provision of secondary education for girls became the duty of local education authorities. Since this Act became law, there has been an increase in coeducational secondary
day schools of lower grades under local educational authorities. This is due to two factors: one, the tradition of some of the boarding schools which became secondary schools; and the other, the economy of establishing one school instead of two smaller schools, especially in small localities where the number of pupils is insufficient even for a single school.

The adoption of coeducation as a principle rather than as a matter of convenience has always been connected with progressive or private experimental schools in England. A private and day secondary school on coeducational lines was instituted in Hampstead in 1865. Another coeducational school was founded in 1869 at Kingsley. In 1873 a similar type of school was started at Wittington in the suburb of Manchester. Later more and more private coeducational schools were opened. Most of the sponsors of these schools were proud of the practice of coeducation in their institutions. According to them it was a more natural practice than that of the segregated schools, which "foster the 'homo-sexual' instinct".\(^{10}\)

At present, there are three main types of secondary schools in England and Wales. In each of these three categories, there are found boys' schools, girls' schools, and mixed schools.

a) Grammar schools, offering an academic education from the age of 11 to 16 or 18, which may lead to professional or clerical employment or to a university.

\(^{10}\)Ibid., p. 160.
b) Modern schools, offering an education with a practical bias, from 11 to 15 or 16 years of age.

c) Technical schools, offering a general education related to industry or commerce, from 11 to 13 or 16 years of age.\textsuperscript{11}

The general trend in England however has been towards the maintenance of the single sex secondary schools, with much increased contact between senior boys and girls at the sixth grade level of the secondary school. There is not any widespread movement for coeducation. While there are mixed schools, most of these are to be found in localities that can not support separate schools and only a few are coeducational as a result of faith in the principle. The reason for this is tradition which has been strongly against coeducation. Furthermore, if coeducational schools have been regarded as queer and lacking in the qualities thought necessary for a boys' school, this is due in part to the monastic tradition of the public schools, or private institutions and in part to the relatively late educational emancipation of English women.\textsuperscript{12}

\textbf{France.} The history of secondary education for girls in France begins in the seventeenth century. Convent education appeared to be unsatisfactory when the intellectual equality between the sexes was recognized. One of the large influences in the development of the education


of girls was Rousseau's *Emile* (1761), in which the education of Sophie to become a suitable companion for Emile is described. A large number of private schools for girls sprang up during Napoleon's regime, but showed no enthusiasm for the intellectual training of women. Napoleon preferred to train women as believers rather than as reasoners.

The government first paid formal attention to the education of girls in 1819 and 1820 when teachers in girls' schools were required to be certificated. However, it was not until 1867 that a strong movement was started to secure from the government provision for secondary schools for girls. This resulted in the law passed in 1880, approving the establishment of secondary day schools for girls by the government in cooperation with local authorities. Girls could be admitted in the boys' schools under certain circumstances only. The purpose of the restriction was to limit the number of girls proceeding to the baccalauréat and then to universities and to the liberal professions.\(^{13}\) Nicholas Hans gives another reason for the unpopularity of coeducation in France at the secondary level. According to him the strong influence of the Catholic tradition in this country is the cause of opposition to coeducation.\(^{14}\)

In France today, boys and girls are generally taught separately at the secondary level. Under certain circumstances, if no other facilities exist, girls may be admitted to boys schools, but never in equal

\(^{13}\)Kandel, *op. cit.*, pp. 504-7.  
\(^{14}\)Comparative *Education* (Boston, 1955), pp. 720-21.
number. If a sufficient number of secondary students are not available for separate schools, secondary courses may be set up for both boys and girls. These are transitional programs, and are closed when separate schools became practicable. Younger boys are admitted to the lower classes of girls under certain circumstances; for example, if the school is very close to their home or if they have older sisters in the school. There are, however, the following three types of mixed secondary schools in France:

a) Establishments (numbering eleven in 1952) with a boys' and a girls' section under one head.

b) Boys' schools with mixed sections attached. This type of school, numbering around one hundred, have arisen since girls began to take the baccalaureat. Girls are admitted, for example, to the final elementary mathematics year of boys' schools in many places.

c) Fully mixed schools numbering around two hundred.¹⁵

Germany. Interest in the education of girls in Germany, can be traced back to 1681, when schools were established for the girls of the middle class as well as schools for the daughters of nobles. Most of the girls' schools were private until the beginning of the nineteenth century because the government was not willing to spend money for the education of women.

The movement for the education of women was promoted by the development of organizations for the emancipation of women. The Prussian government in 1894 prescribed an official course of study for girls covering nine years which was different from the one for boys, and refused to consider coeducation. Girls were admitted in boys' schools only in exceptional cases, for example, if the applicants were particularly gifted and in good health, and if the applications had the approval of the parents' council in the school and of the teachers and of the ministry.

At the present time, boys and girls are generally educated separately in larger towns and together in smaller ones. Coeducation exists, however, in Berlin and Bremen. In these towns girls are taught separately only for needle work, domestic economy, and physical education.

Russia. In Russia coeducation can be traced back to the first state system of education at the end of the eighteenth century. Secondary schools for both the sexes were opened, in addition to separate schools for girls and boys. This practice was discontinued in the nineteenth century. After sometime, the government again opened coeducational secondary schools. But up to the Revolution of 1917 these coeducational secondary schools had not increased, as all old schools remained separate.

The Soviet Government in reforming the educational system, made coeducation compulsory in all secondary schools. A certain amount of opposition was shown, especially by the teachers, to the compulsory introduction of coeducation without any preliminary transitional period.
However, the coeducational system became acceptable to all, and worked successfully. Women are accepted in every walk of life on equal terms with men. They work underground in the mines, they serve in merchantile marine and were even accepted in the armed forces during the war and fought both in the rank and as commissioned officers.

In spite of this general policy of identical treatment for both the sexes, the Soviet Government felt the need of reconsidering the practice of coeducation. Seeing the total character of war during World War II, the Soviet Government considered it necessary to introduce universal military training for boys of secondary school age. This resulted in a differenciation in the curriculum between the sexes. On the other hand, the big loss of male population and the destruction of homes, demanded the concentration of efforts on home building. Women were urgently needed as home makers and mothers of the new generation. Training for these purposes also required differenciation in the curricula of secondary schools for the two sexes. Consequently all secondary schools in towns and urban districts were reorganized into separate boys' and girls' schools with differenciation in curriculum. In the rural districts owing to administrative difficulties secondary schools remained coeducational. Nicholas Hans says:

The Soviet reform is thus not a clear-cut decision in favour of separate education of the sexes as the only way compatible with democracy. It is rather the result of temporary social conditions which may change again in the future.\textsuperscript{16}

In 1943, an experiment was begun in the seventy-six most important cities of the U.S.S.R. which was designed to test the value of separating boys from girls in the last three grades of the secondary schools. Each succeeding year the scope of segregation was extended, until segregation became universal in grades eight, nine, and ten as well as in grades five, six, and seven. However, the secondary schools in towns, villages, and farm regions adhered to the practice of coeducation, but Soviet officials planned to extend segregation to these areas when more adequate physical facilities could be provided. As the result of this experiment, a practice in which the Soviet Union had taken great pride; that is, complete coeducation at all levels of its system of education, came to an end in large cities. Many parents did not like the idea of the change. Girls who had spent sometime in a coeducational school disliked the change more than the boys did.\(^{17}\)

Some of the reasons for the discarding of coeducation are presented in the following quotations.

After 25 years of coeducation, everybody in the Soviet Union now accepts the fact that women are every bit as important to the community as men and that they have every right to enjoy the same privilege and freedom. Equality of the sexes is no longer questioned in the most backward region of that vast land...

Soviet educationists (however) have carefully noted the effects of coeducation and they have come to the conclusion that the new stage of development now reached in their country demands radical changes... They believe that the community and individual will benefit from the

introduction of separate schools for boys and girls between the ages of 12 and 18.

They maintain that life will be richer spiritually by the further development of the natural feminine and masculine qualities made possible through separate adolescent schooling.

It is understood that, whatever careers girls may choose, they must, through their future motherhood, have more to do with children than men have and they need special training for the important job of wifehood and motherhood.

Girls must be taught about their bodies, about pregnancy and childbirth, and this training cannot be satisfactorily given in a mixed class of adolescents... The same physical training is not suitable for girls and boys during this period. Yet physical training is vitally necessary to both.

Boys also are to be taught the responsibilities of marriage and fatherhood and home building... Another factor that has influenced this change in educational policy is the different rate of development of boys and girls. It is well known that boys grow very slowly between the ages of 10 and 13, while girls go through a period of very rapid physical development at this time. Between 14 and 17, boys make up for lost time and develop at a great rate while girls mark time between these years; it is a period of rest for them.

The physical changes which follow puberty naturally have their psychological reactions... and it is reasoned that it is not easy to make the necessary allowances for this in mixed classes.

It must be remembered that, although boys and girls are to attend separate schools during adolescence, that in no way implies a separation of the sexes. They will continue to carry on all their leisure activities together as previously... And their education will again be co-education through the university.18

Analyzing the quotation, one can say that coeducation in the Soviet Union was probably practiced in order to promote full equality of sexes. Once the idea of equality between men and women had been firmly established, coeducation was abolished. The change in policy was seemingly due to a recognition of the fact that the needs of boys and girls are different. They differ biologically, in the rate of physical growth, and in their psychological reactions. Kandel suspects other reasons also accounted for this change in policy.

Until 1943 the secondary school was coeducational. It had been coeducational since 1918 designedly to promote the full equality of the sexes. Coeducation was abolished in larger cities in 1943 when the country could afford to provide separate schools and when it was discovered that the needs of boys and girls differed psychologically in the tempo of their growth and in intellectual and occupational interests. It was argued that thirty-five years after the Revolution the idea of sex equality had been firmly established. They may have been the reasons for the abandonment of coeducation, but since the measure was adopted other reasons are suspected. 19

Whatever the reasons the experiment lasted only ten years. In 1954 separate education in U.S.S.R. was abolished and coeducation was reintroduced.

Following World War II there was much pro and con discussion in the Soviet press of the theory and practice of coeducation. Coeducation came into strong favor again on the grounds that separation of the sexes was inconsistent with the principle of equality of the sexes, and was unduly expensive in requiring duplication of school organization and equipment. When separate

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education was ordered abolished in 1954, it was revealed that about 13 percent of the Soviet enrollment had been educated in separate classes.\textsuperscript{20}

The introduction of segregation in the secondary schools, in 1943, was a result of the war-time conditions, when the military training for boys and family life training for girls was considered immediate. Separate schools however were not popular and in 1954, the equality of the sexes and the economy of providing educational facilities for boys and girls in the same institution won out, and the secondary again became coeducational.

In Some Other Parts of the World

Coeducational secondary schools as well as primary schools and colleges are found in other countries of the world. The influence of religion can be noted in the educational systems of most Christian countries. Those which are predominantly Roman Catholic in religion provide separate secondary schools for boys and girls. Those which are predominantly Protestants have more coeducational than separate schools. An exception to this general policy is found in the commonwealth countries where the English tradition of separate schools is very strong.

American Countries. All public secondary schools in Canada are coeducational, except those of the Roman Catholic system of Quebec. Private schools, whose enrollment represents only a small part of the total enrollments are mostly segregated. In Columbia, there are some non-Catholic

schools which are coeducational in character. In Costa Rica segregated schools are to be found only in the capital. All other public secondary schools are mixed. Private schools can be both either mixed or separate. Cuba, Ecuador, Guatemala, Honduras, and Nicaragua have both types of schools, but coeducational public secondary schools are found mostly in small towns rather than in big cities. Most of the private schools are segregated, especially those which are organized by religious organizations. Schools in Panama are coeducational with the one exception of a girls' school.

**European Countries.** In Austria, Belgium, and Portugal, secondary education in big cities is given in separate establishments for boys and girls. Coeducation is practiced only in smaller towns and in rural areas. In Norway, Sweden, and Denmark there are two types of secondary schools: the **Gymnasium** and the **Realskole.** Around ninety-five percent of the children attend these schools which are coeducational. The boys and girls are taught together except for some special subject given to boys or girls. However, there exists some special girls' schools. The majority of the Finish schools is coeducational. All schools at secondary level in Iceland are coeducational except one school in Reykjavik which is exclusively for girls. Most of the Scotch secondary schools are also coeducational. A few separate schools are found in big cities.

**Far Eastern Countries.** The position with regard to mixed or one-sex secondary schools varies in Australia from state to state. In some
states, separate schools for each sex are provided in capital cities. In the other states, both mixed and separate schools are found everywhere. Private high schools, both boarding and day schools, are usually segregated, but exceptions to this rule may be found even in the boarding schools. Public secondary education in New Zealand is given in both mixed and separate schools.

In Burma, some public and private schools are open to both boys and girls without distinction, and the rest are segregated schools. Secondary education for boys and girls in Ceylon is provided in separate schools in towns and in coeducational institutions in smaller towns and rural areas. In India, the girls can be admitted to boys' schools only in those localities where a girls' school does not exist. All public secondary schools in the Philippines are coeducational. In the larger towns of Vietnam boys and girls receive their secondary education separately, while in the provinces secondary schools are often mixed.

Before the close of World War II secondary education in Japan was offered in separate schools; Chugakko for boys and Kotokko for girls. After the Occupation, the United States Education Mission to Japan recommended in 1946 the adoption of coeducation at all levels, along with many other changes in the educational system of Japan. A personal interview with Mr. Hachiro Yansa, President of International Christian University of Tokyo, revealed that this introduction of coeducation attempts to democratize the people. It is a result of the belief that men and women should enjoy equal rights and there should be an equality of opportunity for both the sexes.
The Union of South Africa. Secondary education is provided in both one-sex and mixed high schools in the Union of South Africa. When the enrolment becomes very large, a big school is usually split into two schools, one for boys and one for girls.

III. IN PREDOMINANTLY MUSLIM COUNTRIES

The social structure of the Muslim countries has always been based on the separation of sexes and seclusion of women, limiting their sphere to the home. In spite of the teachings of Mohammad that to receive education is the right of women as well as of men, education of women in these countries was neglected until recently. But today, life in Muslim countries is being reshaped. The social position of women is undergoing a fundamental change, slowly or rapidly according to various factors in different societies. Because this awakening, including the recognition of the need and right of women for an education, is recent in origin, the educational systems of these countries are not developed enough to provide for all the boys and girls of school-going age. However, the opportunities for girls to obtain education are being increased. Even coeducation, although to a limited extent, is now being practiced in some of these countries.

In Egypt

Coeducation has been introduced in the primary schools as a result of limited school facilities. Coeducation at the secondary level is still not accepted.
In Iraq

Junior schools consisting of the first four grades are the planned coeducational schools supported by the government. Apart from these, co-education at the primary level is tolerated in many rural areas. Coeducation at the secondary level is non-existent.

In Jordan

Coeducation is not liked even at the primary stage in Jordan. No coeducational schools can be opened beyond the third elementary grade and no men can be appointed as teachers in girls' school even on a temporary basis.

In Syria

Separate schools for boys and girls are provided. In Syria, however, coeducational primary and secondary schools are found in Latakia. The government policy is to encourage coeducation at the secondary level, but public opinion is not ready to accept it. There is no prejudice against coeducation in primary schools.

In Turkey

Secondary schools in Turkey are divided into two stages; middle schools, from grade six to eight and the lyceum from grade nine to eleven. Coeducation is practiced at both levels as well as at all other levels of the educational system.
In Other Muslim Countries

In the Muslim countries of North Africa; that is, Libya, Tunis and Morroco, coeducation is tolerated only at the primary stage, but never in the secondary schools. In Saudi Arabia and Yemen the education of women is just beginning. At present school facilities for girls barely exist. Bahrain and Kuwait with their modern school buildings and equipment provide education for boys and girls in separate schools. Coeducation does not exist in Afghanistan either. In Indonesia, all the primary and secondary schools are coeducational as well as the institutions of higher learning.

IV. ARGUMENTS AGAINST COEDUCATIONAL SCHOOLS

Some peculiar problems and difficulties arise in coeducational schools, which do not exist in segregated schools. These have to be considered before deciding for or against the adoption of coeducation.

Problem of Adjustment

It is generally believed that sex impulses, which are at their height in adolescence, differenciate it more sharply than any other characteristic from childhood. Although sex impulses appear very early in a child's life, they take a different form at puberty. According to A. Bigelow Lewris, these phenomena manifest themselves in a craving for sex gratification. The developmental tasks of adolescents related to sex
roles and socially acceptable behaviour and to the establishment of satisfactory heterosexual relationships, which are perfectly natural in character, often become problems for adolescents in coeducational schools. One great problem that present day boys face in their teens, is that of self-control. Their sex impulses are strong, they are thrown in a challenging environment surrounded by attractive and charming girls, and they have to control themselves because the fulfilment of their desires is not socially approved.\textsuperscript{21} This idea is also supported by a teacher at the American University of Beirut, who said that boys are excited in the presence of girls and they are expected to exercise self-control. This inhibition sometimes leads to difficulties in adjustment. Girls, too, are faced with this problem and, while their sex impulses may not be as strong as those of the adolescent boys, the culture demands that they, even more than boys, observe the sex mores. V.T. Thayer and others say that coeducational schools, if not organized properly, instead of helping in heterosexual adjustment tends to reinforce the impression made by motion pictures that men and women are only "fun-making partners."\textsuperscript{22}

\textbf{Difference in the Interests and Needs of the Sexes}

During early adolescence girls usually mature more rapidly than boys. The difference in maturity naturally results in difference of interests between the sexes, even when the individuals are of the same age. This point is supported by almost all the educators with whom an


\textsuperscript{22}Vivian Trow Thayer, \textit{Reorganizing Secondary Education} (New York, 1939), p. 156.
interview was arranged.

Because of the difference in maturity, boys and girls present different kinds of learning needs, which can be better met if they are educated separately.\(^{23}\) It is difficult to plan a school program so that the same class will meet the needs and interests of both boys and girls. Sir Percy Nunn describing the opinions of the opponents of coeducation says,

Those who harden their hearts against these ideas lay stress on the natural tendency for adolescent boys and girls to move apart and to develop unhindered their own ways of life. This tendency they maintain, is a plain indication that the special virtues of the sexes are, at least in the later years of schools, best cultivated where neither sex is distracted by the presence of the other.\(^{24}\)

**Distraction and Neglect of Studies**

Allan Healy argues that coeducation is likely to distract children from serious concentration on formal education.\(^{25}\) During early adolescence, a boy and a girl tend to be little more than good friends. This relation does not differ too much from that of friends of the same sex. With the development of adolescence a gradual change occurs in the attitudes of boys and girls and their interest in the opposite sex becomes an absorption. Cases of young love may arise. The pair, temporarily at least, neglect their school work and other responsibilities.\(^{26}\) The interviews


\(^{25}\) Ibid., p. 256.

with the educators also revealed that there is a danger of distraction from studies in coeducational classes.

Need for Emotionally Mature Teachers

There is a need for emotionally mature teachers in coeducational schools, because they have to play an important part in the development of heterosexual adjustment among the teen age students. According to Thayer and others, teachers play the parts of models more often than do any other adults. In the case of girls, there is need for contact with male teachers in making adjustment to opposite sex, and with the teachers of the same sex to learn feminine behaviour. The same is true in the case of boys. The teachers must be able to respect the personal ties which manifest themselves in the behaviour of the students and to guide them with sympathy. The teachers should have enough knowledge of psychology to understand hero worship and crushes, the ways in which the adolescents seek idealized persons upon whom to model their behaviour. The teachers should, without using the students to meet their own emotional needs, accept adolescent behaviour as a normal stage in development from which genuine emotional growth may proceed, and neither exploit crushes nor treat them with distrust and distaste. Emotional stability is required in the teachers so that they can observe and guide the increasing heterosexual interest of students with understanding.27

27Thayer et al., op.cit., pp. 159-160.
The teachers must themselves have made a psychological adjustment to the opposite sex, in order to help the pupils properly in their adjustment with the opposite sex. The students engage in actions which they hope will attract the favourable attention of the opposite sex. Because of inexperience in such matters, they sometimes do things that may appear crude and even ridiculous to adults, most of whom have forgotten what they did at that age. The teacher's position in relation to this period of change in adolescence is a delicate one. If they understand that such youthful reactions are normal, they can help the pupils to gain self-confidence. On the other hand, ridicule can leave on the sensitive emotions of the students a mark that may last a lifetime.

Gilbert Kettel Kamp recalls an incident of such a nature when a somewhat impatient teacher discovered a boy and a girl whispering across the aisle. Since whispering was forbidden, the teacher grasped the boy by the collar, and pushed him into the seat beside the girl. The girl began to sob as the boy sat there glaring at the teacher. There was much emotional tension in the classroom. Of course the sympathies of pupils were with their unhappy classmates. During the weeks that followed, the boy and the girl who had once been good friends, avoided each other. They did not dare to speak together, because of the humiliation they had suffered. The boy could never forgive nor forget. Years later he could seldom speak of the incident except with bitterness in his voice.

29 Ibid.
least one professor mentioned in the personal interview, that emotional unstability in the teachers themselves can create difficulties in the adjustment of students in a coeducational school.

V. ARGUMENTS FOR COEDUCATION

There are certain arguments in favour of the practice of coeducation. Some of these arguments express why the adoption of coeducation is reasonable and some explain the positive and unique advantages which can be obtained through coeducation.

Naturalness of Coeducation

Since we live in a society, which is bi-sexual physically, and in an increasing degree, sociologically, it is logical and natural that boys and girls at all ages should play, study, and grow up together. The very fact that, in all the relationships of life, boys and girls, make different as well as similar contributions to society suggest that each sex is essential to the other. Segregation overlooks this fact. According to Heeley, coeducational schools allow the fuller development of personalities, while the separate schools for boys and girls are like half-worlds lacking in many experiences of life.30

Similarities of Interests and Needs

In answer to the point that there is a difference between the

30 Heely, op.cit., p. 99.
interests of the sexes, Franklin W. Johnson says that this difference is due to the influence of environment and, therefore, is capable of change. Moreover, he says, this argument is generally based on common opinion, not on any scientifically reliable data. The difference between the interests and social attitudes of the sexes is the result of the fact that for a long time women have been restricted in their activities. The realization of the social and political equality of men and women will profoundly modify these differences. The interactions of the classroom and the more informal relations of the general social life of the schools are the means through which these modifications can be achieved.31

Kettle Kamp agrees with the point that there are differences in interests between boys and girls due to biological differences, but he does not agree that educating boys and girls in segregated schools is the answer. Most of these differences, he believes, do not affect normal classroom learning experiences to any great extent, except in case of social or physical activities.32

According to Homer Reed most language tests conform to popular opinion in regard to sex difference; that is, women are superior to men in linguistic ability. These results do not indicate any pedagogical significance. The differences are too small to justify segregation of the sexes in language instruction. Research also finds that boys do


32Kamp, op.cit., p. 151.
better in memorizing social science materials and show greater achievement in mathematics and sciences than girls. But the explanation for these differences may lie in differences in the environment and in the expectations for boys and girls. Again, these differences are not wide enough to justify segregation of the sexes in the teaching of science.33

The personal-social needs of boys and girls are much the same. All youth need to be educated for family life, all need to become good consumers of goods and services. Both boys and girls need education so that they will be intelligent democratic citizens competent of performing their civic responsibilities of voting, holding offices, obeying established authority, of defending their country, and of working for the common good. All need to know how to use their leisure time wisely, to appreciate the good and the beautiful, to get along with others, to be tolerant and ethical in their relationships with others, to communicate effectively, and to think logically. All need to understand themselves, to be physically and mentally healthy, to understand the world in which they live, and the place of science in changing and adopting their world to their needs. All need to understand the forces of war and peace and have to prevent war and maintain peace. All need, too, to develop vocational skills, and today when women are entering all fields of work, girls need much the same education as boys to prepare them to earn their own living. These common needs of boys and girls can be met better and at less expense in coeduca-

tional schools than in separate schools where facilities must be either duplicated or provided in one school at the expense of other.

All research indicates that boys and girls have approximately the same intelligence, the same ability to learn even mathematical and physical sciences. The only difference in the intelligence of the two sexes is that the spread of intelligence among girls tends to be narrower than among boys. Thus, there are slightly fewer girls than boys at either extreme of the intelligence scale. Practically, this does not have much significance for the secondary schools. There are approximately the same number of girls among the dull and the gifted as there are boys. Actually girls achieve higher grades than boys because of their conscientiousness and hard work, their willingness to conform, and because they are more mature. Since there is no difference in the intelligence of boys and girls both can profit from the same curriculum.

**Economical Advantage of Coeducation.** Coeducation is the economical way of providing education for girls, it also helps in the spread of education. Today it is universally accepted that to receive education is the right of every individual. Every child without differentiation of class or sex should be able to attend school. Education for all boys and girls is costly. The establishment of one big school for both boys and girls is more economical than two separate smaller schools. This is true especially in the case of small towns and rural areas where the number of pupils is insufficient even for one school. Thus, a coeducational policy
permits the girls to attend schools instead of depriving them of schooling merely because there is not a girls' school in the locality or sufficient funds to maintain separate schools.

**Promotion of National Strength**

By being together in coeducational schools, boys and girls have a chance to understand each other, and consequently grow to have sympathy and respect for each other. Both the sexes are to be together in later life. Thus, heterosexual adjustment in coeducational schools is a preparation for future adjustment with the opposite sex. This affects family life and ultimately the social life of the nation.

Coeducation lessens the disparity between the members of the two sexes and helps to establish the fact that men and women are equal in status. The idea of equality of the sexes influences not only family life but also intergroup relationships. This is brought out in a Seminar Report by UNESCO.

...There is a considerable volume of evidence to suggest that the development of mature and responsible relations between men and women may have significance not only in relation to the maturation of the individual but also in relation to constructive development towards optimal social conditions of the community as a whole. There are indeed indications that where constructive social change has occurred, it has often been accompanied or preceded by the development of more responsible and cooperative relations between the sexes, for example by freeing women from the social position of being a repressed minority group, and by the development of a more egalitarian relationship between men and women in the family at work and in the community generally. It is in any case difficult to imagine the development of
a tolerant and cooperative intergroup relations in a community where two of the main subgroups men and women are not on terms of relative equality and understanding with each other.\textsuperscript{54}

Proponents of coeducation also see this as an advantage of coeducation. They say that the primary aim of coeducation is to strengthen the basis of family life by teaching boys and girls to understand and respect each other. Since the family is the most important social group in a society, whatever strengthens it also strengthens the nation.

**Development of Personality and Character**

Coeducation helps in the development of the personality and character of both the sexes. Personalities cannot develop in a vacuum. Boys and girls should experience adjustment with the members of the opposite sex as well as with the same sex. The mixing of the sexes in natural situations helps in the development of tolerant and wholesome attitudes between the sexes. Most of the educators said in the personal interviews that coeducation removes, through the constant mixing and interchange of ideas under natural conditions, the occasions for unhealthy curiosity and premature sexual curiosity.

In addition to these advantages, there are certain secondary advantages such as the following. First, the presence of opposite sex is a good motivation to work and to try for better achievements. The boys try to do better than the girls and the girls try to surpass the

boys. Thus, there exists a spirit of friendly competition which stimulates students to work hard. Secondly, the students are more conscious about their appearance in coeducational schools than in segregated schools, thus coeducation fosters in them the habits of cleanliness and tidiness. Thirdly, there is also a chance for mate selection. The opportunity to meet and associate with many members of the opposite sex, makes it possible for boys and girls to know each other and to select mates wisely.

VI. SUMMARY

Coeducation was first adopted in the schools because of economical conveniences. It was welcome in the countries where the people are liberal minded and where education is free from the influence of the church. Later it spread in other countries, either for the reasons of economy or as a result of the example of the United States of America. At present, coeducation is practiced at the primary and college levels in many countries of the world. Coeducation at the secondary level is also practiced in some parts of the world. It is most extensive in the United States. Turkey and Indonesia are examples among the Muslim countries where coeducation is practiced throughout the entire educational ladder.

There are certain problems attached to coeducational schools as well as advantages ascribed to them. The arguments both for and against are based on personal opinions rather than on scientific findings. Even where it has worked successfully as in the United States, the success
depends on the temperament of the people and the peculiar circumstances which caused coeducational schools to be established.
CHAPTER III

CHARACTERISTICS OF WEST PAKISTAN

The educational system of a country is affected by many intangible forces. It is a product not only of a nation's deliberate designs to achieve certain ends, but also of factors such as the type of society, its cultural pattern, and the status of women in the respected society. In this chapter some of these factors are described, in order to help the reader understand the present school system, the changes taking place in the schools as well as the changes taking place in the forces which control them.

I. AREA AND POPULATION

West Pakistan covers an area of 310,236 square miles. It has a population of 33,779,000. The density of population at some places is as high as 1,871 persons per square mile. The huge migration which took place immediately after the partition of India and the continuous influx of refugees along with a high birth rate are the factors raising the population figures and aggravating the problems of food, health, housing, and settlement as well as education.
II. SOCIAL CONDITIONS

Social conditions in Pakistan are undergoing a process of rapid change. Changes in one aspect of the social life affect all others. Because this study is concerned with coeducation, an understanding of the changes taking place in the economic life, in religion, in family life, and in the position of women are particularly pertinent.

**Agricultural Society**

Pakistan is predominantly an agricultural country. Nearly ninety per cent of the people earning their livelihood directly or indirectly from agriculture live in villages. Pakistan has few large cities. However, towns are in a process of rapid growth due to the speed of industrialization. Whereas, at the time of the partition, the economy of the country was exclusively agricultural, it is changing to such an extent that within six years of independence, it has acquired a semi-industrial character.

**Religion**

The religion of more than eighty-five per cent of the population is Islam. The minority constitute a smaller percentage in West Pakistan than in East Pakistan. Islamism is now twelve hundred years old in West Pakistan. As early as 712 A.D., Mohammad Bin Qasim conquered Sind in West Pakistan and his people settled in a place now known as Karachi. The Mogal conquerors of the Indo-Pakistan subcontinent from Central Asia were Muslims and their religion attracted the masses living in a social order
based on the principle of human inequality. The great Muslim Empire of the Mogals lasted for two hundred years, before it was replaced by British rule.

Although Hindus and Muslims lived together for centuries, mutual understanding did not take place, due to differences in faith. As a result when the British gave up control over India, they divided it according to the wishes of the natives, into two parts: Bharat, generally known as India, for the Hindus, and Pakistan for the Muslims. The partition also provided for the migration of Muslims from India into Pakistan and of Hindus from Pakistan into India.

The demands of the Muslims to have a separate state for themselves was justified on the basis that they showed a strong desire to mould their lives according to the ideology and teachings of Islam. When the constitution was being drafted by the government authorities, there was a general demand from the public that it should be in conformity with the religion. It was even demanded that the name of the state include the word Islam. Consequently on March 23, 1956, the state was declared as a republic with the official name, The Islamic Republic of Pakistan. People expect the principles of Islam to operate in a country which they established for this purpose. For example, equality and justice should permeate all aspects of life including education, since these are basic principles of Islam. However, many beliefs and practices which have become attached to religion are changing rapidly, for example, women are no longer kept secluded.
Family Pattern

The traditional family pattern is that of the joint family. The parents of the boy choose a girl as the bride, and, with the acceptance of the boy, they arrange the marriage. After the ceremony is over, the bridegroom brings the bride to the house of his father. Living here are also the families of the brothers and, in some cases, the widow sisters with their children. The bride is supposed to please all the members of the family especially the mother in-law. The dowry of the bride becomes a part of common property of the joint family. This family system today is in a condition of decay and is being replaced by the one unit family system. Most of the educated people prefer to have an independent home. In big cities, industrialization, which has resulted in the employment of men in distant places, is also responsible for breaking the traditional pattern of the joint family.

In the rearing of children, emphasis is placed from the beginning on differentiation in the roles of boys and girls. Modesty is emphasized for girls. Formerly, as early as eleven years of age, girls were required to observe purdah. The answers of the questionnaires show how much change has taken place in the observance of purdah and the change in the attitudes of people toward conditions which permit boys and girls to associate together.

Position of Women

Formerly, the position of women in Hindu society was very low.
They were deprived of the rights which men enjoyed and suffered from some of the religious and social customs. Until the nineteenth century, they were obliged to perform Sati; that is, they were burned alive with the dead bodies of their husbands, and until recently widows were not allowed to marry again. Muslim women, although enjoying legal rights, such as the rights of inheritance and divorce, were treated as inferior to men. They lived a life of complete seclusion and there was great prejudice against the education of women. Muslims did not provide for the education of their daughters, although Mohammad said "Acquisition of knowledge is incumbent upon all the faithful, men as well as women".

In the nineteenth century, these prejudices were less rigorously enforced, and are gradually disappearing in the twentieth century. Since the partition, a big change has taken place in the position of women.

There was a time when the women of this subcontinent were kept in strict seclusion. Today, with their independent national status, Pakistani women have to find for themselves a new way of life. The custom of Purdah or veil appears to be gradually dying out and women are finding their way in different walks of life. There are women artists and poets, teachers and doctors, accountants and journalists, and even women industrialists in Pakistan today. There are women working in Telephone Exchanges, Customs and Railways besides scores of other professions.

Pakistani women are also actively participating in the defence of the country as Naval Reserves and National Guards.

In the field of social service they are perhaps most active of all.

The democratic concept on which the State of Pakistan is based, has given women complete equality
with men, and they have an equal chance to enter political life and to take full advantage of the adult franchise. 35

III. DEVELOPMENT OF EDUCATION

The educational system of a country is deeply rooted in the country's past, which is the sum total of that nation's philosophy of life. This includes the culture pattern, the social, economic, and political conditions, the ideals and values of the people as well as the tradition of education itself. The Islamic Republic of Pakistan is only ten years old. Therefore, any attempt to trace its cultural heritage leads back into the past of undivided India. The practice and development of education before 1947, especially that of female education falls into three distinguishable periods: Hindu, Muslim, and British. Since 1947 and independence, a different educational philosophy has developed.

Hindu Period

For a long time during the Hindu period education was confined to the Brahmins or priest class. Later, the other classes of society were allowed to receive education from Brahmin teachers, but the "untouchables" were never allowed any education. The educational institutions, Parishads, tols, and Pathshalas, were mostly held in the temples. Girls were not enrolled in any of these institutions.

Muslim Period

The Muslim period begins with the conquest of India by Mahmud Ghazni in the eleventh century. It continued until 1857, when British rule was established. In this period democratization of education took place. The educational institutions were open for all, because of the Islamic beliefs in universal brotherhood and equality. However, throughout the centuries of Muslim rule, education was closely associated with religion. Muktabe and Koran schools were the elementary institutions, in which recitation of Koran and instruction in reading, writing, and arithmetic were given. The Madrassahs or Arabic schools of the Muslims and Pathshals, or Sanskrit schools of the Hindus were the schools of higher learning. Both were mediaeval in character. Generally speaking, the schools had no special buildings. Wherever they existed, they were built at the expense of either individual philanthropists or by subscription. In most cases, they were held in temples and mosques and not infrequently under trees. Neither the Muslim nor the Hindu schools were open to girls.

British Period

The educational development of the British period can be described under two main headings: education under the rule of East India Company and education under the direct rule of the British Crown.

Under the East India Company. The East India Company was established in 1600, but it did not carry on any educational activities for nearly
one hundred years. After 1698, it started schools in its garrisons for the children of the Company's European servants. The missionaries also established some charity schools for the purpose of proselyting among neglected and poor children. After 1765, when the Company became a political power in India, it started indiginous schools in order to gain the confidence of the Indians. In 1813, the Company officially accepted the responsibility of the education of Indians and established more madrassahs. English classes were attached to them in some cases and separate English district schools were also opened. Besides this, non-official educational enterprises, including missionaries, were opening modern types of schools.

**Under the British Crown.** The East India Company ceased to be a political power in 1858 and the Government of India came directly under the British Crown. The Government awarded financial assistance to private schools and at the same time established new schools. As the new system gained in popularity, the old Arabic and Sanskrit schools decayed. As the officials of those days consciously neglected the indigenous system out of utter contempt and offered the chances of employment to the persons educated in the British type of government schools, the indigenous system almost completely disappeared by 1900.

During the period from 1859 to 1902, departments of education in the different provinces were organized and education was developed, although not rapidly. During this period universities were also established in Bombay, Madras, and Calcutta.
In short, in the beginning of nineteenth century, indigenous schools were the only means of providing education. During the last half of the nineteenth century the British Government established schools and near the end of the century they became quite popular because their graduates were given preference in government service.

During the first quarter of the twentieth century the state system of education expanded gradually. In 1919, the responsibilities of the departments of education of the provinces were transferred to the Indian Ministries. Due to this fact, the interest of the public in education increased. The growth of nationalism was another incentive for the demand of more educational opportunities.

In 1937, provincial autonomy was introduced in eleven provinces. The Congress, a national party which later led the struggle for the freedom of the country, won the administration of seven provinces out of eleven in that year and made available large funds of money for education. However, due to some political reasons, the Congress Ministries resigned in 1940. The outstanding feature of the period between 1940-1947 was the preparation of plans by British officers and prominent national leaders for a comprehensive educational reconstruction in India. Thus during the first half of the twentieth century the number of educational institutions increased but compared to the demand and the size of the population, schools were still very few in number.

The Current Period

The need of education for the progress of the country was emphasized
immediately after independence in 1947. In this first decade of independence, Pakistan made rapid progress in education, in spite of facing many difficulties. More and more primary and secondary schools were opened to provide educational opportunities to the people. The rapid increase in the number of schools is shown in Table I.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Primary schools</td>
<td>33,122</td>
<td>41,651</td>
<td>44,645</td>
</tr>
<tr>
<td>2</td>
<td>Secondary schools</td>
<td>1,885</td>
<td>2,383</td>
<td>7,495</td>
</tr>
</tbody>
</table>

The number of institutions of higher education increased as well. Three new universities at Karachi, Peshawar, and Rajshahi have been established since Independence.37

IV. DEVELOPMENT OF FEMALE EDUCATION

Although there is evidence that there were a few well educated women in ancient India, it is a fact that there was no regular system for


the education of women. Girls in the upper classes were educated at home. They did not attend the indigenous schools.

In the Nineteenth Century

Except for the few missionary schools which had some girl students on their rolls, schools for women did not exist in the early nineteenth century. William Adam reported in 1835-38 that in Bengal "Native custom excludes the female from the advantage of education. Schools strictly speaking are confined to boys." 38

A superstitious feeling is alleged to exist in the majority of Hindu families, principally cherished by the women and not discouraged by the men, that a girl taught to write and read will soon after marriage become a widow, an event which is regarded as nearly the worst misfortune that can befall the sex; and the belief is also generally entertained in native society that intrigue is facilitated by a knowledge of letters on the part of females.

Mohammadans participate in all the prejudices of the Hindus against the instruction of female offspring. 39

This same feeling existed in other provinces of India with the result that there were no schools for women.

During the second quarter of the nineteenth century some private enterprises offered education to women but until 1850, the governing body; i.e., the East India Company, did not dare to introduce the idea of education of women, because the prejudice against female education was strongly

38 Syed Nurullah and Naik, A History of Education in India, (Bombay, 1951) p. 29.
39 Ibid., p. 397.
rooted in the culture. The Company was afraid that any attempt in this direction could result in a rebellion of the people against the English.

In 1850, Lord Dalhousie decided that the Government should patronize the education of women. He suggested further that the government could possibly establish schools in which care should be taken to keep the girls as closely secluded as the custom of the country required. The Dispatch of 1854, also recommended female education.

A change took place in the attitudes of the people during the period 1854 to 1882. They now accepted the necessity of elementary education for girls, although higher education for them was still opposed.

There was an almost complete absence of collegiate education among women and an extremely small attendance of girls in the secondary schools. In the whole of India, there was only one institution - the Bethune School at Calcutta - which had girls in its college department. In the same way even secondary education of girls could hardly be said to have advanced to any appreciable extent. The total number of girls in secondary schools for India as a whole was 2,054 of which Bengal had 1,051; Madras 589; Bombay 583; N.W.P. 68; and Punjab 8. Even here a very large number of girls were Anglo-Indians Christians or Parsis. It may therefore be said that by 1882, the necessity of the elementary education of girls had come to be gradually accepted, but that their education beyond that stage had hardly begun.40

Another hinderance to the education of girls was the popular prejudice against coeducation. Parents generally preferred to send their

40 Ibid., p. 389.
daughters to separate schools, but in case there were no schools for girls they sent the girls to a mixed school as a last resort. The people did not like the idea of employing men teachers in girls' school, but if women teachers were not available they tolerated the employment of old men as the teachers.

During the twenty years between 1882-1902 there was slow but steady progress in the education of women. There was also a welcome change in the popular attitude toward mixed primary schools. The most important achievement of the period was the recognition of the necessity of secondary education for women by Indian society.

In the Twentieth Century

At the beginning of the twentieth century, girls were joining elementary schools in greater number. However, it was not until the second decade that more and more Purdah secondary schools were opened, and Muslim girls made their first entrance into colleges. The education of women, particularly higher education was rapidly expanded in the third and fourth decades of the twentieth century.

After 1947, when India was divided into two independent states, there was a growing demand in Pakistan for the education of girls. The number of schools has increased but still the facilities for girls' education are inadequate. It was recommended in the First Five Year National Plan, that all primary schools should be thrown open for girls. Secondary schools for boys still outnumber schools for girls four to one. The
government is faced with the necessity of finding ways to fulfill the growing demand in the country for the education of women.

V. SUMMARY

In a brief way it can be stated that today all the aspects of life in Pakistan are changing rapidly. Many of the folkways and the ideals and attitudes of the people which were observed rigidly in the nineteenth century, have either changed or are gradually disappearing in twentieth century. The educational system has also become distinct from that of the early nineteenth century. Formerly, schools were held in mosques, temples, and under trees, while today there exist hundreds of primary and secondary schools as well as a great number of colleges.

Perhaps the greatest change that has occurred in the society is the position of women. In the beginning of the nineteenth century, education of women did not exist. **Purdah** among Muslims, child marriage among Hindus, and the strong social prejudice among men against the education of women were the causes of the complete neglect of female education. The nineteenth century was a period for bringing gradual change in public opinions in support of the education of women, and an awakening of the public conscience to the social injustice done to women. The attitudes of people changed to such an extent that they accepted the need of education for women. Consequently regular primary schools were established and developed.
The misconception of the nineteenth century about the education of women; such as, "girls educated in high schools imitate Western ways of life", and that "careers for women are unthinkable", disappeared to a great extent in the twentieth century. As a result not only did secondary education become popular, but college education also became acceptable. Along with the social awakening caused by education and the growth of nationalism there came feminine emancipation. After partition, women became more active than before. They have organized associations to safeguard their political, social, and economic status. There is a greater demand for the education of women than even before.
CHAPTER IV

COEDUCATION IN WEST PAKISTAN

In order to know whether or not coeducation is desirable and feasible in the secondary schools in West Pakistan, it is necessary to know the present status of coeducation in the schools and to discover the attitudes of the people of West Pakistan toward coeducation.

STATUS OF COEDUCATION TODAY

Coeducation is not entirely new to West Pakistan's education. In some parts of the educational ladder it has existed for a long time and is well-established.

In Primary Schools

Coeducation is practiced in a large number of government as well as private primary schools. Even in the rest of the primary schools, the admission of boys to girls' schools and of girls to boys' schools is not uncommon. While formulating the First Five Year Plan for Pakistan, educators and government officials discussed not only the problem of expanding education generally, but also the inadequacy of the educational facilities for girls. It was emphasized that girls should have equal opportunities for primary education, and finally it was decided that the existing primary
schools for boys should be opened to admit girls whenever possible.

**In Secondary Schools**

In Karachi and Lahore there exist some coeducational secondary schools run by missionary enterprises. These were started many years ago and have been functioning well up to the present time. The Cathedral High School and the Joan McDonald School in Lahore, and the Grammar School in Karachi are quite large coeducational secondary schools. The fees of these schools are higher than those of other secondary schools, and they are known for their high standards of education. Parents try hard to get their children admitted to these schools and wait a long time for vacancies to occur. Of course, the majority of the students in these schools belong to well-to-do and well educated families.

Besides these well known schools, there are some other private coeducational schools which were established after the partition of India. Usually the number of girls in these schools is small with the exception of one or two schools. For example, there is a fairly large number of girls in Marie Collaco High School in Karachi. The majority of the students of these schools are from the middle class of society.

In villages there are cases where enthusiastic parents managed to get their daughters admitted to boys' schools, and where such girls successfully graduated from them.

**In Colleges and Universities**

All the universities are coeducational. Women students are found
in almost all departments of the universities. Training colleges for teachers are mostly coeducational. A great number of arts and science colleges are also coeducational, especially the colleges run by private enterprises.

CHARACTERISTICS OF THE GROUPS SURVEYED

Questionnaires were distributed to three groups of West Pakistanis to sample public opinion on coeducation in West Pakistan: parents, teachers, and West Pakistani students at the American University of Beirut. The opinions of educators at the American University of Beirut were sampled by means of interviews.

The questionnaires for parents and teachers were distributed by a friend in Karachi to the head teachers of selected private and government secondary schools with the request that they administer the questionnaires. The head teachers distributed the questionnaires for teachers among the faculty members of the school and the questionnaires for parents to the students, asking them to take the questionnaires to their parents to be filled out. After the questionnaires were completed they were collected and mailed to Beirut.

Parents

The parents surveyed were one hundred and fifty-two representing one hundred and fifty-two families whose children are enrolled at present in the secondary schools of West Pakistan. Most of these parents represent
the middle class of society.

Teachers

Ninety-two teachers, sixty-two male and thirty female made up the sample of teachers surveyed. Among them two are head-teachers, while the rest are assistant teachers in the secondary schools of West Pakistan. Around half of them, forty-nine, are serving in government schools, and the rest are working in private schools. These private schools fall in the category of "recognized schools", or schools open to inspection. They are run in conformity with the rules and regulations imposed by the government, and the standard of teaching is considered satisfactory by the officials of the Department of Education. The sponsors of these schools receive financial aid from the Department. The ages of the teachers range from below twenty to over fifty years, and their teaching experiences vary from less than two years to more than thirty years. Their qualifications range from the minimum required to be a teacher in secondary school; that is, possessing the matriculation certificates and a teaching certificate to as high as the master's degree plus a foreign degree. The age, teaching experience, and qualifications of the teachers in the sample are given in Tables II, III and IV.

TABLE II

Age of the 92 Teachers in the Sample

<table>
<thead>
<tr>
<th>Age</th>
<th>Below 20</th>
<th>21-25</th>
<th>26-30</th>
<th>31-35</th>
<th>36-40</th>
<th>41-45</th>
<th>46-50</th>
<th>51-55</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>4</td>
<td>22</td>
<td>22</td>
<td>12</td>
<td>15</td>
<td>7</td>
<td>6</td>
<td>4</td>
</tr>
</tbody>
</table>
TABLE III
Teaching Experience of the 92 Teachers in the Sample

<table>
<thead>
<tr>
<th>Years of experience</th>
<th>Less than 2</th>
<th>3-5</th>
<th>6-10</th>
<th>11-15</th>
<th>16-20</th>
<th>21-25</th>
<th>26-30</th>
<th>31-35</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>12</td>
<td>29</td>
<td>10</td>
<td>15</td>
<td>11</td>
<td>4</td>
<td>9</td>
<td>2</td>
</tr>
</tbody>
</table>

TABLE IV
Certificates and Degrees Held by the 92 Teachers in the Sample and the Number in Each Category Having Teacher Training

<table>
<thead>
<tr>
<th>Certificates and Degrees Held</th>
<th>Trained</th>
<th>Untrained</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matriculation certificate</td>
<td>4</td>
<td>-</td>
</tr>
<tr>
<td>Intermediate certificate (Art and Science)</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Bachelor's Degree (Art and Science)</td>
<td>38</td>
<td>16</td>
</tr>
<tr>
<td>Master's Degree (Art and Science)</td>
<td>11</td>
<td>12</td>
</tr>
<tr>
<td>Master's Degree and a foreign degree</td>
<td>-</td>
<td>3</td>
</tr>
</tbody>
</table>

West Pakistani Students at the American University of Beirut

The total number of West Pakistani students attending the American University of Beirut surveyed was forty-five, thirty-two men and thirteen
women. They are studying in the schools of Agriculture, Arts and Sciences, Public Health and Engineering. Most of the students who were majoring in education had had some experience in teaching in the secondary schools. The age range in this sample is twenty-three years, from twenty-two to forty-five. Their education also varies from those who merely have diplomas to those already holding the degrees of Master of Arts. The age, major, and previous education of the students in the sample are given in Tables V, VI, and VII.

### TABLE V

**Ages of the 45 Students Surveyed**

<table>
<thead>
<tr>
<th>Age</th>
<th>20-25</th>
<th>26-30</th>
<th>31-35</th>
<th>36-40</th>
<th>41-50</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>22</td>
<td>10</td>
<td>9</td>
<td>2</td>
<td>2</td>
</tr>
</tbody>
</table>

### TABLE VI

**University Majors of the 45 Students Surveyed**

<table>
<thead>
<tr>
<th>Major</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agriculture</td>
<td>20</td>
</tr>
<tr>
<td>Education</td>
<td>16</td>
</tr>
<tr>
<td>Public Health</td>
<td>7</td>
</tr>
<tr>
<td>Engineering</td>
<td>2</td>
</tr>
</tbody>
</table>
TABLE VII

Previous Education of the 45 Students Surveyed

<table>
<thead>
<tr>
<th>Certificates and Degrees</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matriculate Certificates</td>
<td>7</td>
</tr>
<tr>
<td>Matriculation plus a diploma in Public Health</td>
<td>7</td>
</tr>
<tr>
<td>Certificate of Intermediate</td>
<td>13</td>
</tr>
<tr>
<td>Bachelor of Arts Degree</td>
<td>1</td>
</tr>
<tr>
<td>Bachelor of Science Degree</td>
<td>2</td>
</tr>
<tr>
<td>Bachelor of Engineering Degree</td>
<td>2</td>
</tr>
<tr>
<td>Bachelor of Arts plus Bachelor of Teaching Degree</td>
<td>2</td>
</tr>
<tr>
<td>Master's of Arts Degree</td>
<td>4</td>
</tr>
<tr>
<td>Bachelor of Teaching Degree</td>
<td>7</td>
</tr>
</tbody>
</table>

Educators

The educators interviewed consisted of seven men and five women. Seven are Lebanese, two Americans, one Iraqi, one Japanese, and one
Pakistani. Their education varied from the Bachelor of Arts to the Doctorate degree. Seven of the twelve possess the Doctorate degree and one has an honorary Doctorate degree in addition. The subject in which they have their degrees are psychology, history, mathematics and science, science education, research in education, and education. Around half of them had received their elementary education in coeducational schools. Some of them attended coeducational secondary schools, but most of them received their secondary education in segregated schools. The college and university education of most of them had been in coeducational institutions and mostly in American universities such as the universities of Chicago, Columbia, Cornell, Stanford, Oklahoma and Harvard. Their teaching experience varies from three years to more than thirty years. Most of them have had at least some teaching experience at the elementary or secondary levels of the educational ladder, either in segregated or in coeducational schools, but their experiences in teaching at the higher level are mostly in coeducational colleges and universities. The nationality, education and teaching experience of the twelve educators interviewed are shown in Table VIII.
### TABLE VIII

**Nationality, Education and Teaching Experience of the Twelve Educators Interviewed**

<table>
<thead>
<tr>
<th>Nationality</th>
<th>Education</th>
<th>Learning Experience</th>
<th>Teaching Experience in Coeducational</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Elementary level</td>
<td>Secondary level</td>
</tr>
<tr>
<td>American</td>
<td>Ph.D.</td>
<td>Coeducational</td>
<td>Partly coed.</td>
</tr>
<tr>
<td>Iraqi</td>
<td>M.A.</td>
<td>Segregated</td>
<td>Segregated</td>
</tr>
<tr>
<td>Lebanese</td>
<td>Ph.D.</td>
<td>Coeducational</td>
<td>Partly coed.</td>
</tr>
<tr>
<td>American</td>
<td>Ed.D. &amp;</td>
<td>Coeducational</td>
<td>Segregated</td>
</tr>
<tr>
<td>Japanese</td>
<td>Ph.D.</td>
<td>Segregated</td>
<td>Segregated</td>
</tr>
<tr>
<td>Lebanese</td>
<td>Double M.A.</td>
<td>Segregated</td>
<td>Segregated</td>
</tr>
<tr>
<td>Lebanese</td>
<td>B.A.</td>
<td>Segregated</td>
<td>Segregated</td>
</tr>
<tr>
<td>Lebanese</td>
<td>M.A.</td>
<td>Coeducational</td>
<td>Segregated</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lebanese</td>
<td>Ph.D.</td>
<td>Partly coed.</td>
<td>Segregated</td>
</tr>
<tr>
<td></td>
<td></td>
<td>partly seg.</td>
<td></td>
</tr>
<tr>
<td>Pakistani</td>
<td>Double M.A.</td>
<td>Segregated</td>
<td>Segregated</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
ATTITUDE OF WEST PAKISTANIS TOWARD COEDUCATION

The attitudes and opinions of the Pakistani people toward coeducation was obtained from the answers given by the three groups sampled in response to the questionnaires developed for each sample. Copies of the questionnaires and an English translation of the questionnaire for parents are to be found in the appendix.

Opinion and Attitude of Parents

The first question asked the parents was, "Would you like to send your sons and daughters to coeducational secondary schools if such schools existed?"

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Would send boys</td>
<td>78</td>
<td>74</td>
<td>152</td>
</tr>
<tr>
<td>b) Would send girls</td>
<td>42</td>
<td>110</td>
<td>152</td>
</tr>
</tbody>
</table>

Fifty-one percent of the parents showed a willingness to send their sons to coeducational schools, but seventy-two percent of them were opposed to sending girls to mixed schools. The remaining twenty-eight percent said that they would like to send their daughters to coeducational schools.

The second question asked of parents was, "Would you have any objection, if there were female teachers in your son's school, and if there were male teachers in your daughters' school?"
<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Regarding female teachers in boys' schools</td>
<td>70</td>
<td>82</td>
<td>152</td>
</tr>
<tr>
<td>b) Regarding male teachers in girls' schools</td>
<td>104</td>
<td>48</td>
<td>152</td>
</tr>
</tbody>
</table>

One had no objection to male teachers in girls' schools, but qualified his answer by adding "if they are old".

Again more than fifty percent of the parents indicated that they would not have any objection if there were female teachers in their son's schools, while in the case of girls sixty-eight percent of the parents said that they would object to the employment of men teachers in the schools attended by their daughters. Thirty-two percent indicated that they would not have any objection if men teachers taught their daughters in the school.

Question 3 asked parents, "At present what are some of the factors preventing the adoption of coeducation in the secondary schools?" The answers can be grouped under three broad headings as follows:

1) Existing segregation of men and women in social life 84

- Mixing of the sexes is forbidden according to religious teachings 45
- Boys and girls are not accustomed to associating with each other 23
- Mixing of the sexes is not approved socially, because of the traditional pattern of segregation 16
2) Moral values of the people

Fear of immorality  67
Eastern moral values  5
Cultural values  4

3) Lack of trained teachers  5

A little more than half of the respondents (55%) mentioned the traditional segregation of the sexes as the deterrent to coeducation, while fifty percent of them thought moral values were contrary to coeducation. The specific factors mentioned by the parents fall under these two main reasons. Three percent thought that the lack of trained teachers is one of the factors preventing the adoption of coeducation.

To the question, "What are some of the expected problems which might arise with the introduction of coeducation in Pakistan's secondary schools?", sixty-seven percent of the parents believed that the most severe of all the problems would be the problem of sexual immorality. Fourteen percent mentioned "departure from the Islamic ways of life" as a problem. To another fourteen percent of the people, "discarding of purdah" appeared to be a problem. Twelve percent said that the students would be attracted by each other in coeducational schools and would neglect their studies; another twelve percent anticipated increased discipline problems in coeducational schools. Five percent said that parents will oppose coeducation and three percent mentioned that difficulties will arise in the teaching of physiology and physical education.
Only one percent of the parents said that there would be no problems with the adoption of coeducation, if properly trained teachers were employed in coeducational schools. According to their responses parents believe that coeducation will lead to:

1) Immoral acts
   - Increase in immoral acts  70
   - Decrease in modesty of girls  17
   - Increase in divorce rate  11
   - Birth of illegitimate children  3

2) Departure from Islamic ways of life  21
3) Discarding of purdah  20
4) Distraction and neglect of studies  18
5) Need for increased discipline  19
6) Opposition from parents  7
7) Difficulties in the teaching of some subjects  4
8) No problems if the teachers are properly trained  2

In answer to the question "What are some of the advantages which may be obtained through the introduction of coeducation?" Sixty percent of the parents mentioned many advantages of coeducation, but forty percent of them said there are no advantages which can be ascribed to coeducation. The advantages of coeducation which the parents gave may be grouped under five headings. Forty-two percent of the parents believe that coeducation provides students with opportunity to make better heterosexual adjustment,
which results in the development of their character; for example, coeducation would result in increased understanding and better attitudes between the sexes, would decrease embarrassment, and give women more confidence. Eleven percent said that the experience of heterosexual adjustment in coeducational schools prepares the students for this kind of adjustment in future life. Ten percent of the people think that coeducation is advisable for the progress of nation, seven percent mentioned that coeducation would help raise the status of women, while three percent said that opportunities exist for the students in coeducational schools to select their mates. The answers may be summarized as follows:

1) Better heterosexual adjustment and development of character

   Increased understanding between the sexes 32
   Development of sympathy between the sexes 13
   Decrease of embarrassment while facing the members of opposite sex 10
   Development of healthy attitudes towards opposite sex 9
   Development of tolerant attitudes in men 2
   Development of confidence in women 2

2) Preparation for the adjustment in future life 17

   Better adjustment in married life 13
   Better adjustment of Pakistani students in the institutions of foreign countries 2
   Better adjustment in colleges, which are coeducational in character 2
3) Progress of the nation 16
4) Raising the status of women, equal to that of men 10
5) Mate selection 5

The sixth question was in two parts: (a) "Before partition what were the restrictions about observing purdah in your family?" and (b) "How much has it been modified now?" The answers as tabulated below and shown in Figure I, show that sixty percent of the parents stated that change has taken place in the observation of purdah; forty percent said that no change has taken place after partition in the rigidity with which purdah was observed. Thirty percent of the people said that women now go shopping with the veil whereas formerly they did not leave their homes except in covered vehicles. Twenty-four percent stated that purdah has been completely discarded in their families, while seven percent said that the new generation of the girls is not asked to observe purdah at all, while the women in their families have not discarded purdah.

1) Before partition
   (1) Rigid observation of purdah 142
   (2) Not very rigid observation 10

2) After partition
   (1) No change 60
   (2) Relaxed 46
   (3) Discarded 36
   (4) Not observed by girls of family 10
Opinion of 152 Parents on the Observation of Purdah in Their Families Before and After Partition

FIGURE 1

- Rigid Observance
- Not Very Rigid
- Relaxed to the extent that women go for shopping with "burqa"
- Discarded
- Not observed by new generation of girls
Question seven asked: "Do you think that coeducation in the secondary schools of West Pakistan will become the accepted thing in the future? What are the indications?" To this question, fifty-five percent of the parents answered that coeducation will become the accepted thing in at least some schools of Pakistan in the future, while thirty-six percent said the opposite. Nine percent did not answer. Five of the respondents indicated the belief that such schools will be opened in the near future, and two thought coeducation would be possible only in large cities like Karachi and Lahore or for the children of the upper classes. Seventy percent said that the reason for anticipating the adoption of co-education is the inclination of people toward Western ways of life, the emancipation of women and an increased demand for education among them. The responses may be summarized as follows:

1) Coeducation will be accepted in the future
   
   Yes
   Yes, but after a long time
   Yes, in near future
   Yes, in large cities
   Yes, by the upper class only
   
   2) Coeducation will never be accepted

The eighth question to parents was, "Add any other comments you would like to make on the subject of coeducation for West Pakistan."

The answers fall into two distinct categories: 1) twenty-three percent
of the parents said that coeducation should not be adopted in the secondary schools of West Pakistan; 2) twelve percent said that it should be adopted. Only one percent remarked that coeducation is appropriate at the primary and college level. Sixty-three percent of people did not make any comments. The specific comments are as follows:

1) Coeducation should not be encouraged in secondary schools

Coeducation should not be introduced 11
It is against religious teachings 7
Segregated schools are better than coeducational schools 4
It does not suit present circumstances 4
People will object to it 2
Coeducation is the product of the Western world and we should not mix East with West 2
We should not sacrifice our traditions for the sake of the advantages of coeducation 2
There should be a separate curriculum for girls, therefore separate schools are needed 2
With coeducation Pakistan would no longer be an Islamic state 2
There are no problems inherent in the practice of coeducation, but the community is not ready to accept it 3

2) Coeducation should be encouraged in Pakistani secondary schools

Coeducation should be introduced 4
Coeducation is natural
Coeducation will result in the equality of sexes
Coeducation will develop healthy attitudes among boys toward girls
Coeducation is necessary for the progress of the country
Some coeducational schools should be started as an experiment
Coeducation should be introduced gradually

3) Coeducation is proper only at the primary and college levels
4) No comment

Opinion and Attitude of Teachers

The first question asked in the questionnaires to teachers was: "What are the reasons that we do not have coeducational secondary schools?"
Eighty percent of the teachers of the secondary schools of Pakistan mentioned that non-existence of coeducation in the schools is due to the fact that the structure of the society is based on the segregation of men and women. Twenty-three percent said that the people are conservative and follow traditions without question. Eight percent thought that illiteracy among the people is the cause. Four percent said that since it is traditional to have segregated schools, people do not think of starting coeducational schools. One percent mentioned the lack of leadership in establishing coeducational schools. The reasons given by teachers for the absence
of coeducational schools may be summarized as follows:

1) Segregation of the sexes in society
   Because of Muslim culture 23
   Because of purdah 21
   Because of traditional segregation in social life 25
   Orthodoxy 5

2) Conservation of the people of Pakistan 21
3) Illiteracy of the people 7
4) No traditional coeducational schools 4
5) Lack of genuine leadership 1

The answers to the second question, "What are some of the expected problems that will arise with the introduction of coeducation?" fall into six categories. Twenty-five percent of the teachers think that opposition from the community is a problem which might arise with the introduction of coeducation in the secondary schools. Twenty percent said that the problems of heterosexual adjustment will occur. Twelve percent of the teachers are afraid of immoral acts among the students. Six percent mentioned disciplinary problems, and six percent mentioned the problem of distraction of the students from their studies due to the presence of the opposite sex. The expected problems and the number of teachers mentioning each are as follows:

1) Opposition from the community 24
   Opposition from the parents 5
Opposition from religious leaders 6
Opposition from the people 9
Opposition from the old people 4

2) Problems of heterosexual adjustment 19
   Difficulties in adjustment with the opposite sex 12
   Cases of immature love 5
   Mental conflicts 2

3) Increase in immoral acts 11

4) Problems of discipline 6
   More discipline problems than in segregated schools 3
   The need for proper supervision of extra curricular activities 2

5) Distraction from the school work 6

In response to the third question, "In what respects is the introduction of coeducation advisable", sixty-four teachers out of ninety-two saw advantages in coeducation, while twenty-eight said that coeducation is not advisable in secondary schools at all. Twenty-five percent of the teachers said that coeducation is desirable for the development of the personality and character of the student. Fourteen percent said it is necessary for the strengthening the nation. Thirteen percent said that coeducation is an economical way to spread education, and eight percent mentioned that it provides an atmosphere for effective learning. The responses to question 3 are:
1) For the development of personality and character

For developing cooperation among boys and girls 9
For developing understanding between the sexes 10
For the development of character 5

2) For the solidarity of the nation

For removing the disparity between the sexes 5
For the progress of the country 4
For raising of the status of women 3
For ultimate happiness in home life 1

3) For the economical provision of education 12

4) For effective learning 7

Question 4 asked teachers, "What should be done about the education of girls in small villages?" Sixty-seven percent of the teachers believe that the education of village girls should take place in separate schools. Some of these said that separate girls' schools should be opened, and some suggested that maktaba be organized, either attached to mosques or organized in the houses of respected landlords. Twenty-two percent said that mixed schools should be opened in the villages. Another seventeen percent suggested that educated women should teach girls as a social service. Another suggestion made by two percent of teachers is that a girls' school should be established for each group of four or five villages and that transportation should be provided. Ten percent did not
answer. The tabulated responses to question 4 follow:

1) Separate schools should be opened
   Separate girls schools 38
   Educated women should teach women in the village as a social service 16
   Maktabs, organized in the house of a respectable landlord 7
   Maktabs 6

2) Mixed schools should be opened 20

3) Schools for girls should be opened for each group of four or five villages, with the provision of transportation 2

In response to the question, "Do you think that coeducation will become common in Pakistani secondary schools in the future?" fifty-four percent answered "no," while forty percent said "yes." Five percent did not answer. Some of the "yes" responses were qualified as is shown in the following tabulation:

1) Yes 37
   Yes, in near future 28
   Yes, but after a long time 9

2) No 51

3) No answer 4

Lastly the teachers were asked to add any other comments they would like to make on the subject of coeducation for West Pakistani
secondary schools. Sixty-one respondents did not make any comments. The comments made by the rest of the teachers may be summarized as follows:

1) Coeducation should not be introduced

Adoption of coeducation is not advisable until a radical change takes place in the society, that is, until the creation of a social order where disparity between the sexes does not exist

Coeducation is not advisable in the secondary schools where the students are adolescents

Coeducation is against Islamic teachings and it is against the ideals of an Islamic state

2) Coeducation should be encouraged in West Pakistani secondary schools

Coeducation is necessary for the improvement of society

Coeducation will bring happiness in family life

Coeducation if properly organized will be beneficial, not only for the individual but for the society as a whole

3) First of all, all primary schools should be made coeducational, because coeducation in the secondary schools should be the continuation of coeducation in the primary schools

4) Coeducation is both feasible and desirable in large cities where the people are westernized

5) Coeducational schools will be accepted only by the upper strata of the society
Opinion and Attitude of West Pakistani Students

The first question asked the West Pakistani students at the American University of Beirut, "What are the reasons that we do not have coeducational secondary schools in our country?" To this question eighty-seven percent answered that segregation of men and women in social life was the reason; twenty-seven percent said fear of the community's opposition; and seven percent said fear of immorality. Eleven percent gave illiteracy among the people as the reason; two percent said that the reason is the relatively recent attention to the education of women; and another two percent mentioned the lack of leadership as the deterrent to coeducation. The reasons are classified under four readings, as follows:

1) Segregation of the sexes in Pakistani society
   Segregation due to the religious teaching 14
   Segregation due to the custom of purdah 14
   Because of the traditional pattern of the culture 11

2) Fear of social pressure
   Expected opposition from the parents 7
   Expected opposition from the people 5

3) Other reasons
   Illiterate populace 5
   Negligence of education of women 1
   Lack of leadership 1

To the question "What are the problems that might arise with the
introduction of coeducation?"), more than half of the students believe that
opposition from the community (58 percent) and difficulties in heterosexual
adjustment (53 percent) will be the most severe problems. Twenty-seven
percent think that coeducation will create the problems of sexual immorality.
Eleven percent mentioned problems of administrative and nine percent said
that adoption of coeducation will clash with the teachings of Islam. The
answers given may be grouped under five headings, as follows:

1) Objections from the community
   Objection from the people  13
   Objection from the parents  8
   Opposition from the mullas  5

2) Problems of adjustment
   Difficulties in adjustment  13
   Inexperience of boys and girls in mixed social life  4
   Misbehavior of boys  2
   Instability of adolescents  3
   Psychological conflicts  2

3) Increase in immorality
   Sexual immorality  11
   Danger of pregnancy  1

4) Administrative problems in the schools
   Need for separation of boys and girls for certain subjects  1
   Need for separate lavatories for boys and girls  1
Need for wise supervision 1
Need for school psychologist 1

5) Clash with Islamic teachings 4

Question three asked "In what respects is the introduction of coeducation advisable?" Fifty percent of the students replied that coeducation is desirable for the development of the personality and character of the boys and girls. Eighteen percent mentioned that coeducation provides an atmosphere for effective learning; that is, the presence of the opposite sex is stimulating and inspiring for academic achievements. Sixteen percent said that coeducation is advisable economically, and thirteen percent said that coeducational schools prepare students for adjustment in future life when they have to deal with members of the opposite sex. Seven percent said coeducation is an asset in raising the status of women, while four percent said that it is a way to provide girls with educational opportunities equal to those of boys. The advantages given were as follows:

1) Development of personality and character 23

<table>
<thead>
<tr>
<th>Advantage</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wholesome growth</td>
<td>6</td>
</tr>
<tr>
<td>Development of personality</td>
<td>3</td>
</tr>
<tr>
<td>Reduction of unhealthy curiosity of boys in opposite sex</td>
<td>6</td>
</tr>
<tr>
<td>Understanding of members of opposite sex</td>
<td>5</td>
</tr>
<tr>
<td>Broadening the outlook of boys</td>
<td>3</td>
</tr>
</tbody>
</table>
2) Provision of environment for effective learning

   The presence of opposite sex inspires greater achievement 4
   Competition and challenge between the sexes stimulates hard work 4

3) Economically advisable 7

4) Adjustment for future life 6

   Adjustment in future 3
   Adjustment in foreign institutions 3

5) Raising the status of women 3

6) Equal educational opportunities for women 2

To the question "What should be done about the education of girls in small villages?", the answers fall in two categories. Fifty-seven percent of the respondents said that education should be imparted separately either in schools or in maktabes or by women as a public service. Twenty-four percent said that coeducational schools should be set up. Eighteen percent did not answer. The answers were as follows:

1) Education of girls should be imparted separately 26

   Girls schools should be opened 16

   Maktabes should be opened 2

   Educated women from cities should go on tour and teach girls as a social service 8

2) Coeducation should be adopted 11

   Coeducational schools should be opened 8

   Boys' school should admit girls 3
Question five asked, "Do you think that coeducation will become common in West Pakistan's secondary schools in the future?" More than half (55 percent) of the students think that coeducation in West Pakistan's secondary schools will become common, while forty-five percent answered "no". The responses were:

1) Coeducation will become common in the future
   - Yes
   - Possibly
   - Yes, but not in the near future

2) Coeducation cannot become common in West Pakistan's secondary schools
   - No
   - Only in some industrial areas
   - Not unless the rigidity of the mores of the culture is relaxed

When the students were asked to add any observations they wished about coeducation in West Pakistan, twenty-five respondents made no comments. The comments made by the other twenty students may be summarized as follows:

1) Coeducation in Pakistan is appropriate at the primary stage and at the college level, but not in the secondary schools

2) The adoption of coeducation in secondary schools should be gradual. First, all the primary schools should be turned into coeducational schools. Thus coeducation in the secondary schools would appear as the prolongation of coeducation in the primary schools
3) We should adopt coeducation, in order to create a society where understanding and cooperation between men and women exist

4) Coeducation should be adopted only in big cities

5) Coeducation should follow the full emancipation of women in society

6) Coeducation should not be adopted because students at the secondary level are adolescents

7) Coeducation is not advisable because it will be against the religion

Comparison of Responses of Parents, Teachers and Students

Parents of the secondary school students surveyed have had less education than the teachers and the students in the sample. There is also a noticeable difference between the education of the teachers and that of the West Pakistani students at the American University of Beirut. There are eighty college graduates in the total of ninety-two teachers, while in the American University student group of forty-five there are only eighteen college graduates. The teachers are more experienced in the field of education than the student respondents, but the students have had the opportunity of experiencing coeducation at the American University of Beirut which is different from the limited type of coeducation experienced by the teachers in the colleges of Indo-Pakistan. The differences in backgrounds and experiences of the three samples undoubtedly produced a difference in their responses to the similar questions asked them.
Comparison of responses about problems. Some problems are mentioned by all the three of the groups; others are recognized only by one or two of them. Responses about problems to be expected in coeducation are summarized in Figure 2.

The problem that sexual immorality may result with the introduction of coeducation in the secondary schools of West Pakistan is mentioned by sixty-seven percent of the parents, twelve percent of the teachers and twenty-seven percent of the students. A large number of parents believe that coeducation will result in increased sexual immorality, presumably because of their illiteracy and ignorance as well as of their conservative attitudes towards the mixing of the sexes.

The problem of opposition from the community is mentioned by fifty-eight percent of the students and twenty-five percent of the teachers, but only by five percent of the parents. This shows that possibly students are unduly fearful that the community will oppose the introduction of coeducation in secondary schools, while in reality a large number of parents, who make an important group within the community, did not mention community opposition as one of the problems to be faced with the introduction of coeducation.

Fifty-three percent of the students, twenty percent of the teachers but none of the parents mentioned the problems of heterosexual adjustment in coeducational schools. Possibly these students are facing unusual problems in making adjustments with the members of the opposite sex at the American University of Beirut. They do not recognize that if they
1. Sexual immorality

P. 67%
T. 12%
S. 27%

2. Community's opposition

P. 5%
T. 25%
S. 56%

3. Difficulties of heterosexual adjustments

P. 20%
T. 53%
S. 0

4. Discarding of purdah

P. 14%
T. 0
S. 0

5. Clash with Islamic teachings

P. 14%
T. 0
S. 9%

Key

Parents □ Teachers □ Students □

FIGURE 2

Expected Problems Resulting from the Introduction of Coeducation in the Secondary Schools of West Pakistan According to Parents, Teachers and Students
had had their secondary education in coeducational schools, they could have learned the developmental tasks involved in heterosexual adjustment at a more flexible time and would thus not have first faced this problem as young adults. None of the parents mentioned this problem.

The 'discarding of purdah' is mentioned by only twenty percent of the parents as a problem arising with coeducation, but is not considered a problem by either the teachers or the students. The fact that only fourteen percent of the parents recognize this as a problem shows the tremendous changes which have taken place in West Pakistan in the last ten years.

Fourteen percent of parents and nine percent of the students mentioned that coeducation will result in a clash with the teachings of Islam. This is possibly due to their own interpretations of the religious teachings. The teachers do not see this as a problem.

**Comparison of responses about the advantages of coeducation.** As is revealed in Figure 3, fifty percent of the students mentioned 'the development of personality and character' as an advantage of coeducation. This was also seen as an advantage by twenty-five percent of the teachers and forty-two percent of the parents. The other advantages mentioned were economy of coeducation, the atmosphere of coeducational schools for effective learning, preparation for future heterosexual adjustment and promotion of national strength, but these are recognized as advantages by only a small percentage of the respondents of all three groups. The
### Development of Personality and Character

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<td>P.</td>
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<td>T.</td>
<td>25%</td>
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<td>S.</td>
<td>50%</td>
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### Economy of Coeducation

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<td>P.</td>
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<tr>
<td>T.</td>
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<td>S.</td>
<td>16%</td>
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### Atmosphere for Effective Learning

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### Future Adjustment

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<td>T.</td>
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### Promotion of National Strength

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<tr>
<td>S.</td>
<td>14%</td>
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**Key**
- Parents
- Teachers
- Students

**FIGURE 3**

Advantages of Coeducation According to Parents, Teachers, and Students
student respondents see more advantages in coeducation than either the parents or the teachers, probably due to their experience with coeducation at the American University of Beirut, but only a small percentage of them recognized these advantages.

Comparison of opinions about the acceptance of coeducation in the future. Similarities in the opinions of the three Pakistani samples about whether or not coeducation will become accepted thing in the secondary schools of West Pakistan in the future are revealed in Figure 4. It is interesting that the opinion of all three groups is quite evenly split on this issue. Around half of all the groups think that coeducation will become accepted while another half of them think the opposite. These data reveal that there exist a large segment of the population who anticipate the acceptance of coeducational schools, inspite of the fact that only a handful of such schools actually exist at present. It is interesting too that of the other groups, the teachers are the most pessimistic about the acceptance of coeducation in the secondary schools of West Pakistan. They also saw fewer advantages and at the same time anticipated fewer problems resulting from the introduction of coeducation.

Opinions of the Educators

The opinions of the educators were gathered by means of directed personal interviews with them. A copy of the questions asked in the interviews is to be found in the appendix.

In response to the question, "Why do some countries have coeducation
1. Yes, coeducation will become accepted

P. 54%
T. 40%
S. 55%

2. No, coeducation will never become accepted

P. 46%
T. 55%
S. 40%

Key
- Parents
- Teachers
- Students

FIGURE 4
The Opinions of Parents, Teachers and Students about the Acceptance of Coeducation in the Secondary Schools of West Pakistan
at the secondary school level while others do not?", almost all the educators replied that the traditions of a country are responsible for the types of schools established. In some countries where segregation of men and women exists, segregated schools are the natural outcome. Three of the educators said that coeducation in the United States of America, for example, is the result of the democratic acceptance of the equality of the sexes. One added that priority has been given to the education of boys since early times. Therefore, if a country cannot afford the education of all the boys and girls of the nation, separate schools for boys and girls are found with boys' schools in greater number than schools for girls. The reasons for coeducation as mentioned by the educators are as follows:

1) Tradition of the country
2) Acceptance of democratic views
3) Favourable attitude of the community toward educating women

The second question asked was, "What do you believe are the outstanding problems directly due to coeducation?" Two-thirds of the total number of educators mentioned that there is a difference in the rate of growth for boys and girls. Girls mature earlier than boys. This difference may lead to differences in interests, needs, and reactions to social situations. Secondly, they believe that if boys and girls are not accustomed to being together and the culture pattern has not prepared them to associate freely at all ages, there is a danger of maladjustment with the introduction
of coeducation. One added that problems of adjustment can be created by teachers themselves, if they are not emotionally adjusted. Two mentioned problems of guidance and supervision. One said that some people think that the roles of men and women are completely different and they need different kinds of education which is not possible in coeducational schools. Four educators said that community opposition may arise with the introduction of coeducation. Three believe that with wise supervision there would not be any problems, while one thinks the segregated schools provide no opportunity for social adjustment between boys and girls and this may lead to frustration, confusion, and insecurity which may continue even to and into marriage. Problems mentioned by the educators which might arise in coeducational schools can be summarized as follows:

1) Difference in rate of growth of boys and girls 8
2) Danger of maladjustment with the introduction of coeducation in countries where boys and girls are not accustomed to associate freely at all ages 8
3) Community opposition 4
4) No problem, if wise supervision 3
5) Need for guidance and supervision 2
6) Difficulties in adjustment, created by the maladjusted teacher 1
7) Different educational needs of boys and girls 1

The response made by all the educators was "no" to question three, "Do you think that secondary school coeducation necessarily leads
to immoral acts?" and they added that the degree to which immoral acts exist in a society is not related to the practice of coeducational or segregated schools in that community. Immoral acts are just as likely to occur in a community where segregated schools exist as in a community where coeducation prevails. Three of them said that the immediate effect of the introduction of coeducation in a society which is traditionally opposed to it is that sexual immorality is more likely to occur than with the practice of segregation, but, in the long run, coeducation is more likely to reduce the incidence of sexual immorality than to increase it. In the opinion of one of the educators the problem of homosexuality in segregated schools is worse than the occurrence of so-called immoral acts in coeducational schools. These responses may be summarized as follows:

Rate of sexual immorality is not related to coeducational schools

Coeducation does not necessarily lead to sexual immoral acts

Introduction of coeducation in the communities traditionally opposed to coeducation may result in increasing sexual immorality, but in the long run it will be reduced

Question four asked, "What are some of the advantages that can be obtained through coeducation?" More than two-thirds of the total number believe that since men and women have to live together, the practice of coeducation is more natural and realistic than the practice of segregation. It also helps in heterosexual adjustment. Being together in school, boys
and girls develop mutual understanding and attitudes of sympathy for the members of the opposite sex. Three of the educators added that coeducation lessens the disparity between the sexes by bringing equality between men and women. The Japanese educator emphasized that coeducation was introduced in Japan by the Americans as the result of their belief in the equality of men and women. Coeducation in Japan has given reality to this belief in equality. Three persons said that students in coeducational schools may be highly motivated for learning in the presence of the opposite sex. Five mentioned that there is a chance for mate selection in coeducational schools which may result in happiness in married life, while one said that marriages are more likely to be happier due to adjustment learned in coeducational schools. He added that developmental tasks concerned with boy-girl relations are mastered at an early age through repetition and practice which avoids many of the inefficiencies in heterosexual adjustment in adulthood. This naturally leaves time and energy free for the mastery of tasks appropriate for later age groups. Moreover there is an increased productivity in the entire community when men and women through coeducation have become aware of their similarities in needs, interests, and abilities. Thus, men and women both share in the progress of the country. Boys and girls brought up by parents who were in coeducational schools are less likely to be assigned artificially separate roles and are, therefore, more likely to develop all of their potentialities.

Two of the educators believed in the value of coeducation only at the primary and college level. At the primary stage, the phenomena of sex impulses
among boys and girls is not so strong as at the secondary level, while at the college level, the students are mature enough to understand and adjust to cultural demands. Lastly, the majority of the educators mentioned the economy of coeducational schools which saves the expense of duplication of educational facilities, particularly in rural areas. The advantages mentioned by the educators may be summarized as follows:

1) Economy of coeducation
2) Naturalness of coeducation
3) Aid to heterosexual adjustment
4) Mate selection and increased happiness in married life
5) Establish equality between the sexes
6) Motivation for learning due to the presence of opposite sex
7) Learning of developmental tasks concerning boy-girl relations
8) Increased national productivity

Question five was, "If a country has sufficient money to provide schools for all the boys and girls of the nation what type of schools are preferable, coeducational or segregated?" Two-thirds of the total number of educators prefer coeducational schools in general but believe that there should be room for segregated schools too, because some boys and girls are better suited to segregated schools than to mixed schools. In countries which traditionally have segregated schools, coeducation should be established gradually rather than as the result of immediate forced
introduction. One respondent qualified his answer by saying that all public schools should be coeducational while private schools should be free to choose. One of the eight educators mentioned that the success of coeducational schools depends upon the guidance and wise supervision of well adjusted teachers. Even where it prevails, coeducation is successful in some schools, and in some it is not. He emphasized the gradual introduction of coeducation in the countries which desire to adopt coeducation.

The other four educators think that coeducation is desirable at the primary stage and college level but not advisable in secondary schools because of the adolescent age of the students. Especially in Eastern countries, where the values of the people differ from those in Western countries, coeducation should not be adopted in the secondary schools as long as it would create a gap between the home and the school. They believe it is not advisable to introduce coeducation formally until radical changes have taken place in the society itself. These responses may be summarized as follows:

- Coeducational schools with room for segregated schools 8
- Coeducation should be introduced gradually in the countries which do not have coeducation 8
- Separate schools are better at secondary level than coeducational schools 4
SUMMARY

There are differences in the responses given by the three Pakistani samples, but not as much as might be expected, considering their different backgrounds. Moreover, their responses are similar in some respects.

"The problem of sexual immorality" and the advantage of "the development of personality and character" are mentioned by a number of respondents in three groups. The opinion of all three groups about the acceptance of coeducation in the future Pakistani secondary schools is also equally divided.

A greater number of parents than teachers and students are afraid that increased sexual immorality may result from the introduction of coeducation. Their fear can be justified on the basis of lack of education among them. The group of teachers proved the most conservative of all the three groups, they recognized fewer advantages in coeducation and fewer of them thought coeducation would ever be accepted in West Pakistan. Considering the responses of the three samples it appears at present that the education of teachers is needed in West Pakistan as badly if not more badly than the education of adults, if coeducation is to be introduced successfully in the secondary schools.

In the opinion of the educators the existence of coeducational or segregated schools in a country is positively related to the traditions of that particular country. The problems which may arise in coeducational schools are problems of adjustment, but, they believe, even these problems
are less likely to appear if the faculty members of the schools are well adjusted persons. All of them opposed the notion that coeducation leads to immoral acts. On the contrary the majority of them believe that coeducation is more natural and realistic than segregated schools and that it helps students to learn the developmental tasks of boy-girl relationships which are a preparation for future adjustment with the opposite sex. They prefer coeducational schools to segregated schools, but recognize that, in a country where traditions are opposed to coeducation, it should be established gradually so that all its advantages can be realized.
CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

This study was carried on in order to answer certain questions related to coeducation, especially in the secondary schools of West Pakistan. As the result of a study of the data gathered certain conclusions seem evident and some recommendations necessary.

CONCLUSIONS

The following conclusions about the existence of coeducational schools, the advantages and disadvantages of coeducation, the problems in connection with the introduction of coeducation, and whether or not coeducation will be accepted in the secondary schools of West Pakistan were drawn as a result of research in the literature, interviews with educators and analysis of the data gathered by means of questionnaires answered by parents and teachers in West Pakistan and by students from West Pakistan attending the American University of Beirut.

Conclusion 1:

The existence of coeducational schools in a country is due to one or more of the following factors: the liberal attitude of the people toward equality of the sexes, tradition, religious influence, economy,
and the status of women in the society.

**Attitude of the people.** Coeducational schools spread rapidly in those countries where liberal attitudes toward the equality of the sexes existed, such as in the Scandinavian countries and the United States of America. Secondly, coeducation has been adopted in those countries where it was decided to establish equality between the sexes as, for example, in Russia and Japan.

**Traditions.** Once coeducational or segregated schools are established in a country, they become the traditional type of school for that particular country. For example, in England, although no disparity exists between the members of the two sexes, the tradition of segregated schools is a factor that prevented coeducational schools from developing in large number.

**Religious influence.** Coeducational schools developed rapidly in Protestant lands, while in other countries coeducation did not gain in favour because of the influence of the Roman Catholic Church. Examples are the Catholic countries of Europe and Latin America. This religious factor seems to operate also in countries where the influence of Islam is dominant.

**Economy.** Wherever coeducational schools exist, economy of expenditure is an underlying factor supporting its continuance. For example, this was recognized when coeducation was re-established in Russia in 1954.
At the same time, it was stated that segregated schools are inconsistent with the democratic conception of the equality of the sexes.

**Status of women.** For a long time in human history women were considered inferior to men and dependent on them, and their education was consequently neglected. Even at the present time in countries where men are considered superior to women, priority is given to men in many walks of life, including education. In countries where women have been segregated from men socially, the education of girls is often not considered necessary. Consequently, segregated schools exist, usually with many schools for boys and few schools for girls. This is true in countries of the Middle East and in India and Pakistan. In countries where the status of women is considered equal to that of men, coeducation has not met the retarding force of an opposed cultural pattern, and therefore has won favour more easily.

In short, when coeducation harmonizes with the cultural pattern, when it does not conflict with traditions or the accepted religion of the country it gains in strength. Coeducation also spreads more easily where democratic values are stressed and where economic factors are considered.

**Conclusion 2:**

The advantages of coeducation outweigh the disadvantages.

The unique advantages which can be ascribed to coeducation are: naturalness of coeducation, improved opportunity for the development of personality and character, greater opportunity for the promotion of
national strength, economy of expenditure, and more effective learning.

Naturalness of coeducation. The environment in coeducational schools is more natural as compared to that of segregated schools. Members of both sexes live under one roof as they do in the real world. Here they learn to adjust to one another, thus preparing themselves to live in a society which is bisexual in nature.

Development of personality and character. The personalities and characters of boys and girls develop fully in coeducational schools through the experiences of adjustment to the members of the opposite sex. Because of the constant mixing of boys and girls and their interchange of ideas under natural conditions, coeducation not only reduces the occasions for unhealthy and premature sexual curiosity, but also helps positively in the development of attitudes of mutual tolerance, cooperation, understanding and respect.

Promotion of national strength. The understanding which takes place among boys and girls in coeducational schools affects family life and ultimately the social life of the nation. Men and women both share in the progress of the country. When the disparity between the members of the two sexes is lessened by coeducation, intergroup relationships in the nation may be expected to become more flexible.

Economy of expenditures. Coeducation is an economical way of providing equal educational opportunities for both boys and girls. Co-
education saves the expense of duplicating educational facilities for boys and girls, especially in rural areas. Girls in village coeducational schools can get an education which otherwise they most probably would not receive.

**Effective learning.** For some students, the atmosphere in coeducational schools provide a more effective learning environment than that of segregated schools. The presence of the opposite sex is a stimulus for higher achievement.

Educators are in close agreement on these advantages, but as yet only a small percent of the people of Pakistan recognize them. Even the Pakistani students attending the American University of Beirut and experiencing coeducation did not agree to any great extent on the advantages of coeducation with the exception of 'development of personality and character'.

The only disadvantages attached to coeducational schools are: difficulties in heterosexual adjustment, neglect of studies due to the presence of opposite sex, and need for emotionally mature teachers.

**Difficulties in heterosexual adjustment.** Some boys and girls may face difficulties in making successful heterosexual adjustments. In some cases serious maladjustment may result. But good guidance programs and supervision of out-of-class activities can help students make satisfactory adjustment.
Distraction. A few people believe that some students may be distracted in coeducational schools due to the presence of opposite sex and this would result in a neglect of their studies. Others, as was mentioned above see the presence of the opposite sex as a stimulant for better school work.

Need for the emotionally mature teachers. The problem of mal-adjustment can sometimes be created by teachers who are not well adjusted themselves. Therefore, in order to create a healthy atmosphere of well adjusted persons and in order to facilitate the adjustment of the students, there is a greater need of emotionally mature teachers in coeducational schools than in segregated schools.

Conclusion 3.

West Pakistan is not yet ready to accept the immediate large-scale introduction of coeducation in the secondary schools. Community opposition and long established traditions would not support such a change at the present time.

The people surveyed did not recognize the many advantages of coeducation and they are afraid of many problems in connection with coeducation at secondary level. The problems mentioned by the Pakistani respondent in addition to that of 'difficulties in heterosexual adjustment are summarized as follows:

Sexual immorality. Some respondents, particularly the parents, are afraid that coeducation will lead to sexual immorality in the community.
Community opposition. Community opposition was not seen as a deterrent to coeducation by many parents, but a majority of student respondents and one-fourth of the teachers expect that the community will resist the adoption of coeducation.

Departure from the Islamic ways of life. Only a small number of parents and students said that the establishment of coeducation is in opposition to Islamic teachings and will result in a departure from the Islamic ways of life.

Conclusion 4.

The problems mentioned by the Pakistani respondents in connection with introducing coeducation in the secondary schools of West Pakistan are not insurmountable, that is:

a) Problems of heterosexual adjustment which may arise in the beginning are not serious and as boys and girls learn to accept each other they will be resolved. Experience in coeducational secondary schools should result in reducing the problems of heterosexual adjustment for adults.

b) Sexual immorality is not necessarily related to coeducational or segregated schools.

c) Community opposition is probably not as strong as some people fear. The opinion of the parents may be a better indication of public opinion than the opinion of either students or teachers.

d) Coeducation may further some of the principles of Islamic
teaching such as 'the provision of knowledge for both men and women' and developing respectful attitudes among men for women rather than clash with them. Many people think the acceptance of coeducation in the future schools of Pakistan as inevitable, that coeducational schools in big cities like Karachi and Lahore can be established in the near future and that coeducation will be favoured rapidly by the upper class of society.

RECOMMENDATIONS

As a result of the conclusions reached from studying the data, the following recommendations are made about the adoption of coeducation in the secondary schools of West Pakistan.

Gradual Change

Secondary schools should not be turned into coeducational schools until society is ready to accept this change. The adoption of coeducation should be gradual rather than as the result of formal introduction so that community opposition will not be aroused. After community surveys conducted by the boards of secondary education, show that public opinion in a particular community seems ready, one grade of coeducation can be added each year to an existing coeducational primary schools until the entire school has been changed to a coeducational secondary school. Secondary schools for boys in rural areas where girls' schools do not exist should be opened to admit girls so that girls whose parents do not object to sending them to coeducational schools can receive an education.
Experimental Schools

The government has already established two coeducational junior model schools. It is recommended that coeducational secondary schools also be opened for the purpose of experimentation, that is, to examine locally the advantages and disadvantages of coeducation. If the results are favourable, other coeducational schools should be opened.

Community Studies

Before establishing coeducational schools on a wide scale, community studies should be carried on by the boards of secondary education to discover the opinions of people about coeducation at the secondary level. Where the climate of opinion is favourable, coeducational schools can be set up. As has been pointed out, the responses indicate that a segment of the population in big cities prefer coeducational schools to separate schools for boys and girls. Studies are needed in other communities to assess public opinion.

Teacher Education

The success of coeducational schools depends largely on the teachers. Many problems can be created by the teachers themselves, if they are not well prepared for coeducational schools. Before establishing coeducation, teachers should be trained to serve in coeducational schools successfully so that the advantages of coeducation can be realized. They should have developed enough insight in the psychology of adolescence to deal with boys and girls wisely. For example, they should be well
acquainted with the characteristics of the physical growth of boys and girls in secondary schools, their interests and needs, their growing interest in association with the members of the opposite sex, and their developmental tasks. Teachers should themselves have experienced coeducation through studying in coeducational institutions as well as teaching in them. For this purpose, teacher-training institutions should continue to be coeducational, and more teachers should be sent to study abroad in countries where coeducation is well established at all the levels of education as it is for example, in the United States of America. Teachers can be reoriented by in-service programs, by observation in experimental coeducational schools, and by an expanded supervision program.

**Adult Education.**

Many people in Pakistan attach superstitious ideas to the mixing of the sexes, and consequently to coeducation. This is probably mainly due to ignorance and illiteracy. Adult education is needed in the country for a reorientation of ideas related to various aspects of life, including a modification in ideas about the status of women. The process of reorientation of ideas takes a long time. Adult education programs should precede the transition of segregated schools into coeducational schools. These programs can be carried on through the audio-visual media of radio, films, filmstrips and exhibits. When parents and other adults realize that women are worthy of an education, that coeducation is practical and economical in a country as poor as Pakistan where schools for girls in
many parts of the country are non-existent, and that coeducation is not contrary to the teachings of the Koran and will not lead either to the deterioration of family life or to immorality, opposition to coeducation will lessen.

There is an old saying that when you educate a boy you educate a man, but when you educate a woman you educate the whole family. The education of women is necessary for the progress of Pakistan and the welfare of the nation. Coeducation seems an economical way to increase educational opportunities for girls and at the same time provide them with an opportunity to work alongside boys in classroom situations so that later, as adults women can effectively take an active part in the economic, political and social development of the community and nation.
APPENDIX

QUESTIONNAIRE FOR THE PARENTS

(Translated from Urdu)

I. INTRODUCTION

Your help is needed by Miss A. Latief, a Pakistani student at the American University of Beirut, for a research work. The purpose of the study is to find out the attitudes of many people toward coeducation in secondary schools, so that predictions can be made about the possibility of the introduction of coeducation in the secondary schools of Pakistan in future.

Please be frank in your own opinion and try to be specific and brief. You can answer either in English or Urdu.

II. QUESTIONS

1. Would you like to send your sons and daughters to coeducational secondary schools if such schools existed?
   a) In case of son? Yes No
   b) In case of daughter? Yes No

2. a) Would you have any objection, if there were female teachers in your son's school? Yes No
    b) Would you have any objection, if there were male teachers in your daughter's school? Yes No

3. At present what are some of the factors preventing the adoption of coeducation in secondary schools?

4. What are some of the expected problems which might arise with the introduction of coeducation in Pakistan's secondary schools?
5. What are some of the advantages which may be obtained through the introduction of coeducation?

6. a) Before partition what were the restrictions about observing 'pardah' in your family?

   b) How much it has been modified now?

7. Do you think that coeducation in the secondary schools a) of West Pakistan will become the accepted thing in future?

   b) What are the indications?

8. Any other comments you would like to make on the subject of coeducation for West Pakistan.
QUESTIONNAIRE FOR TEACHERS OF SECONDARY SCHOOLS

INTRODUCTION

Your help is needed by Miss A. Latief, a Pakistani student at the American University of Beirut, for a research work. The purpose of the study is to find out the attitudes of many people toward coeducation in secondary schools, so that predictions can be made about the possibility of the introduction of coeducation in the secondary schools of Pakistan in future.

Please be frank in your own opinion and try to be specific and brief. You can answer either in English or Urdu.

PART I

1. Male or female

2. Name - (If you care to mention so that it may be included in the appendix otherwise it is not required)

Teaching experience -

Name of the School you are serving -

3. Degrees held and position in the school.

PART II

1. What are the reasons that we do not have coeducational secondary schools in our country?
2. What are some of the expected problems that will arise with the introduction of coeducation?

3. In what respects is the introduction of coeducation advisable?

4. What should be done about the education of girls in small villages?

5. Do you think that coeducation will become common in Pakistan's secondary schools in the future?

6. Add any other comments you would like to make on the subject of coeducation for West Pakistan?
INTRODUCTION

Your help is needed by Miss A. Latief, a Pakistani student doing research at the American University of Beirut. The purpose of the study is to discover the attitudes of many people toward coeducation in secondary schools, so that predictions can be made about the possibility of the future introduction of coeducation in the secondary schools of Pakistan.

Please be frank in your own opinion and try to be specific and brief. You can answer either in English or Urdu.

PART I

1. Male or female - Age

2. Name - (If you care to mention so that it may be included in the appendix otherwise it is not required)

   Names of institutions in which you have worked:

   Position in the school:

3. Degrees held

PART II

1. What are the reasons that we do not have coeducational secondary schools in our country?
2. What are some of the problems that might arise with the introduction of coeducation?

3. In what respects is the introduction of coeducation advisable?

4. What should be done about the education of girls in small villages?

5. Do you think that coeducation will become common in West Pakistan's secondary schools in the future?

6. Add any other comments you would like to make on the subject of coeducation for West Pakistan.
QUESTIONS FOR THE INTERVIEWS WITH
EDUCATORS

Part I

1) Nationality

2) Education:

<table>
<thead>
<tr>
<th>Degrees held</th>
<th>Subject in which you have your degree</th>
<th>Name of the universities</th>
</tr>
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3) In what type of school you have had your education? Segregated or coeducational and for how long?

   Elementary
   Secondary
   College

4) Teaching experience and for how long

<table>
<thead>
<tr>
<th>Segregated</th>
<th>Coeducational</th>
</tr>
</thead>
</table>
| Elementary
   Secondary
   College or university |
Part II

1. Why do some countries have coeducation at the secondary school level while others do not?

2. What do you believe to be the outstanding problems which are directly due to coeducation?

3. Do you think that secondary school coeducation necessarily leads to immoral acts? What do you think about the following points of view:
   1. Coeducation always encourages immoral acts.
   2. Immoral acts are more likely to occur in a community where there is coeducation, than in a community that practices segregation.
   3. Immoral acts are just as likely to occur in a segregated community as in a coeducational community.
   4. In the long run, coeducation is more likely to reduce the incidence of immoral acts than to increase it.
   5. Other views:

4. What are some of the advantages that can be obtained through coeducation?

5. If a country has sufficient money to provide for all the boys and girls of the nation, what type of schools are preferable, coeducational or segregated.


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