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PARENT-TEACHER COOPERATION AND THE EDUCATIVE  
PROCESS IN WEST PAKISTAN

By

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## PREFACE

For a long time I have realized as a student, a teacher and a community member the effects of sociological forces which neutralize the desirable experiences that are provided children in the schools. These forces very frequently cause the child to become a wholly or partly maladjusted adult. Extensive book-learning and high-pass percentages do not necessarily produce socially useful individuals.

It is highly probable that one of the main reasons for the dropouts and delinquencies lies in the gulf that separates the home from the school; and that appropriate parent-teacher cooperation can be used both as a remedial and as a preventive measure. Other advantages of cooperation in the form of mass-enlightenment, and adult education and the improvement of learning for all children are incidental benefits. The significance of "West Pakistan" in the title of the thesis is that the area under study lies in that province. Otherwise, general discussion of social conditions refers to the country as a whole, except where special mention is made of a particular area of Pakistan. Before these ideas ripened during my stay at the American University of Beirut, my view of this problem was vague and cloudy.

The thinking caused by the writing of this thesis, however, would not have taken whatever form it has, without the guidance of Dr. Roland G. Will. He has always been lavish with his time, showing

the fondness of a real teacher, in guiding and discussing this work.

I am also indebted to Professors Habib A. Kurani, F. R. Korf, L. P. Cajoleas, Jibraail Katul and Faizeh Antippa. Their directive advice helped greatly in laying down the general lines of advance in the beginning and in shaping out a moreharmonized whole in the end. I am especially grateful to Professors Korf and Cajoleas who, in Dr. Will's absence at the end of the study, gave prompt and helpful suggestions for revisions, from which I have gained a great deal personally.

Thanks are also due to my friend Mubarak Husain, whose cheerful assistance and persistence in shepherding the questionnaires through the schools made the objective data available.

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## ABSTRACT

The school aims at educating the whole child by helping him face the experiences of a group-life, but the impressionability of childhood, its potential for the nation, and the danger of undesirable influences from various sources in the society, demand that the child's interactions with his environment be guided and controlled. The process of control of Dewey's self-directing child is very difficult for the educator alone. Parents, because of their interest in the child, and because of the importance of the family background for the education of the child, should cooperate with teachers. In a predominantly illiterate society like that of Pakistan, parents' interests in education may also be exploited for introducing inexpensive adult education programs.

Inquiries into the philosophical and sociological ideas in Pakistan revealed some significant facts about home-school relationships. The beliefs and ideals of the people about education fully establish the desirability of cooperation. The nature and consequences of the child's interaction with the various social institutions coupled with the lack of (or even sometimes negative) interaction between the parents and the teachers can combine to limit and distort the growth of the child. Cooperation can do a great deal to avoid this. The questionnaires confirm the existence of negativistic and indifferent

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attitudes in the existing parent-teacher relationships. They also highlight the obstacles and the avenues for cooperation which may appear while developing improved parent-teacher relationships.

In Pakistan there has been no tradition of parent-teacher cooperation. Its initiation and development, now, means effecting change which may involve other areas of social life too. The educational administrator, as an agent of change, should, therefore, be warned to be aware that these areas also strongly affect the educational task, and vice versa.

Progress reports, home projects, parent-teacher organizations, visits of the parents to the school and vice versa are a few suggested steps to be taken. These activities, initiated and developed by the school, will make parental and community participation more available for the educative process. They will help the teachers in implementing the principles of progressive education, and will help to train all the participants in democratic principles of behaviour. These hypotheses can be put to experimental test in the schools of Pakistan without any appreciable cost. Such resources of money and personnel as are presently available are more than adequate for a good beginning.

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## CHAPTER I

### INTRODUCTION

Before Rousseau came to the rescue of the child, education had become the procrustean bed. The child was pushed and pulled to fit in. Dickens' David Copperfield is a real picture of such a child. The aim of Rousseau's efforts was to destroy these beds first. So "he set everything on fire." But the fire would not work without a revolt against the concept of the fallen nature of man. The flag of his revolt was a sentence, "Everything is good as it comes from the Author of Nature; but everything degenerates in the hands of man."

Two educational inferences were drawn from each part of this sentence respectively; firstly, there grew up a respect for childhood followed by the recognition of individual differences and of the desirability of a close study of the child's needs and interests; and, secondly, the great force of the social environment was realized which could cause the child to degenerate or help him grow spontaneously. Educators began to approach the educational problems along the line of these inferences. These attempts show "... that in the correct social environment the child will spontaneously feel a need to move towards the right kind of self-discipline that is required by man in his social setting."<sup>1</sup> A child educated in isolation cannot develop that kind of self discipline.

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<sup>1</sup>Vernon Mallinson, The Study of Comparative Education (London, 1957), p. 71.

But to provide a correct social environment is a big administrative problem. The environment of the child is no longer limited to the study material and the teacher only. The child is interacting with too wide an environment to be organized easily for the child. The family, the school, the church and the play group along with different commercial and non-commercial leisure time agencies are the things with which the child has to live. However, in view of their great concern with the child, one can say that cooperation of the home and the school can achieve success enough to correct the social environment of the child and to set him moving toward the desirable goals of education.

The concern of this thesis, therefore, is: first, to establish the desirability for greatly increased parent-teacher cooperation in the schools of Pakistan; and, second, to suggest valid means for the development of such activity in those schools.

The Problem: In other words, the problem is one of bringing home and school actively together with a view to focusing the educative process on the development of the whole child, instead of emphasizing rote learning as is presently the case in Pakistan. It is not the problem of the traditional educator who thinks education is divorced from the active phenomena of life. Rather it is the problem of the progressive educator for whom education is synonymous with life; for whom education is a social process; and for whom education is a guided interaction of the child with his environment consisting of home, school and community.

The first lesson of such an education may take place when the mother schedules the feeding of her child, or when she practices some

sort of control in attending to the needs of the child. Different mothers respond to the cry of the child in different ways. Some give him food, some toys and some bursts of anger. Different mothers feed their children in different ways. All of these things condition the habits and behavior of the child. This conditioning is education - a controlled process of interaction.

The older the child grows the wider becomes the circle of his interaction with more persons, in the family and in the country than his mother alone; hence his behavior is affected by increasingly vast and varied stimuli. The effect of these stimuli on the child may be both desirable and undesirable for the society to which the child belongs; because each society wants its individual to conform to its own particular value system. The function of education, therefore, is to help the child develop into a socially useful individual. It is because of this function of education that an educational sociologist defines it by saying, "Education is the consciously controlled process whereby changes in behavior are produced in the person and through the person within the group."<sup>2</sup> Moral values, fear of punishment and the desire for social approval are some of the more important forces that control and guide this process.

The interaction of a boy with his socio-economic environment may appear in stealing. This is de-education for those who expect him to respect others' rights in their property. This cannot be called education because it is not the outcome of a controlled process aimed at producing certain changes as well as guarding against certain changes

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<sup>2</sup> Francis J. Brown, Educational Sociology (New York, 1956), p. 199.

being produced in the behavior pattern of the child. Stealing falls in the latter category of behavioral changes in the boy who interacted that way.

For the purpose of directing, guiding and controlling, the process needs proper agents. The question here is, who should be such agents for the education of the child? Certainly those who are responsible for this education. That is, home and school. These two agencies are directly concerned and strongly attached to the welfare of the child. They have some ambitions concerning the progress and development of the child. But, how they can bring about that progress is the problem, particularly when they do not know or are not sure of what share each one of them can contribute to that effect in the newly developing democratic society of Pakistan.

The foregoing shows that education is very much an affair of prescriptions and prohibitions. It may not help the self-realization of the child and can hinder an effective living of a full-life. Of course it is an affair of prescription and prohibition. But that does not necessarily hinder effective living, nor does it bar the self realization of the individual.

The fact is that every society has its own code to censure the behavior of its members. The validity of Rousseau's Natural Man for the membership of any society cannot be dreamed of at all. Dewey's opinion about this aspect of the educative process is very valuable here, "The natural or native impulses of the young do not agree with the life customs of the groups into which they are born. Consequently they have to be directed or guided."<sup>3</sup> Life is not anarchy. It has

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<sup>3</sup>J. Dewey, Democracy and Education (New York, 195 ), p. 24.

moral and legal codes. An education which is not divorced from life must be aware of the demands on the child. An educator, therefore, who allows his pupils to have free access to all sorts of useful experiences in all walks of life is more concerned with guidance than one who teaches the children in an isolated environment divorced from active participation in the society and thinks that nothing except his own teaching affects his pupils.

The nature of the educative process, as is meant here, in no way harms the self-realization of the child. Rather it aims at helping the child develop to his best because... "self realization is a matter of balanced participation in the institutions of the society. It is a participation, as some add, not just in social institutions as they are but as they are becoming, and as they ought to become."<sup>4</sup> Participation in the social institutions of a particular group of individuals means conformity to a particular value system. Hence despite the fact that education is life there is a need to avoid the chances that may lead to the development of some habits and attitudes in the child which do not conform to the pattern of the society to which the child belongs. A little thought on such chances may bring out further details.

At about the age of three the curious child begins to move about on his own initiative. This marks the end of the educational monopoly of the home. He begins to react to the activities of the family guests, visitors, children and adults of the neighbourhood

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<sup>4</sup>John S. Brubacher, Modern Philosophies of Education (New York, 1950), p. 108.

in addition to the members of his own family. The social surroundings of the child begin influencing him through more social agencies. The school, too, by this time, or a little later appears as a rival to the home. Gradually many other agencies like playgroups, religious centers and commercial and non-commercial community agencies extend their range of influence on the child.

Besides home, school, religion and play groups the most important agencies affecting the child are the cinema, radio, children literature, clubs, youth services, newspapers, welfare agencies, service clubs and television. The idea of the relative roles played by different social forces in determining what type of individual a particular child is going to be in the society, needs further clarification. The fact is that:

- 1) These agencies have a force of gravitation for the individual of the society to influence him with their aims and activities to produce changes in his personality;

- 2) The range of influence of each of these social institutions is determined by the amount of directness, frequency and utility of its contact with the individual;

- 3) The effectiveness of the social influence of all agencies is not always the same. These agencies are the social surroundings of the child; but they do not influence him equally. The greater the accessibility of a social agency for the individual the closer is the range of its influence on him. In the home and the school environments the child offers freer, longer and more informal participation

than he offers in any other group or gathering. His behavior pattern is very much the outcome of the efforts of these two institutions, consequently their influences are the greatest. Other institutions have relatively less to do with changing the behavior of the child.

The access of the child to other social agencies depends on the sociability, education and socio-economic status of the child and his parents. Some examples are: The child of immigrant parents may not be much affected by the play groups in the new community; tribes in moving tents might have very little contact with the church or religious groups, illiterate parents might not provide literature; and a poor family is deprived of the benefits of radio-broadcasts. Consequently the role of these social agencies on a child may differ from individual to individual, from family to family and from nation to nation in different times and places. Radio was not so common in Pakistan ten years ago, and in villages it is far less heard of than in the cities. The relative importance of the various agencies may also be different at different age levels of the individual. The adolescents join more groups than younger children.

The following are examples of the differing impacts of the various agencies on different children at various times and places:

- 1) The range of influence of the family and the school is closer than other social agencies and institutions; because the child spends most of his time in interacting with them.

- 2) All the agencies except television are within the reach of the city child in Pakistan. But for the rural child there is still a smaller number of them. Film, radio, service clubs also have little effect on rural communities.

3) In the cities the efforts of the home and the school are subject to more and greater threats of being neutralized by the activities of other agents than in the villages.

4) The distinguishing feature of the rôle of the social agencies for the rural child is that he is comparatively isolated from the social milieu of the society as a whole.

The value of the foregoing discussion is that it throws light on the relative force of the experiences which the child gathers from different sources in the society. It also reveals the fact that some groups and institutions have tremendous effect on the child's personality. Such conditions should awaken the school administrator to a real danger. That is, if the child's experiences in those groups and institutions are contrary to those provided in the home, there will be a conflict of loyalties for the child. This conflict may result in frustrations and maladjustments. Or, even if the experiences are not contradictory but are provided without planning in two immediately affecting places, like the home and the school, there is every possibility of these experiences being neutralized or tensions resulting instead of their being reinforced and accelerated.

This danger of conflicting loyalties and of their possible serious consequences becomes much stronger when the child finds himself in school which is authorized to stimulate, direct, control and reinforce his development. If the function of the school is not in accordance with the ideals and expectations of the home, the child will find himself between two opposite pulls; and his physical, mental and emotional development into a well rounded personality may be hindered.



On the other hand, it can also be said that if education is growth, as it is generally accepted, there will always be some tension between home and school. But real progress and positive growth never means aggravating the tensions and widening the gaps. The educator must harmonize such conflicting conditions for the child and minimize the tensions. His task is to take the whole community of the young and the old steadily and confidently towards the ideals of democracy. If he fans the sparks of tensions and of the opposite pulls in the situations the child confronts, the goals concerning the self-realization of the child and hence of the society cannot be achieved. It is about these circumstances that Dewey says:

The school has also the function of coordinating within the disposition of each individual the diverse influences of the various social environments into which he enters. One code prevails in the family; another on the street; a third in the workshop or in store; a fourth in the religious association. <sup>5</sup>

Without cooperation of the home the school cannot serve the function of coordinating the various social influences. Besides these psychological considerations the democratic philosophy of life necessitates this cooperation. Parents should not be frustrated in relation to their ambitions concerning their children.

In Pakistan this problem of estrangement between the educated youth and his family environment, particularly in the lower strata of society, is one of the important causes of the lack of willingness on the part of the parents to send their children to school. The immed-

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<sup>5</sup>Dewey, op.cit., p. 26.

iate loss of an assistant in the domestic affairs is not so frustrating as the expected worthlessness of the child for the father's profession, trade or business, and a consequent sense of insecurity on the part of the parents concerning their right of possession in the changed youth after schooling. That is, the educated youngster often becomes too independent to contribute to the welfare of the family. In this way the schools are creating doubts about their usefulness among the vast majority of the poor parents particularly who want to see the immediate advantages of education. The school, in the long run, may lose not only all sorts of cooperation from the parents but also the support of the community.

It is obvious that these conditions that prevail in Pakistan are not in harmony with a number of philosophical and psychological considerations; and despite its importance parent-teacher cooperation is generally recognized as one of the most neglected aspects of the education of the child. Its neglect is sometimes aggravated by a gulf of non-cooperation between the school and the home. This may be illustrated by the following incidents:

A friend, who is serving in a public school of a city, told the writer once, with an air of pride, that he does not like to talk to the parents or the guardians if they come to contact him in matters concerning the child. Rather he directs them to contact the principal for that purpose. When the writer expressed his own views about the importance of such contacts for the teacher, his friend expressed the

fear that such dealings might be suspected of dishonesty and favouritism by the principal. He reinforced his stand by generalizing that the attitude of the parents leaves no desire for the teachers to meet them twice. The writer should have added to it the expression of his fear lest such notions of the teachers should leave no desire on the part of parents to send their children to the schools let alone a healthy social climate for the child. In either case a major national cause, viz., <sup>to</sup> eliminate ignorance, suffers a great deal.

The writer himself has experienced an incident which reflects the amount of prejudice existing between teachers and the parents. "The teacher did not care for me. Please put up against him," were the underlined words of the letter from a parent, which the headmaster passed on to the teacher concerned who was taken by surprise because nothing significant had happened. The matter was that a father wanted to pay the school fee after the school had closed. The teacher concerned was on his way home and could not give a receipt for that payment to the man. Consequently he was asked to send the money the next day to the school. This act of the teacher annoyed the parent and instead of coming himself to the school he sent that letter through his son to the headmaster.

The teacher concerned was in turn extremely annoyed and determined to take revenge for this aggression on the pupil - the innocent helpless child who was a brilliant boy in the class. But for a sense of justice and pity he would have destroyed the whole career of the child.

This all happened in a city like Lahore and between highly educated persons. This parent was as well educated as the teacher himself. But apparently thought writing a complaint against the teacher in good English,<sup>6</sup> was the best use of his education. If such things happen in the cities where the people are more enlightened, the discouragement for the parents or prejudices against the teachers in the rural areas can be well-imagined.

These conditions are also responsible to a great extent for the maladjustment of a number of persons who happened to be in schools. It is no wonder that when the two important agencies, the home and the school which are supposed to work for the welfare of the child, remain unaware of, or prejudiced against, each others environments, there is maladjustment. If we need good and well adjusted men we must care for the children because, in many respects, the child is father to the man.

Many examples can be cited in this connection. But only two case studies can be mentioned in the following pages where the child degenerated into a failure particularly because of the absence of parent-teacher cooperation.

The aim of this study, therefore, is to examine the educational value of parent-teacher cooperation in its social, philosophical and psychological perspectives for the purpose of making suggestions for the creation of a mutually beneficial channel of communication between school and home.

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<sup>6</sup>English as medium of communication in Pakistan, is the fashion of highly educated society.

The reasons for taking up such a study may be summarized as twofold. First, throughout his period of learning and teaching the writer has been observing keenly and closely the strong effects, unfortunately often resulting from parent-teacher interaction on the child, which have been occasionally appearing in cases of maladjustment and delinquency. Second, the educators and the educationists in Pakistan have not dealt with this aspect of the educative process sufficiently, in view of its tremendous educational implications. Consequently both parents and teachers have been blaming each other without looking objectively into the nature of the problem. An account from a leading educational journal of Lahore may be cited in this connection:

It is becoming a fashion with the various groups of our society to discuss in season and out of season the administration of schools in the country. And, it has been noticed that at all meeting places every member present talks against teachers and inspectors and their way of working...

... every body is eloquently ventilating his grievances...without, in the least, realizing his own share of blame.

.....

The parent's share in the training of a child is perhaps, more important than that of the teachers and the inspectors....

... The teacher does his best to teach him reading, writing and speaking, but the child's progress is not half so good as it ought to be with that teaching and we curse the administration. Only if parents made sure of the mood in which they send their children to school, they will be convinced of their great share in the educational set up. That set up is wanting for the parents cooperation. 7

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<sup>7</sup> A. M. Yazdani, 'Why Nag the Child', The Punjab Educational Journal, XLVIII: 663 (Lahore 1954).

This article confirms the two reasons that are mentioned for taking up this study. It shows that there is a lot of misunderstanding and want of cooperation between parents and teachers. It also reflects that the approach is one sided and only parents are to be blamed. But the teachers are also responsible for a want of cooperation which is reflected by the illustrations in the previous pages and neglect of duty to the parents on the part of the administrator and the teacher. Cooperation is a two way street. Both should feel responsible to bring it about. Under these circumstances it is quite justifiable to feel the need for taking up this problem and dealing with it as thoroughly as the conditions permit.

Method of Study: The investigation, due to limited time and resources, is confined to the area under the Municipal Corporation of Lahore in West Pakistan.

This city has a population of about one and a half million people. All the teachers<sup>8</sup> and parents cannot be contacted. Only nine high schools were selected for this study on the criterion of their reputation - three schools from each of the three categories, first, second and third. Questionnaires have been submitted to the teachers of these schools and to some of the parents from the city population.

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<sup>8</sup>Roughly speaking there are about thirty High Schools and a hundred primary schools in the city.

The returns of these questionnaires will be used in the discussion of the status of cooperation and as a basis for making recommendations. Efforts have been made to secure the warrant of validity of such recommendations from the scientific studies made in the field of the social sciences. But no such study has been made in Pakistan. The writer has had to look to those made in other countries, particularly in the United States. While making use of such studies in solving the problem of parent-teacher cooperation, the cultural differences between the society of Pakistan and the societies in which the studies were concluded has been reckoned with. The reason for this is the belief that the needs of the human societies that create the problems of education are similar all over the world, and method adopted to handle a situation in one society can be a useful guide in another for handling a similar problem, of which lack of parent-teacher cooperation is an example. In support of this belief N. Hans says, "The problems of education in different countries are similar and the principles which guide their solution may be compared and even identified."<sup>9</sup>

Another criterion for judging anything or for making recommendations will be the financial considerations of the parties involved therein; namely, the school, the teachers and the parents. In order to avoid expenditure the writer has always been on the lookout to discover and avail himself of any supporting factor lying there in any corner of the community at large, for making the recommendations a success in effecting parent-teacher cooperation.

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<sup>9</sup>Mallinson, op.cit., p. 1.

It is also felt that a clear, cogent and balanced treatment of an important area in the field of education demands philosophical knitting of its different aspects. The thinking applied to this study for that purpose will neither be subject-centered nor child-centered. It will be based on the theory that education is life. The subject matter of this study, therefore, will be looked at from the point of view of the life-centered philosophy of education. The fulfillment of the needs of a democratic society will be the guiding point for analysis, evaluation and suggestions throughout the study.

Sources of data: Questionnaires,<sup>10</sup> magazines, journals and other library resources along with personal experiences will be resorted to when needed, to elaborate or reinforce the ideas and arguments.

Delimitation: This study is limited to problems of parent-teacher cooperation. A comprehensive discussion of all the social, cultural and psychological factors that are involved in this narrower field is a considerable task, especially in view of the fact that it is being undertaken at a great distance from the society which it concerns, and the time limitations are rather rigid. Thus it is attempted to discuss only the most salient features of this problem in a suggestive rather than an exhaustive way.

Summary: To give a summary of the thesis it can be said that it is based on three assumptions:

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<sup>10</sup>Please see the Appendix.



1. Parent-teacher cooperation is an indispensable factor for a successful educative process, particularly in a comparatively undeveloped country like Pakistan. It has very limited resources to fulfill her educational responsibilities; and requires an educational system based on a dynamic philosophy of education. Only then, can it bring in all the community members and create in them a spirit to make sacrifices, take pains and get education for the adults and the youth. By doing this, education in the country can neutralize the factors resisting change and can facilitate the way to progress and development. All these educational responsibilities can be done in an easier, more effective and more economic way if the educators enlist the cooperation of the parents;

2. The educative process in Pakistan is presently suffering from a lack of parent-teacher cooperation. This state of affairs is hindering the efforts of the educators for a better education of the youth and for the liquidation of illiteracy in the country.

3. Conscious efforts of teachers and administrators can effectively bring about parent-teacher cooperation at a cost within the means of the parties concerned.

In the light of these assumptions the study has proceeded through the following stages:

- (1) Estimating the extent of the parent-teacher cooperation in the area under study;
- (2) Ascertaining the nature and consequences of the existing interaction between the parents and the teachers in Pakistan;

## CHAPTER II

### PHILOSOPHICAL IMPACTS ON THE PROBLEM OF PARENT-TEACHER COOPERATION IN PAKISTAN

The discussion in the previous chapter led to the fact that parent-teacher cooperation is lacking in Pakistan. An examination of this fact brought out a two-fold need for cooperation for the success of any educative process planned for the child. Firstly, the home and the school should guard the child against the undesirable influences of those social agencies which are not interested in the welfare of the child and yet attract the attention of the child. There are certain films, clubs, play-groups and types of literature which may affect the character of the child in ways which are contrary to what the home and the school consider desirable. Secondly, the home and the school should reinforce the desirable experiences provided for the child in order that he may attain the aims of education, particularly that of helping him adjust better to the society and live efficiently. Education for efficient living can take place only in a social context guided and controlled by home and school together.

Consequently the conception of education will have no definite meaning until the society, which is the social context of the education, is defined. Defining any society means giving a systematic account of its beliefs, ideals and achievements, social demands and

psychological considerations which make up the philosophy of a people. Parent-teacher cooperation, like any other factor which is involved in the educative process, can, only then, be discussed properly. Such a definition of the society will determine the degree, the techniques and the urgency of the need, for parent-teacher cooperation.

A philosophy of life is the dynamic source of progress in any society, and reflects the national character. It may be active, ever striving and looking forward or it may be passive and conservative. The latter will demand from its adherents submission to, and compromise with, the aggressive forces, while the former will aim at conquering such forces and making them subservient to its adherents. These philosophies have been demonstrated with volcanic force and indomitable spirit by its adherents. Such examples can be found in the Puritan Revolt in England, in the American, the French, the Russian revolutions, and in so many other revolutions of the 20th century.

There is no revolutionary aim in referring to these upheavals. The purpose is only to invite the attention of the reader to the fact that philosophies of life of a people are of tremendous importance.

The dominant social order of a people might hold a philosophy that supports the existence of a social distance between the parents and the teachers, no matter which one of the two is held superior; it might deprive the parents of their right to have a say in the education of their children, as is the case in Russia; and it might accept the rights of the parents to decide what type of education is proper for their children, which is generally the case in countries like the U.S.A. In all three cases not only that the amount and degree of

parent-teacher cooperation will be differently required by the educators but also the nature and practice of the techniques to effect cooperation may greatly differ. In the first case, the party believed to be inferior may not participate fully in the educational programs. Its voice can easily be neglected. In the second instance, the parents will be made to comply with the orders of the educators. The third example is a case where mutual understanding is required between the parents and the teachers to make joint efforts for the achievement of the educational goals. The teachers, because of their professional skill and the parents because of their right to educate their children, can demand consideration and regard for each others' positions. The approach and techniques of cooperation will also have to be careful to maintain the dignity and prestige of both parents and teachers. To start discussing the problem of parent-teacher cooperation in Pakistan, without understanding the beliefs and ideals of the people first, therefore, will be like looking for some thing in the darkness.

But proposing or choosing a philosophy of life is not an arbitrary matter. Such philosophies evolve with the history and culture of a people. It is the same in the case of an individual's philosophy of life. Consequently it is unique with each group and with each individual. This is why Counts says:

"In its essence a philosophy is the reaction of a particular individual or group upon experience...unless it fits the experience (of the individual or of the group) as the glove fits the hand, it will

be acceptable to no individual or group."<sup>1</sup> Uniqueness of experience in the case of the individuals and groups makes their respective philosophies of life unique.

Fundamentals of the Pakistanis' Philosophy: Five criteria based on those suggested by Counts may be treated as the guiding points for establishing a philosophy that would fit the society of Pakistan:

1. The philosophy should be systematically empirical in its foundations to give a realistic, direct and concrete view of the problems of life, as they are here in this world.
2. It should be comprehensive in its outlook and not neglect any important determinant of the particular way of life as it has come to be in Pakistan;
3. It should be consistent in its several departments. That is, its beliefs and ideals are directives for the approaches and achievements in all walks of life. A supernatural belief cannot be parent to a materialistic approach to achieve an ideal for the society.
4. It should be practicable in its provisions; and,
5. It should be satisfying to its adherents.<sup>2</sup>

In taking help from these criteria our aim here is to pick up, systematize and unify the beliefs, ideals and forces that are effecting life in Pakistan; and to focus this unified whole on the problem

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<sup>1</sup>G.S. Counts, "Criteria for Judging a Philosophy of Education"; School and Society 30:106, July 1929.

<sup>2</sup>Ibid., p. 104.

of parent-teacher cooperation in Pakistan. Such an approach to the problem may help the administrators to persuade and stimulate both the parents and the teachers to bring about cooperation.

The criteria for judging a philosophy bring to mind a sentence from 'Democracy and Education'. "One would not expect a ruling class living at ease to have the same philosophy of life as those who were having a hard struggle for existence."<sup>3</sup> The vast majority of the people of Pakistan fall in the latter category. For them, Pakistan meant their defence, their deliverance, and their destiny. It was the only way which should ensure to the Muslims of India their freedom and maintenance, of their honor and the glory of Islam.<sup>4</sup> It was because of these feelings that after the establishment of Pakistan, the first planning commission reported:

Our state represents a dramatic effort reflecting the culmination of historical process on the part of a people with a common culture to build an integrated democratic society which will measure up to their long felt but hitherto subdued aspirations... The educational process should also be inspired by the Islamic Ideology, emphasizing among many of its characteristics those of universal brotherhood, tolerance and justice. <sup>5</sup>

The philosophy of life which provided the Muslims of India with the sustenance of patience and perseverance throughout the struggle to develop a state as their home culminated in declaring Pakistan an Islamic Republic in 1955. The present (October, 1959) Revolutionary

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<sup>3</sup>Dewey, op.cit., p. 382.

<sup>4</sup>Mohammad Khalil-ur-Rahman, "Pearls from the Father," West Pakistan, 2:3: 1959.

<sup>5</sup>Planning Commission Report (Karachi), p. 327.

Regime, in spite of abrogating the constitution framed by the previous parties, expressed with pride its conformity to the same ideology. Reference can be made in this connection to a recent speech of General Mohammed Ayyub Khan, the President of Pakistan. He said:

Quid-i-Azam's birthday is a day of rejoicing for every Pakistani. He gave shape, purpose and direction to the political and ideological urges and impulses of the Muslims of India....

The decline and disruption of the Moghal Empire, had resulted in decadence, disorder and darkness for the Muslims of the subcontinent. He (Quid-i-Azam) carried the torch lighted by Sir Syed Ahmad in the Nineteenth Century, and proceeded to mould an inchoate mass into a nation. <sup>6</sup>

Whatever has been said and supported by the statements of the important persons of Pakistan aims at explaining what reactions the people might have toward the experiences they faced in evolving a nation. These experiences may be said to have conditioned their philosophy of life. To add more, we can say that the demand for Pakistan was a movement started by the Indian Muslims. They wanted to build a home where they could live according to Islamic ideals. The movement created a new and independent state with an ambition to live according to the true principles of Islam. Any philosophy, therefore, which is not based on the Islamic conception of society cannot be satisfying to the people of Pakistan who have been striving hard for the achievement of such a society. At the same time it should be empirically comprehensive, consistent in its several departments and practicable. This

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<sup>6</sup>General Mohammad Ayyub Khan, Homage to the Quid-i-Azam; (Karachi, 1958), p. 1.

means that the philosophy should help the people of Pakistan live effectively in this age of scientific miracles when international commitments and cooperation are very important aspects of their plans for progress and development even at the national level. About the international commitments the President of Pakistan said:

"We adhere to the United Nations on the basis of the principles enunciated in the charter and for the purpose of securing world peace and international justice."<sup>7</sup>

The foregoing discussion is the philosophical definition of the society of Pakistan which spotlights its salient features. In other words, it points out the aims and ideals of the society which are to be achieved through the educative process. The educative process is a social process through which a particular society produces the kind of persons it needs to produce. It is time to see now, what kind of persons the educative process in Pakistan should produce for that society. What should be the attitudes of such persons towards this world? What should be their attitudes towards progress and growth? And what should be their attitudes towards the other members of the society and of the world at large? Only then, can it be seen if developing these attitudes in the individual's needs parent-teacher cooperation as the main factor of the educative process.

To present an account which could contain the answers to the questions raised in the preceding paragraph it seems proper to draw

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<sup>7</sup>Ibid., p. 3.



from the educational philosophy of Iqbal through Sayidain for two reasons:

First, Iqbal favoured an Islamic social order which he thought to be workable in the 20th century. When people criticised him for being narrow minded he answered:

"I am keenly interested in the search for a better social order, and this question it is impossible for me to ignore an actually existing social system the main object of which is to abolish all distinction of race, caste and colour."<sup>8</sup>

Second, Iqbal's philosophy is satisfying to the vast majority of the people of Pakistan concerning their national and international needs. This can be proved by the fact that throughout the struggle for building up a state the Muslims of India had been making use of his philosophical poetry for unity, discipline and inspiration. He is called the originator of the idea of Pakistan.

In addition to evidence from the sources already mentioned references have been made to the Quran through an English translation. The aim of such an approach is to remain close to the real Islamic spirit.

"Ultimate reality according to the Quran is spiritual."<sup>9</sup> God, the Supreme and supernatural being, is the source of the good life which is the aim of education. This physical world is a preparation for the spiritual one. But the nature of these preparations is such

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<sup>8</sup> K.G. Saiyidain, Education for International Understanding, (Bombay 1948), p. 64.

<sup>9</sup> Ibid., p. 68.

that it demands independent thinking, initiative and experimentation on the part of the individual, even if he wants success in the other world. To live a full effective and happy life in the immediate physical world is the prerequisite to being able to reach the ultimate reality which is spiritual. It is so because "the life of this spiritual reality consists in its temporal activity...All that is secular is, therefore, sacred in the roots of its being."<sup>10</sup>

Because of the sacredness of all that is secular the criterion for judging the good of a thing is the situation in relation to the need of man rather than a principle framed without regard to the fact that there are things which may not hold good generally but can prove so when required in particular situations. From this it can be inferred that the need of man is the primary consideration for judging whether a thing is good or bad. When things have both advantages and disadvantages, the decision is made in favour of those which have more advantages than disadvantages; and the things otherwise are discarded. So the Quran says:

"They question thee about strong drinks and games of chance. Say: In both is great sin, and (some) utility for men, but the sin of them is greater than their usefulness."<sup>11</sup> This quotation along with the following one suggests that not only that God laid down a criterion for judging the good of a thing, that

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<sup>10</sup> Ibid.,

<sup>11</sup> Ibid., p. 52.

considers both its sin (disadvantages) as well as the utility of the thing concerned for man but also provides room for the situations where even prohibitions may be allowed on the basis of their utility exceeding their harms for men:

"He (God) has forbidden you only carrion, and blood, and swine flesh, and that which has been immolated to (the name of) any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him."<sup>12</sup>

The foregoing discussion supported by the Quran shows that whatever is required to satisfy a basic need of mankind is good; and that man is allowed to decide himself if he is driven by necessity in a certain situation to do the forbidden. These situations are not prescribed in absolute terms. Such an attitude of the Quran encourages research, inquiry and experimentation in a free but guided atmosphere. To reinforce this encouragement the Quran says:

"And we have given you (mankind) power in the earth, and appointed for you therein a livelihood."<sup>13</sup> This power is the cause of man's superiority over other natural phenomena of the world. It enables him to grow stronger and stronger and command all that is on the earth, in the sky and in between, created by God for Mohammad.<sup>14</sup>

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<sup>12</sup>Mohammad M. Pitchhall, The Glorious Koran, (New York 1955), p. 36.

<sup>13</sup>Ibid., p. 122.

<sup>14</sup>The Quran in LV. "The Beneficent", enumerates the favours of God for man and includes the sun, the moon, the stars, the winds and what is under the soils. It means the efforts of man to conquer the moon are justified according to the Quran.

Man is His viceroy on earth to live in the name of the Lord. The end of the growth of man's strength over other forces is more growth to reach the ultimate reality which is infinite and immeasurably great.

To provide a proper channel for the expression of this 'power' God says: "Lo! those who believe and do good works are the best of created beings."<sup>15</sup> So work and activity are encouraged. The life of a recluse is not advocated. It is the ever striving and restless life of the individual to do the noble deeds which become his viceroyalty to God on earth. To be able to do this, man requires knowledge. Knowledge of that which is workable in a particular time and place. Through this knowledge the individual is expected to do good work and to develop into the best creature.

This best creature for Iqbal is the "Momin,"<sup>16</sup> the man of God. The characteristics of this good man are courage, tolerance and Faqr,<sup>17</sup> (perseverance in adversity). These are required of 'momin' because he is an ever striving and progressive creature.

Despite the fact that the individual is encouraged to develop his powers and to become the best possible man, his place in the society is not separate from that of other individuals. He is only one bead on the rosary strung with the thread of equality and brotherhood.

But this relation of the individual to the society is, in no way, a hindrance to the individual in accepting or creating change.

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<sup>15</sup>Pichthall, op.cit., p. 447.

<sup>16</sup>Sayidain, op.cit., p. 78.

<sup>17</sup>Ibid., p. 76.

Rather, "The social order of Islam is a dynamic order fully alive and responsive to the great fact of change which Iqbal regards the basic phenomena of modern life."<sup>18</sup>

But the best way of benefiting from the social change is not to be adrift and at the mercy of each rising wave, but to face them steadily reinforced by one's own cultural values which have come down after being sifted and experimented with by so many generations. Those who have firm beliefs in some values will be more thoughtful while approaching the cultural contributions of other people than those who do not have such firm belief. It is the thoughtfulness which causes progress and growth. Progress cannot come out of changing the conditions for the sake of change or imitation. It is a product of the thoughtful and creative efforts of man.

The belief in one's own values does not permit one to be at war with others. It enables and demands that one appreciate their culture better and to utilize for oneself whenever is needed. To teach tolerance toward those who have different beliefs the Quran says:

"Unto you your religion; unto me mine."<sup>19</sup> Persecution on the basis of prejudices is worse than killing and killing is a great sin. Equality and brotherhood of mankind are the common characteristics of the ideal Islamic society with "ideals such as the dignity and supreme worth of every human being and love of mankind."<sup>20</sup> It is incumbent upon the Muslims to work with those who are making efforts for the peace and prosperity of man on earth. Muslim-Christian conferences<sup>21</sup> in

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<sup>18</sup> Ibid., p. 82.

<sup>19</sup> Pichthall, op.cit., p. 50.

<sup>21</sup> Ibid., p. 452.

<sup>22</sup> USIN, News Review; Vol. X; March 1959; p. 15.

the United States of America are a proof of such feelings of the Muslims.

Besides, Islam believes in the perfectibility of man. Every child is born innocent and pure.<sup>22</sup> He can reach the highest moral and social values through nurture and knowledge. He can adapt to his environment or he can also reconstruct it according to his need to live a good life in a particular society. He can do so because he is given a "power" by God to live in this world as the viceroy of God. But if he sets his power against the powers of other fellow beings his efforts will be weakened. His efforts must be reinforced and coordinated with the efforts of other individuals who are striving for the same cause. The cause is to raise the dignity and character of man and help him become the true viceroy (representative) of God--the Almighty, the Omniscient--on earth. To achieve that ideal, human beings should work, individually and collectively, against those forces which are hindrances in the way of humanity at large to attain the highest spiritual, moral, intellectual and social ideals. They may try to excel each other in this direction. It is the result of these cooperative and competitive efforts of the human race which have given man so much power and control over nature. But most of the way to the spiritual and moral ideal still remains to be covered. The child, therefore, to benefit from what has been done and to be able to contribute his own share to help mankind attain his perfectibility, needs a well-guided and properly controlled social process. Home and school in cooperation can provide that.

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<sup>22</sup> USIN, News Review; Vol. X; April 1959; p. 12.

A dovetailed summary of what has been said, in connection with the beliefs and ideals of life held by the Pakistanis may precede their educational implications.

A description of the struggle of a people in building up a nation like Pakistan and of all that has been done within a particular religious frame-work after the partition constitute a convincing account to the effect that these people adhere to the Islamic Ideology of life. According to this ideology:

- 1) Ultimate Reality is God - Infinity of power, knowledge and wisdom;
- 2) The world of nature is the manifestation of the existence of Reality. Change in the natural phenomena is evidence of the fact that Reality is alive, active and creative.
- 3) Man, among all the natural manifestations of Reality, is nearest to the perfection of his Creator. Man could, therefore, ascend to the position of viceroyalty of God on earth. This is the main reason for the belief in the perfectivity of man.
- 4) Man is given a 'power' to exploit 'all that is in the earth' in the interest and welfare of human beings. This is the only way to approach Infinite Reality which is not achievable. The efforts to approach may have no result except a progress in the power of man. Benefitted by this result he may make greater efforts that may end in more progress. Hence the end of progress is always more progress.

- 5) One aspect of man's 'power' in earth is knowledge. Reality is not comprehensible. The knowledge of the secular and the changing on the part of man can help him approximate knowledge of Reality. Knowledge of all phenomena of God's life in the earth is sacred and valuable.
- 6) The value of a thing is determined by the quality and amount of satisfaction it gives to man in dealing with particular situation in life. To benefit by all in the earth man needs knowledge about the nature of things and their use in particular situation by means of experimentation and creativity.
- 7) Creativity and initiative on the part of man brings about change in the social order. Change should carefully be utilized in the interest of the whole group. The interest of the individual is as valuable as the interest of the family, the nation or the world.

Implications for Parent-Teacher Cooperation: According to the foregoing philosophical considerations the educative process in Pakistan should provide the students an atmosphere of freedom, understanding and creativity, along with guidance and control in order to acquire knowledge and experience. There should be much scope for experimentation and initiative, on the part of the educand, to decide what holds good in each situation. The controlling agencies should see that he needs skills in cooperation and communication which are the conditions of a good and happy life in a particular society. The individual child is to be made an efficient functionary of several social organizations, which he is going to join.



The responsibility of the individual, therefore, to accept the position of a multiple functionary, should be a concern for the educators. Their problem is to harmonize individual and social interests or the home and school experiences which are sometimes contradictory and harm the personality of the individual. They can create misfits for the society of Pakistan. Change in any aspect of the social life is to be welcomed but it should be exploited in favour of the spiritual and cultural values, which come down from God, through the home.

Because Pakistan is a relatively undeveloped society the instrument of change for the progress of the society in the development and reinforcement of many, and perhaps most, desirable cultural values is the school. The school is the agency to which societies have throughout history given the dual responsibility--often with varying degrees of emphasis--of transmitting the cultural heritage and of modifying and redirecting this heritage in terms of the need for present and future progress. The argument presented here is that in a country like Pakistan the leadership role of the school in the latter responsibility is much greater. No other socializing agencies exist in Pakistan which are as potentially powerful in this respect as the home and the school. Through their joint cooperative efforts much can be accomplished for the more effective and efficient growth of the child and the development of the community.

The home represents the respected and highly esteemed values of the society. The child is influenced by both of them. He is rescued by them from the circle of the stagnant culture of the society.

The schools should know what can obstruct their efforts in achieving the educational goals set for the child. The school, by enlisting the cooperation of the parents, can reinforce the moral and spiritual values of the society and utilize them for the healthy development of the child.

At the same time the school and the home can guard the child against developing the habits and attitudes which do not conform to the high standard of values of the society. The unguided conduct of the child can be contaminated by vested interests and cheap commercial groups in the society.

There is another basic principle of the democratic philosophy of life which conforms to the Islamic social order. That is, the society exists by communication and cooperation. The schools should, therefore, feel responsible to preserve the existence of the society by enhancing communication and cooperation. They can do so by avoiding the emergence of conflict and lag among the members of the society. Such conflict or lag may happen between the educated and uneducated, between the progressive and conservative, between the young and the old or between the youngsters and their parents. If the school's concern as the instrument of progress is only the few who come to it, the circle of its play will become too limited, particularly in a society where 80% of the people have never been to school. Rather, the danger is that a small number of educands will ride to progress leaving the rest of the community behind. The lag will dam the channel of communication between these two groups. The conflict of the parents with the youth can throw the parents into the feelings of insecurity in their old age.

Even the members of the same family will suffer from the lack of communication amongst themselves. If communication is threatened, a sound foundation for the existence of the family and the society is threatened. So to protect the society from such threats the schools can contact and educate the community through parents to move all together along the line of progress like a caravan.

A caravan approaches the destination together with all sorts of persons, weak and strong. Some are much ahead and some far behind. Still others are reluctant to stay or start when the caravan bell rings. But nobody thinks of leaving the caravan. They feel in communication with the rest of the co-travellers, tied up with one another and hence secure in the group. Thus the caravan covers its distance through and through without bothering with the individual activities except that they should march all together.

Keeping all the individuals together is very necessary according to the Islamic Ideology because all are held equally responsible to suffer from the evils of the society. The tenet of the Quran in this connection is:

"And beware of the conflagration which, if it bursts out, will not be confined to those who are guilty but will sweep all in its embrace."<sup>23</sup> So all means should be adopted to maintain communication amongst the members of the society. Parent-teacher cooperation can prove one of the most effective means to keep up the thread of communication between the school and the society and also amongst the members of the society.

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<sup>23</sup>Saiyidain, op. cit., p. 81.

There is another very important point according to the Islamic ideology which necessitates parent-teacher cooperation. That is the nature of and respect for knowledge. Not only the knowledge of God is essential but also the knowledge of all that is secular is sacred. Possessing knowledge was regarded a great privilege. Even the Prophet who never indulged in self-praise said once with pride, "I am the city of knowledge." He also asked the Muslims to tap for knowledge whatever sources of learning they could, even if it were available in China.<sup>24</sup> It may be pointed out here that in those days to undertake a journey from the western coast of the Arabian desert to China was like attempting something in the face of death. But to the Prophet even life was not too much to sacrifice for any amount of learning.

Such an extremely respectful attitude of the Islamic traditions toward learning and knowledge raised the value of the teacher for the learner equal to that of his parents. The teacher, according to a popular belief, is the spiritual father of the taught. The parents on the other hand have the heaven for their child 'under their feet'. The teacher and the parents, therefore, are two agencies who are playing powerful roles in moulding the beliefs and ideas of the

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<sup>24</sup>This tradition can be exploited, with enough justification, to strengthen the tie of unity between the two distant wings of Pakistan, the East Pakistan and West Pakistan. It can stimulate the people of both the wings to study what is unique with each of them. Resistance to the study of the Bengali language in West Pakistan and that of Urdu in East Pakistan can be neutralized by such stimuli. Pakistan to exist as it is needs a philosophy of such valuable significance.

child. If the child is to develop good habits and sound beliefs both the teachers and the parents must cooperate to help him do so. Otherwise the Islamic ideology which is the ideal of a vast majority of the people and embraces all the minorities of Pakistan will be a dilemma for the youngsters. Consequently a contradiction between home and school can mar a proper development of the child's personality.

A discussion as the foregoing makes it unavoidable to conclude that a theory of education, which is based on the beliefs and ideals of the people of Pakistan, suggests an important role to be played by parent-teacher cooperation in the educative process. In the following pages an account will be given to see what sociological needs and principles there are which reinforce these philosophical suggestions to determine a place of parent-teacher cooperation in the educative process in Pakistan.

## CHAPTER III

### SOCIOLOGICAL DEMAND FOR PARENT- TEACHER COOPERATION

According to the general theory of education discussed in Chapter II, the educative process in Pakistan aims at preparing the individual to play his double role,<sup>1</sup> effectively. He is required to adapt to the society as it is; and he is also expected to create a better society out of the existing one. A good citizen, therefore, is one who is not apt to choose between these two roles to prove that he can play both roles efficiently. Rather he thoughtfully chooses the situation, examines its nature and then fits into it the appropriate role of adaptation, creation or reconstruction. The individuals of Pakistan must have that habit of thoughtfulness and ability of understanding that is demanded by the occasion if the nation is to grow into a self relying partner of the world community. The aim of education, therefore, must be to equip the individual with the best abilities, in rights, skills and knowledges in order that he may live in the society and contribute to its progress.

A quotation from Greenough and Crofts concerning the aims of education is mentioned by Saylor and Alexander. It equally holds

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<sup>1</sup>Mallinson, Comparative Education (London, 1957), p. 3.

good in relation to the society of Pakistan:

If democracy in the modern age is to work, we need a people not only skilled in the three R's and not only having a wider knowledge, but people able to exercise judgement, capable of thinking for themselves, ready to accept responsibilities with privileges, willing to undertake duties commensurate with their powers of control; that is our people must be physically fit, mentally alert, and emotionally mature.<sup>2</sup>

Building up such qualities in the individual needs a careful process of discipline and control, because..."man is not only revealed, but also made by his social setting."<sup>3</sup> This is particularly true when the social setting is comprised of ignorance, disease, hunger and poverty as it is in Pakistan. To say nothing about developing the above mentioned dynamic qualities in the individual, the prevailing social and psychological conditions can even speed up the pace of degeneration in spite of the schools which are functioning to-day.

A. Analysis of the Social Conditions:

Many social agencies, desirable and undesirable, are busy molding the child. The child spends most of each day out of the school, interacting with these social agencies. These institutions generally are the sources of all the evils of the society. The school child feels more at home, hence more receptive, in the interaction with these informal training centres. The family, the play-group, religion, the

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<sup>2</sup>J. Galen Saylor, et al., Curriculum Planning; (New York, 1956), p.120.

<sup>3</sup>S. Finney, A Sociological Philosophy of Education; (New York), 1928, p. 30.

cinema, the clubs and the literature can be enumerated as some of the most important sources of the social influence on the school child. A free and unguided interaction of the school child may greatly hinder the schools' way to the achievement of their goal - the goal of developing a character of high value in the child. An analysis of these social agencies in the following pages will be evidence to that effect.

The education of the child, therefore, should be a well directed, properly guided and effectively controlled social process in Pakistan. But it never means that education is merely a matter of telling the child, 'do this and do not do that'. This is another extreme that will kill the initiative, courage and creativity in the child. The society does not want weak, submissive and docile citizens. The problem of the educative process is to produce balanced and self disciplined adults. The nature of this problem is cogently explained by Mallinson:

If the discipline is too strict there is lack of initiative on the part of the younger members and decay is inevitable, however slowly it may come. If discipline is not strict enough, or is seriously weakened, then license, selfishness, egoism and libertinage will abound and disintegration will speedily follow. <sup>4</sup>

The point sharpened by this quotation is that the function of the educative process concerning the direction, guidance and control of the child's experiences is as difficult as it is important. It postulates a lot of tact, thoughtfulness and insight on the part of

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<sup>4</sup>Mallinson, op.cit., p. 8.



the educational administrator. His task would have become easier had it not been that the circle of the child's interaction is very wide and varied. It is not the monopoly of the school to provide the only life experiences for the child. The child is not living in a vacuum. Nor is the school teaching the children from any utopia for living in the utopian society. The children in the schools are the representatives of different subcultural groups. They bring with them values and habits from their groups and families and interact with each other. Such a process of give and take is taking place in the school even if the administrator is not interested in its consequences.

The fact that there are many forces that influence the child besides home and school, creates a state of dilemma for the educational administrator. That is, either all such social agencies should have the same aim for education and provide experience for the child accordingly; or effects of these agencies should be neutralized or reinforced by the school in the light of the educational goals. Obviously the choice of a democratic administrator will be the latter horn of the dilemma. The family which is legally and morally responsible for the education of the child may cooperate with the school in the struggle for getting the better of this dilemma. How to make the best use of this cooperation in the interest of progress and growth is also a challenge to the talents of the administrator. An analysis of the nature and scope of these sources of experiences for the school child can help the administrator in meeting that challenge successfully. He will realize, through such analysis, the value of

each institution for the achievement of his goals; and that how far the cooperation of home can help him coordinate or discard these institutions in the process of realizing the educational goals.

The major institutions, with which the child is effectively interacting, are the school, the home, the religion, the playgroups and the films. Pakistan is a poor<sup>5</sup> country and expensive or luxurious institutions like radio, clubs and literature are within the reach of only a few. It is proper, therefore, to discuss the major agencies only.

Assigned by the state and the parents, both the school carries with it the responsibility of educating the child not only in the interest of the child itself but also in the interest of the family and of the society as a whole. This multiple responsibility of the school makes it appropriate to consider it first among the several social agencies to be discussed.

#### The School as Formal Education Agency

In Pakistan, as in every other society, the schools are responsible in large measure for turning out the kind of individuals that the society requires. The President of Pakistan said in a recent speech:

Our present educational system is a legacy from the past.

It was designed and devised to meet an entirely different set of conditions; it needs to be revised to meet the requirements of a free nation...we have been used in the past to

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<sup>5</sup>Mohammad Ayyub Khan, Homage to the Quid-i-Azam, (Karachi 1958), p.5.

thinking of education in terms of literacy to any degree during the last eleven years. All this must change. Our educational system should be based on an appreciation of practical value.<sup>6</sup>

The schools of Pakistan have been functioning as if divorced from the pulsating phenomena of the social life. Their purpose, since the British period, was to produce clerks and civil servants docile to foreign rule. This purpose was served by the schools for a pretty long time; and was served well.

Another aspect of the schools of the past is, as the President mentioned, that education was thought of in terms of literacy.<sup>7</sup> But it was ironically going in the opposite direction, even in terms of literacy, during the British rule. Evidence to this effect can be found by a comparison of the percentage of literacy at the beginning of the English rule with that at the time of their departure from Pakistan. In the East Wing of Pakistan literacy was 40 per cent<sup>8</sup>, when the English took over the government; but when they left it was about 20 per cent. About the other parts of Pakistan data are not available in this connection. But East Pakistan has undergone the longest period of English rule from 1757 to 1947. Other provinces of Pakistan were taken over by the English after 1856. These consequences of the British educational policy in East Pakistan are real features of the picture which

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<sup>6</sup> Per Capita income in the year of 1956-57 was Rupees 249. This amount is equal to L.L. 166; West Pakistan Yearbook, 1958, p. 243.

<sup>7</sup> Ayyub Khan, op.cit., p. 5.

<sup>8</sup> Fazal Ahmad, "Adult Education", The Punjab Educational Journal; October, 1953, p. 401.

add further impetus to the often heard idea that the British were not as interested in meeting the growing need of the nation for education as they were in producing clerks for serving their own purpose. The result was that, although the number of literate persons increased about eightfold during the period<sup>9</sup>, the percentage of literacy in Pakistan simultaneously dropped from 40 to 20 per cent.

One will not wonder at all these results of the colonial exploitation if he knows the nature of the Downward Filtration Theory of education that was pursued by the English in the Indo-Pakistan sub-continent... "The fundamental assumption of this theory was that culture and enlightenment always percolate from the upper classes to lower and not vice versa."<sup>10</sup> Consequently education became very difficult for the masses. Illiteracy dragged them into the awful mud of ignorance. Reduced to sub-human conditions the poor masses fell prey before two hungry wolves, foreign Imperialism and home feudalism.

The village people, who are about 90 per cent of the total number of the Pakistanis, suffered most from the conditions created by the English. In the words of an Indian Economist, "Having deprived him of education, having deprived him of contacts with intelligentsia, having tied him to a colonial economy, the Britishers expected the villager

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<sup>9</sup>Based on a conservative and generally accepted estimate of a doubling of the population each 50 years.

<sup>10</sup>Desai, op.cit., p. 3.

<sup>11</sup>H.O. Malaviya, Village Panchagots in India, (New Delhi 1956), p. xi.

to give his loyalty to the British Crown."<sup>11</sup> Still the conditions are no better. Still the lot of the farmer is disease, darkness and destitution. The remnants of the colonial exploitations are dying hard in Pakistan. "About 85% of our population is engaged in agricultural production..., the mass of this humanity is living under sub-human conditions."<sup>12</sup>

The foregoing discussion points out that the aim of the schools of the past was to strengthen the bonds of colonialism. There was no question for education, then, to decide what needs of the individual or of the society of Pakistan were to be met. Rather the intention of the ruler was to use it as a drug for making the people unconscious of their own needs. There is no wonder that the schools of the past utterly neglected some of the important aspects of the educative process. Parent-teacher cooperation is one of them. What creates wonder is the fact that such a system of education survived even after the people could throw away the yoke of colonialism. The harmful consequences, too, persist.

The educated youngsters still act like strangers in the family environments. They cannot work with their parents efficiently if they work at all. In most cases they do not like to continue in the family profession, particularly when it demands some skill for manual work. Consequently they are led to roam about for some white-collar job in other walks of life. Generally frustration confronts them everywhere, offices open their doors only for a few. The bulk of these educated people adds to the lot of the frustrated and restless class of persons.

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<sup>12</sup> Fazle Imam, "Renovating Our Agrarian Economy", The Pakistan Review; January 1959, p. 9.

Those who can find some job stick to it without bothering about its suitability. What concerns them is only the availability of a white-collar job. The result is that both the person and the post suffer from each other at the expense of efficiency of administration.

The reason for the persistence of such conditions is that only one year after Pakistan was created the Qaid-i-Azam died. Those who remained in power were generally the product of the Downward Filtration theory of education. They could not stop the exploitation of the masses until very recently General Ayyub came to the rescue of the masses. The glorious Revolution dynamited the elements of the old Regime without committing the least amount of blood-shed. Fears of the masses are being replaced by very bright hopes.<sup>13</sup> It is to fulfill such hopes of the masses that the President expressed his determination to change the educational system which is not suitable for a free nation.

The importance of the educational system of Pakistan for the masses can well be understood. In the light of the fact that including those persons who can hardly sign their names literacy is only 15 per cent in West Pakistan. It is not only the bulk of these 85 per cent of the people that suffer from ignorance that is always attended by poverty and disease; but the evil consequences stretch far beyond the ignorant adults. The progress and development of the younger generation also suffers a great deal. Ignorance, poverty and disease filter downward from parents to children. The ignorant and illiterate parents cannot appreciate any progressive scheme for the education of their boys

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<sup>13</sup> Many steps taken by the new regime, such as the Land Reforms, are very strong reasons for entertaining such hopes.

and girls. This lack of appreciation on the part of the parents creates many educational problems. The attitude against educating girls is one of such problems in Pakistan.

The problem of girls' education, particularly beyond the elementary level, is the result of lack of appreciation, and in most cases, of resistance, on the part of ignorant parents. Leaders have been unable to refute the archaic notions in which the people have been persisting, namely opposition to the education of their daughters. Sending their young daughters to school meant for many exposing their virtue and modesty to irresistible temptations to immorality. Segregation of sexes was advocated so vigorously that obtaining any information about the female members of a family was very difficult. Dr. Desai, while mentioning the causes of failure of the Act of Compulsory Education, says: "It was very difficult to obtain information regarding girls. Especially Rajput and Muslim parents who observe the Purdah system resented any attempt to obtain information regarding the women inmates of their households..."<sup>14</sup>

Because of such conditions the government had to drop the idea of introducing compulsory education for girls along with the boys, "... Whatever the legal position may be, one thing is, however, certain: most of the provincial governments have found it advisable to introduce compulsory education for boys only in the first instance and then to extend it to girls."<sup>15</sup>

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<sup>14</sup>Desai, op.cit., p. 176.

<sup>15</sup>Ibid., p. 227.

This attitude of the people toward the education of their girls was prevalent among the Indo-Pakistan Muslims. It has not changed satisfactorily even in cities of Pakistan; and is in vogue in the villages with the same old hysterical conservatism. Purdah, or veil, is the symbol of this hysteria of segregation of sexes.

This tradition is parent to so many illusions about the personality of the girls. Men seem to have lost faith in the strength of the character of women to allow them to help themselves for the protection of their virtue and honour. Even the class of very highly educated males is susceptible to these illusions. A passage from a Feature Article throws a light on this aspect of the education of women.

The strongest pressure against the social emancipation of women comes from the men themselves. In 1952 a questionnaire was distributed among 200 hundred male M.A. students of an average age of 22-24 years referring to their opinion on Purdah. 90% were in favour of Purdah, many of them adding "strict purdah."<sup>16</sup>

There is really a false colour given to the Islamic value in the observance of Purdah,<sup>17</sup> or veil. The fact is that the conception of Purdah cannot be interpreted as a signboard indicating the females'

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<sup>16</sup>Feature Article, Women's Education in Pakistan, No. F. 559 January 59, p. 6. (Legation of Pakistan, Beirut)

<sup>17</sup>If one takes into account all the traditions for and against Purdah it seems that it is something between the two extreme notions of it. It neither means the free and informal mixing of the sexes nor their complete segregation. Its positive aspect is guaranteeing a proper amount of communication and understanding between both the sexes to facilitate the process of growth of the society. The negative aspect of Purdah may be said to prohibit the uncontrolled and undisciplined sex acts for the protection of the weaker sex.



absolute weakness or of her lack of character. It must be regarded only as expression of a boundary line that exists in the physical differences of men and women; and which can be disregarded in many fields of human activities, particularly in the pursuit of knowledge. Neglecting this fact may amount to the disregard of a famous tradition of the Prophet that it is incumbent on every Muslim male and female to be in search of knowledge. The Prophet has argued equal opportunities of education for both the males and females. Islamic ideology seems to have strong faith and full confidence in the intelligence of both and justifies on those bases high expectations of achievement from them in the field of science and knowledge.

The people of Pakistan developed a resistance to the idea of educating girls in spite of their ideological implications to the contrary. This attitude of theirs brings out a very significant point. That is, sometimes a society, out of ignorance and lethargy, begins to submit to notions which are basically inconsistent with their own philosophy of education. The teachers are expected to be aware of the educational theory of the nation. If there is parent-teacher cooperation it will prove a good opportunity for the teachers to awaken the parents at last to the reality. Through the parents they can enlighten the community at large. Societies cannot progress without such enlightenment.

Such enlightenment and modifications in the outlook of the community members may bring better fruits in the field of adult education. Adult education does not mean only skill in the fundamental processes. This skill may help the process of adult education which really means

enabling the adults to live a full life - a life better than what they would live without education. Through being worthy members of their homes they should be worthy citizens of the state and then of the world at large. To achieve this end it is enough to enlighten and awaken them to the new ideas, researches and techniques in their professions besides some ability in the three R's. They should also be given some knowledge of the political and social trends current in their country and in the world.

But to educate adults by establishing centers for formal schooling is very difficult. It is beyond the financial means of the state. Another difficulty is psychological. The problem is how to attract the hard working adults towards the adult education centers. After finishing the hard day's sweating toils he is "loth to undergo the painful process of cutting his first educational teeth, especially when he has no palpable gain in sight."<sup>18</sup> It is because of these difficulties that in spite of a frank acceptance of its need and utility, no one in Pakistan to date has been able to start a program of adult education that deals with all the problems of illiteracy, ignorance, poverty and disease.<sup>19</sup>

The question now posed is: Can the nation wait till circumstances permit the opening of adult education centres which will be attractive enough to bring in a good proportion of adults? The answer to this question depends on what the outcomes of adult education are expected to be. The urgency of the need of these outcomes for the national de-

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<sup>18</sup>Fazal Ahmad, op.cit., p. 405.

<sup>19</sup>The Village Program may be called a limited adult education scheme that was started in 1953 with the help of the I.C.A. But that is meant only for the development of agriculture. V. Aid Program is meant to meet the full need of the villagers only. It does not solve the problem of all adults.

velopment can be the criterion to decide if the nation can afford to wait for them any longer.

Generally speaking the aim of adult education is two-fold:

- (1) It helps the people develop a desirable amount of political consciousness, economic efficiency, physical fitness and mental health;
- (2) it can also help the state achieve the purpose of educating all the children of primary age without introducing any Compulsory Education Acts. For the latter the reason is that

".... various investigations have shown that there is a good positive correlation between the standard of adult education and the enrolment and attendance in primary schools, because an educated or literate parent is more willing to send his child regularly to school than an uneducated one."<sup>20</sup>

In view of the value and urgency of these outcomes for the development and reconstruction of the nation, it does not appear to be wise to wait for them any longer. The educators in Pakistan must look for means other than opening the centres for formal schooling of the adults to avoid spending much money. While in search of such a means the educators can be guided by the fact that the interests of the parents can very easily be stimulated to participate in the activities that may appear to them to be aiming at the welfare of their children. By channelling the drive of parental concern, the schools can bring more and more adults into the circle of the educative programs. This can be accomplished through parent-teacher cooperation.

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<sup>20</sup>Desai, op.cit., p. 241.

The foregoing discussion shows that by building up parent-teacher cooperation the school can serve the nation in the following directions:

(1) The youth and the adults both can be educated to help in the preservation, transmission and reinterpretation of their cultural heritage;

(2) The goals of compulsory education of boys and girls can be realized to a great extent by persuasion;

(3) Wrong notions about women's education can be fought successfully;

(4) Opportunities may be available to provide the masses with the knowledge, required of good citizens, in the fundamentals of citizenship, good health and professional efficiency; and,

(5) Inexpensive and effective means can be devised to meet the needs of the changing conditions of the society.

All the fruits of parent-teacher cooperation can be secured only if the nature of such cooperation is truly realized. Cooperation is a two way street. This street should remain as busy between the home and the school as it is between any two partners that are working in a joint enterprise. The common goal of the home and the school is a well-rounded development of the child's personality. True, that these two are not the only agencies that can produce the desirable character in the child if they cooperate with each other. It is also true that the role of the other groups and institution should not be neglected if the

education of the whole child is in question. On the other hand, it is the existence of so many other social agencies within the interacting range of the child that has made the educative process an enterprise for the home and the school. Education, otherwise, would have been a very easy affair. Consequently education is a consciously controlled social process. For that purpose a conscious and continuous cooperation is required on the part of the responsible agents of education--the home and the school. The roles of other social institutions are inevitably interwoven with any effective program of parent-teacher cooperation.

The role of the major social agencies other than the family will now be examined. This will help to note how the experiences provided by these agencies can best be exploited in the interest of the child if there is cooperation between the teacher and the parents and how, otherwise, these experiences can seriously harm the child's personality.

Play Group: The play mates are very important for the child and the adolescent. The approval and disapproval of these peers strongly determines the behavior traits of any individual member of the group. He is as loyal to his family, religion or school as he is to his 'gang' or the group of peers as Gwynn calls it. "Obedience to these gangs rules is of paramount importance, and punishment is swift for the offenders."<sup>20</sup>

These groups vary in activities because of the variety of individual interests. One group is interested in cricket, another in fishing; still another in bullying other groups and individuals. The rifts

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<sup>20</sup>J. Minor Gwynn, Curriculum Principles and Social Trends; (New York, 1953), p. 91.

and shifts of loyalties are very common. Among the members of the same group there are rifts and among the different peer groups there are frequent shifts of loyalties. Consequently the child is involved in mental and emotional conflicts.

Such a state of affairs necessitates proper care of the child on the part of the parents and the teachers. Bitter consequences may otherwise disturb the educative process. There is another possibility of such consequences. The child might be attracted by an undesirable group of peers. Such groups abound in an uneducated society. Should the child be forbidden to join any play group and be disciplined strictly to live in isolation? The answer to this question should be an emphatic "no"; because the education aims at developing the whole child. He should have a training in living a full life in the society that is not void of evils. For that the child should be so guided as <sup>to</sup> help him join a suitable group engaged in desirable activities.

Another point about these peer groups is that the rebellious nature of the adolescents finds support in this group. Adolescence is a period when youth would like to challenge any authority in the customs, traditions or even in religion. During this period generally there is a tension between the parents and the youth. It may be about this period of youth that Dewey said, "The natural or native impulses of the young do not agree with the life customs of the group into which they are born. Consequently they have to be guided." If proper guidance is not available and the youth finds active supporters in the play group, he may develop into a delinquent.

The young child picks up his playmates from the school or from the neighbourhood population. The teacher and parents both in cooperation can save the child from developing into an undesirable character. This may be illustrated by citing an example which the writer personally knows:

A boy, named Omar,<sup>21</sup> was studying in the seventh grade. He belonged to a rich family of high moral prestige. His father was a manager of a big firm in a large city of Pakistan. After some time he was transferred to another place that was far away from home. Omar had an elder brother too. He was studying in a college and could not look after his younger brother's education.

Until the end of the last year Omar's elder brother used to accompany him to the school. His father too was taking care not to leave him alone for the company of unknown characters. Now, Omar was free to fill the gap created by the end of his brother's school education. A school fellow from the same school was easily available to start for and for coming from the school together.

Unfortunately the poor class record and poverty resulted in the drop out of the new friend. But he kept on the company of Omar steadily. Omar's self-complacent mother believed that all to do for the school child is to guarantee his pocket money; and did not care for his out of home activities.

The friendship prospered very soon because of the frequent

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<sup>21</sup>The name is fictitious.

pocket money which Omar received from his mother. But that was not all. The circle of expensive friendly activities kept widening. Omar was always responsible for covering it with his money; because the other friend had had the privilege of being accepted as poor and incapable of contributing anything. Omar could only seek his advice in finding out the means to make up the growing deficiency in pocket money. "What about stealing?" "No, not yet; let me look for some less ignoble means first." Things like this might have passed between the two friends.

One day while passing by a picture house in Lahore Omar's elder brother suspected that Omar had entered the cinema during school hours. To ascertain this fact he went straight to the school and contacted the teacher in charge of Omar's class. "Did Omar attend the class today?" This question struck the teacher with wonder. In a state of utter bewilderment and surprise he said very briefly. "Did Omar attend the class to-day! But his name has been struck, months before, owing to the non-payment of school fees." Had the new friend been a sound and studious character or had the teacher informed Omar's mother of his school activities in time, most likely all this would not have happened.

Further inquiries revealed everything which had passed with Omar, unnoticed by both the school and the home, but it was too late. The study habits and good conduct of Omar could not be restored. He is a problem boy of eighteen years of age, now.

This incident reveals the importance of the role that the 'peer group' can play on the character of the young adolescent. It



can also awaken the reader to the importance of parent-teacher cooperation for a successful educative process. It is not to be inferred here that the peer-association was the main or the sole cause of Omar's problem status--other prior factors in his life undoubtedly prepared the ground for the results which have been noted.

Religion: In Pakistan, is another important social institution that should be a concern of the educational administrator. In this respect there is no exception either of the Hindus, of the Christians or of the Muslims. All religious bodies exert great influence upon their respective adherents. The conditions, that prevail there, create doubt about the results of the studies made by Hartshone and May, "The indoctrination of children in a religion does not necessarily result in a significant increase in their approved behavior."<sup>22</sup> On the other hand the people of Pakistan, generally, seek the justification for any of their acts of commission or omission in the religious beliefs they hold. So much so that even superstitions, fetishism, totemism and hero worship are rampant in the guise of religion. They do condition the behavior of the people significantly. In the words of Lundberg and others:

...The great majority of people doubtless have interests, wants and wishes which the world fails to satisfy. Some plausible explanation as to why a person must put up with these discrepancies makes life more tolerable. Indeed the fortitude and equanimity with which deeply religious people are known to endure the most colossal misfortune and suffering undoubtedly constitutes one of the principal exhibits of the power of religious beliefs and practices...<sup>23</sup>

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<sup>22</sup>Gwynn, op.cit., p. 91.

<sup>23</sup>G.A. Lundberg, et al., Sociology; (New York, 1954), p. 572.

The fact that heroic sacrifices were made in the name of religion to build Pakistan confirms the validity of the above mentioned quotation in the case of the society of Pakistan.

All the countries of the world can be classified into three categories with regard to the attitude of their governments towards religion: firstly, those which are neutral like the United States of America; secondly, those which are biased against religion like communist Russia; and, thirdly, those which are biased in favour of religion like England.<sup>24</sup> Pakistan falls in the third category. It is because of this fact that religious instruction in the schools of West Pakistan is compulsory up to the middle grades.

In societies like Pakistan, most children come in contact with a religious institution at a very early age. In most cases the family is the first religious group to condition the child's ideas. Later on as the child advances in age, other institutions like the mosque, church or the temple along with rituals and ceremonies enter into the circle of the child's interaction.

From these institutions, in the supervision of his parents, the child acquires certain ideas of God, of spiritual reward and punishment and of moral right or wrong. He usually accepts these concepts with unquestioning faith until he approaches the adolescent period of life, which is youth's time for challenging everything. Because of this inclination to challenge everything the young adolescent is involved in some inner conflicts. These conflicts are sometimes very serious.

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<sup>24</sup> According to the English Constitution the King of England must always be Protestant and accept the leadership of the Anglican Church.

Adolescents need security, approval and independence. "They possess strong interests and urges, many of which have a sexual as well as a social aspect."<sup>25</sup> These sexual interests can be handled and sublimated<sup>26</sup> through religious instructions. The reason for this is an intimate relationship of sexual emotions to the religious ones. Pointing out such a relationship Ellis says:

... There is certainly, as I have tried to indicate, good reason to think that the action and interaction between the<sup>27</sup> spheres of sexual and religious emotions are very intimate. The obscure promptings of the organism at puberty frequently<sup>28</sup> assumes on the psychic side a wholly religious character...

Such character can be maintained, strengthened and reinforced by providing pleasant experiences for the youth in the sphere of religious rituals and ceremonies to satisfy his urge for action. He should be encouraged and appreciated duly while participating in the religious activities. In this way the youth can be relieved of his conflicts. The usefulness of religion in such circumstances in its functions which are peace of mind, social control and guidance, and welfare and recreation.<sup>29</sup> They are similar to the functions of education.

But all this cannot be done by the educator alone. Being well

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<sup>25</sup>Lester O. Crow, et al., Human Development and Learning; (New York, 1956), p. 93.

<sup>26</sup>In the society of Pakistan sublimation rather than freedom of sex is desirable.

<sup>27</sup>It is, perhaps, because of this intimacy of sex with religion that Rousseau calls adolescence, the stage of morality: Rusk, The Doctrines of the Great Educators, p. 145.

<sup>28</sup>Havelock Ellis, Studies in the Psychology of Sex; (New York, 1941), p. 325.

equipped with the knowledge of child psychology he can watch the favourable promptings of the adolescent. He can also inform the parents of such promptings and urges. But unless both the teacher and the parents plan and guide the child these urges cannot be sublimated or strengthened. The environment of the child's activities is closer to the home than to the school. The cooperation of the parents, therefore, is indispensable for channeling the child's promptings constructively.

Films: More attractive, hence a more effective source of experience for the child in the society is the cinema. Here the concern is not to explain the effects of those films which are a part of the formal schooling. The main point is, rather, to show how the cinema as an independent organ of the society affects the personality of the child and, how these effects are to be utilized, neutralized or avoided to help the educative process achieve the goals of education.

The great force of the movies in impressing those who see them on the one hand, and the impressionable nature of the youth on the other, make it necessary for the educator to see that the pictures are not harmful. There is also a need to point out to the pupil what significance a particular motion picture has for him. Otherwise there is the danger that the pupil as an observer would take in the whole panorama of life and the behavior of the characters, good or bad. The reason for this is:

The people in the audience identify themselves with the people on the screen and in that way struggle with them, conquer with them, fail with them, laugh with them, cry with them and naturally commit crimes with them. Children all the more try to enact what they see and hear, especially when their loyalties are deeply stirred. 30

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<sup>29</sup>Lundberg, et al., op.cit., pp. 572-574.

<sup>30</sup>Zamir Ahmad, Crime Movies; A Serious Menace, The Pakistan Review, (January 1959), p. 13.

Such need for examining and sifting out the cinema experiences is greater in Pakistan. The films produced there are generally of very inferior quality. Film production is based only on cheap commercial interests. As a result of this... "A whole generation of youngsters, especially children, is being brought up on a mental diet of brutalities, sadism and violence."<sup>31</sup>

Not only the movies are the source of nuisance for the character of the children but also that there are clubs, theatres, base literature and the street drug-sellers<sup>32</sup> who are demoralizing the younger generation. While talking of such conditions one cannot help quoting Begum G. Ahmad. She bewails these conditions of the society:

It makes one wonder how the fabric of our society is holding together and why the nation is not overwhelmed with anti-social elements. Personally I think the situation has been saved by two important features of our family life; (1)... her (mothers) great endurance provides the children with their two most important non-material needs, love and the sense of security; (2)... it is the reverence for hearth and home and a strong sense of family loyalty we find in Pakistan. 33

Family: The foregoing discussion, concerning so many social agencies, has been repeatedly pointing out that the school administrator can effectively make use of the parents for its twofold function; for protecting the child from undesirable experiences and, second, for providing him with the desirable ones. The child comes across such ex-

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<sup>31</sup>Ibid., p. 13.

<sup>32</sup>A juggler who capitalizes on the adolescent drives and ignorance of common people on the footpaths and roadsides.

<sup>33</sup>Begum G. Ahmad, "The Role of the Community," Social Welfare in Pakistan; Vol. 5 (Lahore, 1958), p. 18.

periences while participating in the active life of the society. Further study of the relationship of the family to the child will show how it, consciously and unconsciously, builds and controls the behavior pattern of a person. The family, besides being an effective coordinating and cooperating agency for the school education, has a value of its own to determine the personality of the child.

The importance of the family, in addition to what has been said about the role of the parent-teacher cooperation while discussing the other social agencies, is that the educator has a difficult job of understanding each individual child. The magnitude of this difficulty is increased by the fact that even the children of the same family differ from one another in many respects... "Mothers sometimes cause themselves and their children much difficulty because they do not recognize the fact that their children are not all alike."<sup>34</sup> These differences may be due to the relative difference in the physical, mental and emotional health or illness of the same parents at different time, which a particular human organism experiences during the period of its prenatal development..." Within the circumscribed confines of the prenatal environment, there are various factors of influence that may affect the growth process."<sup>35</sup> Statements like this suggest that not only the different circumstances of the different families affect the children and make them different from one another, but, also the different circumstances of the same family make the children different. It shows that the child can be understood against the family background in which he was brought up particularly during the first six years of his life.

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<sup>34</sup>Crow, et al., op.cit., p. 28.

<sup>35</sup>Ibid., p. 25.

Experiments were made in the United States at the earliest period of childhood from two to eleven months to see if there is any period of life when the home environment does not affect the child. "The results show that, even at this early age the effect of the environment is by no means negligible."<sup>36</sup>

There is no doubt, now, that family circumstances effectively condition a person. Much more so in his early childhood. About the nature of the home impressions on childhood Jersild says, "...By the time he (the child) reaches the school age he is already a highly educated individual. Habits, skills, attitudes, modes of behavior...have been established."<sup>37</sup>

The results of many studies made by the psychologists and the sociologists confirm the belief that the preschool period of childhood is very important and highly impressionable. The physical, mental and emotional impressions made on the child during this period will continue throughout his life. Perhaps Wordsworth's idea about the child's fatherhood to man was based on this fact, and by saying this he strongly emphasized the role of the home as an educative social agency. Nearly all educators have recognized the power of the family environment in building the character of the educand. Some of them like Rousseau, Pestalozzi and Froebel, have very much emphasized considerations of the family background of the educand..." Perceiving that the

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<sup>36</sup>UNESCO, The Race Question in Modern Science; (Paris 1956), p. 68.

<sup>37</sup>T. Arthur Jersild, Child Development and the Curriculum, (New York, 1946), p. 5.

whole educational edifice rests on the foundation of home training, a few years before his death Froebel called upon the state to establish institutions not only for the education of children but also for the education of parents and those who were to become parents."<sup>38</sup>

Quoting other educators on the importance of the family background would be superfluous. It needs no further elaboration to say that the period of the first six years of childhood, which is generally the preschool age in Pakistan, is like iron at its hottest stage. All through this period it is subject to a constant hammering of the strokes. The hammering is done by all the members of the family. The feeding schedule, the food habits, the family tradition of company and privacy, the lullabies of the mother and of sisters and the night stories of hopes and adventures are the strokes which are steadily striking the hot iron of childhood to give it a particular shape. The strokes may be conscious or unconscious; but they are decisive. Never again can the iron of a man's personality be so flexible as in the childhood; hence the degree of educability of mankind is much higher during this period than it is at any later stage.

Having understood the importance of this impressionable period of man's personality, the totalitarian states are bringing the largest possible period of childhood under the influence of formal education. The indoctrination of children from the age of 18 months have been started in Russia by the baby health visitors.<sup>39</sup> For the same reason communist China has bluntly declared its intention to destroy the solidarity of family life and to take over the education of the child-

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<sup>38</sup> John S. Brubacher, A History of the Problems of Education, (New York, 1947), p. 369.

<sup>39</sup> Browns and Cramer, Contemporary Education, (New York, 1956), p.382.



ren from their birth. The leaders of Red China say with force and frankness, "...We must undermine the family built on the basis of the class exploitation system."<sup>40</sup>

The force and fervor for exploiting the period of youth and childhood for educational purposes is no less among the educators in the democratic societies. But in such societies preservation and progress of family life is a sacred cause. The right of the parents to educate their children has a legal and moral sanctity. The state is expected to help the parents best benefit by this right; consequently the only course left for the educators to make the best use of childhood and youth is the parent-teacher cooperation. As Pakistan is a democratic society, the educators and the parents there need cooperation .

Need for Parent-Teacher Cooperation: It is true that the amount and desirability of parent-teacher cooperation is determined by the nature of the society in which the educative process is taking place. It depends on the nature and amount of interactions which the children are allowed to have with their parents. The kind of interaction which exists between the children and their parents in communist countries is different from what exists in democracies. In the former the right of the parent to educate their children is not recognized. The parents and the adults are indoctrinated by means of effective propaganda. All the social agencies have the same aim of indoctrinating the people. They always reinforce the instruction given in the schools. The parents

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<sup>40</sup>F.L. Carsten, *Communes - Mao's Big Family*, Problems of Communism, January '59, p. 2.

are expected to obey the schools. Provision for parent-teacher cooperation, in the educative process, therefore, is not really the problem of such societies.

Even in democratic societies the magnitude of this problem is not the same everywhere. It is most probable that there is one democracy where the parents and the teachers both are more enlightened, more satisfied and more conscientious than they are in another democratic society. In the former society the parents and the teachers can meet on their own initiative to do what is needful for the developmental needs of the child; in the latter they might need persuasive means to bring them together. Pakistan is the latter type of society and needs a lot of things to be done to build up parent-teacher cooperation.

Parent-teacher cooperation must be built in Pakistan as soon as possible. No society can neglect creating it without a great loss to the character and personality of the individuals. Education is meant for the whole child. His physical, mental and emotional powers are to be disciplined in a balanced way. These powers are the product of both the child's heredity and his environment. In both cases the teacher should understand the amount of health and happiness of the child's parents, only then, can the teacher understand the abilities of the child to help him develop into a well rounded citizen of desirable character.

Character formation is not a matter of shaping something out of a stuff or material. It is the result of a carefully directed and

well guided social process that distills the behavior of the child into character over a period of time. Patterson's words sound very well in this connection, "...Here let me repeat my belief that education must take place at home as well as in school...that will develop the gyro we call character. It grows and cannot be built at once."<sup>41</sup> There should be, therefore, an understanding and cooperation between home and school to facilitate this process of character formation.

The home provides the most effective process for the child's socialization. The process of this socialization is carried through providing the child a certain amount of love, freedom, security, affection and recognition as well as control and directions. These elements of socialization are available for the child in different proportions in different homes and effect his personality accordingly. Studies made in this connection found,

Youngsters who had undergone a firm but essentially affectionate and understanding socialization were likely to intensify constructive activities under the instigation of frustration. Those who had not had such an advantage reacted more destructively and with a more hostile pattern.<sup>42</sup>

If the teacher knows the family background of the youth and of the child, he can foresee and interpret correctly any unusual behavior on the part of that child. Such a knowledge may be utilized in the interest of the discipline of the school and for properly guiding the child concerned.

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<sup>41</sup>James M. Patterson, "The Part the Parent Plays", Journal of the NEA, September '58, p. 371.

<sup>42</sup>Edward J. Shoben, "Mental Hygiene and Personality," Review of Educational Research; June '56, p. 258.

To summarize, it can be said that the movement for educating the whole child is increasing the need for the educators to interpret the behavior of the child and find its springs. Many studies in educational psychology have been stressing the importance of the family environment of the child, particularly in his early years. The need of the educators can be fulfilled by parent-teacher cooperation.

The respect for the democratic principles also demands that the teacher should know the economic condition, political loyalties and religious beliefs of the parents. Only then can he accommodate economic weakness, respect political loyalties and strengthen religious beliefs of the child.

In a state like Pakistan where even elementary education is not free, the economic condition of the parents must be considered. Otherwise the children of the poor parents may meet frustrations and develop inferiority complexes in situations where pupils are required to meet their own expenses. The teacher should also help the child in making religious adjustments not by conserving the status quo but by beginning where people are to help them more ahead progressively.

Certainly the school will be pressing against the frontiers of the values of every family to bring about change in their behavior and culture patterns. But it should be a slow and process with psychological insight and understanding rather than radical with haste and antagonism.

Parent-teacher cooperation therefore, can help the educative process to:

- (1) Utilize the desirable home experiences and eliminate the danger of de-education by undesirable ones;

- (2) Help the parents in providing education for the welfare of their children; thus recognizing a democratic right of parents over their children;
- (3) Understand the child's needs and interests against his family background and help him develop into a well rounded individual;
- (4) Bring about progress in the society in a peaceful and more effective way by educating and enlightening the adults.

Functioning in the ways mentioned above the educative process can fulfill its threefold sociological need for the education of the whole child:

1. Paying as much attention to the building up of healthy attitudes as to the mastery of the subject matter;
2. Being fully awakened to the importance of the emotion of the child;
3. Taking great care to meet the individual differences of the educand in order to help him live with a balanced participation in the social institutions and contribute to the development and progress of those institutions in the society.

## CHAPTER IV

### INITIATION AND DEVELOPMENT OF PARENT-TEACHER COOPERATION

#### A. Hindrances and Helps

The need and desirability of parent-teacher cooperation has been discussed in its philosophical and sociological perspectives. The point of importance, in relation to this respect of the educative process in Pakistan, has been sharpened enough to make clear the status of cooperation as it stands presently between the home and the school. This picture through its salient features may help in ascertaining the nature and extent of the interaction between the parents and the teachers that has been affecting the education of the children for better or for worse. The estimate and consequences of the existing relation between both the educative agencies will guide the activities that are going to be undertaken in order to imitate and develop a constructive and positive interaction of the two conditions of the potential wealth of the nation, the children.

The return on the questionnaires from the parents and the teachers will be used for the purpose of making a closer study of the facts. These returns can also highlight the favorable and unfavorable factors that may be confronted in the process of bringing about cooperation to a high degree of effectiveness. After this is done, an effort may be made to suggest means for exploiting the helps and overcoming the hindrances that are lying in the way of the achievement of cooperation.

Present Status of Cooperation: In actual practice, generally, neither the parents nor the teachers feel any need to contact each other in relation to the matters concerning the progress and the problems of the school child. Whatever personal or impersonal contacts they happen to have are the results of their living in the same locality or, of having concerns with each other in the fields that are not connected with the education of the child. The evidence to this effect can be found in the returns on the questionnaires.

The questionnaires were sent to one hundred teachers and sixty parents from the city of Lahore. Only 22 teachers and 44 parents returned the questionnaires. Here, it seems proper to remind the reader of a limitation of this study. That is, such a meager part of the intended sample of teachers is likely to be unrepresentative of the remaining 78 who did not respond, and therefore also unrepresentative of the population of teachers about which inferences would have been drawn. But these 22 teachers do represent a class of fearless and cooperating souls by the very fact of answering something which is so controversial, even though their answering at all is something which probably is very highly correlated with the kind of answers they gave.

After awakening the reader to the possible consequences of its limited representative character the return on the questionnaires may safely be used in examining some aspects of the present status of cooperation. The first step in this direction can be understanding the incidence of teacher-parent contacts.

Table I. Incidence of Teacher-Parent Contacts

Based on Responses from 44 Parents and 22 Teachers

<u>Items</u>	<u>Number</u>	<u>Percentage</u>
Average number of children per parent	2	-
Average number of pupils per teacher who could be contacted with full parent-teacher cooperation	88	-
Average number and percentage of pupils per teacher who actually experienced parent-teacher cooperation	37	42
Teachers who reported some contact with parents	22	100
Teachers who care to utilize the parental contacts for the educational welfare of the child	8	36
Parents who reported some contact with teachers	37	85
Parents who care to utilize these contacts for the educational welfare of the child	19	37

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One hundred teachers in Lahore were asked to state the percentage of the parents of their pupils with whom they had been in contact. Table I reveals that the average percentage of such parents is 42, and all of the 22 teachers try to contact the parents; whereas the percentage of the teachers who utilized these parents as a source of information about the pupils' studies at home is only 36. This state of affairs is confirmed by the answers from the parents



which are also summarized in Table I. Forty-four of the 60 parents to whom questionnaires were sent, returned them. Thirty-seven claim that they contact the teacher, but only 19 admit that their source of information about the progress and problems of the child in the school is the personal contact with the teacher. The remaining eighteen parents would also have made use of their contacts with the teacher in the interest of the child, provided there would have existed a will for doing so.

A darker side of this picture is the dependence of a majority of the parents and of the teachers on the pupil and his friends for information about the school and the home affairs respectively. Such situations help the pupil to avoid his duties and to exploit and distort the facts taking place in both environments. In view of such consequences Marguerite Donovan<sup>1</sup> warns both the teachers and the parents not to allow such circumstances to prevail. "...Both parents and the teachers, it seems to me, must be on guard against the tendency of children to be tale bearers. They regale their teachers with stories of life and events at home, and, in turn, tell their parents everything that occurs at school."

The scope for developing such tendencies of the children is very wide in Pakistan. Evidence to this effect may be cited from the questionnaires.

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<sup>1</sup>Marguerite Donovan, "Good Will Is a Two Way Street", Journal of the NEA, Vo. 220; April, 1958.

Table II. The Nature of the Sources of Information about the Child's Problems in the School and in the Home

	<u>Number of Parents</u>	<u>Percent-age</u>	<u>Number of Teachers</u>	<u>Percent-age</u>
Return on the questionnaires	44	73	22	22
Depend only on the child for the information	16	36	14	64

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Table II discloses that the answers of the teachers show that 14 out of a number of 22 depend exclusively on the pupils and their friends for any information about their family background. Such tendencies often bring about harmful sociological consequences. Donovan's warning may be reinforced here by relating a significant incident that is really a concrete illustration of her apprehensions. This incident took place in a school of the city of Lahore.

After the final examinations were over, a man called on a teacher during the school hour. The teacher was taking the class. He had to leave the class for a while to dispose of a distracting figure at the door. He came out of the room and stood before the man to listen to him and to do the needful hurriedly.

Suddenly the sharp sound of a slap was heard. The teacher's cheek was red and other teachers who happened to be nearby were struggling with the man the next moment.

The aggressor's son, in this particular case, had failed in the subject that was taught by the teacher. The self-complacent

father scolded the son on this failure and threatened him with some sort of punishments that is always in store with such people. To save his own skin the boy attributed his failure to a personal grudge toward him on the part of the teacher. Really his class record had always been far from being satisfactory. The poor father was always given a distorted picture of the facts. Had there been some sort of communication between the parents and the teacher the father would not have been persuaded to act the way he did. Such situations should not be permitted to persist that induce children to slip away from their duties and spoil themselves in the long run. This particular boy left one school after the other, as a consequence of this incident, and finally dropped.

The aim in citing this incident is to show the fact that even if it is believed that parent-teacher cooperation cannot help the child at the secondary level, if it is neglected in the earlier years, it can certainly close the door to the occurrence of such incidents between the parents and the teachers. This incident probably accelerated several times the rate of degeneration of the pupil that had already set in because of an irresponsible family environment.

A series of such occurrences has created estrangement, misunderstanding and even antagonism between the teachers and the parents. The existence of such feelings is reflected in their choices of means that were suggested to them for developing parent-teacher cooperation.

As will be seen in Table III, the teachers and parents were given five choices.

Table III. Tendency to Avoid Personal Contacts

	<u>Number of Parents</u>	<u>Percent- age</u>	<u>Number of Teachers</u>	<u>Percent- age</u>
Chose an association and other impersonal means	23	52	16	73
Chose correspondence and other indirect means	4	9	2	9
Chose visits of the teachers to the pupils' homes	6	13	4	18
Chose parents' visits to the schools	13	29	9	40

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Only 13 parents out of 44 suggested visits of the parents to the schools, 31 avoided contacting the teacher in the school, and only 6 parents favored teachers' visits to their homes.

On the teachers' side, 9 out of a number of 22 favored parents' visits to the school and only 4 included their visits to the homes of the pupils in their chosen means.

The fact is that the exchange of visits between the parents and the teachers should be frequent and informal. Any number of parents or teachers suggesting the exchange of visits should not be less than the total percentage. It is regrettable that both of them avoid frequent contacts with each other. The trend seems toward maintaining formal relationship<sup>2</sup> through impersonal means like the meetings of organizations that require formalities and planning to bring about contactual situations only without guaranteeing free and informal discussions. So the number on both sides to choose an association is much larger than those

who favored any other means. This trend also betrays the efforts on both sides to avoid frequent personal contacts, which this study is primarily concerned with developing. Hence, the idea that the willingness of the majority to organize an association to achieve the envisaged home-school relations has very little utility in the present circumstances. The problem is how to begin organizing the parents and the teachers into an association rather than how to make use of any such organization in achieving the educational goals which are related to their cooperation.

Initiation and development of formal organization in the form of Parent Days and Associations are very useful in bringing about parent-teacher cooperation. They greatly contribute to the success of the

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<sup>2</sup>Out of 22 questionnaires returned by the teachers, 6 came unexpectedly from the village schools. It is interesting to note that the tendency of these six teachers is more toward maintaining in - formal relation with the parents. None of them suggested a formal association and four of them favored the teachers visits to the parents' homes, where only 3 teachers out of sixteen mentioned the visits of the teachers to the homes. Perhaps there is a sociological reason behind it, that is, the village people prefer personal relations amongst themselves and it may be utilized as a psychological help to effect cooperation in the several areas. The case in the cities is just the opposite.

<sup>3</sup>The data to show the avoidance of personal contacts in the schools stand in contradiction to the previous evidence that established the frequency of contacts between the parents and the teachers, because the number of contacts in educational affairs falls far less when compared with their contacts in the non-educational spheres of life. This is a sign of that discouragement which is created by the education administration in the sphere of developing parent-teacher cooperation within the scope of educational activities; and this is proved by the fact that no school mentioned any adequate arrangements for maintaining cooperation and mostly answered "NIL".

educative process. But their usefulness is more related to that aspect of the educative process which concerns the society than that which directly deals with the progress and problems of the child because holding the meetings of these associations can depend only on common interests, not on the problem of a particular child that must be dealt with immediately. The side of the cooperation which is a direct asset to the harmonious growth of the child lies with the informal sittings and exchange of visits of the teachers and the parents. The reason for this is that the problems concerning the instructions and the emotions of the child that emerge in the homes and the schools need immediate treatment. They cannot be neglected or postponed till the meetings of the formal organizations are held through some pre-planned procedure. Parent-teacher cooperation aims at the prevention of the problems rather than their cure. The parents, particularly, do not appreciate this aspect of the child's education. This is why their answers show that the frequency of the visits to the schools is nearly the same irrespective of the fact that one parent has one child and another as many as six.

The most important means for introducing parent-teacher cooperation is the school administration, and the worst conditions of cooperation lie with it. Nineteen schools were contacted through the questionnaires in ascertaining the nature and extent of cooperation that is maintained through the efforts and the plans of the administration. But none of these schools showed any adequate and regular arrangements that is made to provide scope for parental contacts. Those that were mentioned were in the form of the routine annual functions that are held

in the schools mainly to dazzle the eyes of the parents by their superficial brilliancy rather than giving them light to see the actual setting of the educative process.

There is a very interesting point worth mentioning in this connection. Questionnaires were given to the three teachers in a school that enjoys a very high reputation in Lahore. Two teachers answered that their school has a parent-teacher organization. The third did not mention it at all. Even if it is believed that such an organization exists in this particular case, the inactiveness of the organization is deplorable. It was so inactive that one teacher did not realize that it existed to say nothing about the success of its function of bringing the parents and the teachers together.

The only feature of the educative process where some cooperation is functioning is in the case of those teachers who coach their regular pupils at home for an additional fee or who have their own children studying in the same school. Because of greater familiarity and understanding with the teacher such pupils are likely to feel more secure and better adjusted in the social climate of the class and the school. They may receive more effective guidance from the teacher who also teaches at home and thus benefit more by educational opportunities.

The wealth and fertility that parent-teacher cooperation can give to the field of education has been presented before to the reader through the vistas of the last three chapters. The reader, at this place, might have been perturbed by the foregoing discussion that reveals a very ugly picture of cooperation at present in Pakistan. The

conscientious educators may raise some questions spontaneously. What are the factors that have been hindering the cause of cooperation and may also hinder it in future? Is there any hope of success in the task of developing cooperation? This stage of the thesis is a ripe time to answer such questions by analyzing the pros and cons of a move like introducing parent-teacher cooperation in the educative process of Pakistan.

Hindrances to Cooperation: There are many factors that do not permit the parents and the teachers to get close to each other so that they may contribute their share to the educational welfare of the child. There are also some which may hinder any attempt to be made in that direction. Unless these obstacles are examined from the angles of both the parents and the teachers it is very difficult to adopt an approach for overcoming them.

From the angle of the parents:

Generally there are three main hindrances that come in the way of cooperation in Pakistan; first, the belief on the part of some parents that the teacher will solve every problem of the child alone. They expect too much from the teacher. The feeling on their part is that they need not bother about having contacts with the teacher. Even if they happen to be together with the teacher they would not inquire about the progress of the children. Such an act may appear to them as reflecting upon the trust and honesty of the teacher. Some teachers really do not like to have their self-sufficiency questioned in dealing with the pupils. The parents find an easy way to please the teacher by posing confidence in his self importance. Second, a number of parents



have developed a fear of being neglected by the school authorities if they go there to contact the teachers; third, the fact that some have no time for such contacts.<sup>4</sup>

Some other reasons too may be enumerated in this connection:

Most of the parents are uneducated and cannot read and write to communicate with the school. Illiteracy is more than 85 per cent in the country;

Generally the parents are poor and do not want to feed their children without making them work for their parents, even at the elementary stage. The idea of any additional bother of adopting means to contact the teachers is provocative to them;

The parents do not realize that there is any importance to the educative process beyond passing the final examination. The all round development of the child's personality has no significance for them, especially when it involves some sacrifice of their immediate gains.

Many parents avoid any contact with the teachers because the latter may demand some gift or favor from the former.

From the point of view of the teachers:

The philosophy of education adhered to by the educators in Pakistan makes no demand for the training of the whole child. The examinations that are held as the criterion for judging the teachers'

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<sup>4</sup> These categories are based on the returns of the questionnaires, particularly on the inferences from the answers to questions No. 5 and 7 in both types of questionnaires. Reference has been made to this effect in the previous pages while discussing the attitude of avoiding the occasions to discuss educational matters regarding the children, on the part of the teachers and the parents.

ability are subject-centered. A high-pass percentage of the pupils may be achieved through memorization rather than good training. The concern of the teacher, therefore, is with the books and the black boards more than the in-school or the out-of-school activities of the child. The physical and emotional aspects of the child may be totally neglected.

Along with the duties of imparting instruction the teacher is expected by the administration to do some clerical work which keeps him busy with files and registers. This creates great discouragement on the part of the teacher. He should be free from these distractions in order to base his teaching on broader principles of education that need parent-teacher cooperation.

The teaching load of the teachers is too heavy.<sup>5</sup> It is difficult for him to meet even his immediate duties with so many pupils. He is unable to care for any more business in the field of education.

Generally the professional training of the teachers is not enough to help them appreciate the educational outcomes of parent-teacher cooperation, although their courses in the theory of education incidentally refer to the importance of the parental participation in the process of education. These teachers have no insight into the techniques that may be adopted for that purpose.

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<sup>5</sup>The average number of pupils to be taught by the teacher during the year, according to the return on the questionnaires, is between forty and four hundred.

The teachers generally, and particularly the primary school teachers, have no prestige in the society and feel too inferior and reluctant to contact the parents especially those who belong to the high social ladder.<sup>6</sup>

Since the teachers' salaries are low, they take up some sort of side business in order to meet their daily requirements and long-term life-needs. Consequently they are too busy to take any initiative courageously or to handle any situation patiently that concerns the securing or enhancing parental interest in the educational affairs.

Through their contacts with the teachers the parents begin to demand irrational and unreasonable favors from the teachers. They do not realize the position of the teacher who is equally attached to so many other pupils and their parents.

Education is a process of change and the subject of change is the pupil. The tendency of the adults generally is to assume their own habits and wishes as standards, and regard all deviations of the children as evils to be eliminated. This tendency of the parents is a powerful sociological hindrance for the teachers. As one writer states, "The more the school makes a policy of giving parents a report of each pupil's personal and social characteristics, the more important it becomes for the teacher, as far as is practicable, to see the child through the eyes of the parents as well as through the eyes of the school."<sup>7</sup>

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<sup>6</sup>Most probably it is because of this psychology prevailing among the teachers and the parents that the choice of the visits of the teachers to the homes of the pupils did not seem advisable, as was discussed in the previous pages. Rather some teachers added before that choice, "They should come to me."

<sup>7</sup>T. Arthur Jessild, Child Development and the Curriculum; (New York, 1946), p. 143.

There is a common difficulty for both the parents and the teachers in the past custom regarding schooling. The educative process in Pakistan has had no tradition of maintaining parent-teacher cooperation and exploiting it in the achievement of the educational goals.

Factors helping cooperation. An analysis of the conditions, as discussed above, shows that the social economic and psychological climate of Pakistan is very unfavorable for parent-teacher cooperation to be initiated and developed. However, in the face of all these difficulties there are circumstances which may contribute to the success of the efforts for bringing about a positive interaction between the home and the school. The returns on the questionnaires present bright prospects in that field.

The parents were asked if they felt any need for more cooperation between them and the teacher for better education of their children as in Table IV. It is to be noted in this connection that the parents and the teachers had to choose between the two extremes of "No" and "Yes" through the questions No. 8 and 9 respectively in the questionnaires; and what would have been chosen by them from in-between cannot be ascertained. However their answer can confirm the weight and intensity of the general trend toward one of these two extremes. In other words, there were no parents or teachers who were completely opposed to some kind of cooperation.

Table IV. Parents and Teachers Wanting More

Cooperation

	<u>Number of Parents</u>	<u>Percent- age</u>	<u>Number of Teachers</u>	<u>Percent- age</u>
More cooperation wanting	39	89	22	100
Parents who invite the teachers to their homes	17	39		
Teachers who would respond to the invitations from the parents			19	86
Parents participating in the school functions	30	69		

Eighty-nine per cent of the parents answered that they feel such a need. All of the 22 teachers supported the move and suggested the means to effect cooperation. The readiness to cooperate with each other in a more useful way, therefore, is marked out on the part of the home and the school and should be considered as the first help in order of importance. The educators need it strongly to bring the parents within reach of the educative process. The opportunities to mobilize and exchange this readiness are abundant. What is lacking is the motivation and technique for the fertilization of these opportunities.

For example, 35 per cent of the parents claimed to be in contact with the teachers. About 39 per cent of the parents answered that they invite the teachers to their homes, and 86 per cent of the teachers expressed their willingness to accept invitations from the parents.

Sixty-nine per cent of the parents participate or attend the school functions and parties; and 52 per cent of them are ready to join any organization that will consist of the parents and the teachers. In addition to these contents of the returns on the questionnaires some other points may be sharpened that will help the process of levelling the ground for building cooperation.

1. The traditional goodwill for, and honour of, the teacher of every grade level is one of the strong values of Pakistani culture which can be tapped to develop better cooperation.

2. The desire for material progress and the impacts of technical changes are also favourable sign for inducing the parents to take more interest in matters of education. The introduction of heavy industries had brought together all sorts of working people. Their interaction is enlightening them. The masses are being awakened to the need for becoming more decent, civilized, open minded, hence receptive to the new ideas. Consequently the demand, for more and better education of the child is growing among the common people. They are inclined to develop a growing understanding with the teacher in relation to their children. They think it will help them in their efforts to make a career for the child.

3. Industrialization is also helping the people appreciate increasingly the value of specialization in vocational education. Specialization requires an effective amount of guidance by the teachers. The parents, therefore, are generally susceptible to the reasonable demands of the teachers.

4. The mechanization of agriculture is bringing the farmer out of the environment of isolation into the enlightened contact of the businessman and engineers. He has now to deal with more clever people. Through such dealings, he realizes the value of education. He tries to compensate for his ignorance by desiring a better education for his son or daughter. This desire gets the farmer interested in progress and the problems of his ward in the school.

5. There are also the signs of a tendency on the part of the educators and the educational administrators to improve the nature of instruction for school teachers in the training centers. Modern theories of education, based on sound principle of learning are being increasingly introduced in the courses of the training institutions. The educators and administrators who are trained and educated in the countries that are following the progressive methods of education are listened to patiently. They are holding responsible positions in the education department and can do much for the education of all aspects of the child. Consequently the people working to realize the educational goals of the nation are more careful about the need for such organizations of parent-teacher cooperation to attain success in the educative process. They are also equipped with a greater knowledge of the principles of human psychology and are not unaware of the democratic methods that are required to effect any desirable element needed for the progress of society.

6. The service conditions of these teachers are being improved to make them feel more secure and at home in their professions. This

tendency of the people will raise the status of the teacher in the society. Consequently they will be able to handle the embarrassing situations that are caused by uneducated and ignorant parent, patiently and rationally. Such an attitude on the part of the teachers is strongly needed to create a channel of communication between the home and the school with an ultimate aim of getting the whole community interested in the educational system of the country.

7. The use of rapid means of transport and communication such as airways, railways, automobiles, radio and newspapers, are greatly multiplying the chances for interactions of the people of Pakistan with each other and with the people of other nations of the world. Such an interplay of ideas is making these people more and more progressive and open minded. They are able to entertain new and modern ideas about life. There is heard an increasing demand for the better aims of education for the nation. Under these circumstances any doses of endeavor that will be applied to the field of education for the cultivation of parent-teacher cooperation are destined to meet with increasing returns.

It is also relevant to point out here that whatever factors, helping or hindering the process of developing cooperation, have been enumerated above, are not exhaustive. They may be treated as suggestive only. Every individual is different and needs to be handled differently. Similarly each community is different and requires special treatment that takes into consideration the value system, culture and tradition. Local conditions concerning the social, economic and political setting of the group in which the school is functioning must also be considered sufficiently. These aspects of the community life have



a force that may decide the future of any movement once and for all, for better or for worse. It all depends upon the skill, insight and timely action taken by the administrator whether or not parent-teacher cooperation will be created and developed as a moving spirit in the process of education in Pakistan. Assuming that the educational administrators have all the qualities of mind and heart that are required to handle such situations successfully, some activities will be suggested in the following pages.

These activities may serve as useful techniques in some situations that may arise while trying to supplement the efforts of the teachers with those of the parents for the educational betterment. The administrator will have to adjust these techniques or invent new ones according to the nature of the situation and social or political needs.

#### B. The Techniques of Cooperation.

If the vicissitudes of the course of action have been studied in the foregoing pages of this chapter, the teacher or the educational administrator may enter now into the arena of activities with sufficient self confidence. The task lying ahead is to help the teachers and the parents provide the educative process with whatever contributions their joint efforts can for the attainment of the educational goals in Pakistan. But before taking up the threads of the resources that are presently at his disposal and setting the available forces into operation for the purpose in hand, he may raise some questions. How can the problem of initiating and developing parent-teacher cooperation be approached to reap the best results in terms of time, money and energy? What are some of the forms that the efforts may take in being applied to the,

so far, unexplored fields of cooperation?

The previous part of this chapter dealt with the social, economic, educational and political factors that determine the nature and extent of the interplay of the home and the school influences on the pupil. Some hints have also been dropped to point out the sociological consequences of the existing quality and amount of the interaction. Further excursions, into the educational aspects of the home-school interrelationships, revealed that the deteriorated status of cooperation is not without some bright-prospects for its future. Along with other favourable factors, a readiness for moving towards each other on the part of the parents and the teachers can be utilized as a sound foundation. This footing can help a great deal in raising the common platform from where both will direct, guide and control the teaching-learning process.

Having discovered the foundation for cooperation, the next question is: Who should initiate the cooperative activities? This is a crucial question that must be solved before suggesting any practical steps for stimulating, coordination and reinforcing the functions of the two interdependent agents of the educative process. The success or failure of all the techniques and devices that may be applied to the solution of the problem of cooperation depends upon what responses can be expected from each of the parties. Expecting too much from a party may defeat the cause of education. An adequate answer to the question in hand, therefore, will serve as the father technique and a key to the discovery and invention of any other means and methods of parent-teacher

cooperation. In order to be more objective in the expectations from the parties, one should consider their merits as well as the shortcomings in their proper attitude.

Reference has been made frequently to the fact that poverty with ignorance has fallen to a terrible number of the Pakistanis as their lot. Ignorance about things and persons on the part of some, envelopes them in fear and strangeness. Consequently the ignorant persons are unable to approach and handle these things and persons effectively. Generally such people avoid coming across the unknown and the unfamiliar with any view of their usefulness to them. They do not want to run the risk of experimentation. As the average parent in Pakistan is generally ignorant, he does not know much about the teachers and about the importance of the way of the school. He dreads treading it; or is too reluctant to follow those who cover it and pay occasional visits to the school.

On the other hand the teacher, particularly the administrator, is expected to have some knowledge of human psychology and of the sociological forces that are working in the society of Pakistan. He is also more familiar with the parents and their needs than even the ignorant parents themselves are. The administrator, therefore, should extend the hand of cooperation and regard to the parent with a determination not to fold it until it is met with by another of the parent.

The discussion to decide if the parents or the teachers should take initiative for developing cooperation can be concluded by saying that the teacher should first begin stepping toward the parent to meet him somewhere in the vicinity of the home. He should also accept the responsibility for inducing the parent to start covering the way to the

school. The school administrator should make the parents realize that they are a part of the educative environment of the child; and that the school, therefore, has a great concern with them.

The symbolic expression that is used in answering the question of initiating cooperation does not mean to make the idea more difficult. The fact is that the approach to the problem must be according to the principles of social psychology. The already levelled ground in the sphere of readiness for cooperation can, only then, be exploited effectively and to the best satisfaction of the exploiter, that is the educator. For that purpose the school should feel responsible for doing anything within its means that would make the teaching-learning process more and more effective. In an undeveloped country like Pakistan it is the duty of the school to create conditions under which the pupils can benefit best by their training. Parent-teacher cooperation is an essential element of such conditions, hence the educator should not hesitate to take up the spade alone and start making room for an active parental participation in methods of education.

It is not of much value, therefore, to suggest only the techniques of cooperation. Many are known<sup>8</sup> to the parents as well as to

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<sup>8</sup>The evidence of this effect is found in Table III and Table IV respectively. In Table III the teachers use their preference in favor of one or two of the four suggested teachings. One thing cannot be preferred to another unless the chooser is aware of the comparative value of both of them. It can also be said that one may choose only what is known to him avoiding the unknown even if it has more advantages than the known one. In this case, too, the fact is not disproved that all the suggested devices are known to the parents and the teachers in Pakistan; because none of the suggestions was left out by all. Table IV shows that mutual invitations and other means for parental participation in the school functions are also practised.

the teachers and many more can be discovered or invented by them during the course of their action . The fact that some practicable steps are known to both the parties, and yet they do not make use of them, further minimizes the value of any more suggestions in that respect. What is lacking there seems to be the resort to a sound, efficient and comprehensive approach for making the devices acceptable and effective to the parents and to the teachers. The emphasis in this part of the chapter is being devoted to exploring the elements of a valid and scientific framework of any cooperative activity rather than on enlarging the list of the suggested techniques for cooperation. Really the problem of the educative process in Pakistan is more to understand how some means of parent-teacher participation can be implemented than to find out what such means may be.

In order to reconstruct a workable approach for that purpose the administrator should observe some principles underlying the process of reeducation. Initiation and development of parent-teacher cooperation in Pakistan means introducing a change in the outlook and in the pattern of the activities of the people regarding education. Success of the process of change requires a great deal of care and caution on the part of those who want to awaken the elements of change and stimulate them to action.<sup>9</sup> Introducing change may create very serious consequences otherwise. In view of such consequences it is very essential

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<sup>9</sup>B.W. Kreiltow in his Rural Education: Community Background on p. 99 presents "The Cycle of Social Process". This Cycle shows that societies are never devoid of the elements of change for better or for worse at any stage of their progress or determination. The elements become visible and active when stimulated or reinforced by some internal or external agents of change.

for the school administrator, as an agent of change, to see what are the areas of involvement for the school, what are the fringe areas and what are the areas of non-involvement.

Social competency, economic efficiency, human relations and mental and physical health of the people are the aspects of life which should attract the attention of the administrator; because without a change and improvement in these areas community-school relationship cannot be exploited in the interest of the achievement of the educational goals.

Superstitions, fetishism, totemism, hero worship and other extremely sentimental, conservative and harmful pattern of the group and individual life should be treated with dexterously sugar-coated bitter pills. People are generally very touchy regarding these matters which should apparently be respected and held in high esteem only not to provoke more rigid antagonism. The people, however, must be made to realize that a particular respected tree is as good for fuel as any other one; and that it commands no supernatural power greater than that of man.

The administrator should not interfere with the fundamental beliefs of the subject of change. Nor should he get interested in the party politics or in the activities of the vital groups in the community. Else, the people may begin suspecting the educational programs of means designed to serve the selfish ends of the person leading the process of change.

Some points are, therefore, laid down to present a directive line for guidance under the circumstances that the problems of human

relations<sup>10</sup> while some changes emerge from the societies.

Sometimes in a community the value system is against the implication of the scheme that is to be introduced. Spicer's Case "Corn and Custom"<sup>11</sup> can be cited to illustrate this apprehensions. A hybrid seed of wheat was introduced in a community of farmers.

The return was increased several times. But, within the period of three years all the farmers except one dropped the idea of cultivating the new seed. They turned back to their old seed. One reason for this was in the conservative attitude of the women folk. They were offended by the fact that the new corn did not have the flavor of the old one and persuaded their husbands to drop its cultivation. In this particular case, it was also true that the agent did not take the necessary follow-up steps to insure that the farmers were truly aware of the cash advantages of the new corn.

In the field of education, too, such occurrences can take place because of the wrong notions about the nature of the educative process. For example, the educational activities which are the focus of the progressive educators efforts are looked down upon because, for those people, education means book learning and the classroom lessons only. Extension

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<sup>10</sup>The reader might feel that these problems should have been better included in the "Hindrances", and really they are hindrances to be overcome. But they are included in the process of change because of their tremendous psychological importance. The implications of change demand special treatment. The problems of human relations of change demand special treatment. The problems of human relations are the problems of introducing change, hence, they are included in the discussion of the process of education.

<sup>11</sup>Edward H. Spicer, Human Problems in Technological Change (New York, 1952), p. 35.

of curricular activities is one of the effective means to bring the parents in the school, but these activities, in some cases, may provoke disapproval on the part of the Community members as a whole. Rewards and certificates given to those pupils who participate in such activities may win over the approval of such parents. The progress reports of their children's achievements and excellences in academic fields must supplement the rewards and certificates.

While proceeding to form any organization the administrator should be aware of the rival groups<sup>12</sup> in the locality. Through tact and resourcefulness he should convince both the parties, if there are any, of the fact that the idea behind any such organization is only the educational welfare of the children and of the community at large. Educational organization must not be used by the vested interests only nor will the organization miss any opportunity which has some educational value that is available in terms of service or advice. It may come from any source whatsoever.

The administrator's approach to the parents should not be based on the principle of downward filtration. Each and every parent, however poor and meagre he may be, must feel that he is approached. By doing this the administrator can provide the masses a sense of security in and belongingness to the school environment. All parents, consequently, will be induced to participate actively in the educational programs proposed by the educators.

There is no doubt that the task of developing parent-teacher

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<sup>12</sup>Spicers, "The Wells that Failed" is a tragedy that was caused by the persons involved in local intrigues. Op.cit., p. 113.



cooperation is the test of the educators' patience and perseverance. They should not grow impatient of the late and delayed responses of the parents to their maneuvering for encircling them within the sphere of educational planning. The progress of really useful programs is generally slow.

Here again a case can be cited from Spicer, "In the Wake of the Wheel". "The Wagon" was introduced in a community of the people who were superstitiously against the introduction of any kind of machinery.<sup>13</sup> Slowly and gradually the whole population shifted from using the primitive vehicles over to the purchase of the wagons and submitted to the cultural impacts of technology. The agent who was responsible for teaching the people the advantages of the use of machinery was only watching this course of the progress carefully to be able to direct, reinforce or accelerate it at the ripe time.

The task of turning the poverty-stricken and ignorant masses of Pakistan into the useful participants of the educational programs is no less difficult than was introducing the wagon in that backward community.<sup>14</sup>

The approach to change means manipulating the available resources for providing interaction between the agents and the subjects of change. The agent consciously directs the stimuli for the subject and wants to see the expected responses. The responses are the outcome

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<sup>13</sup>Spicer, op.cit., p. 23.

<sup>14</sup>Some people of Pakistan are still very rigidly conservative. A boy of 14 did not join the school scouts because his father would not allow him to wear the pair of shorts that leaves the thigh naked.

of the unconscious relations of the subjects to the stimuli and are sometimes very embarrassing for the agent. Misdirected and unscientific stimuli may create suspicion in the subject only to stiffen the status quo. On the other hand extremely superstitious, conservative and sensitive subjects may render even the efficiently prepared and well directed stimuli ineffective and fruitless. It can be concluded by this discussion that an approach is effective only if it takes into consideration the nature and rigidity of the subject as well as the efficiency and merits of the agent of change. But in the foregoing pages only that aspect of the approach was discussed which deals with the subject. It remains to be seen what merits and personality traits the agent of change should possess that are required to cope with the situations which may emerge from the stimulus-response process.

For the achievement of success in the performance of effecting parent-teacher cooperation, therefore, some behavioral demands are made on the educational administrator when he is in the capacity of the agent of change who has no justification for making the use of fear and force in the realization of the educational goals. These demands would have been differently made on the officers who have to lead the military operations in order to meet the earliest victory in the fighting situations; or on the leaders who have to organize expeditions to bring the accused of theft robbery or murder to the court of justice; or on the administrators who have to operate the programs for taking the assessed revenue to the government treasury within a limited period of time. The leadership in the educational fields aims at producing

changes in the behavior pattern of an individual that may effect the whole area of his life-long activities. This aim lies within the sacred person of the human being. The aims of the other leaders had a short lived utility and lay outside the individual being. As the leader of a group that is working for parent-teacher cooperation, therefore, the school administrator should:

Respect the ideas of others. By doing so he will create his own honour and regard in their mind. They will be convinced of his sympathy for them and may accept change to please him even if its advantages are not known to them. In the case of Spicer's "Corn and Custom" as cited above the hybrid seed was accepted by the farmers just to please the agent.

Be serious, fair, and open minded in criticizing the view of other persons. It is not proper for the leader to accept every idea that is presented to him. This will not help him in his work of stimulating the interest of the parents in education. Criticism is necessary to discover the truth of an idea; but the person to whom the idea belongs should not feel humiliated or ridiculed. He should rather feel that the administrator is trying only to find out a genuine ground to admire him on the basis of his opinion.

Believe in diversity of human abilities and interests and act accordingly. That is, he should evaluate the contribution of other persons and treat them with due regard to their desire and will to work. Nothing should be thrust forcefully upon any participant.

Use criticism and advice to improve himself. He must not think that all he may do will always be correct. Many times man cannot know what is wrong with himself. Criticism of and consultation with other persons might enlighten the leaders, sometimes, to very serious mistakes that would have been committed otherwise.

Be interested in whatever contributions other members of the group are able to make. In this way all the group workers will be encouraged to do better.

Be modest of his own talents and avoid a boastful attitude. This sort of modesty raises the leader to the position of a magnetic personality that may find around him an active group of sincere and honest colleagues for executing the details of the program. On the other hand pretentious persons beget repulsions and hate for even the most cooperating group member.

Be tactful in embarrassing situations. He must not burst into anger which may blind him to whatever solutions he is able to find by remaining vigilant and considerate to the embarrassing elements.

Hold no prejudice because of colour, race, religion, creed or handicap. These prejudices may deprive the leader of those participants whose contributions are really productive in the field of activities that are undertaken to achieve the goal of education.

Understand the hierarchical and status organization of the community and consult, whenever appropriate, those individuals or groups whose vested interests may seem threatened in order to gain their confidence and cooperation.

Understand defence mechanism and make allowances for their use by those who need them to avoid the effects of frustrating situations. Within the proper limits the resort to mechanisms is useful for regaining confidence and spirit that is needed to do better.

Develop the ability to understand the cultural differences that exist between ethnic groups and within ethnic groups and especially of the sub group which exists in the immediate community.

Govern his own action in light of their social effects and be farsighted enough not to be held responsible for any occurrence that goes against the interest of parent-teacher cooperation.

Have confidence in his ability to solve the social problems that are confronted in relation to the parents and the teacher. He should also have a belief in the goodness of mankind that will make man submit to the progressive plans ultimately.

Adapt to new situations easily and in time to be able to reconstruct them and utilize them in the interest of developing cooperation.

Take responsibility for making newcomers at home. This attitude of the education administrator will encourage the parents to come to him and listen patiently. The plans of change can, consequently, penetrate into the groups of the parents and are destined to meet success in the initiation and development of parent-teacher cooperation.

The two-fold aspect of the approach suggested and discussed is conditioned by the democratic philosophy of life. Pakistan is a democracy and any developmental program or movement like that of parent-teacher cooperation must be started and pushed forward with due regard to democratic principles and methods.

Practical measures that may be suggested in this connection are meant to stimulate the interest of the parents in the reconstruction of the educational system. Their interest will be utilized for the welfare of the school children and of the community members. These steps can be classified in two categories: firstly, the devices that will provide opportunities for indirect contact of the school with the parents; secondly, the techniques that will bring both the parents and the teachers into direct and face to face contact. Immediate steps may be taken in the field of the former category of activities. For the latter much planning and organization are required to arrange meetings, group discussions and assemblies of both the parties. This cannot be done in the present circumstances without motivating them to a higher degree. The ultimate aim of all these activities will be to maintain a class relationship of the school with the community by helping the school become a centre of community life. The students can have, in this way, a controlled, well-sifted and desirable social setting to participate in activities for their self-realization. This interaction of the community members with the school environment may facilitate the process of change taking together the whole community.

Means for Indirect Contact:

All curricular and extra-curricular activities can be used for attracting the attention of the parents toward the school. A few may be mentioned here.

The teacher should ask the pupils to show their school work to their parents every week and invite their comments.<sup>15</sup>

Home projects of studies can be assigned to the students. Through

these projects the students will be required to work on some assignment that is related to the profession of the parents. A shoe-maker's son may be asked to make a shoe and bring it into the class, while a doctor's son will prepare a list of common diseases, their signs, etc. The student will complete his project at his home with the assistance of the parents. If the school is near the home the teacher may pay one or two supervisory visits to see if the pupil is working properly in consultation with the parents or if he requires some guidance from the teacher. Such projects will create a store of goodwill and trust in the school and the teacher among the home members.

Full and frequent progress reports about the attendance, examination grades, character and attitude of the child should be sent to the parents at the end of every term if not monthly. The school may also have a committee to encourage the organization and the coordination of different extra-curricular activities. This committee may arrange for the inauguration of a Historical Society; a Literary Club, an Agriculture Union and inter-school tournaments and also help such societies to cooperate in broader school-wide activities. On such occasions all students should be encouraged to bring their parents to attend and share in these meetings and celebrations. The parents who happen to be in the school must be made to feel at home irrespective of their social status and prestige outside the school. All the parents have

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<sup>15</sup>I.L. Kandel, The New Era in Education, (Cambridge, 1955), p. 297. According to Kandel the pupils studying in the schools of R.S.F.S.R. are required by a code of "Rules for School Children" to show their class notes to their parents. This device of the Russian propaganda can be exploited by the democratic educational systems in stimulating parental attention to the school.

equally the worth and value of the educative process because they are the trustees of the potential wealth of Pakistan - the child.

Arranging the school exhibits is another technique of cooperation. These exhibits should display the students' work in drawings, products and manual work and handcraft, sewings and carvings. Such displays, generally, do not fail to excite the interest of the parents and challenges their admiration for the school. It, consequently, counteracts the tendency to think that the schools are not now as good as they used to be in the good old days.

Such incidental and pleasant contacts of the parents with the teachers may be very artistically turned by the administrator into the personal, durable and frequent exchange of visits to each other. These feelings of familiarity on their part may enhance the process of securing their cooperation for the good of the child's education.

The steps as suggested above for the provision of indirect contacts may create a social and psychological climate between home and school such as will help both to hold informal and direct discussions about all aspects of the educational system. This will make it possible and easy for them to implement their programs for the better education of the child. Their direct discussions and contacts may be developed through some sort of parent-teacher cooperation or organizations. A few of them may be enumerated here.

Parent-teacher Association: Parent-teacher associations have proved in many countries, very useful not only for extending the fruits of education to the parents but also for getting the whole community interested in the affairs of the school. These associations are of



great help particularly in a decentralized educational system which is an essential of democratic life; because through them an effective local leadership can be created for the guidance, control and modification of educational matters. Even in Russia such participation on the part of the parents is essential. According to Cramer and Browne:

Every school has a school parents' association, which elects a parent's committee for every class and a school parents' committee with the principal as a member, for the whole school. These committees have been asked to help in enforcing compulsory attendance and in popularizing educational ideas among the parents. They are asked to assume responsibility for needy pupils, for orphans, and for the children of men in the armed forces. They help to raise funds for school equipment and materials, and assist in the leisure time activities of the children. They help the teachers on school excursions and field trips, prepare food for special occasions, and sometimes help in sewing or woodworking classes. 16

Parents' groups and committees that may be initiated and developed to work for the enhancement of educational activities in cooperation with the teacher are really very useful in those societies where the whole concept of education and the people's attitude towards education is to be changed.

The best argument for the organization of parent groups is that, in a period in which education is in a stage of transition with an increase in the facilities and consequently the cost and with changes in curriculum and methods, such an organization furnishes the means for educating the parents themselves....This end has been achieved in the United States; in Germany and Holland school and local parents councils are required to be established by law; elsewhere the development of similar organizations has depended upon the interest of a school principal or a superintendent or director of education. 17

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<sup>16</sup>G. Stepehnson Browne, et al., Contemporary Education (New York, 1956), p. 182.

<sup>17</sup>I.L. Kandel, Comparative Education (New York, 1933), p. 319.

But in Pakistan neither the people nor the legislature nor the educational administrator is interested in the development of these organizations. While discussing the return on the questionnaires it was found that scarcely any schools have an association functioning like the Parent-Teacher Association. The primary school teachers do have a good and well-established Teachers' Association. This association can be extended to all levels of school education for developing and organizing the Parent-Teacher Association.

The question of the leadership in the initiation and development of parent-teacher organizations has far reaching consequences. Upon leadership depends the success and failure of this whole cooperative movement. In Pakistan generally the parents do not show enough interest for contributing to and are unaware of the principles of a successful educative process. The leadership of these Associations therefore, must in all cases, remain with the school directly or indirectly. Until such time as parents or other community members may assume such leadership the school should be the controlling force for the time being, even if under some circumstances it is thought proper that there be a lay president of the Association. For this purpose the Headmaster can assume the position of the secretary of the Association or of the Chairmanship of the program committee. It is also the responsibility of the Headmaster to keep the organization moving ahead with due care, caution and resourcefulness, lest it should become a handmaiden to local politics and vested interests; or should degenerate into a means for exerting undue influence on the teachers. The educational value of such organizations must not be eclipsed by any other values.

If the Assistant District Inspector<sup>18</sup> takes occasional but effective interest in the development and proper functioning of these associations in his area they can be based on stronger footing. This Inspector has the prestige and proper qualifications to guide the proceedings of these organizations in the beginning at least; and particularly because the primary school Headmasters are not trained enough to appreciate the aims and objectives of such organizations.

To be able to do all this the Assistant District Inspector should plan a program. He is to organize the meetings of these Headmasters, discuss with them the educational importance and social value of the parent-teacher Association. Such talks will compensate for their low qualifications by enlightening the Headmasters of the primary schools. The A.D.I. can play a very constructive role in the initiation and development of parent-teacher organizations. Only an insight into and interest in the educative process, as it is conceived to day, is required on the part of the Assistant District Inspectors and the Headmasters of the Middle and the High schools.

The higher officers of the education administration should allow enough facilities for both of the above mentioned subordinate officers in view of the utility of this associations for adult education in addition to the education of the youth in Pakistan.

There are other ways, too, for bringing the parents and the teachers into a face to face contact: Firstly, the parents who are reluctant to come to the school may respond to a special visiting day invitation. There may be a number of days each year set for this purpose. On each of these days different groups of individual parents may

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<sup>18</sup>He is the first-supervisory officer over so many primary schools in his jurisdiction.

be invited to visit. The administration should help the teachers in making arrangements for suitable and adequate time for fruitful and satisfying discussions with parents.

Moreover in-between the visiting days of the parents that will be arranged in the school incidental needs may occur for the teachers to contact the parents. Such incidents are quite expected particularly at the elementary stage because childhood is very important for further development of the personality and requires more adult care to meet the developmental needs. The teachers, therefore, should plan their visits to the pupils' homes in order to be able to discuss the problems in hand thoroughly at the least possible cost of time and botheration with the best possible results.

The principle of planning and economy should be observed throughout the opportunities available for direct contact. This will save the parents and the teachers both from **incon**veniences and waste of time that produce grotesque effects of such meetings and consequently obstruct the way of further visits to each other.

All these means and methods only reflect the nature of the solution that can keep in dealing with the problem of cooperation. Any specific action will depend on the initiative and skill of the administrator and the teachers as particular situations may arise. However, throughout this process of cooperation the educators must not forget that securing parent-teacher cooperation is not the end of education. The comparatively undeveloped society of Pakistan which aspires to the attainment of the highest democratic values needs such training in the

principles of democracy. They must always remember that the purpose of the school for taking so much pains in bringing about parent-teacher cooperation is to help each of the participants of the educative process, increasingly:

1. Treat others with dignity and respect;
2. Attach the same importance as that of his own to every other individual and never like putting dignity and worth of others at stake for his own interests.
3. Believe in the perfectibility of man and in that it is a right of every individual to make efforts to achieve that perfectibility.
4. Take it to be his duty to oppose those persons or movements who deny to any citizen or any group the right to live their own lives;
5. Believe in the equality before the law and not like to enjoy special privileges for himself in that connection;
6. Seek to remove artificial barriers that prevent or hinder any individual from achieving his own full measure of worth;
7. Seek to develop his own personality to the fullest within an action pattern that enables others to do likewise;
8. Exercise initiative and self control in the accomplishment of desirable goals for himself and for the social groups;
9. Use his capacity for intelligent action and national thinking to analyze problems and situations which he faces, to obtain pertinent facts and information about such problems,

- and to decide on a course of action that promises the most for his own welfare and for the welfare of others affected by his actions;
10. Seek to broaden participation in decision making of the society to enable everyone concerned to participate, in so far as he is capable of doing so;
  11. Participate fully and on his own initiative in acts contributing to the achievement of the government of the people for the people by the people;
  12. Obey the laws of the land, working through legal processes to change those he believes to be unsound.
  13. Use legal methods provided by society to settle controversies and disputes with his fellow men or with social agencies and institutions.
  14. Exercise the right for freedom of opinion and allow others the same;
  15. Work for the advancement of knowledge and for the improvement of the opportunities for all citizens to gain knowledge, insight, and understanding essential for intelligent decision making and creative living;
  16. Work for the orderly improvement of political, social and economic institutions and conditions so that the welfare of all citizens may be enhanced;
  17. Work for the establishment and development of governmental and social agencies and institutions that can carry out efficiently and adequately the mandates of the people.<sup>19</sup>

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<sup>19</sup>These objectives are based on Saylor and Alexander, Curriculum Planning, (New York, 1956), Chapter VII.

The study, by now, seems to have reached a stage where the reader may be asked to stop and have a retrospective view of the total picture that has been presented through the previous discussions.

## CHAPTER V

### RETROSPECTION AND PROSPECTS

To begin reviewing what has been discussed, one can say that gone are the days when education was regarded as preparation for the future life. In most cases this future was too distant to be attained, that life was far beyond this universe and this aim of education was too difficult to be achieved without the help of death or doom. The child was subject to all kinds of physical and mental vigors and hardships.<sup>1</sup> Regaining the paradise lost was full of doubts and suspicions. As a result of this theory the pulsating realities of the present were sacrificed on the cloudy future; and education was divorced from life. These things were also true when education was regarded for life; and by life was meant some period of adulthood beyond that of schooling.

Now, man has made a paradise of this world. He has harnessed the elements of nature to his service. With a light press of his finger tip he can get working so many slaves in the form of machines. Life in this world is growing easier, more painless and comfortable. Man no longer needs to be after the paradise that was lost. The problem worth efforts and attention for him is, now, how to live better in this

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<sup>1</sup>This paragraph refers to the traditional theories of education like those of "Transfer and Discipline that conform to the belief of the "fallen nature of man".



promising world of peace and plenty to the best of his satisfaction and for the longest possible time. The efforts for providing man the longest possible time for better living in this world have extended from the stage of the embryo through adulthood. Each moment of this life is to be lived effectively. Education aims at helping mankind to do that. So it is not preparation for any life; it is continuous with life; it is life itself; it is a process of living among other human beings. The child as well as the adult requires some knowledge and skill to participate in this process of living or of learning to live according to their age level and maturity.

The child as the participant needs to be cared for more than the youth, the adult or the old because of its worth and importance for the welfare of all the later stages. Therefore the school which is going to help the child in his personal and social development so that he may contribute to the existing social group must be an epitomised society consisting of real situations of life. The process of education must be a social process with a twofold aim. It should help the child make increasingly (1) the best use of the existing social institutions; and (2) his best contributions to the progress and development of these institutions.

But the area of the social institutions is growing more and more vast and varied. A child, who is not living in isolation and is rather encouraged to live the full life in the social setting to which he belongs, develops loyalties to all of these social agencies, family, the play group, the church, the school and many other commercial and non-commercial entertainment agencies. These complexities of the social

life often result or may result if not taken care of, in situations<sup>x\*\*</sup> of conflicting loyalties for the child. Hence his growth into a balanced participant of the social activities may be hindered by many dis-integrating situations. The need, therefore, is that the educative process should organize the experiences of the child in relation to all these agencies and institutions and present a more unified, well-directed and desirable aspect of the social setting for the training of the child. The home and the school can and should do this in cooperation. There are many philosophical social and psychological reasons for suggesting cooperation between these two agencies for that purpose in Pakistan. Some of them may be presented here:

The responsibility for educating the whole child in the school demands that the child should be understood by the educators. The child cannot be understood without the knowledge of his family background.

If the social conditions of the family are not sound and conducive to the aims of education the experiences provided by the school may be neutralized by the home experiences. On the other hand a proper participation of the parents in the educative process along with the teachers will help both reinforce each others' efforts. It may become much easier for them to make available for the child at the home or in the school the desirable social setting that is required for his training.

Without mutual understanding between them both the teachers and the parents are prone to misinterpreting the emotional aspect of a child's personality. Some children who are cheerful and meddlesome in the home environment may look morose and withdrawn in the school activities.

Prejudice, or lack of understanding between the home and the school, may provide the child with the opportunities for engaging in scape-goat activities for his academic failures and negligences. When questioned by the teachers he will put the blame on the parents and vice versa. The child may turn delinquent when the antipathy between the teachers and the parents would be fanned to the extent of occurrences like even slapping each other.<sup>2</sup>

With the help of the parents it is easier to get the whole community interested in the educative process. This interest will help the educator to do some adult education by enlightening the vast majority of the ignorant people. It will also help them to raise the school to the status of the centre of the community activities.

Philosophical implications of cooperation were discussed in the light of the philosophy of life that is held by the people of Pakistan, who are predominantly Muslims. It was found that this philosophy can be reconstructed and modified to make enough room for the progressive theories and methods of education without losing the real spirit of Islam.

Sociological conditions of the society of Pakistan were also analyzed to find the acceptability of parent-teacher cooperation, because it is more a problem of sociology than of philosophy or psychology. Such analysis revealed that parental interest in the educative process is greatly required for building up healthy attitudes of the child along

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<sup>2</sup>Such an incident has been mentioned while determining the nature and extent of cooperation in Pakistan.

with giving him the mastery of some subject matter.

The present status of cooperation was surveyed with the help of the returns of the questionnaires. The results indicate that whatever information about the child's activities in the school or at home is required by each of these agencies is sought through the child generally. Both avoid contacting each other in this field directly. Still some sound foundations are available upon which cooperation can be developed. The personal contacts between the parents and the teachers are very frequent as far as their social life is concerned; and even invitations are exchanged. Only eleven per cent of the parents do not believe that there is a need for more cooperation. All of the teachers expressed their dissatisfaction with the existing amount and degree of participation that the parents are taking in the education of their children. All of the parents and the teachers participated in suggesting the devices for cooperation.

All this is evidence of the fact that what is greatly needed, in Pakistan to stimulate the interest of the community members generally and of the parents particularly in the affairs of the school, is not the knowledge of some techniques to be practised. Rather it is the understanding of some scientific principles to be observed by the educational administrator while making use of the means which he already possesses. Consequently, a brief explanation, illustrated by some references, of the process of change is added before suggesting any step in the direction of cooperation; because initiation and development of parent-teacher cooperation is like introducing a change in the society of Pakistan. An

attempt has been made to raise the effectiveness of the process of change by looking at it from both angles of the subjects and the agents of change as objectively as was possible for the writer.

The area of the methods and techniques of cooperation is covered by the curricular and extra-curricular activities; the techniques are: The display of the class and school work to the parents and others by the pupils individually and collectively; Student Councils; Parent-Teacher Associations; Home Projects; Visiting Days for the parents in the school; and, the visits of the teachers to the pupils' homes. The general pattern of these devices, as of all ideas and ideals that were discussed in the thesis, is, although it is not mentioned specifically, that of the American democracy advocated by Dewey. The implications of this democracy, however, are understood in the atmosphere of the social conditions of Pakistan. Particular mention has been made only when the educational system of some other country like Germany, Holland, England or Russia is referred to.

By suggesting these steps only a general line of advance is laid down for the administrator. Any specific action will depend on the resourcefulness and dexterity of the leadership of the process that must lie with the school. Local conditions such as the physical and social environments will determine what measures can be adopted at a particular time in relation to a particular group of people.

In any case the approach must be psychological and democratic. The value system of the group concerned must be manipulated with great care. A little negligence in that area may cause an adverse effect.

The ambitions and expectations of the parents, their weaknesses as well as their strong points, must be considered in every contact with the teacher.

In view of the deficient coffers of the state and of the empty pockets of the common parent special care has been taken to keep the suggested steps free from incurring any extra expenditure. Any program, therefore, for effecting cooperation may emerge out of the routine educational activities, particularly at the initial stages. Still, there is every reason to believe that whatever time and money are required to initiate and develop parent-teacher cooperation will sink into insignificance if considered against the irretrievable social and psychological loss that is being and will be done to the youth through the existing amount and quality of interaction of the parents with the teachers. The advantage of adult education through cooperation is an extra dividend after removing the dangers of its lack.

The thesis does not end without making a demand on the leader in this process of cooperation to meet a great need of the nation. That is, all the participants and those who happen to be within the range of the programs for developing cooperation should be increasingly trained in democratic principles and behaviour patterns.

This study offers a wide scope for experimental research and inquiry in the field of parent-teacher cooperation. A stimulus class may be selected from among the several classes of a school. The pupils of the stimulus class may be taught in proper cooperation with their parents. At the end of the one or two school years the academic and

behavioral progress of this stimulus class may be noted in comparison with other control classes to see the results. The writer himself intends to take up such an experiment in his own school with the consent of the Headmaster. The Headmaster, most probably, will agree if the stimulus class is selected out of those classes which are not expected to take the final examination given by the Board of Secondary Education. That is, the lower junior classes of the High School can conveniently be subjected to this experimental inquiry. Also, the results of parent-teacher cooperation can be evaluated in terms of the educational goals more usefully at this age level. The interest of the Inspector may also be stimulated by informing him of this undertaking in the beginning and by inviting him to visit the class and to participate in guiding the development of the study.

The work at present is deprived of any sort of personal and practical experience in Pakistan that would have been gained by participating in or observing on educational programs aimed at effecting or using parent-teacher cooperation. The reason is that in Pakistan the persons interested in education have not yet started this movement. Therefore, whenever opportunities are available to watch closely or join any such program this study may be revised, developed and continued on a basis which is supported by concrete observations and experiences.

Moreover, in view of the tremendous educational value of parent-teacher cooperation it seems advisable that the government select a few enthusiastic educators who are interested in community development programs for intensive studies abroad of various aspects of parent-teacher

cooperation in other countries. For this purpose trips to the U.S.A., England, Germany, Holland or Russia would be very useful; because effecting parent-teacher cooperation has reached advanced stages there and offers a wide scope for research in this field.

It is hoped that this study may provide a stimulus to those schools, officials and teachers who already feel the need for cooperation and that it may also guide and encourage them to take practical steps to bring about more and more cooperation between parents and teachers for the benefit of Pakistan's young people, who are her future.



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## APPENDIX A

### A. QUESTIONNAIRE FOR THE PARENTS

Please answer the following. You need not mention your name, give the street or Mohalla you live in. You may choose the possible answer from (a), (b), (c) or (d) and cross your choice like (a)x if, for example, you choose (a) as your answer.

- (1) Address:
- (2) Number of your children in school? \_\_\_\_\_
- (3) How often do you personally contact your children's teachers for the purpose of learning about their progress and problems?
  - a) Less than once a year
  - b) About once a year
  - c) About twice or thrice a year
  - d) About one a month
  - e) More than once a month
- (4) How often, if at all, do you send reports or suggestions to the school about your child?
  - a) Less than once a year
  - b) About once a year
  - c) About twice or thrice a year
  - d) About once a month
  - e) More than once a month
- (5) Do you ask the teachers to make use of your suggestions about your child?
  - a) Never
  - b) Almost never
  - c) Sometimes
  - d) Almost always
  - e) Always
- (6) Do you sometimes invite the teachers to your home and discuss with them the problems or progress of your child in the school?
  - a) Never
  - b) Almost never
  - c) Sometimes
  - d) Almost always
  - e) Always
- (7) From what source do you learn most about your child's progress and problems in
  - a) The child himself
  - b) Child's friends
  - c) Your personal contact with the teachers
  - d) Regular school reports
  - e) Specify other sources if any
- (8) Do you believe that the parents and the teachers need to cooperate more fully for the effective education of the child?
  - a) Yes
  - b) No

- (9) What have you done to show your practical interest in the activities of your child's school?
- a) Participation in the school functions
  - b) Contributions to the school funds
  - c) Attending the school parties and functions
  - d) Attending the school library
  - e) Other activities if any...
  - f) I do not have time for any
- (10) If you believe it is desirable, which of these would you choose to get closer to the teachers of your child?
- a) An association of parents and teachers
  - b) Correspondence and reports
  - c) Visits of teachers to pupils homes
  - d) Visits of parents to schools
  - e) Specify other means if any...

APPENDIX B

B. QUESTIONNAIRE FOR TEACHERS

Please answer the following. You need not mention your name, give the street or Mohalla you live in. You may choose the possible answer from (a), (b), (c), or (d) and cross your choice like (a)x if, for example, you choose (a) as your answer.

- (1) Address: \_\_\_\_\_
- (2) What is the average number of pupils in your charge per year? \_\_\_\_\_
- (3) What is the average number of parents you contact annually to discuss the education of their children? \_\_\_\_\_
- (4) How often do you send reports or suggestions to the parents about their children?
- (a) Less than once a year
  - (b) About once a year
  - (c) About twice or thrice a year
  - (d) About once a month
  - (e) More than once a month
- (5) Do you ask the parents to act upon your reports and suggestions and to send to you theirs for the same?
- (a) Never
  - (b) Almost never
  - (c) Sometimes
  - (d) Almost always
  - (e) Always
- (6) Would you welcome invitations from the parents to their homes to discuss the progress and problems of their children?
- (a) Never
  - (b) Almost never
  - (c) Sometimes
  - (d) Almost always
  - (e) Always
- (7) From what source do you learn most about your pupils home studies and problems?
- (a) The pupil himself
  - (b) Pupil's friends
  - (c) Personal contact with the parents
  - (d) Regular correspondence with the parents
  - (e) Specify other sources if any...

- (8) What regular arrangements, if any, does your school make to seek the cooperation of the parents for the progress of the child? \_\_\_\_\_
- (9) Do you believe that an effective education of the child needs cooperation between the parents and the teachers? (a) No  
(b) Yes
- (10) If you believe it is desirable which means would you choose to get closer to the parents of your pupils? (a) An association  
(b) Correspondence and reports  
(c) Visits of the teachers to the pupils' homes  
(d) Visits of the parents to the school  
(e) Specify if any other means...