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A HISTORICAL ANALYSIS OF THE SAUDI ARABIAN MINISTRY OF
EDUCATION'S POLICIES REGARDING FATHERS' INVOLVEMENT
IN THE SCHOOLING OF THEIR CHILDREN

presented by

Abdullatif Mohammad Baltow

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of the requirements for

Ph.D. degree in Administration and Curriculum

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A HISTORICAL ANALYSIS OF THE SAUDI ARABIAN MINISTRY OF
EDUCATION'S POLICIES REGARDING FATHERS' INVOLVEMENT
IN THE SCHOOLING OF THEIR CHILDREN

By

Abdullatif Mohammad Baltow

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ABSTRACT

A HISTORICAL ANALYSIS OF THE SAUDI ARABIAN MINISTRY OF EDUCATION'S POLICIES REGARDING FATHERS' INVOLVEMENT IN THE SCHOOLING OF THEIR CHILDREN

By

Abdullatif Mohammad Baltow

Research in the last decade has shown that parents' involvement in their children's schooling benefits the students and their educational environment. This study investigated the policies of the Saudi Arabian Ministry of Education toward fathers' involvement in their sons' schooling. Because the Ministry is considered solely responsible for male education, because centralization is a major aspect of this organization, and because individual schools cannot initiate this relationship with the fathers, the Ministry must sponsor and encourage such involvement. Therefore, the answers to the research questions were sought from the Ministry's point of view.

The historical-analysis research method was used to collect data by inspecting Ministry documents related to the subject. Non-standardized interviews were conducted with 21 Ministry personnel connected with fathers' involvement in the schools, to help understand the documents and to find as complete answers as possible to the research questions.

The findings confirmed that the Ministry intended to use the notion of father-teacher cooperation since its establishment in 1953,

but the following points are considered major obstacles to implementing the notion:

1. The internal reorganization and external expansion of the Ministry of Education.
2. The lack of experienced personnel to work at the Ministry level.
3. The lack of indigenous teachers and the resulting dependence on non-Saudi teachers, who were considered "intrusive individuals."
4. The high illiteracy rate among the people at the time of the Ministry's establishment.
5. The profound belief among Saudi fathers that teachers know best and are best qualified to teach because of their professionalism.
6. The belief among Saudi fathers that school matters are the government's responsibility.

Great accomplishments in the areas of internal reorganization and external expansion, as well as interest in solving students' problems, are considered major causes for the Ministry of Education's continuous attention to fathers' involvement in the schools.

This study is dedicated to

Every child in Saudi Arabia--you are precious.

Every parent--you are important in your child's education.

The soul of my father, who initiated my education.

My mother for her sincere prayers and her continuous support of my education up to this stage.

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CHAPTER I

INTRODUCTION TO THE STUDY

Background of the Study

Throughout the history of many societies, parents have played the dominant role in the instruction of their children. Parents used to educate their children in the family circle if the parents themselves knew the desired subject. This not only had the social value of strengthening the relationship between the family members, but also had an economic value for the family and the community. Dewey described the picture by saying,

Those of us who are here today need go back only one, two, or at the most three generations, to find a time when the household was particularly the center in which were carried on, or about which were clustered, all the typical forms of industrial occupation. The clothing worn was for the most part made in the house; the members of the household were usually familiar also with the shearing of the sheep, the carding and the spinning of the wool, and the playing of the loom. Instead of pressing a button and flooding the house with electric light, the whole process of getting illumination was followed in its toilsome length, from the killing of the animal and the trying of the fat to the making of wicks and dipping of candles. The supply of flour, of lumber, of foods, of building materials, of household furniture, even of metal ware, of nails, hinges, hammers, etc., was produced in the immediate neighborhood in shops which were constantly open to inspection and often centers of neighborhood congregation. The entire industrial process stood revealed, from the production on the farm of the raw materials till the finished article was actually put to use. Not only this, but practically every member of the household had his own share in the work. The children, as they gained in strength and capacity, were gradually initiated

into the mysteries of the several processes. It was a matter of immediate and personal concern, even to the point of actual participation.¹

Parents had the right to choose the educators whom they believed would provide their children with a desirable education, whether it was reading and writing or a profession. It was the glorious time of apprenticeship. A person-to-person relationship existed between the parent and the teacher because the barriers between the two sides did not exist then as they do in schools nowadays. Parents as well as teachers used to contact each other whenever they desired to or found it necessary for the child's development and progress. Because of this interaction, teachers had an opportunity to know more about the children with whom they were dealing and had a chance to take this knowledge into account while teaching the children. On the other hand, parents had an opportunity to watch closely what their children were learning from their teachers and to communicate to the teachers the desirable and undesirable process or content of teaching.

As the schools came into existence, there was a transition ✓
from educating children at home by parents or community members to educating them at school by professionals who did not know the students. Tyler described the process of transition that took place in the United States:

Another important development in the two centuries of the nation's life has been the shifting of more and more responsibilities on to the school. . . . In the Colonial Period in

¹John Dewey, The School and Society (Carbondale: Southern Illinois University Press, 1976), p. 7.

America, the family was held responsible for training and educating their children. In some colonies, schools were established but their primary role was to teach reading, writing, and reckoning, as arithmetic was then called. But in the early years of the nation, new educational purposes developed. The educational requirements for producing an enlightened citizenry were discussed and debated. The result was the assignment, either explicitly or implicitly, to the school of the task of teaching citizenship. This was followed over the years by shifting of many responsibilities from the family to the school.¹

Since the schools' emergence, homes and schools have been considered the first and the second major child-rearing institutions within different societies. This division in terms of the first and the second does not mean that each institution has to work separately in a given society, especially if Dewey's definition of society is kept in mind. He wrote:

A society is a number of people held together because they are working along common lines, in a common spirit, and with reference to common aims. The common needs and aims demand a growing interchange of thought and growing unity of sympathetic feeling.²

Obviously, the common aim of the family and of the schools is to produce well-educated and well-developed individuals who will contribute to the society's development and continuity. To insure the realization of this common aim, there must be an integrative relationship between the schools and the parents. The schools and the parents must work together; with this cooperation, they can solve many problems that the students will encounter in their social, cognitive, and psychological development. As Queen said,

¹Ralph W. Tyler, "Parent Involvement in Curriculum Decision-Making: Critique and Comment" (Bethesda, Md.: ERIC Document Reproduction Service, ED 131 596, April 1980), p. 4.

²Dewey, The School and Society, p. 10.

Early identification [of a problem] helps the school serve the child and the family understand the problem. The gain: a member of society who will not turn to anti-social acts out of frustration or dysfunction.¹

But which side is responsible for initiating the contact with the other side? According to some educators, families are responsible for this initiative. In Queen's words, "Families must communicate the need to have the school life integrated into the community. [Then], the school should reflect the community as families communicate their values, attitude and ethnicity."²

Other educators believe that, because the schools are considered the official agencies for teaching children of a particular society, schools must pursue every means available to help them succeed in their duties. Among these means is the establishment of a relationship with the children's parents. There are a number of reasons for this belief.

First, the basic duties of the schools are universally known--that is, to teach the children the school's curriculum content effectively and to provide the society with well-educated individuals. Parents can help, but how? The teachers can specify the answer. In this regard, Bronfenbrenner said,

One of the most important things is to recognize that the schools cannot work in isolation. School people must build bridges to the rest of the community and to the parents.

¹Renee Queen, "Family Communications With Schools and the Community," Department of Health, Education, and Welfare (Bethesda, Md.: ERIC Document Reproduction Service, ED 166 291, June 1979), p. 9.

²Ibid., p. 10.

They must create situations in which more of the community is in the lives of kids in school, and the kids are more a part of the community.¹

Second, research conducted in the area of parent-teacher cooperation has indicated that teachers are benefiting greatly from this cooperation. So, to avail themselves of these benefits, which will be discussed in the next chapter, teachers can initiate interaction instead of waiting for the parents to do so.

→ In Saudi Arabia, as in other societies, educating the children started in both informal and nonformal ways. The father's role in educating his sons in reading the Qur'ān for religious matters, or taking him to learn a profession by attending a foreman, was normal procedure. Mosques, which used to be managed by a religious person, and kuttabs,² which were managed by a person who could read and write sufficiently, played a significant role in educating boys. Sometimes the children's fathers were included in this educational setting. The fathers' concern regarding the education of their sons began to diminish when formal schools were opened in some cities in 1926. In that year, the General Directorate of Education was established; thus another social agency, whose purpose was to educate the boys in Saudi society, came into existence. It is important to note that at that time the General Presidency of Girls' Education, whose purpose is to educate girls, had not yet been organized. It was established in 1960. The present

¹"On Families and Schools: A Conversation With Urie Bronfenbrenner," Educational Leadership 36 (April 1979): 463.

²A kuttab can be described as a small room that used to be attached to a mosque or a space set aside in the teachers' houses for teaching reading, writing, Qur'ān, and other religious instruction.

Ministry of Education is responsible for males' education, and the General Presidency of Girls' Education is responsible for females' education. When the General Directorate was established, the government gave schools the power to build the personality of individuals in the newly integrated nation. In this regard, Al-Ajrourh wrote, "With the power vested in him, the Director General began to establish new schools and attempted to incorporate changes into the predominantly religion-oriented curriculum."¹

For a number of reasons, which will be discussed later, schools in Saudi Arabia started and have continued to operate with little parental involvement. Educational planners have not considered the following facts: (1) that the parents' role in assisting their children through the learning process is considered a natural one and that schools are considered one of the superficial means created by societies to convey the complexity of these societies to the children through the educational process;² (2) that home teaching of values, behaviors, and beliefs usually lays the foundation for future learning, so it is important for teachers to know in what way this foundation has been laid; (3) that every child is unique, and because parents are primarily the ones who are aware of this uniqueness, they can assist the teacher in the educational process. As research in this field has indicated, parental involvement is beneficial, whether

¹Hamad Al-Ali Al-Ajrourh, "A Historical Development of the Public Secondary Curriculum in Saudi Arabia from 1930 to the Present" (Ph.D. dissertation, The University of Oklahoma, 1981), p. 42.

²John Dewey, Democracy and Education: An Introduction to the Philosophy of Education (New York: The Macmillan Co., 1925), pp. 4-5.

the child be normal, gifted, or impaired; (4) that a family's problems can affect their child's progress in school. Being unaware of these problems, teachers may make unreasonable or incorrect decisions regarding the students; and (5) that parents can be used as resource people to aid the schools in many ways, such as planning a trip, sharing their experiences with teachers and aiding them, and tutoring the students. Therefore, in Saudi Arabia, schools became alienated from the community and did not have a role for the fathers in the school environment.

Assuming that teachers are professional educators and that they are the ones who know how to teach, and realizing that being qualified for a governmental job requires professional credentials from the school, the fathers, in turn, relinquished the educational task to the teachers. In this regard, the following statement by Berlin and Berlin is applicable to Saudi Arabia's condition:

The past twenty-five year period has witnessed a trend of seeing the schools alienate themselves from the community which they serve. Parents have increasingly been willing to leave their child's education completely to the schools, assuming that because education is the prerogative of educators, it is no longer that of the parents or family.¹

The present parental relationship with teachers in Saudi Arabian schools can be defined as that of an audience, according to Gordon and Breivogel's wheel of parental involvement in the schools. In relation to this aspect of parental involvement, they wrote:

¹Roxie Berlin and Irving N. Berlin, "Schools' Training of Parents to Be Effective Teachers of Their Own and Other Nonlearning Children," Department of Health, Education, and Welfare (Bethesda, Md.: ERIC Document Reproduction Service, ED 099 110, April 1975), p. 1.

"Parents are informed by the school about its activities or asked to visit the school as bystanders or observers."¹

In Saudi schools, fathers can be invited to attend some of the school activities, which are usually scheduled at the end of each year. Father-teacher contact to discuss a particular concern is not expected on such occasions. Even when a seven-year-old boy enters the first grade, father-teacher contact is not required or expected. All that is required of the father for his son's acceptance in school is to present the official health record and birth certificate. Who is going to deal with the child on his first day of school and throughout the year? What kind of background does this teacher have? What is the curriculum to which the child is going to be introduced, and what method of teaching is the teacher going to use? Such questions are not considered important, and the seven-year-old must find the answers to these questions himself.

In the past few years, however, the Ministry of Education has encouraged teachers to get in touch with fathers through "Fathers'-Teachers' Boards," and teachers are required to present to the Ministry a biannual report about these meetings. The Ministry has outlined a procedure regarding the fathers' meetings. Part of this investigator's aim is to find out why the Ministry of Education is making this demand on the schools.

¹Ira J. Gordon and William F. Breivogel, Building Effective Home-School Relationships (Boston: Allyn and Bacon, Inc., 1976), p. 6.

Purpose of the Study

Saudi Arabia, as one of the world's developing countries, is experiencing a major change that was caused by the influx of oil revenues and the resulting openness to other countries. This change is affecting every social institution in the country. The expansion of education at every level is considered a major factor in changing the people in the Saudi society. Obviously, the needs of today's generation are not the same as those of the preceding generation, when the Ministry of Education was established. Consequently, tomorrow's generation will be different from today's. This change is placing a heavy burden on almost every social institution by forcing them to keep changing their structures and services to be in accordance with the people's needs and demands. Although accurate statistics on the educated fathers are not available, it is safe to say that as a result of the expansion of education, the number of educated fathers is increasing and will continue to increase. One obvious result will be the awareness by these educated fathers of the importance of their children's education and its usefulness and relevancy in their children's lives.

This study is aimed at investigating the policies of the Ministry of Education toward fathers' involvement in their children's educational process so that further improvement of this involvement can be based on the findings of this study. Specifically, were there policies concerning fathers' involvement when the Ministry was established? What is the present attitude of the Ministry of Education toward father involvement? How is the Ministry going to deal

with this matter if it is demanded by fathers? Based on the answers to these questions, it should be clear whether the Ministry of Education will use father involvement as an instrument to solve some of its existing problems.

Need for the Study

The literature shows that parents' involvement in their children's education at home and at school has great benefits for the child himself, for the teacher, for the parent, and for the community.¹ When parents get in touch with schools and learn through simple group discussion or parent-education programs what problems--either cognitive or behavioral--their children are having in school, they can learn how to help solve these problems. With parental cooperation, students' achievement usually is raised and their behavioral problems alleviated. Students become more motivated because they start to know that their parents see their education as important and that their progress is pleasing to their parents.

¹R. J. Karraker, "Increasing Academic Performance Through Home-Managed Contingency Programs," Journal of School Psychology 10,2 (1972); J. Tizard, W. N. Scholfield, and Jenny Hewison, "Collaboration Between Teachers and Parents in Assisting Children's Reading," British Journal of Educational Psychology 52 (February 1982); Joan L. Herman and Jennie P. Yeh, "Some Effects of Parent Involvement in Schools" (Bethesda, Md.: ERIC Document Reproduction Service, ED 206 963, February 1981); Teodoro Ayllon, Stephen Garber, and Kim Pi So, "The Elimination of Discipline Problems Through a Combined School-Home Motivational System," Behavior Therapy 6 (1975); Benjamin B. Lahey et al., "An Evaluation of Daily Report Card With Minimal Teacher and Parent Contact as an Effective Method of Classroom Intervention," Behavior Modification 1 (July 1977); Thomas N. Fairchild, "Home-School Token Economics: Bridging the Communication Gap," Psychology in the Schools 13 (October 1976).

Parental involvement in the classroom allows teachers extra time to concentrate on individual classroom behavior problems, which usually interrupt the continuity of instruction and interaction with the rest of the students. In addition, such involvement enables parents to become aware of any disruptive behavior their own children might be manifesting in the classroom. Teachers also become more aware of the students' home condition, which helps them understand more clearly how to deal with the students. An intimate relationship can be established by the two sides, parents and teachers, which helps bridge the gap between them. As the flow of communication between teachers and parents is opened, teachers will have the opportunity to let parents know when their help is needed in organizing and presenting school affairs. There might be volunteer positions as well as opportunities for the use of paraprofessional talents and services that the parents themselves could fill.¹

Involved parents become more acquainted with the school environment in which their children spend a good portion of their daily lives and get a more integrative picture of their children's lives. The circle of interaction between the parents and their children is enlarged, and this strengthens their relationship. Considering themselves as individuals whom the schools can depend on for help in

¹Dorothy Rich, Beverly Mattox, and James Van Dien, "Building on Family Strengths: The 'Nondeficit' Involvement Model for Teaming Home and School," Educational Leadership 35 (April 1979); Deirdre Breslin and Eileen Marino, "Parents as Partners," Young Children 30 (January 1975); Betty L. Hagberg, "The Reading Therapist and Parent Conference," Reading Horizon 10 (Spring 1970).

educating their own children can help parents by promoting positive self-images. Parents usually acquire new knowledge when they receive instruction from the school regarding how to help their children at home. Parents also benefit when they actually get involved in helping their children with new subject matter to which they, as parents, have not been exposed.¹

Finally, as a natural consequence of parental involvement, the community as a whole acquires a mutual relationship with the schools and is considered a part of the schools. Community members are not alienated by the school any more and can use the school for special occasions. Schools can be consulted whenever a problem exists in the community, and a solution can mutually be found. The community can provide cheap labor, which could save the schools some money--money that can be spent on other projects to benefit the students and the community.²

A final note in this regard is that parent involvement in the schools is not to be considered a panacea to solve every problem from which our schools are suffering. Positive outcomes like the

¹James B. Seibert, Barbara Mathews, Carol Calvin, and Ann Simpson, "Emerging Trends in Parent-School Communication" (Bethesda, Md.: ERIC Document Reproduction Service, ED 182 734, July 1980); Margaret M. Conant, "Teachers and Parents: Changing Roles and Goals," Childhood Education 48 (December 1971); Daniel Safran, "Evaluating Parent Involvement," Issue Paper No. 1 (Bethesda, Md.: ERIC Document Reproduction Service, ED 094 863, December 1974).

²Marian S. Stearns and others, "Parental Involvement, Definitions and Findings," in Parent Involvement in Compensatory Education Programs, published by Stanford Research Institute (Bethesda, Md.: ERIC Document Reproduction Service, ED 088 588, August 1974); Herman and Yeh, "Some Effects of Parent Involvement in Schools"; Berlin and Berlin, "Schools' Training of Parents."

ones mentioned above are expected, and careful planning to achieve parental involvement is desired.

A cooperative educational environment between fathers and teachers in Saudi schools is needed, but before asking when and how this is to be achieved, a complete understanding of the Ministry of Education's policies and stand on this issue is needed. The present study is an attempt to fulfill that need.

Research Questions

The investigator began with the assumption that the Ministry of Education does not favor fathers' involvement in their sons' schooling. Therefore, an attempt was made to find answers to the research questions of the study to assess the possibility of initiating parental involvement in Saudi schools. Because the Ministry is considered solely responsible for education, because centralization is a major aspect of this organization, and because individual schools cannot initiate this relationship with parents, such initiation must be sponsored and encouraged by the Ministry of Education in Saudi Arabia. The answers to the following research questions must come from the Ministry's point of view.

1. Is there any evidence to show that in 1953 the Ministry of Education expressed any interest in having fathers' involvement in the Saudi schools?
2. If yes, what was the motivation behind this intention?

3. If the answer to the first question is positive, what were the obstacles that prevented such involvement?

4. If the answer to the first question is negative, what was the philosophy of the Ministry for not involving fathers in school matters?

5. What is the nature of the present policy in regard to father involvement?

6. What are the motivations behind the present policy?

7. Has the Ministry's past attitude about this point continued to the present?

8. Will the future of father involvement in Saudi schools improve as a result of the findings of this study?

Methodology

The historical-analysis research method was used in collecting data because the main objective of this researcher was to find out why Saudi boys' schools are lacking fathers' involvement.

Typically, one of the best ways to solve a problem is by examining the forces that are responsible for the existence of the problem.

In this regard, Dewey asserted:

The nature of the issue cannot be understood save as we know how they came about. The institutions and customs that exist in the present and that gave rise to present social ills and dislocations did not arise overnight. They have a long history behind them. An attempt to deal with them simply on the basis of what is obvious in the present is bound to result in adoption of superficial measures which in the end will only render existing problems more acute and more difficult to solve. Policies framed simply upon the ground of knowledge of the present

cut off from the past is the counterpart of heedless carelessness in individual conduct. The way out of scholastic systems that made the past an end in itself is to make acquaintance with the past a means of understanding the present. Until this problem is worked out, the present clash of educational ideas and practices will continue.¹

In relation to the study of parental involvement in schools, the first step, in Tyler's opinion, is to study the social and political forces behind such involvement. Then it will be possible to establish parental involvement in the schools. Tyler noted in this regard:

Before progress is likely to be made in effective family-school cooperation, we need to search out the origins of conflict and differences. An understanding of their background should make it easier to suggest ways in which these differences might be resolved or channeled into productive disagreement.²

On the basis of the evidence of the importance of historical analysis as a methodology regarding the research subject, the writer made two visits to the Ministry of Education in Riyadh City in the Kingdom of Saudi Arabia. The data were obtained from the Ministry's written documents that can be considered primary sources, such as the official notifications of regulations, policy changes that have been sent from the Ministry to the local districts, and reports from the local districts to the Ministry regarding the subject under consideration.

The investigator also conducted interviews with 21 of the Ministry's official employees who were chosen on the basis of the

¹ John Dewey, Experience and Education (New York: Collier Books, 1963), pp. 77-78.

² Tyler, "Parent Involvement in Curriculum Decision-Making," p. 11.

following two criteria: (1) that the individual had been working for the Ministry of Education for ten years or more, because much of the development on the subject occurred between 1970 and 1982; and (2) that the individual's position was related to the subject of the study.

The interviews were necessary to understand the documents and to find as complete answers as possible to the research questions. All of the interviews were conducted at the Ministry building and were tape-recorded. The information from these resources is presented in historical form, divided into two periods: from 1953 through 1969 and from 1970 through 1982.

Delimitations of the Study

The study was delimited by the following factors:

1. The investigator considered father involvement instead of parent involvement because the study is about the Ministry of Education's policy regarding the subject of the study. The concept "parent" could not be used in this regard because only the fathers or male guardians of the students were contacted since the Ministry of Education is responsible only for males' education.

2. The investigation period was from 1953 to 1982. The period before 1953 was not a major point in this study unless it was needed for data interpretation because the study concerned the Ministry of Education's policies, and the Ministry was not established until 1953.

Overview

Chapter I discussed the natural role of parents in education. In addition, the purpose of the study, need for the study, research questions, methods used in collecting data, and delimitations of the study were presented.

In Chapter II, a review of related literature written in the United States is given. It is aimed at presenting answers to the following questions: What is meant by parental involvement? Is a child's home important to his education? What is the influence of parental involvement on (1) students' achievement, (2) their behavior and social adjustment, (3) teachers, (4) parents themselves, (5) schools, and (6) the community?

Chapter III discusses the foundations of Islamic education and fathers' involvement in their sons' schooling.

In Chapter IV, the development of the Ministry of Education's policies toward fathers' involvement in education is discussed. In this chapter the investigator also analyzes the development of these policies.

Chapter V contains a summary and the conclusions of the study and recommendations for further research and for improving fathers' involvement in Saudi schools.

CHAPTER II

REVIEW OF AMERICAN RESEARCH IN PARENTAL INVOLVEMENT

This part of the literature review is essentially directed toward the importance of parents' involvement in their children's schooling by showing the effect of this involvement on the following areas: (1) students' achievement, (2) students' behavior and social adjustment, (3) teachers, (4) parents, (5) school, and (6) community.

Before considering the preceding topics, it is necessary to answer each of the following questions: What is meant by parental involvement? What role do parents play in their children's development? How important are parents in their children's schooling? Answering these questions will give an integrated view of the importance of parents' involvement in their children's schooling.

What Is Meant by Parental Involvement?

In general, it can be said that parental involvement in education is the process of assisting parents to participate in educating their children inside and outside the school. One of the objectives is to make parents aware of the subject matter their children are learning at school, what kind of progress their children are making, and, in general, the extent to which the school environment is

related to the child's life. A second objective of parental involvement is to enlighten parents about helping their children in the matters that will contribute to their development and achievement outside the school. A third objective is to use parents as resource people who will help in school affairs. As a whole, these objectives contribute positively in the areas mentioned above.

Parent involvement is a combination of roles played by parents, as Stearns and others noted:

"Parent involvement" is anything but a simple, unitary concept. In theory and in practice it can take many forms--parents as recipients of home management training, parents as child-rearing trainees and tutors for their own children, parents as paid professionals in the schools, and parents as advisors and decision makers at the local school level.¹

Based on his experience with the parental-involvement component of the Bilingual Program at the Education Service Center in Austin, Texas, in which parents were used as supporters and contributors to the program, Fernandez wrote:

Parental involvement is a process of community action that enriches the total educational program. Through interaction between the home, school, and the community, parents learn how they can best support, influence and contribute to their children's educational development.²

More detail was added to the notion of parental involvement by the report of the Office of Research and Evaluation of Austin

¹Marian S. Stearns and others, "Parental Involvement: Definitions and Findings," in Parent Involvement in Compensatory Education Programs, published by Stanford Research Institute (Bethesda, Md.: ERIC Document Reproduction Service, ED 088 588, August 1974), p. 5.

²Irene Fernandez, "Parental Involvement in Bilingual Education" (Bethesda, Md.: ERIC Document Reproduction Service, ED 088 290, November 1973), p. 2.

Independent School Districts, Austin, Texas. The Report stated:

The term "parental involvement" has been used to refer to a wide range of activities by parents, including:

- . parents tutoring their child on specific tasks, or receiving training and using methods designed to generally enhance their child's intellectual development in the home;
- . parents performing duties within the school, either as volunteers, or paid employees;
- . parents serving as community aids, and acting as liaisons between the homes and schools;
- . parents serving on committees and acting either as advisors or decision makers in matters concerning school practices;
- . parents simply displaying general interest in their children's education, by keeping informed of their academic progress and/or attending parent-teacher conferences or PTA meetings.¹

In Gordon and Breivogel's opinion, parental involvement includes five basic roles. They presented these roles in a wheel-shaped diagram, which is shown in Figure 1. According to these authors, every spoke is important in conceiving the notion of parental involvement, and parents should be distributed equally on every spoke so that the wheel can turn. This distribution can be established according to the parents' ability to contribute. Every spoke can be given a number from one to five, beginning with parents as audience and ending with parents as decision makers.²

As is clear from the wheel, parents can be involved in children's school affairs as an audience--that is, as recipients of

¹Austin Independent School District, Texas, Office of Research and Evaluation, "Review of Research in Parental Involvement in Education, Interim Report: Low SES and Minority Students Achievement Study" (Bethesda, Md.: ERIC Document Reproduction Service, ED 161 980, March 1979), p. 7.

²Ira J. Gordon and William F. Breivogel, Building Effective Home-School Relationships (Boston: Allyn and Bacon, Inc., 1976), p. 6.

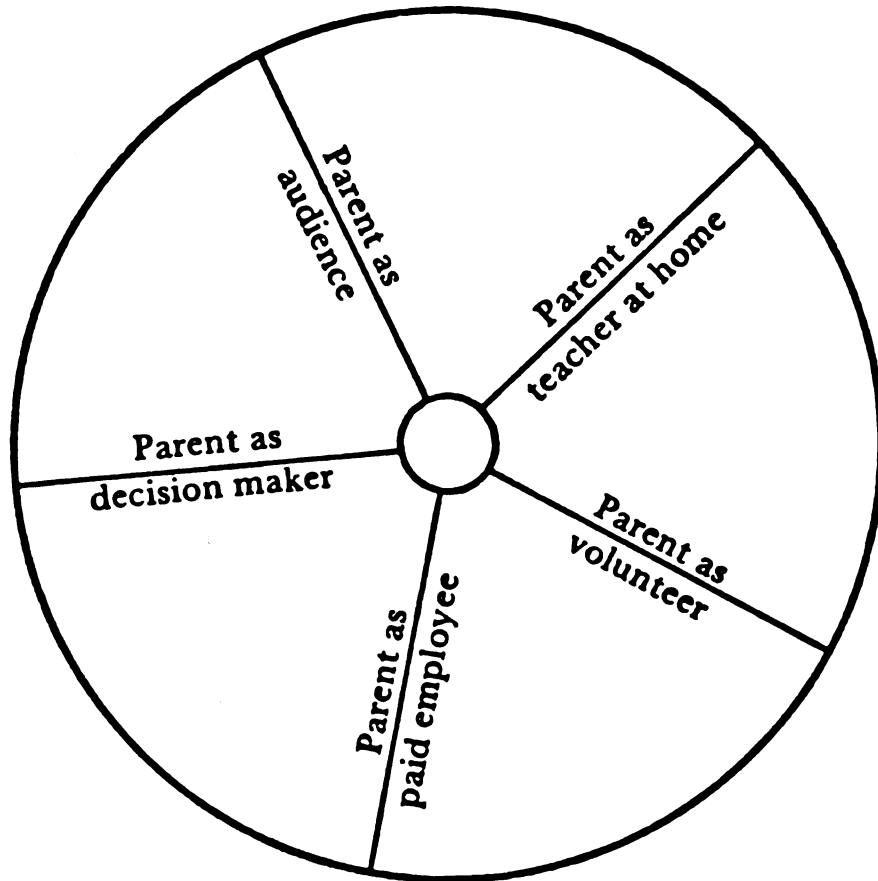


Figure 1.--The parent-involvement model. (From Ira J. Gordon and William F. Breivogel, Building Effective Home-School Relationships. Boston: Allyn and Bacon, Inc., 1976, p. 7.)

the information that schools usually distribute during the school year regarding either activities or the students' progress or problems. In the audience role, parents are acting as receivers or as persons who are being informed of what has been going on in the school. Gordon and Breivogel wrote:

First, the parents' most common role in involvement is as an audience. Parents are informed by the school about its activities or are asked to visit the school as bystanders or observers. The custom of "Open School Week" or of the classic PTA meeting in the fall, in which parents follow their child's schedules and meet each teacher, are examples of participation along this spoke.¹

The second role parents can play in their child's schooling is that of teaching their children--that is, following up what the children have been taught in the school, knowing whether they have homework to do, and encouraging or helping them to accomplish it. Gordon and Breivogel said that when parents play this role, not only do they contribute to the betterment of their children, but they also usually learn something new from this involvement.

The parent is involved as a direct and active teacher of his or her own child. This role is central in this book. The importance of parent as teacher, dimly seen a decade ago, is far more clearly understood today. Now, in contrast to the early 1960's, the concept has been stripped of some of the social class and ethnic notions of superiority and inferiority. We recognize instead that not only are all parents teachers of their children, but all parents are learners in improving their ways of working with their children.

There is, then, a special place in the home-school partnership for helping parents learn more effective ways of working with their children at home. All parents need support and help: (1) to show them procedures and activities they had not thought about, (2) to support what they are doing that is soundly based in child development, (3) to encourage them to use and expand upon what they know, and (4) to encourage them to share with other parents what has worked well for them. This means the path is a two-way street. . . .²

In the third role of involvement in their children's education, parents are considered as active participants by devoting some of their time and effort to performing different tasks, under the school's direction; that usually help the school accomplish its

¹Ibid.

²Ibid., p. 7.

objective of educating their children. According to Gordon and Breivogel,

Parents are involved in an active role in the school as aides and volunteers. The original notion in various programs was that such work would help the school do its role more effectively by increasing the adult-child ratio, as well as by informing parents about school operations. Experience has taught, in our Florida Parent Education Model and in similar efforts, that bringing parents in to work as volunteers and aides changes teachers and schools as much as it influences parents and children.¹

In the fourth role, parents can be hired by the school to work as a link between the students' homes and the school. Parents can visit the students' homes and convey the school's concerns regarding their children's future and, at the same time, bring back to the school the parents' expectations and information about their living conditions. Such information can be taken into account by the students' teachers. Working as paraprofessionals for the school, parents can invite and attract other parents to visit the school and to become involved in its affairs.

Finally, parents can participate in establishing and directing the school's policies. In Gordon and Breivogel's opinion, this role is not a new one. Parents used to participate in hiring teachers for their local schools.

This is a long tradition in our country, and the fifth spoke represents the efforts to get back to these roots. On the legislative level such a move is also under way. Federal legislation for Title I, as well as for Head Start and Follow Through, mandates parent participation in decision making. [On the state level], Florida law now requires that a Citizen Advisory Council be established at least at the school district

¹Ibid., p. 8.

and encourages the establishment of such councils at the school level. Further, schools are now required to submit annual progress reports to the parents.¹

From this presentation, it is clear that there are many roles for parents to play inside and outside the schools. The major objective of playing these roles is to enrich their children's education. The process of enhancing their children's education can be directly accomplished when they teach their children at home, or when they teach them at school under the teachers' direction; it can be fulfilled indirectly when parents participate in improving the school environment, which will be reflected in their children later on.

The notion of parents' involvement in their children's schooling is a sound one if the schools can initiate an appropriate program to bring parents and teachers together. In this regard, Wilson wrote: "To say that parental involvement can have an impact on schools cannot be doubted. Whether the impact the parents has is effective or non-effective depends upon the programs developed to help parents become involved."²

For Stearns and others, parental involvement can be productive if it is implemented properly. They believed that the main reasons for the failure of programs using parental involvement are

¹Ibid.

²Frank Hunter Wilson, "Parental Involvement With Their Children's Education on the Junior High Level in Urban Schools and Its Relationship to Student Achievement (as Indicated by Grade Point Average, Rates of Attendance and Citizenship Average), to Parental Status, to Distance of the Home From School and to Parents' Sex" (Ph.D. dissertation, Michigan State University, 1976), p. 36.

the meager participation by parents and the difficulty of recruiting parents to be involved in school affairs. In this regard, they said:

The primary reason why parent involvement most often fails to have an impact on child achievement is because there is in fact no involvement or it is only minimal. Obtaining participation of parents is certainly the greatest difficulty for parent education programs. To have any impact on parents' life styles or ways of allocating time to their children or methods of interacting with their children, the participation of the parents must be intensive.¹

Researchers have found that parents can make a difference in their children's education. The crucial factor in making this difference lies in the hands of the school personnel, in providing parents with a suitable and productive environment in which to participate.

What Role Do Parents Play in Their Children's Development?

Child development is a continuous process that begins at the moment of conception. Optimally, during pregnancy, the mother takes care of her physical and psychological health, concerned that any negative event in these two major domains in her life will affect the unborn child. The parents' share in the child's development usually continues until the grown child leaves the parents' home by getting married, for example, or by seeking independence.

From the moment of birth, the parents' direct participation in their children's development begins with the socialization process. McKee defined socialization as follows:

Socialization is the basic process by which the human organism becomes a person and a functioning member of society and by

¹Stearns and others, "Parental Involvement," p. 41.

which such persons are continually integrated into groups by acquiring as their own the norms, values, and perspectives of such groups. It is, therefore, a process essential for individuals, else they could not become human.¹

Obviously, then, the socialization process is essential for the human being because through this process he acquires the values, beliefs, and living norms of his group. Also, socialization is a continuous process. It cannot be said, for example, that from the moment of birth to the age of six there is an independent phase of development or socialization that belongs only to the family. There are specific developmental stages such as infancy, early childhood, middle childhood, and adolescence, for example, but each stage forms the first step for the succeeding stage, which builds on what was acquired in previous stages. The developmental stages are integrated and cannot be separated. Parents lay the foundation of this development, and because they know how this foundation has been laid, it is necessary for them to continue along with the teacher in the process of their child's development. In this connection, Gordon and Breivogel said:

Language development begins with the first vocalization the child makes and the first response the parent makes to that vocalization. This comes along before formal schooling. We know that the child's self-concept, his sense of confidence, and his self-esteem are shaped very early. The concept of sex role--what it means to be a boy, what it means to be a girl--is pretty well organized by the age of three, if not before. But the learning of sex role continues throughout the years, coming to full flush in adolescence. Sex role is learned in the home through modeling by the parents, the things they do or say, the example of what is proper for a man or woman to do. Parents

¹James B. McKee, Sociology: The Study of Society (New York: Holt, Rinehart and Winston, 1981), p. 78.

set the stage for children to learn what it is to be male or female.

Basic values are formed in the home. A sense of responsibility for others, the concept of being helpers or competitors with others in the world, attitudes toward violence, handling of aggression--all begin early in the home. The home continues to play a major role, far more than does the school.¹

In the same way, Reeves described the importance of the home in children's development when he said:

The home is primarily an educational institution and the parents are teachers. In the home the child learns to walk, talk, demand, concede, co-operate, and many other means of making adjustments to persons and conditions. What he learns in the home is the foundation and starting point from which later learning proceeds. It is usually the most permanent of all learning because it is primary and basic. Of course the child continually modifies what he has learned in the home as he modifies all he ever learns with further experience, but what he learns early becomes almost second nature to him and it requires motives, sometimes powerful ones, to induce changes. For learning, his later experiences must be related to, and checked against, what has been learned previously.²

To show how important parents are to their children during the early stages of growth and their relevancy to the children's future development, Schaefer, in reviewing research conducted in early childhood education, made the following generalization:

Parent behavior and the cultural-pedagogical milieu of the home significantly influence intellectual development and academic achievement of the child. Rupp reported that the cultural pedagogical atmosphere provided by parents is significantly related to reading success in the first grade among lower socioeconomic status children in Holland. Moore, in an English longitudinal study, found that ratings of books, toys, experiences, and languages stimulation from home visits when the

¹Gordon and Breivogel, Building Effective Home-School Relationships, p. 9.

²Charles E. Reeves, Parents and the School: A Guide to Cooperation in Child Development (Washington, D.C.: Public Affairs Press, 1963), p. 14.

child was 2-1/2 were significantly correlated with the child's reading at 7 years and with mental test score at 8 years, even after controlling for social class. . . . The amount of parental involvement in the child's education may explain up to four times as much of the variance in the child's intelligence and achievement test scores at age 11 as the quality of the school.¹

Another finding of Schaefer's study was that verbal interaction between parents and their children influences the children's IQ test results. Schaefer noted:

The major individual tests of intellectual development are very highly correlated with vocabulary test scores. Miner reports from a survey of research on the correlations of vocabulary with IQ scores, that vocabulary correlates as highly with Sanford-Binet and Wechsler-Bellevue mental tests as they correlate with one another.²

Schaefer also found that even the positive or negative relationship that exists between the mother and the father, and between the parents and their child, affects the child's adjustment at school. "The quality of both husband-wife relationships and of parent-child relationships is related to the child's competence and adjustment at school."³

It is obvious from the research findings that parents' involvement in teaching their children in the early stages of their lives affects the children's progress. The environment in which the child and his family live and the interaction between them affect both the present and the future of the child, positively or

¹Earl S. Schaefer, "Toward a Revolution in Education: A Perspective From Child Development Research," The National Elementary Principal 51 (September 1971): 9.

²Ibid.

³Ibid., p. 20.

negatively, depending on the child's experience when the family is the chief socializing agent in his life.

Besides, homes, schools and peer groups are considered the major socializing agents in many societies. A mutually supportive relationship between the first two socializing agents, homes and schools, is essential. Schools must act in accordance with the basic norms to which the children have been exposed at home. Any modifications or changes in these norms that are made by the school require the awareness and the consent of the children's families; otherwise, the children are caught in the middle and suffer adjustment problems. McKee depicted the situation by saying:

In some circumstances the agreement and mutual support of family and school may not be sustained. Middle-class school teachers, for one thing, may uphold models of behavior and teach social values that are incongruent with those practiced in the family and the neighborhood by lower-class and working-class children. If the school succeeds, the socializing influence of the family is weakened. This, however, may be the very process that "fits" a lower-class child for entrance into a middle-class world. But if it does not succeed, the conflict between two modes of socialization may unfit the child for success in school. Here is where we find so many school drop-outs; early in life they were socialized to a basic set of values and a lifestyle that were incompatible with those of the school.¹

Such problems can be prevented if teachers and parents communicate with each other to discuss or find a solution to the matter in an appropriate way that could help the student continue normally.

Concerning the importance of parents in their children's education because of the parents' knowledge of their own offspring, one can ask the following questions: Is it possible for teachers as

¹McKee, Sociology: The Study of Society, p. 86.

members of the second socializing agency to make the right judgments and to design an appropriate program for the child without knowing the experience of the first socializing agency? If the answer is no, are not the parents the persons who can help in this process? Another question is what will be the value of the experience that the parents acquired during their past and present interaction with the child if it does not contribute to further development of the child? Indeed, such experience is valuable and should not remain unused.

Children do not enter school with blank minds to enable the teachers to implant whatever concepts they desire. Youngsters usually come to school with six or seven years of experience. They come with minds that have been exposed to different subjects and events of the world around them. This process aids their growth, according to Dewey, who considered education as growth and growth as education.¹ Experience is the major factor in the process of education and growth. Dewey emphasized the educative experience. Simply put, the educative experience is the one that interacts with the objective environment and adds to the fund of experience an individual already has. The new experience then promotes future experiences that eventually contribute to the growth of that individual. The noneducative experience does not add to the fund of experience; it is static. Continuity is another major aspect of the educative experience. In relation to continuity, Dewey said: "Every experience enacted and undergone

¹John Dewey, Experience and Education (New York: Collier Books, 1963).

modifies the one who acts and undergoes, while this modification affects, whether we wish or not, the quality of subsequent experience."¹

If, as Dewey believed, continuity is important in experience, the question is:- Is it appropriate to ignore the students' past experiences to which they were exposed before entering school and to start by providing them with brand-new experiences? It is assumed that parent-teacher contact can assist the process of continuity in experience when parents provide the teachers with a full picture of what went on when their children were at home. Then the teachers have the duty to build the school experiences on such information about each child. On the other hand, provided with adequate information and direction, parents can enrich and contribute to their children's school experience. Then there will be greater assurance of fewer contradictions in the students' lives.

How Important Are Parents in Their Children's Schooling?

Parents' attitudes regarding their children's education, as well as their social background, play a significant role in their children's achievement. Two major studies that were conducted in different societies can be considered as evidence in support of this statement. One is the Plowden Report, which was done in Great Britain. It covered more than 3,000 children from 173 schools. The main purpose of the study was "to relate what we could learn about home and school

¹ Ibid., p. 35.

to the attainment of the children."¹ One of the major findings of the study was that parents' attitudes, interest, and encouragement played a significant role in their children's achievement.

The National Survey pointed to the influence upon educational performance of parental attitudes. It follows that one of the essentials for educational advance is a closer partnership between the two parties to every child's education.²

The report suggested several processes that can be used by the schools to get in touch with parents. The parent-teacher association is a major means. As small-scale projects, the following means can be used to achieve the same purpose: welcome to school, parents' meetings with teachers, open houses, information for parents, reports for parents, and home visits by school staff.

The other study, the Coleman Report, was conducted in the United States. This report was requested by Congress and sponsored by the United States Office of Education. The study covered about 57,000 students, 60,000 teachers, and some 4,000 schools to generate the study findings. The major finding of the Coleman Report was that students' achievement is only slightly affected by the school. Students' social background is the major factor responsible for their achievement. Specifically, students' homes can be considered as a major influence on their progress at school. Although the Coleman Report has received much positive and negative criticism, one major

¹Department of Education and Science, Children and Their Primary Schools: A Report of the Central Advisory Council for Education, Vol. 1 (Great Britain: Her Majesty's Stationery Office, 1967), p. 32.

²Ibid., p. 37.

finding is important to the present study. In this regard, the Report said:

Of the many implications of this study of school effects on achievement, one appears to be of overriding importance. This is the implication that stems from the following results taken together:

1. The great importance of family background for achievement.
2. The fact that the relation of family background to achievement does not diminish over the years of school;
3. The relatively small amount of school-to-school variation that is not accounted for by differences in family background, indicating the small independent effect of variations in school facilities, curriculum, and staff upon achievement;
4. The small amount of variance in achievement explicitly accounted for by variations in facilities and curriculum;
5. Given the fact that no school factors account for much variation in achievement, teachers' characteristics account for more than any other--taken together with the results from 2.3, which show that teachers tend to be socially and racially similar to the students they teach;
6. The fact that the social composition of the student body is more highly related to achievement, independently of the student's own social background, than is any school factor;
7. The fact that attitudes such as a sense of control of the environment, or a belief in the responsiveness of the environment, are extremely highly related to achievement, but appear to be little influenced by variations in school characteristics.

Taking all these results together, one implication stands out above all: that schools bring little influence to bear on a child's achievement that is independent of his background and general social context; and that this very lack of an independent effect means that the inequalities imposed on children by their home, neighborhood, and peer environment are carried along to become the inequalities with which they confront adult life at the end of school.¹

Parents usually are not passive with their children at home. Much interaction exists between them. Some of these interactions are intentional and have objectives. Usually, parents on such occasions seek to accomplish a specific objective. On the other hand, some of

¹U.S. Office of Education, Equality of Educational Opportunity, by James Coleman (Washington, D.C.: Government Printing Office, 1966).

these interactions are accidental, but in both situations children do learn, so their parents are considered their first teachers. In this regard, Worley wrote:

Parents are the first and most important teachers of their children. They come from all ranks, yet they all teach. Parents are part of the child's personal, intimate world where questions are real and answers must make sense.

Some of these "home teachers" have a positive effect. Their children start school each year with a vast fund of information, ideas, and values attributable to the "home-school." Other parents have taught their children to neglect or to fear school and learning. The "home-school" has failed their children.¹

So, through the process of learning at home, children can absorb their parents' attitudes toward many subjects, including learning, and act in accordance with these attitudes. When the students' attitudes toward learning are affected positively or negatively by their parents' attitudes and behaviors, and the schools conflict or present a problem with this, then the children alone are accused of lacking the desire to learn. Although the main causes are outside the children's realm, schools continue to find a solution within the students' reality. Knowing the main cause of these and other problems that exist in children's lives will help to a great extent in finding a reasonable solution that will satisfy the students and the teachers.

Parents' involvement in their children's teaching and educational process must continue when children are attending school. This is one reason to achieve integration between the education being provided at home and the education being provided at school. A

¹Stinson E. Worley, "Parents Are Also Teachers," Childhood Education 43 (February 1967): 341.

second reason for achieving integration is that parents have unlimited responsibilities to their children until they accomplish their main goal: that of seeing their youngsters become independent members of society. Hattingh described this major goal:

It is definitely the desire of every parent that his child will eventually be able to take his place in society as an independent and responsible adult, i.e., will lead a meaningful existence by giving substance to those values which man, in his particular cultural milieu, considers extremely valuable and worth striving for. In other words, the parent's wish is that his child will identify himself completely with a specific way of life and the demands of propriety arising from this. In addition, the parents' task is to fulfill this wish by dint of formative educational concern for the child.¹

This desire of all parents necessitates that they look after their children even after they start their schooling because the parents' desire might be affected by teachers. Teachers are human beings with their own strengths and weaknesses. They, too, make mistakes and are not always perfect with their students. This situation requires continuous help and observation from parents to prevent teachers' mistakes or to correct those mistakes in such a way that each party's dignity is preserved. In this regard, Kappleman and Ackerman stated:

School is run by and for human beings. And human beings make mistakes. We know that our children are susceptible to the occasional misdemeanor, mistake, or inappropriate response. But we are less prepared for such human failings in people responsible for our children within the school environment. They, too, have the same human potential for mistake and misinterpretation in dealing with our children. If we are not prepared to act when we discover these errors, these inappropriate responses, these actions which interfere with our

¹ D. L. Hattingh, The Place of the Parent Community in the Education System, Report No. 0-32 (Republic of South Africa: Human Science Research Council, 1978), p. 7.

child's emotional and educational adjustment to school, then we are seriously evading our responsibility as parents.¹

From the preceding discussion, it can be concluded that parents' involvement in their children's education and development is a clear necessity during both the preschool and the in-school periods. Parents' responsibility for their children's education does not stop when youngsters start school because development is continuous and because the parents' desire to see their children as useful members of the society requires a continuous effort to take care of their children inside and outside the schools. For this, sending children to school is not enough. Knowing what is going on in the school and how its activities are related to the general objective and supporting these activities are important, too. As Tyler said,

The substitution of bureaucratic agency, whether it be school, day-care centers, or some other one, for the family will rarely furnish the physical, intellectual and emotional support and encouragement essential to the full development of children.²

Parents' Involvement in Their Children's Schooling and Its Effect on Students' Achievement

Research done in the area of student achievement has indicated that students' achievement improves when parents become involved in their youngsters' schooling, provided with the necessary information and instructions from teachers. On this topic, the Austin Independent School District Report said:

¹Murray M. Kappleman and Paul R. Ackerman, Between Parent and School (New York: The Dial Press/James Wade, 1977), p. 2.

²Ralph W. Tyler, "Parent Involvement in Curriculum Decision-Making: Critique and Comment" (Bethesda, Md.: ERIC Document Reproduction Service, ED 131 596, April 1980), p. 5.

Educational and social research suggests that parental involvement in the educational process has a positive influence on the child's academic achievement. Research has found the following to be related to academic achievements (Ware, 1973; Brophy, Good, and Neller, 1975):

- . the amount of academic guidance and direct instruction provided in the home;
- . the cognitive level and style of the parents;
- . the amount of reading and educational materials available in the home;
- . the frequency of verbal contact between parents and child;
- . the attitude of the parents toward the school;
- . the parents' willingness to devote time to their children.

Observations that parents differ in their ability to teach children effectively, and the lack of success of intervention programs which do not involve parents, have led to efforts to improve the academic achievement of low socio-economic status (SES) and ethnic minority children by increasing the parents' involvement in children's education.¹ [Italics mine.]

Research has shown that with minimal involvement, such as giving children positive or negative reinforcement depending on the good or bad report card they bring home, parents can contribute to their children's achievement.. Karraker proved that point when he assigned 16 low-achieving students in arithmetic to their second-grade classes. } A report card was designed to indicate whether a student had made satisfactory progress during each class. Five parents attended two one-hour conferences in which they were instructed how to provide praise and encouragement when their children brought home a satisfactory report card and how to make appropriate comments when the children brought home unsatisfactory reports. In these two conferences, parents were also provided with additional information regarding their children's behavior and management. Six other parents were informed about the report card instruction during a 15-minute

¹Austin Independent School District, "Review of Research in Parental Involvement in Education," p. 7.

conference and were not given any additional information. The report card instruction alone was mailed to the remaining five parents.

A baseline was recorded for the study, which lasted for ten consecutive days. After the completion of the study,

The baseline median percent for the two-hour conference students was 47, and with daily report cards it was 52. The 15-minute conference students rose from 77 to 79%. Students whose parents received a letter increased from 58 to 64%. [In general], these data show that the median percent correct for these 16 students actually rose above the class median during the presentation of consequences in all three methods of program presentation.¹

This improvement in the students' achievement came when the students started to realize that their progress at school would affect their parents' behavior toward them and that their parents were becoming aware of what their children were doing in school. ✓

However, the drastic change in performance occurred with report cards plus contingent consequences from parents. This change in performance would support the observation the Ss [subjects] did have the skills to perform the assignments were at appropriate difficulty level.

The three teachers indicated that they planned to use this home management technique in the future, not only because of the increase in performance that was demonstrated, but also because they could now give parents specific advice during parent-teacher conferences. Parents in the two-hour condition indicated they used these techniques on other children behavior.²

This study indicated that even with a minimum effort from parents, children's achievement can be improved. ✓

In an experimental study designed to evaluate the effect of parental involvement on their children's reading improvement, six

¹R. J. Karraker, "Increasing Academic Performance Through Home-Managed Contingency Programs," Journal of School Psychology 10,2 (1972): 176.

²Ibid., p. 177.

schools in Great Britain were selected to implement the study, which lasted for two years (1976-1978). Three groups were defined in the study. The experimental group received the intervention program (parental involvement). The first control group received extra help in reading from an experienced reading teacher. The second control group received no extra help in particular, except the regular reading program. Students were assigned to the three groups as follows:

One top infant class at each of the two parent involvement schools (Schools 1 and 2) was chosen at random to receive the research intervention, and the remaining classes at each school formed the within-school control groups for that school. Similarly, intervention and control groups were randomly chosen at the two schools (Schools 3 and 4) where the extra teacher help was to be given at school. . . . There were no interventions at School 5 and 6 other than annual testing of reading attainment.¹

The reason for having the first control group was to find out whether the improvement, if any, could be attributed to parents' motivation and involvement or to the extra help and time that were given by the teacher.

Parents in the experimental group were asked to listen to their children while they read, to correct their children's mistakes while they were reading, and to complete a report card summarizing what had been practiced at home. The researchers arranged home visits to observe the children while they were reading to their parents.

¹J. Tizard, W. N. Scholfield, and Jenny Hewison, "Collaboration Between Teachers and Parents in Assisting Children's Reading," British Journal of Educational Psychology 52 (February 1982): 2.

The major finding of the study was that parents' involvement in their children's schooling contributed positively to the students' achievement. The researchers concluded their findings with the following points:

Firstly, in inner city, multicultural schools it is both feasible and practicable to involve nearly all parents in formal educational activities with infant and first-year junior school children, even if the parents are nonliterate or largely non-English speaking. Secondly, children who receive parental help are significantly better in reading attainment than comparable children who do not. Thirdly, most parents express great satisfaction in being involved in this way by the schools, and teachers report that the children show an increased keenness for learning at school and are better behaved. Fourthly, the teachers involved in the home collaboration also reported that they found the work with parents worthwhile and they continued to involve parents with subsequent classes after the experiment was conducted, as did teachers who had taught parallel control classes during the intervention years. Fifthly, small-group instruction in reading given by a highly competent specialist teacher did not introduce improvements in attainment comparable in magnitude with those obtained from collaboration with parents. Sixthly, the collaboration between teachers and parents was effective for children of all initial levels of performance, including those who at the beginning of the study were failing to learn to read. Finally, the fact that some children read to parents who could not themselves read English, or in a few cases cannot read at all, did not prevent improvement in the reading skills of those children, or detract from the willingness of the parent to collaborate with the school.¹

In her study of 485 black children and 56 white children, Willmon attempted to discover the effect of parents' involvement in the Head Start program in Florida on children's achievement. She used the Metropolitan Reading Readiness Test to test the following hypotheses:

1. . . . that no statistically significant difference exists between the mean reading readiness score of a group of

¹Ibid., p. 14.

children whose parents participated actively in a Head Start educational program and the mean reading readiness score of a group of Head Start children whose parents did not participate in the program.

2. . . . that no statistically significant difference exists in the mean reading readiness score of a group of Head Start children whose parents participated in a highly active manner and a group of Head Start children whose parents did not participate in the program.¹

The total group of students was divided into three groups according to data collected by the program's teachers. The first group comprised students whose parents were actively involved in the program. The second group was students whose parents were highly actively involved in the program, and the third group was students whose parents were not involved.

After the students' reading achievement was measured using the Metropolitan Reading Readiness Test, both of the hypotheses were rejected. It was clear from the results that the students whose parents were actively involved in the program and those whose parents were highly actively involved achieved better scores on the test than did the students whose parents were not involved. These differences in achievement between the two main groups were attributed to the motivation these students received by observing their parents engaged in their education, thus getting the impression that their education was important to their parents. In this regard, Willmon noted: "The findings of the study indicate that for this population the influence of highly active parental involvement in the Head Start program

¹Betty Willmon, "Parent Participation as a Factor in the Effectiveness of Head Start Programs," The Journal of Educational Research 62 (May-June 1969): 406-407.

appeared to serve as an intervening variable which influenced academic motivation."¹

In her report, Fernandez stated that:

Hundreds of schools all over the country are discovering that a positive factor for academic achievement is parental involvement. Schools are finding out that parents "do care" and that given the opportunity, they can influence and further enhance the educational opportunities of their children.²

Parental involvement was a component in the Bilingual Program at the Education Service Center in Austin, Texas. As part of this program, parents were invited to visit their children's schools, and visits by the teachers were undertaken for the parents who did not come to the school. Parents were given an orientation that emphasized the importance of language, reading, and math skills. Parents' importance in educating their children was also emphasized. Parents were encouraged to visit their children in classrooms, as well.

Instruction sessions were then held to teach the volunteer parents how they could help their children in reading at home. Other aspects of the program are as follows:

Parents are taught to use a booklet containing general instructions, follow up suggestions and some extra reading activities. The booklet contains monthly calendars which facilitate the parents' accounting of the days they have worked with their children.

Weekly telephone calls and home visits are made to encourage parents to continue working with their children.

Monthly workshops also provide parents with an opportunity to share their experiences with other parents and to learn new ways of working with their children.³

¹Ibid., p. 410.

²Fernandez, "Parental Involvement in Bilingual Education," p. 2.

³Ibid., p. 5.

Parents were also used as tutors for their children and for other students at the school after attending an intensive training session. That was also done on a voluntary basis.

Although the writer did not state directly the effectiveness of this program, it was assumed that the teachers in the program were satisfied with it because the Report stated:

I have tried to share with you some of the things that have been successful for me in working with parents in our Bilingual Program. I hope that this information will be of some use to those of you working with parents.¹

In evaluating data collected about California's Early Education Program regarding the importance of parental involvement and its effect on students' achievement, Herman and Yeh found that parental involvement was positively related to student achievement. —

The results suggest that parent involvement in schools is beneficial. The degree of parent interest and participation in school activities is related to students' achievement. The amount of school-home communication is also indirectly related to achievement.²

In an experimental study designed to determine the effect of parents' participation in educating their children on student achievement, Shelton used the Family Involvement-Communication System and trained parents as the links between the school and the other parents. Using grade-point average to measure the students'

¹Ibid., p. 7.

²Joan L. Herman and Jennie P. Yeh, "Some Effects of Parent Involvement in Schools" (Bethesda, Md.: ERIC Document Reproduction Service, ED 206 963, February 1981), p. 9. ✓

achievement, she found that parents' participation in their children's education at home was a major factor in increasing children's achievement.¹

Berlin and Berlin described how parental involvement was not only a major factor in raising the students' achievement, but how it was a positive factor in changing the schools' negative environment to a lively one. In this regard, they said:

The achievement in reading and writing of these failing or about to be expelled students increased from year to year. Anecdotal records kept by the school mental health worker indicated that both the children and their parents began to feel more competent and effective. Their relationships at home also changed as parents learned new ways of involving themselves with their children and encouraging their learning.²

Similar findings regarding the effect of parents' involvement in their children's education have been reported by Seibert and others; Rubin and others; Safran; Hawkins, Sluyter, and Smith; and Morrow and Wilson.³ All of these investigators indicated that when

¹Judith Shelton, "An Analysis of a Family Involvement-Communication System in a Title I Elementary School," Final Report (Bethesda, Md.: ERIC Document Reproduction Service, ED 082 019, January 1974).

²Roxie Berlin and Irving N. Berlin, "School's Training of Parents to Be Effective Teachers of Their Own and Other Nonlearning Children" (Bethesda, Md.: ERIC Document Reproduction Service, ED 099 110, April 1975), p. 8.

³Jane B. Seibert and others, "Emerging Trends in Parent-School Communication" (Bethesda, Md.: ERIC Document Reproduction Service, ED 182 734, July 1980); Roberta Rubin and others, "Comprehensive Model for Child Service: Parent Education Follow Through Program" (Bethesda, Md.: ERIC Document Reproduction Service, ED 181 353, June 1980); Daniel Safran, "Evaluating Parent Involvement," Issue Paper No. 1 (Bethesda, Md.: ERIC Document Reproduction Service, ED 094 863, December 1974); Robert P. Hawkins, David J. Sluyter, and Carroll D. Smith, "Modification of Achievement by a Simple Technique Involving Parents and Teacher," in Classroom Uses of Behavior

parents become involved in their children's education, they contribute positively to their children's achievement.

Parents' Involvement in Their Children's
Schooling and Its Effect on Students'
Behavior and Social Adjustment

In many studies, parental involvement has been used as a method to solve students' behavior problems at school. Solving the students' behavior problems consequently led to a better social adjustment in the classroom.

In some studies, working with parents was accomplished in a direct way--that is, by educating parents to perform specific duties at home or by trying to bring the family into close relation with the school. In Offenberg et al.'s study, a summer program called "Parents and Children Together" was designed to train Hispanic parents to teach their children. The program stemmed from the following philosophy:

In order to help these parents become resources for reinforcement of their children's learning, academic, cultural, practical and school curriculum content is to be imparted. The parents, in turn, will help their children be more successful in school.¹

The primary goal of the program was to improve these students' academic performance and their school attendance. Parents were

Modification, ed. Mary B. Harris (Columbus, Ohio: Charles E. Merrill, 1972); William R. Morrow and Robert C. Wilson, "Family Relations of Bright High-Achieving and Under-Achieving High School Boys," Child Development 32,3 (1961): 501-509.

¹Robert M. Offenberg, Carlos Rodriguez, and Bob Epstein, "Project PACT. Parent and Children Together: Evaluation of the First Year, 1977-1978" (Bethesda, Md.: ERIC Document Reproduction Service, ED 177 252, February 1980), p. 6.

involved in observing their children while they were being educated, developing some of the school materials that were used in the teaching process, and in many other school-related activities.

The results of the first year of the program were fruitful and encouraging, as the authors stated:

At the end of the first program year, there was evidence that parents' participation in the summer program was associated with higher reading scores and improved attendance among their children during the school term. . . . In conclusion, the summer program appears to have worked well as designed and was associated with superior pupil behavior.¹

Shelton, using the FICS model mentioned before, succeeded in improving the students' attendance when parents were involved in school affairs.²

Henderson and Swanson used parents to teach their children how to ask questions because the school administrators of the Papago Indian Reservation in South Arizona were "interested in the possibility of facilitating the development of question-asking skills in Papago children through parent intervention."³ Question asking is considered a good skill to use in obtaining information. Therefore, the problem in this study was that children lacked a desired behavior: asking questions. Selected parents attended training sessions on developing question-asking skills, and they agreed to work as

¹Ibid., p. 4.

²Shelton, "An Analysis of a Family Involvement-Communication System."

³Ronald W. Henderson and Rosemary Swanson, "Parent Training and Utilization of Knowledge From Research on Cognitive Socialization" (Bethesda, Md.: ERIC Document Reproduction Service, ED 097 113, February 1975), p. 4.

paraprofessionals with the schools that participated in the project. These parents trained the other parents how to teach and to encourage their children to ask questions.

The results of the study were as follows:

Clearly the most important finding of this investigation was that when parents [became] involved by practicing, with their own children, socialization skills which they learned in a training program conducted by Papago paraprofessionals, the children's performance on the question-asking tasks increased significantly over performance attributable to direct modeling instruction by experimenter. . . . In brief, the results of this experiment provide evidence that if a particular skill or set of skills is seen as a desirable objective, then that skill may be learned more effectively if parents learn to provide specific support for it, than if the responsibility for teaching the skill is left solely to the school.¹

Writing of different home-school programs that are underway in the United States, Moles and Collins described a Home-School Community Agents program that has been implemented by a Columbus, Ohio, school district. In this program, a behavior specialist works with a group of 30 students who have been referred by teachers, principals, and social workers as misbehaved students. The specialist's duty is to

work intensely with the students, almost on a daily basis, on such problems as school attendance, academic improvement, motivation, student-teacher relationships, and even outside problems dealing with the law and other social agencies. It is the aim of the specialists to make the families a close partner in all of their efforts.²

The program has worked effectively in solving the students' problems, as the report indicated: "Evaluations done by the school's R & D

¹Ibid., pp. 17-18.

²Oliver Moles and Carter Collins, "Home-School Programs of Urban School Districts" (Bethesda, Md.: ERIC Document Reproduction Service, ED 210 358, April 1982), p. 12.

division indicate that the Home-School Community Agent program has been effective in achieving the above goals and in reducing the drop-out rate."¹

In other studies with less effort and indirect involvement from parents, parental involvement has been used to solve some student behavior problems. The problem students in these studies usually bring home with them at the end of the school day a report card or a note showing how well or how poorly they behaved during the school day. Depending on the report, parents present reinforcement in the form of verbal praise or material reward, or they show their dissatisfaction in a verbal or material manner.

In several studies, parent cooperation with the schools was a major factor in solving many of the students' behavior problems. Dougherty and Dougherty reported that using the report card system as a method of communication between schools and homes resulted in solving the problems of not completing homework and "talking out" for 15 fourth-grade students.² The teacher recorded a baseline for ten days for these two problems. A daily report card with instructions was sent home one week before starting the intervention. Immediate changes in these two behaviors were recorded. The investigators reported the effectiveness of the method as follows:

¹Ibid.

²Edward H. Dougherty and Ann Dougherty, "The Daily Report Card: A Simplified and Flexible Package for Classroom Behavior Management," Psychology in the Schools 14 (April 1977): 193-94.

Homework completion was recorded during a baseline period of 10 days. The mean percentage of children not completing their homework was 34.7% during this period. Following the Daily Report Card for homework, the percentage of noncompleted assignments dropped to 17% for the next 12 days, and continued slightly below this amount for the remainder of the study. No differential effect was observed when the card was taken home on a weekly basis.

Following stabilization of the homework rates, talk-outs were scored on individual report cards. During the baseline observation of 22 days, the mean talk-out rate was 13.5 per hour, and decreased to a mean of 2.3 per hour for the next 11 days. The talk-out rate stayed at or near zero for the remainder of the study, and did not change after the weekly system was in effect.¹

It is clear from the study description and the results that:

1. The method was easy for both the teacher and parents to use because it did not require much training on their parts.
2. The method had an immediate effect on changing the students' behavior problems.
3. Parents' awareness of what goes on in the school is important.
4. Informing parents was a continuous process; the report was sent home whether the students were doing well or poorly.

Different studies have shown satisfactory results from using parent involvement in solving many behavior problems such as fighting, leaving the classroom without permission, making noise, being out of seats, and aggressive behavior.² The results of these studies

¹ Ibid.

² Teodoro Ayllon, Stephen Garber and Kim Pisor, "The Elimination of Discipline Problems Through a Combined School-Home Motivational System," Behavior Therapy 6 (1975): 616-26; Benjamin B. Lahey et al., "An Evaluation of Daily Report Cards With Minimal Teacher and Parent Contact as an Efficient Method of Classroom Intervention," Behavior Modification 1 (July 1977): 381-94; Jon S. Baily, Montrose M. Wolf,

indicated that parental involvement was a great help by making parents aware of their children's behavior at school and by providing a reward and punishment system at home.

Parents' Involvement in Their Children's
Schooling and Its Effect on Teachers

By showing how parents' involvement in their children's schooling can help motivate the children to be better achievers and to behave better in the classroom, it can be assumed that these factors must have a positive influence on the teachers, as well. One can imagine, for example, how effective, happy, and positively involved in teaching an instructor will be who has a group of students doing their assignments on time, showing interest in learning, and behaving in such a way as not to disturb the classroom or to divert the teacher's attention from the main objective of teaching. Having such a class will serve as a motivating factor for the teacher to work harder with his students, which in the long run will positively affect the students' learning environment.

Teachers can also be affected by parental involvement in their children's schooling by being relieved of "unnecessary work"

and Elery L. Phillips, "Home-Based Reinforcement and the Modification of Pre-delinquents' Classroom Behavior," Journal of Applied Behavior Analysis 3 (Fall 1970): 223-33; Richard G. Coleman, "A Procedure for Fading From Experimenter-School-Based to Parent-Home-Based Control of Classroom Behavior," Journal of School Psychology 11,1 (1973): 71-79; Thomas N. Fairchild, "Home-School Token Economics: Bridging the Communication Gap," Psychology in the Schools 13 (October 1976): 403-67; Jean B. Schumaker, Melbourne F. Hovell, and James A. Sherman, "An Analysis of Daily Report Cards and Parent-Managed Privileges in the Improvement of Adolescents' Classroom Performance," Journal of Applied Behavior Analysis 10 (Fall 1977): 449-64.

and effort that usually consumes much of their time at school--time that needs to be devoted to educating the children. Rich, Mattox, and Van Dien made the following statements about parents' involvement in their children's education:

Parent involvement with school is successful only when its goal is increased student motivation and achievement. The overwhelming majority of parents, regardless of their socioeconomic and educational backgrounds, possess the basic strengths and abilities to help their children achieve. . . . Our belief is based on research of the past decade and on our own experiences in working with schools and families nationally.

If we make these beliefs the basis for policy and action, we educators can save ourselves unnecessary work and much grief. We can capitalize on the family--any family--as the critically important resource it is to ensure that children achieve.¹

What things can parents do that will help relieve teachers of the unnecessary tasks, and thus pay more attention to educating the children? The following are some possibilities.

1. Parents can participate in preparing classroom instructional materials for the teachers to use.
2. Parents can help in taking attendance at school and reporting children's absenteeism to their parents.
3. Parents can help in planning and arranging field trips, parties, and special occasions.
4. Parents can work with the teacher as organizers of group studies within the classroom. Parents also can serve as tutors in these groups.

¹Dorothy Rich, Beverly Mattox, and James Van Dien, "Building on Family Strengths: The 'Nondeficit' Involvement Model for Teaming Home and School," Educational Leadership 36 (April 1979): 506.

5. Parents can share their experience in certain subjects like art and music if they have special interests in such areas.

6. As paraprofessionals, parents can serve as links between homes and the school by talking to the other parents about the importance of the school. They can also visit the students' homes and report the families' condition to the teachers, which will help in understanding the students more fully.

7. Parents can help perform some of the school duties, such as serving lunch and keeping student records.

8. Parents can help in raising funds for school activities, either by making donations or by collecting donations.

If the schools show their interest in parents' help and if they plan properly, all of these roles, as well as others that emerge from particular school needs, could be filled by parents.

Breslin and Marino presented the results of a project in which about 20 parents were involved in a woodworking program in one of New York's primary schools. The authors described the teachers' assessment of the project:

[The teachers] felt the children had a productive, safe wood-working experience. felt the sustained relationship with other adults in a learning situation contributed to viewing the school as a mini-community. felt problem-solving opportunities were provided and basic mathematic skills were developed as a result of working with the three dimensions of wood. felt reading readiness was aided since often children made signs, wrote or dictated stories, and looked for books about their woodworking project. felt language development was encouraged since the different wood textures offered new and unique opportunities for descriptive activities.¹

¹Deirdre Breslin and Eileen Marino, "Parents as Partners," Young Children 30 (January 1975): 126-27.

Much of the teacher's satisfaction is evident from the preceding quotation, and many tasks that the teacher usually does were done by the parents.

Using conferences as one of many methods to link homes and schools, teachers can learn more about the students' environment, their study habits at home, and the availability of help from other family members. Teachers can also come to know what parents' expectations are for their children's education and their attitudes toward education. Such conferences can provide much help for both teachers and parents. The teacher can share what he has learned about the child during the teaching process. Parents can learn how a good environment will help their children to be more effective learners, which will help in altering their environment.

After using parent conferences to help children overcome their reading difficulties, Hagburg wrote:

The conference offers a valuable opportunity for the therapist to learn about the child in his total environment. It is important for him to know about the child's home and neighborhood and to understand conditions which may be preventing him from achieving in reading. The therapist can also become aware of positive conditions which exist and give special emphasis to them in providing reading therapy for his student. . . . During the course of the conference, the therapist may learn about the general feeling of the family, what they expect of the child, his place in the family, their aspirations for him or their lack of concern. The reading teacher will become aware of modifications to be made in his therapy sessions and may also suggest changes to be made in the home as the parents strive to help with their child's reading problems.

In addition, the teacher will have the opportunity to counsel and help his student make adjustment to those circumstances which cannot be changed. As the reading teacher learns

to know the child in both his home and school situations, he can plan more effective ways in which to work with the child.¹

Dougherty and Dougherty and Ayllon et al. stated that, by using school-home-based reinforcement as a cooperative method to solve students' behavior problems, teachers are relieved of spending much of their time thinking of, or looking for, elements for the reward and punishment system they would use because reinforcers are not usually as abundant at school as they are at home.² Also, inequality in distributing the reinforcers is greater at school than it is at home.

Thus, as students are affected by their parents' involvement in their schooling, teachers also reap some of the benefits. To receive these benefits, however, teachers must work hard to get parents involved in the school program.

Parents' Involvement in Their Children's
Schooling and Its Effect on the
Parents Themselves

When parents are involved in their children's schooling, they are expected not only to give, but also to benefit, because the process is a reciprocal one. The most important benefit for parents in this regard is the improvement of their children's education at school. This happens when parents work as their children's teachers. The teaching process for parents occurs in direct and indirect ways.

¹Betty L. Hagberg, "The Reading Therapist and Parent Conference," Reading Horizons 10 (Spring 1970): 108-109.

²Dougherty and Dougherty, "The Daily Report Card"; Ayllon et al., "Elimination of Discipline Problems."

Parents work directly as teachers at home when they review with their children what they have learned at school and when they help them do their homework. At school, parents can work directly as teachers when they act as tutors and when they lead group discussions under the teacher's direction. These situations, as discussed earlier, indicate parents as teachers.

On other occasions, parents can work as their children's teachers indirectly--for instance, when they follow the school's direction regarding specific projects, as was the case with the report cards. Another way parents can be involved indirectly is by controlling and improving their children's environment. In discussing how parents can work to control their children's environment and thus contribute to their improvement, Seibert and others described Jessie Jackson's project:

Specifically relating to parent participation in learning, Jackson states that no matter how dedicated or expert the educator, children cannot be educated without the cooperation of parents. The Jackson program, which he calls PUSH, asks parents to sign pledges to enforce a minimum study period of two hours every school night without interruptions from a record player, television or telephone.¹

Working to improve the students' environment after learning how the present environment is contributing negatively to the children's achievement, parents can then work indirectly as instructors of their children.

Parents' involvement in their children's schooling not only makes them work as their children's educators, but also makes them

¹Jame B. Seibert, Barbara Mathews, Carol Calvin, and Ann Simpson, "Emerging Trends in Parent-School Communication" (Bethesda, Md.: ERIC Document Reproduction Service, ED 182 734, July 1980), pp. 5-6.

teachers for other parents. It has been seen how parents working as paraprofessionals have taught other parents how important they are in their children's schooling. When they have learned at school new methods regarding child development or any other subject, parents will share this experience with other parents in informal or nonformal ways. "They [parents] can lead study-discussion groups for other parents to learn more about how children grow, about how parent-child relationships can be bettered, about how they can guide their children's growth more effectively."¹

Another benefit a parent derives from being involved in his child's schooling is becoming better educated himself. That is, "You are never too old to learn." In every phase of involvement, a parent learns something about the school his child attends, about the teacher who deals with his child, about the child himself, about his community as he communicates with other parents, and about himself. Whether intending to be taught by the schools in these areas or not, parents do learn. In this regard, Safran said:

In every kind of involvement, parents "get an education." It may or may not be the kind of parent education intended by the program planners. Involved parents usually find themselves learning something about self-awareness, child development, health and nutrition, curriculum development, family planning, group dynamics, instructional methodology, policy planning, program management, institutional reform, how not to conduct a meeting, etc. . . .²

¹Margaret M. Conant, "Teachers and Parents: Changing Roles and Goals," Childhood Education 48 (December 1971): 116.

²Safran, "Evaluating Parent Involvement," p. 5.

Pinch described this learning process:

When parents participate in the classroom with a teacher experienced in early childhood education, they learn by doing and following the teacher model. They learn also by talking with the teacher after each session about the occurrences of the school day and by conference, orientation meetings and parent discussion groups.¹

These learning situations are expected to improve and to contribute to the parents' knowledge. They can be considered as personal gains, but their effects on the children cannot be forgotten.

The idea of parents benefiting from involvement can be sensed from Breslin and Marino's description of parent participation in a school woodworking program, which was discussed earlier.

[Parents] felt they contributed to the program since the need for close and constant supervision with the tools was obvious. felt they learned a great deal about how children function since they saw how differently children approach problems. gained more satisfaction from having helped a child plan and produce a project. gained a better understanding of the functioning of the school's total program by being an integral part of it. learned the necessity of allowing children to do things on their own, even when it would have been far easier and faster to "hammer that nail myself." saw that academic learning does evolve from such things as making a wooden boat.²

In some programs, parents were encouraged to improve their educational credentials by being referred to some adult-education programs.³ Parents were also encouraged to improve their own skills by being directed to related programs.

¹Jess-Elizabeth Hartsough Pinch, "Parent Involvement With Curriculum Change in a Public School" (Ph.D. dissertation, Michigan State University, 1975), p. 23.

²Breslin and Marino, "Parents as Partners," pp. 125-26.

³Fernandez, "Parental Involvement in Bilingual Education"; Ira J. Gordon, Patricia P. Olmsted, Roberta I. Rubin, and Joan H. True, "Continuity Between Home and School: Aspects of Parental

Being able to teach their own children and other parents, as well as being able to learn many things from different events, will contribute to the parents' awareness and self-esteem. Describing their program's outcome, Gordon and others wrote:

Many parents registered to vote and voted for the first time in a school board election. Parents became aware of the educational issues and of the positions of the various candidates. Finally, Follow Through parents became more aware of the role and function of the school board as it relates to the schools in general and to Follow Through in particular.¹

Stearns and others had this to say about parent self-esteem: "There is evidence that involving parents in decision-making or as employees can have positive effects on their self-esteem and can lead to change in institution or in classroom procedures."²

Parents' Involvement in Their Children's
Schooling and Its Effect on the Schools

Taking into account how parents' involvement in their children's education positively affects the students, the teachers, and the parents, one can imagine how the schools that succeed in enlisting parental involvement will be stabilized. Let us consider the following statement about students misbehaving at schools on a normal day with no previous parental involvement:

While this group [misbehaving students] represent only 3% of the total junior high enrollment, they frequently exhibit such severe school misbehavior as to disrupt the educational

Involvement in Follow Through" (Bethesda, Md.: ERIC Document Reproduction Service, ED 154 931, September 1978).

¹Gordon et al., "Continuity Between Home and School," p. 15.

²Stearns and others, "Parental Involvement," p. vi.

process for all those present in their classroom. Furthermore, attempts to regulate their behavior require an inordinate amount of administrative time and energy and are largely unsuccessful.¹

Since the literature previously presented has shown how parental involvement works effectively to a great extent in solving behavior problems, the school's climate will be affected positively and directly by such involvement. Unsuccessful efforts by the school administration can become successful with a moderate effort if parents are asked for help and cooperation.

Through parental involvement in the schools, the adult ratio within the school will increase. No matter how busy the teacher is, students can find some adult who can help them and who can teach, too. Teachers can find some adults other than their colleagues whom they can talk with and ask for help, and whose ideas and opinions they can use as resources to help overcome their daily problems.

These adults can work to help the schools as resource people or to support publicly the school issues. One major benefit of parent involvement is that schools incur less criticism on accountability issues because both sides are accountable for the students' progress. Herman and Yeh noted in this regard:

With the escalation of the accountability movement, parent involvement may be used as a method to define parental criticism and mollify public concern. From a more positive perspective, however, parent involvement may contribute to increased support for the school, providing ammunition for possible battles with other bureaucracies and in the ever-present and important matter of bond issues. Parent involvement at schools can also provide

¹Ronald C. Heaton and others, "A Motivational Environment for Behaviorally Deviant Junior High School Students," Journal of Abnormal Child Psychology 4,3 (1976): 264.

valuable additional resources for school operation in terms, for example, of volunteer time and other "free" services they may render.¹

Support for the schools and mutual responsibility can be considered as a direct effect of parental involvement in the schools, as stated by Stearns and others:

It is presumed that parent participation will insure community understanding and support of the project. While it is likely that most of the active parents will be the same ones that are involved in the PTA or Home and School Association, the guidelines are at the least intended to foster mutuality of influence and to insure that the project is the most appropriate for the children involved. There is evidence in the literature (Fantini, 1970) to reinforce the OE position that if parents participate in planning the program, they--at least those directly involved--will share responsibility for its success. In this respect the program staff seem to feel that involved parents will naturally tend to act in a sanctions role, by telling others about their program and thereby encouraging a broad base of community support.²

Hence, positive effects on schools as a whole can be expected if parental involvement is successful.

Parents' Involvement in Their Children's
Schooling and Its Effect on
the Community

The community will be affected by parental involvement, both for the present and in the long run. For the present, parental involvement, if implemented properly, will bring many of the community members together. They will come to know each other better, and the common need of their children will strengthen this relationship.

¹Herman and Yeh, "Some Effects of Parent Involvement in Schools," p. 4.

²Stearns and others, "Parental Involvement," p. 14.

The schools will become theirs and not the state's or the government's. Community members can use the schools as gathering places for special occasions and for identifying problems and discussing them. School personnel can be consulted in such events because they are considered members of the community. Being together in the school will be the starting point for working together on many different issues concerning the community. Cooperation is the major aspect of being together. In this regard, Berlin and Berlin wrote:

Many of the parents became active in helping other parents to recognize their importance to their kids' learning as manifested by their attendance in school, and learning to work with their own and other children.¹

The major objective of parents' involvement in their children's schools is the betterment of the children. In the long run, if these children grow in a good way and develop perfectly, they will, when they become adults, perform normally, and that will be for the community's benefit.

In a society where children enter school at ever younger ages and remain after until adulthood, it is imperative to understand the school's role in the life of the child and the family, since it ultimately affects the child as a member of the community.²

Therefore, the final quality of the children is reflected by the community, which will be improved by these youngsters as they become well educated and well developed.

¹ Berlin and Berlin, "School's Training of Parents," pp. 8-9.

² Renee Queen, "Family Communications With Schools and the Community," Department of Health, Education, and Welfare (Bethesda, Md.: ERIC Document Reproduction Service, ED 166 291, June 1979), p. 9.

In summary, although parental involvement in their children's schooling process cannot be considered a panacea for all the students' educational problems, it can help alleviate the problems faced by both students and school personnel. Parents themselves can also benefit from such involvement, either inside or outside the schools. Parents' involvement in their children's schooling can take different forms. It ranges from being less active, as in receiving information from the school regarding the child's progress or problems or what is going on in the school, to being more active, such as participating in teaching the students, preparing teaching materials, or making decisions. Careful planning to include parents in the schools' activities is necessary in order to benefit from the notion. Parents are also a requisite part of the planning process.

CHAPTER III

REVIEW OF ISLAMIC EDUCATION LITERATURE AND PARENTS' RESPONSIBILITY FOR THEIR CHILDREN'S EDUCATION

In the preceding chapter, the importance of parental involvement in their children's schooling, from the Western point of view, was discussed and elucidated. Because the present study is about the place of this issue in the policies of the Ministry of Education in Saudi Arabia, because every aspect of social life in that country is based on Islam, and because the country's education is also based on Islamic laws, it is imperative to determine what Islamic education is and what it says about parents' responsibility for their children's education.

Islam, in general, prescribes a complete way of life for all human beings and guides them in every aspect of their lives toward a specific end. That end is a permanent existence in Paradise, attained through worshiping God on earth in the most perfect way.

[I created the jinn and humankind only to worship me. 51:56¹]

¹⁵Now hath come unto you light from Allah and a plain Scripture,
¹⁶Whereby Allah guideth him who seeketh his good pleasure unto paths of peace. He bringeth them out of darkness unto light by His decree, and guideth them unto straight paths. 5:15-16

¹Quotations from the Qur'ān are from The Meaning of the Glorious Qu'ran, Text and Explanatory Translation by Muhammad Marmaduke Pickthall (New York: The Muslim World League, 1977). The number before the colon refers to the surah (chapter) and the number after the colon, the verse.

In this regard, Aulwan wrote:

Islam deserves all the credit for it brought forth to mankind so true a comprehensive system that it educates the soul, builds generations, forms nations, and establishes doctrines and organizations that include the principles of civilization and glory. The reason for this is that Islam came to liberate people who were lost by the darkness of polytheism, ignorance, falsehood, and anarchy, and to guide them toward monotheism, knowledge, true faith and stability.¹

The first five verses in the Qur'ān, which were revealed to the Prophet Mohammad when he was worshiping God in Makkah, contain the two major components of schooling: reading and writing. The words "read" and "pen" are mentioned as the major facilities for gaining knowledge:

¹Read: in the name of your Lord who created
²Created man from a clot.
³Read: And thy Lord is the most Bounteous,
⁴Who taught by the pen,
⁵Taught man that which he knew not. 96:1-5

Islam came at a time when people had deviated from the right way of living that God had designed for them. Education, according to the Islamic laws, was and is the major tool for bringing people back to the path of Allah. God himself is considered to be the Prophet Mohammad's educator. As the Prophet put it: "My Lord has educated me best."²

With the Qur'ān as the major source, and with his own life as a secondary source, the Prophet Mohammad succeeded in educating the first generation of the Muslim Nation, as it is described in the Qur'ān:

¹Abdullah N. Aulwan, *Tarbiyatal Awlād Filislam*, vol. 1 (Halab: Darusalām Littbāh Wannshr Wattawzee, 1981), p. 5. (In Arabic.)

²Syed Mohammad al-Naquib al-Attass, ed., *Aims and Objectives of Islamic Education* (Great Britain: Hodder and Stoughton, 1979), p. 1.

Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves. Thou [O Muhammad] seest them bowing and falling prostrate [in worship], seeking bounty from Allah and [His] acceptance. The mark of them is on their foreheads from the traces of prostration. 48:29

Also:

¹⁷They used to sleep but little of the night,
¹⁸And ere the dawning of each day would seek forgiveness,
¹⁹And in their wealth the beggar and the outcast had due share. 51:17-19

Foundations of Islamic Education ✓

Islamic education can be simply and basically described as the process of raising children according to the Islamic teachings that are revealed in the Qur'ān, and according to the Sunnah, which is the sayings of the Prophet Mohammad, his interpretation of the Qur'ān, and a description of the qualities of his character.

In relation to the Qur'ān as the primary basis for this education, God says:

Lo! this Qur'ān guideth unto that which is straightest, and giveth tidings unto the believers who do good works that theirs will be a great reward. 17:9

Al-Nahlāwi stated,

The Qur'ān educates mankind in such a way that is conformable to morality and straitness in life. This is due to the fact that the Qur'ān includes precepts, lessons, maxims as well as divine legislation. It is the best Holy Book that was ever revealed by God, who is the wisest and most knowledgeable of mankind's nature and soul; and consequently knowledgeable of what fits perfectly with their nature. Believing that the Qur'ān came from God who is the ultimate perfection verily confirms the fact that it advances mankind's life and society.¹

Also, in this regard, Ali asserted:

¹Abdurrahmān al-Nahlāwi, Ussulutarbiyyah Waasāleibuha Filbait Walmadrasah Walmujtamaa (Damascus: Darulfikr, 1979), p. 38. (In Arabic.)

The Holy Qur'ān was revealed by God for guiding people toward the realization of their welfare. Its verses are replete with this purpose. Addressing the Prophet Mohammad, God says:

And we have revealed the Scripture unto thee only that thou mayst explain unto them that wherein they differ, and [as] a guidance and a mercy for a people who believe. 16:64

God also says,

[This is] a Scripture that we have revealed unto thee, full of blessing, that they may ponder its revelations, and that men of understanding may reflect. 38:29

Ali continued: "Hence we are not going beyond the truth when we make the Holy Qur'ān the main source from which we should derive our Islamic education."¹

Muslims view the Holy Qur'ān as a constitution for the life of mankind--to teach them what to do, how to behave, and how to deal with each other. Hence it is the major source for Muslims' education. The content of the Qur'ān is divided into five major areas.

One of these areas deals with the main articles of faith in Islam, in which every true Muslim believes and every Muslim child must be taught during the early years of life. These articles are the belief in Allah (God), his angels, all of his prophets, and his messengers. This also necessitates believing in the Holy Books of those prophets in the original forms of their revelation and believing in the Day of Judgment. Ali wrote:

In the Qur'ān there are articles of faith that must be believed in, such as believing in Allah, His angels, His Holy Books, His messengers, and the Last Day. This belief draws a decisive line for being a believer or a nonbeliever. I think that the main idea here centers on the fact that a Supreme Creator to whom the ultimate perfection is ascribed has created everything in

¹Saaid I. Ali, Ussulutarbiyah al-Islamiyah (Cairo: Darutha-gafāh Littibāah Wannashr, 1978), pp. 26-27. (In Arabic.)

the universe and has fully subjected it to his authority. This fact is the cornerstone by which the Qur'ān instills conviction in the human mind so as to believe in God. God says:

The messenger believeth in that which hath been revealed unto him from his Lord and [so do] the believers. Each one believeth in Allah and His angels and His scriptures and His messengers--We make no distinction between any of His messengers. 2:285¹

The second area deals with morality: how to behave properly toward God, toward one's self, and toward other people. In general, such moral behavior will have a positive effect on the society. In this regard, Ali said:

The Holy Qur'ān also includes noble manners by which souls are refined, the worldly affairs of individuals as well as communities are promoted, and one is put on his guard against any cause of degeneration that destroys humanity and causes misery in life. Foremost among these noble manners are:

1. ⁷Purification of soul. The Qur'ān states:
⁸And a Soul and Him who perfected it
⁸And inspired it [with conscience of] what is wrong for it and [what is] right for it. 91:7-8
2. ¹Chastity, decency, and lowering one's gaze.
¹Successful indeed are the believers
²Who are humble in their prayers,
³And who shun vain conversation,
⁴And who are payers of the poor-due,
⁵And who guard their modesty,
⁶Save from their wives or the [slaves] that their right hands possess, for then they are not blameworthy. 23:1-6
3. Truthfulness.
 O ye who believe! Guard your duty to Allah, and speak words straight to the point. 33:70
4. Humility.
 Be modest in thy bearing and subdue thy voice. Lo! The harshest of all voices is the voice of the ass. 31:19²

In the third area, the Qur'ān involves the direction of every human being's attention to the present world, which is in itself a

¹Ibid., p. 19.

²Ibid., p. 20.

a manifestation of the power and perfect planning of God, the Almighty, and to analyzing the function of His creation, realizing and acknowledging the greatness of God, which will in turn enhance the degree and the quality of believing. In this regard, Ali wrote:

The Qur'ān invites meditation on all aspects of creation, which are always in front of man wherever he is. When he considers the roles of their creations, they suggest to him something of what lies beyond and the incomparability of the work of God. By virtue of meditation and evidence, man's heart would become full of true faith and appreciation of the greatness and creativity of God, but not full of uncritical faith. It is worth indicating that the Qur'ān denounces those who follow blindly others' beliefs, religion, or even adopt bad conventions. In addition to critical faith established by virtue of meditation, the Qur'ān aims at carrying man's mind into the visible sphere of existence with the signs God has spread in all the creatures in this world. That is to consider their roles and use them for his advancement and welfare.¹

God says,

¹⁷Will they not regard the camels how they are created?
¹⁸And the heaven, how it is raised?
¹⁹And the hills, how they are set up?
²⁰And the earth, how it is spread? 88:17-20

In the fourth area, the Qur'ān presents through narration the stories and the conditions of the Prophets and their people, and how God dealt with them. This is to emphasize for people of the present the consequences of believing in God or refusing to believe. The stories of the Prophets Noah, Moses, Salih, and Lūt with their people and the end of their lives can be considered a source of learning that can be used to teach Muslim children.

The fifth area of the Qur'ān concerns the role of application; that is, Islam does not advocate theory alone, but considers practice

¹Ibid., p. 20.

a major aspect of worship. Believing in God without practicing and applying the religious and secular rules that the Qur'ān prescribes and that the Prophet Mohammad requested is not considered a complete act of faith.

And say [unto them]: Act! Allah will behold your actions, and [so will] His messenger and the believers. 9:105

Regarding this point, Ali noted that the Qur'ān includes practical precepts regarding what man does or says. This type of precept deals with the prescription of how to practice the regular Islamic teachings in respect to prayer, fasting, regular charity, pilgrimage, or anything of this sort such as:

Regarding prayers

Worship at fixed hours hath been enjoined on the believers. 4:103

Regarding pilgrimage

And pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way thither. 3:97

Regarding fasting

The month of Ramadān in which was revealed the Qur'ān, a guidance for mankind, and clear proofs of the guidance and the Criterion [of right and wrong]. And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, [let him fast the same] number of other days. Allah desireth for you ease, He desireth not hardship for you. 2:185

Also included in this area are principles laid down that have permanently governed Muslim Law and social practices, such as the recognition of women's rights in marriage, property, and inheritance.

But consort with them [women] in kindness, for if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good. 4:19¹

Because of the completeness and the wholeness of the Qur'ān in considering every aspect of the practical daily life of the human being, it is held as the major guide for Islamic education. The Prophet Mohammad said of the Qur'ān, "The best of you are those who

¹Ibid., p. 21.

come to learn the Qur'ān and teach it."¹ He also said, "I left among you the things to which if you cling, you will never stray away after my death; the Book of God and my Sunnah."²

The Prophet Mohammad's sayings, his interpretation of the Qur'ān and his conduct (the Sunnah) is the second major source for Islamic education. The Sunnah is a major guide for believing and practicing the contents of the Qur'ān. Of the Prophet Mohammad the Qur'ān says:

And whatsoever the messenger giveth you, take it. And whatsoever he forbiddeth, abstain [from it]. 59:7

³Nor doth he speak of [his own] desire.

⁴It is naught save an inspiration that is inspired. 53:3-4

The importance of the Sunnah in Muslims' lives stems from the following points:

1. The Sunnah interprets the Qur'ān in such a way as to provide more detailed explanations for some of the laws contained in the Qur'ān. For example, in the Qur'ān, prayers are enjoined by God without mentioning how to pray, how many times to pray each day, and how many times to kneel each time one prays. The Prophet Mohammad provided these details, so the Sunnah is considered to complement the Qur'ān on many occasions.

2. The Prophet Mohammad is considered to be the Muslim people's educator. His life in general--that is, his sayings, his

¹Abuzakariyya Annawawī, Ryadhussālḥīn (Damascus: Darul Maamun Litturath, 1976), p. 415. (In Arabic.)

²Mohammad Al-Ghazaly, Figh Assirah (Cairo: Darul Kutub Al-Hadithah, 1976), p. 89. (In Arabic.)

conduct in public with other people and in private with his family, his stand in times of war and peace, and his practice of Islam--is considered by Muslims as the highest ideal, after the Qur'ān, to follow and emulate.

As the second major source for Islamic education, the Sunnah can benefit education in two ways: ✓

1. By exemplifying the Islamic approach to life in general and to education in particular, which is given in the Qur'ān, and by stating details of things that were not mentioned in the Qur'ān.
2. By extracting an educational approach based on the Prophet Mohammad's behavior and conduct as he dealt with his companions and children and as he implanted faith in their hearts.¹

Based on these two major points, Islamic education can be defined as providing for the individual's physical, mental, spiritual, and psychological development in a way that will put him in the path of Allah. Husain and Ashraf wrote:

Education should aim at the balanced growth of the total personality of man through the training of man's spirit, intellect, the rational self, feeling and bodily senses. Education should therefore cater to the growth of man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively, and motivate all these aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realizations of complete submission to Allah on the level of the individual, the community, and humanity at large.²

¹Al-Nahlawi, Ussulutarbiyyah, pp. 23-24.

²Syed Sajjad Husain and Sayed Ali Ashraf, Crisis in Muslim Education (Great Britain: Hodder and Stoughton, 1979), p. 44.

The education of the Muslim individual must be in accordance with the primary objective of God: creating human beings to worship him and to please him. God says,

I have created Jinn and mankind only to worship me. 51:56

"Ibadah," which means worshiping, is not restricted in meaning to the five prayers or other religious observations that belong to the later life. In a broader sense, it means observing God's pleasure and seeking His acceptance in every deed and action. Rafi-Ud-Din commented on this subject as follows:

It is a frequent mistake to interpret the word "ibadah" [devotion] narrowly as prayer or worship. Prayer, worship or the contemplation of the attributes of the Creator is no doubt a very important part of "ibadah," but the meaning of the word extends far beyond it. It means the dedication of the whole of one's life to the Creator so that one lives or dies for Him and seeks His pleasure in every action, may it be open or secret. It means in other words to give full expression to one's own nature in all one's activities. For the real, uncorrupted and rightly-guided nature of man is to submit himself totally to the will of the Creator. In this alone can be found, ultimately, the greatest amount of satisfaction. This is, moreover, the real nature not only of human beings, but also of everything else in the world. The sun, the moon, and the stars, every particle of matter and every living organism in nature, in fact the whole universe, follows the path of devotion and submission to the Creator of the worlds.¹

All that is in the heavens and all that is in the earth glorify Allah, the Sovereign Lord, the Holy one, the Mighty, the Wise. 62:1

Therefore, just saying one's prayers and believing in God are not enough to be a true Muslim. Observing the Islamic laws of the present and the future life in every movement, with the intention of

¹Mohammad Rafi-Ud-Din, "Islamic Education," Islamic Education: Journal of the All-Pakistan Islamic Education Congress 5, no. 2 & 3 (1972): 12.

practicing them in the way God and His Prophet Mohammad asked us to practice them will create the true Muslims. Neglecting these precepts can lead to having "defected" Muslims who believe in the laws of Islam but practice the undesired behaviors that Islam asks us not to be involved in. A true Muslim is one who worships God and who sees Him present with him. As the Prophet said, "It is to worship Allah as though you are seeing Him, and while you see Him not yet truly He sees you."¹

Defining Islamic education in terms of the Muslim religion, Al-Ahwāni said:

Islamic education is a spiritual and social system that leads to the embracement of Islam and a full application of its teachings both in the life of the individual as well as community. It is an inevitable necessity for the realization of Islamic religion to conform to the will of God. In this sense, Islamic education prepares mankind to carry out this responsibility. This implies that the sources of Islam, most importantly the Qur'ān and the Sunnah, are necessarily the same as those of Islamic education.²

The concern of Islamic education, then, is to raise the children of a society in accordance with the demands of the Qur'ān and the Sunnah. These works are considered the two main sources of guidance for children's education.

Components of Islamic Education

In Aulwan's opinion, Islamic education has seven major components. One of these components is orthodox education. Its main concern is the indoctrination of children into the process of

¹Imam Yehya Sharaf Al-Din An-Nawawi, Forty Hadith: An Anthology of the Sayings of the Prophet Mohammad, trans. Ezzeddin Ibrahim and Denys Johnson-Davies (Saudi Arabian Printing Co., Ltd., 1979), p. 30.

²Ahmad F. Al-Ahwani, Attarbiyah Filislam (Egypt: Darul Maārif, n.d.), p. 20.

believing in God as the Creator of one's self and the universe and as the controller of our lives, believing in the Prophet Mohammad as His messenger, believing in God's angels, believing in the Qur'ān as the Holy Book, and believing in the Judgment Day and that this life is a temporary one designed to examine us.¹ These are considered the major components of the orthodox part of Islamic education. Muslim parents and educators are responsible for making their children believe in these basic tenets as a major step for the children to become Muslims. It would be impossible to accomplish this objective before the child reaches puberty, which is considered to be the age of responsibility, but it is recommended that these beliefs be introduced to the youngster as soon as he begins to realize his surroundings. When verbal interaction begins between parents and the youngster, these religious beliefs must be included within the interaction process.

The Prophet Mohammad asked his companions to begin this interaction process by teaching the child, "There is no God but Allah," and by introducing and practicing the five pillars of Islam, which are:

- testifying that there is no God but Allah and that Mohammad is His messenger
- performing prayers regularly
- practicing regular charity (zakāt)

¹Aulwan, Tarbiyata'l Awlad Filislam.

- fasting the month of Ramadan
- making a pilgrimage to the sacred sanctuary of Allah for those who are capable of performing it

At the beginning of their lives, children must be taught that there are certain duties they must perform and that certain actions must be avoided. In relation to the latter point, the Prophet Mohammad said, "Obey God, avoid committing sins He has forbidden, and command your children to submit to His order and avoid His prohibitions, for that will protect you and them from being put in Hell."¹

The Prophet Mohammad recommended practicing prayers at the age of seven; this is required and enforced at the age of ten. The reason for this, said Aulwan, is that

children would learn while they are young the significance and the principle of prayer, get used to performing it, and grow [while] obeying God. They will grow in performing God's commands, thanking Him, resorting to Him in every matter of life, relying on Him, and submitting to Him in every crisis. Moreover, practicing prayer at such an early age would purify their soul, provide them with intellectual meditation, spiritual devotion, moral elevation and physical exercise.²

Reading the Qur'ān and the record of the Prophet Mohammad's life is also recommended when children begin to read. The Qur'ān itself was the main source of reading and writing instruction during the foundation and the Golden Age of Islam. The Prophet Mohammad said, "The best of you are those who come to learn the Qur'ān and teach it."³

¹Ibid., p. 149.

²Ibid.

³Annawawi, Ryadhussālīhīn, p. 415.

The second component of Islamic education, according to Aulwan, is moral education. This topic was mentioned earlier when the second division of the Qur'ān was discussed. Applying the Islamic laws and following the Prophet's instructions are the major aspects of this component: how to behave toward one's self and toward others, starting with the family, and toward the society as a whole. This entails action and behavior that take into account the presence of God, as well as following the moral rules. For example, raising children to tell the truth is an important part of Islamic education because a true Muslim is not a liar. In the Qur'ān, God says,

Only they invent falsehood who believe not Allah's revelations, and [only] they are liars. 16:105

The Prophet Mohammad said in this regard, "It is obligatory for you to tell the truth, for truth leads to virtue and virtue leads to Paradise. The man who continues to tell the truth and endeavors to tell the truth is eventually recorded as truthful with Allah."

This is the Islamic view of one's telling the truth, and the foundation of honesty has to be laid in the children's experience from the beginning. Parents hold the largest responsibility in teaching their children this moral attitude in the following ways:

1. By explaining to them the benefits and the virtue of telling the truth and the consequences of dishonesty.
2. By practicing truth-telling with their children and in their presence.
3. By observing their children when they deal with other children in and outside of their school.

Among the morals related to truth-telling that children must learn are not to steal and not to say anything untruthful to others.

One of the Prophet Mohammad's companions asked him what good conduct was. The Prophet, in answering him, recited the following verse: "Hold to forgiveness; command what is right, but turn away from the ignorant." And then the Prophet added: "It is to keep ties with him who has broken up with you, to be charitable to him who has deprived you, and to forgive him who has oppressed you."¹

Third, physical education--that is, being in good physical condition--is desired by Islam. Being healthy is an asset to the Muslim in carrying out his duties toward God, himself, his family, and other people in the society. Thus, parents have the responsibility of bringing up healthy children by providing them with such necessities as a nutritious diet; by encouraging any useful habit that contributes to their health, like exercising; and by discouraging debilitating habits that afflict their health, such as smoking and drinking alcoholic beverages.

The fourth component of Islamic education is cognitive learning--that is, seeking knowledge. The Qur'ān says:

Say [unto them, O Mohammad]: Are those who know equal with those who know not? 39:9

Allah will exalt those who believe among you, and those who have knowledge, to high ranks. 58:11

Looking specifically at the words and deeds of the Prophet Mohammad, the great Muslim teacher and educator, we find that

¹Aulwan, Tarbiyatal Awlad Filislam, p. 200.

knowledge to him was a categorical imperative. He said, "Education is mandatory for every Muslim male and female."¹ According to the Prophet, no obstacle, however difficult and insurmountable it might seem, should deter or discourage a Muslim from the pursuit of knowledge. He admonished his followers to seek knowledge even if it was to be found in such a distant place as China. He said, "Seek knowledge even if it were in China." He also said, "Whosoever follows a path to seek knowledge therein, Allah will make a path for Paradise easy for him."²

The Qur'ān must be the first source of knowledge to which children are introduced, as it was for the first generation of the Muslim nation. The alphabet can be derived from this book, and some of its verses can be used to teach reading and writing. The purpose of this process is to raise the children with a love for the Qur'ān. Seeking "elm" (knowledge and education) is not limited to a particular age or time. It should proceed as the individual lives.

. . . and say: My Lord! Increase me in knowledge. 20:114
Again, the home is the first place the youngsters are initially exposed to the acquisition of knowledge, with the parents as the initiators. Thus, parents' efforts must be continuous because they are the ones responsible for the youngsters' lives.

The fifth component of Islamic education is the development of psycho-emotional stability, the process of raising Muslim children

¹Ali, Ussulutarbiyah al-Islamiyah, p. 75.

²Annawawi, Ryadhussālḥīn, p. 525.

in such a way that they will be able to control themselves in critical situations. The Qur'ān says:

Those who spend [of that which Allah hath given them] in ease and in adversity, those who control their wrath and are forgiving toward mankind, Allah loveth the good. 3:134

The goal is to raise individuals who will realize what is right and what is wrong and act accordingly.

⁷And the soul and Him who perfected it
⁸And inspired it [with conscience of] what is wrong for it and [what is] right for it. 91:7-8

Islam seeks to develop individuals who can allay material desires or gratify them in a lawful way. For example, in Islam the right way to gratify the sexual instinct is to marry because Islam prohibits adultery. The Prophet said in this regard: "O young men: Those among you who can support a wife should marry, for it restrains eyes from casting [evil glances] and preserves one from immorality. And those who can not [support a wife] should fast, for it protects him from adultery."¹

The sixth component of Islamic education is social education. Islam recognizes the importance of social solidarity in creating a good society. Parents and educators have the responsibility of teaching children the meaning of brotherhood and of practicing it in their presence. Allah says:

The believers are naught else than brothers. Therefore, make peace between your brethren and observe your duty to Allah that haply ye may obtain mercy. 49:10

¹Al-Bukhary, Sahihul Bukhary, vol. 1 (Lebanon: Daru Ihyā'at-trāthul Arabī, 1958), p. 3.

Godliness is considered an important aspect of solidarity. This means keeping the presence of God in one's self, every moment of life, and acting in the way God and His Prophet prescribed. In this way, it is assured that an individual will act properly and will not harm himself or any other individual, but rather will benefit them.

Islam demands brotherhood. The Qur'ān says:

And remember Allah's favor unto you: how ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace. 3:103

To live a good life we must love one another, as the Prophet Mohammad put it: "None of you becomes [truly] a believer until he wishes for his brother what he wishes for himself."¹

Kindness--that is, taking care of other members of the society to reinforce being together--is also requisite. Allah says:

And serve Allah. Ascribe nothing as partner unto Him. [Show] kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin [unto you] and the neighbour who is not of kin. 4:36

The Prophet Mohammad said, "Whoever relieves a Muslim from a grief of this world, God will relieve him from one of the Day of Judgement's grief."²

Being unselfish is another important quality of the Muslim. In the Qur'ān, God praised those who acted in this way when the Prophet Mohammad and his companions migrated from Makkah to Madina:

Those who entered the city [Madina] and the faith before them love those who flee unto them for refuge, and find in their

¹Annawawi, Ryadhussālīn, p. 99.

²Al-Bukhary, Sahihul Bukhary, vol. 3, p. 98.

breasts no need for that which hath been given them, but prefer [the fugitives] above themselves though poverty become their lot. And who is saved from his own avarice--such are they who are successful. 59:9

All of these moral qualities must be practiced by children when they begin to interact with others, to ensure their application of such morals when they mature.

Seventh, Islam does not forget the reality of the sexual instinct in human beings. The Qur'ān and the Sunnah pay detailed attention to this subject in guiding orderly behavior in the satisfaction of this instinct. Marriage is recommended for those who can afford it, and the marital relationship is also described in the Qur'ān and the Sunnah. Fasting and productive use of leisure time, i.e., promoting the benefit of one's self and of other people, which will serve to divert one's attention from sexual desire, are recommended for those individuals who cannot afford marriage. Many other aspects of sexual education are also discussed in these two main sources of Islamic education.

Basically, this section contained only a brief description of the areas with which Islamic education is concerned. The writer's intention was not to give detailed information, but rather to show that Islamic education takes into account every aspect of one's life, using the Qur'ān and the Sunnah to guide the Muslim child's development.

The Nature of Saudi Arabian Educational Policies

In general, Saudi Arabia's educational policies are very closely related to the concept of Islamic education. The Qur'ān

and the Sunnah were the main sources used in the development of these policies. The introduction of The Educational Policy in the Saudi Arabian Kingdom states:

1. The educational policy is the broad base on which rests the educational process in fulfilling the duty of acquainting the individual with his God and religion and adjusting his conduct in accordance with the teaching of religion, in fulfillment of the needs of society, and in achievement of the nation's objectives. It covers the various fields and stages of education, the programs and the curricula, the means of education, the administrative systems, the organs in charge of education, and all other related subjects.
5. The Mohammedan message is the soundest program for ideal life, and it ensures happiness to man and rescues humanity from all the corruption and misery it has plunged into.
12. Steering sciences and knowledge in all their forms, items, curricula, writing, and teaching in an Islamic orientation in treating their problems, judging their theories and means of their exploitation so that they spring out of Islam and fall in harmony with sound Islamic thinking.¹

The objectives of education in Saudi Arabia have emerged from the Qur'ān and the Sunnah's instructions. The Educational Policy bears this out:

28. The purpose of education is to have the student understand Islam in a correct comprehensive manner; to plant and spread the Islamic creed; to furnish the student with the values, teachings, and ideals of Islam; to equip him with the various skills and knowledge; to develop his conduct in a constructive direction; to develop the society economically, socially, and culturally; and to prepare the individual to become a useful member in the building of his community.
29. Promoting the spirit of loyalty to Islamic law by denouncing any system or theory that conflicts with this law and by honest action and behavior in conformity with the general provisions of this law.

¹Ministry of Higher Education, Kingdom of Saudi Arabia, The Educational Policy in the Kingdom of Saudi Arabia (Ministry of Education, 1978), pp. 6-7.

30. Supplying the individual with the necessary ideas, feelings, and powers that will enable him to carry the message of Islam.
31. Preaching the Book of God [Qur'ān] and the law of His Prophet by safeguarding them, abiding by their teachings, and acting in accordance with their commands.
32. Enforcing Qur'ānic morality in the Muslim and emphasizing moral restraints for the use of knowledge ("I was sent to complete moral values.").
51. Training students in sound sanitary customs and spreading sanitary consciousness.
53. Keeping pace with the characteristics of each phase of the psychological growth of young people; helping the individual to grow spiritually, mentally, emotionally, and socially in a well-rounded way; and emphasizing the spiritual Islamic aspect so that it will be the main guideline of private and public behavior for the individual and the society.¹

The above-quoted Saudi educational policies and objectives demand application and practice, which is very difficult to achieve in school alone because the children spend a very limited amount of time there and teachers have little chance to observe the students' application of these practices. If it is truly desired that these objectives be achieved, parents (especially fathers, in regard to boys) must be asked to cooperate. As mentioned earlier, Islam is not a collection of rituals to be memorized and to be said in prayers. It is considered a complete life style for both the present and the future life, and practice and application are vital aspects of this philosophy. Life is not limited to school only, as school constitutes only a small aspect of life. The schools provide children with the Islamic principles of life, but the practicing arenas are outside the school because that is where the children reveal themselves as

¹Ibid., p. 13.

they really are. Mursi wrote,

Islamic education admonishes practical application as apparent evidence of conviction. As mentioned already, all Islamic obligations as well as principles require true practice on the part of the worshiper. This encompasses all the five pillars of Islam, for the behavior of a true Muslim must conform to what he believes in (and rests in his heart). The Prophet Mohammad says: "Deeds are weighed by the intention behind them, and every human's deeds will be counted according to his intention." That is why God will hold us accountable for our deeds as true as our intentions are. God says in this regard,
 He knoweth the traitor of the eyes, and that which the bosoms hide. 40:19¹

Many of the behaviors desired of Muslim children are mentioned in the Qur'ān, in which God says:

¹¹ O ye who believe! Let not a folk deride a folk who may be better than they [are], nor let women [deride] women who may be better than they are; neither defame one another, nor insult one another by nicknames. Bad is the name of lewdness after faith. And whoso turneth not in repentance, such are evil-doers.

¹² O ye who believe! Shun much suspicion; for lo! some suspicion is a sin. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that [so abhor the other]! And keep your duty [to Allah]. Lo! Allah is Relenting, Merciful. 49:11-12

The question then emerges: Will the school be able to accomplish alone the desired behaviors that God demands? There must be mutual consultation and cooperation between schools and fathers in Saudi Arabia if the Qur'ānic laws and instructions are to be carried out properly. Loading children's schedules with religious subjects and asking them to memorize passages and to recite them at examination times will not have a practical effect on their lives. Qutb raised this point when he stated:

¹ Mohammad M. Mursi, Attarbiyah Al-Islamiyah Usuluhā Wata-tawwruhā Fil Biladil Arabiyah (Cairo: Alamul Kutub, 1982), pp. 128-29.

The impact of the genuine Islamic spirit on our school curricula is hardly noticeable. We ought to consider, however, that a formal and traditional lesson on religion will not be sufficient to meet the desired human requirements, particularly in contemporary life. An overdose of a religious speech or sermon would, instead of rendering religion pleasant, interesting, and likeable, create a repellent and damaging effect. We ourselves must be frank and state openly and unequivocally the fact that religion is now utterly isolated and alienated from our lives and feelings because we do not practice it in reality.

. . . Earlier Muslim generations built their communities on religious education, which was the core and the essence. The Sharia was the life-governing law. Islamic morals and modes of behavior were predominant. To put it in a nutshell, Islam disciplined and governed the lives of people in those earlier Muslim communities. Religious education was carried out both at home and at school, in the mosque and in the street, and through all the communications media. Formal lessons on religion became relevant in this context since they were entirely devoted to giving every individual Muslim instructions about his belief, duties of worship, dealings, and impositions whether at home or in the mosque. The formal lesson on religion, in that sense, did not have to reinforce religious education; that role was undertaken by other media, particularly the home and the family at uninterrupted times and not during the limited periods allotted to formal lessons.¹

Parents' Educational Responsibilities in Islam

If the schools fail to provide children with a sound Islamic curriculum to produce a true Muslim individual, can we consider the schools the party primarily responsible for that defect? Or should the parents also be held responsible for this failure? In Islam, parents have the greatest responsibility for raising their children according to Islamic dictates. The Qur'ān says in this regard:

O ye who believe: Ward off from yourselves and your families a fire whereof the fuel is men and stones. 66:6

And enjoin upon thy people worship, and be constant therein. 20:132

¹Muhammad Qutb, "The Role of Religion in Education," in Aims and Objectives of Islamic Education, ed. Syed Mohammad al-Naquib al-Attas (Great Britain: Hodder and Stoughton, 1979), pp. 48-49.

The Prophet Mohammad himself was fond of children, and he ranked parents' attendance to their children's spiritual welfare, educational needs, and general well being above charity, which is best recommended for its role in keeping Muslims together. Islam is strongly sensitive to the crucial dependence of the child on his parents. Their decisive role in forming the child's personality is clearly recognized in Islam. In a strongly suggestive statement, the Prophet declared that "Every child is born with the true malleable nature of Fitrah [i.e., the pure natural state of Islam]. [It is] his parents who make him into a Jew, Christian, or a pagan."¹ Regarding responsibility in general and parental responsibility in particular, he said: "Every one of you is a ruler and everyone shall be questioned [on the Day of Judgment] about his subjects--the amir is a ruler [over his subjects], and the man is a ruler over the people of his house, and the woman is a ruler over the house of her husband and his children. So every one of you is a ruler and every one shall be questioned about his subjects."²

Therefore, if a Muslim child grows up deviating from the path of Allah, his parents will share with him the responsibility for not maturing according to the Qur'ānic laws at the Day of Judgment. In the Sunnah, the Prophet said: "Any man who died and left behind him a good breed, God will reward him as much as He rewards his children for their good deeds, and reduces them nothing of their rewards."³

¹Al-Bukhary, Sahihul Bukhary, vol. 8, p. 390.

²Ibid., vol. 9, p. 77.

³Ibid., vol. 2, p. 283.

That is, according to Islam, if a Muslim dies and leaves a well-developed and well-educated offspring, whenever the offspring does a good deed, this Muslim will share the spiritual benefit of that deed. Thus, the process of earning "ajr" (benefit) does not cease at death, but continues because of the education of one's children.

Moreover, the Qur'ān guarantees that the true believers will be reunited with their families in the future life, if their families also become true believers. This reunion cannot be attained if one's children have not been raised according to Islam's prescriptions.

Allah says:

And they who believe and whose seed follow them in faith, We cause their seed to join them [there], and We deprive them of naught of their [life's] work. 52:21

According to Islam, these are the aspects of parental responsibility for raising and educating their children, as well as the consequences for both the parents and the children in the present and the future life. In general, Islam asks for cooperation in every matter that will please God and will affect the Muslim's life.

Allah says:

. . . But help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression. 5:2

Education is one of the major goals of Islam because it enables the Muslim to read and write, which in turn enables him to read the Qur'ān and the Sunnah, to interpret them, and to practice their teachings. Therefore, the Qur'ān recommends cooperation between schools and parents to accomplish the desired Islamic objectives through education.

CHAPTER IV

FINDINGS AND DISCUSSION

Background

Saudi Arabia was officially integrated by King Abd Alaziz Ibn Saud on September 18, 1932. In 1926, during the process of establishing the country, the General Directorate of Education came into existence after King Abd Alaziz conquered Al-Hijaz province. At that time there were only four private schools in that province: Assawlatiyyah, Al-Fakhariyyah, Al-Authmaniyyah, and Al-Falah schools in Jeddah and in Makkah.¹ These schools were placed under the control of the General Directorate of Education from the moment of its establishment, and it became the agency primarily responsible for education in the country. At first, the emphasis of the General Directorate was concentrated on Al-Hijaz province, where it succeeded in opening several elementary schools. The process of opening schools in other provinces was very slow and consequently unbalanced. On this subject Zaid said:

The activities of the new department were limited to the opening of a few elementary schools inside Hijaz. Twelve years later, in 1938, the first elementary schools were opened in the

¹Ministry of Education, Elementary Education Development in Saudi Arabia During the Last Eighty Years (Riyadh, Saudi Arabia: Center for Statistical Data and Educational Documentation, 1980), p. 8.

provinces of Najd and Al-Hasa, while in the fourth province of Aseer, elementary school openings were delayed until the early 1950's.¹

This demonstrates that the Ministry of Education was not the first organization in Saudi Arabia to be responsible for educating the country's youths.

One might ask, then, why the present study did not include the time from the General Directorate's establishment until 1953, when it became the Ministry of Education. One answer to this question is that, although the Educational Council for the General Directorate was formed by the king in 1928 and stated that the general director would be the head of that council (which consisted of eight members, four of whom would be government employees and the other four non-government officials),² it was not until 1938 that the regulations of this organization were made clear. Hammad wrote:

On March 18, 1938, the Regulations of the General Directorate of Education were announced. These provided that the General Directorate of Education would have complete supervision over all the educational affairs in the Kingdom except for military education.³

This means that before the 1950s, the entire country was in the process of laying the foundations of organization, and the main duties of the General Directorate were opening and regulating schools.

¹Abdullah M. Zaid, "A Pragmatic Critique of Contemporary Arabian Civilization" (Ph.D. dissertation, University of Oklahoma, 1972), p. 48.

²Abdul-Rahmān S. Abdullāh, Tarikh Al-Talim Fi Makkah (Beirut: Darul-Fikr, 1973), p. 89. (In Arabic.)

³Abdulla M. Hammad, "The Educational System and Planning for Manpower Development in Saudi Arabia" (Ph.D. dissertation, Indiana University, 1973), p. 83.

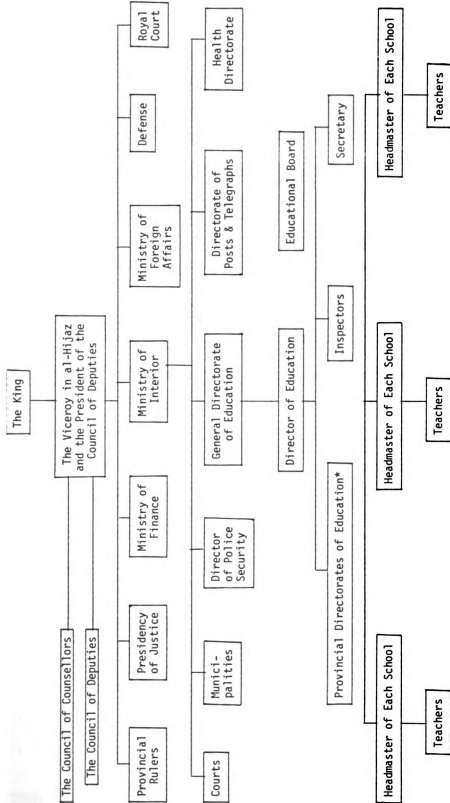
Specifically, the subject of this study--fathers' involvement in their sons' schooling--had no place in the initial stages of the organization.

Another reason this study did not include the period before the Ministry of Education was established is that even when the General Directorate was somewhat better organized, it did not work independently, even though separate ministries were established later, such as the Ministry of Foreign Affairs on December 19, 1930; the Ministry of Finance on September 30, 1932; and the Ministry of Defense on July 16, 1944.¹

In 1951, the Ministry of the Interior was established, and the General Directorate was put under this ministry's supervision. (See Figure 2.) This was mainly because of the inexperience of the people who originally managed and directed that organization. Education at that time was predominantly traditional, and a lack of funding kept the system stagnant. Unqualified teachers were responsible for teaching the children; they often used corporal punishment and abode by the saying, "Take the meat and give back the bone," which gave the teachers of those days more strength to teach as they chose, using whatever haphazard method they wished. Hammad stated regarding this condition:

The important point worth mentioning here is that the Saudi Arabian educational system before the 1950's was so imitative and narrow that even those most able to afford education would send their sons to study abroad. The majority of the population

¹Ibid., p. 75.



*The directors of education were at the beginning limited to the cities of Jeddah, Mecca, Medina, and al-Taif. In the other provinces of al-Hasa, Asir, and Najd, the schools were attached directly to the General Directorate of Education for a short period of time until the establishment of provincial directorates of education in those provinces.

Figure 2.--The administrative organization of education in Saudi Arabia during the period from 1931 until 1951. (From Abdulla M. Hamad, "The Educational System and Planning for Manpower Development in Saudi Arabia" [Ph.D. dissertation, Indiana University, 1973].)

was deprived of education by its complex administrative structure as well as a lack of public expenditure to support it.¹

Real progress toward building an effective educational system that would assist the growth of a nation was initiated when the General Directorate of Education was promoted to the ministerial level by Royal Decree 513-126-14950 in 1953.² The present King Fahad was appointed as the first Minister of Education, giving the organization strength to grow more rapidly, as well as access to adequate funds.

The Ministry of Education's Policy Regarding Fathers' Involvement in the Schools

The Period From 1953 to 1969

The notion of father-teacher cooperation was a goal of the Ministry of Education from the beginning, but experience in achieving this goal was lacking. In addition, the established priority of building the Saudi educational system included tremendous tasks that were more important than comparatively minor ones such as achieving father-teacher cooperation. The educational system has now advanced sufficiently to allow Ministry officials to turn their attention to the relationship between fathers and teachers.³

During the first year of its establishment, the Ministry of Education created many departments within its structure; among them

¹Ibid., p. 88.

²Abdulwahab A. Zafar, "An Evaluation of Mathematics Curriculum Given at the College of Education, Mecca, From the Perspective of the Teachers Who Graduated From the College in the Years 1976-1980" (Ph.D. dissertation, Michigan State University, 1982), p. 13.

³In 1981 the Ministry of Education formulated a rationale in which the imperative of Islamic culture appears as the conceptual foundation of father-teacher cooperation. See pp. 143-46.

was the Department of Education and Social Activities. The main function of that department was the supervision of the schools' social and physical-education activities.¹

At that time, the Ministry of Education first included physical education as a major subject in its curriculum. Much attention was given to this area of departmental duty because the majority of both students and personnel throughout the country were interested in this topic. Social activities received less attention from this department and were left to the schools. The department had no definite policy for or direct statement concerning father-teacher cooperation. Consequently, initiating contact with fathers was left to the schools' principals and teachers. A report issued by the Ministry of Education stated that "Among his [the principal's] duties is to tie the fathers' relationships with the school's society because the schools' and homes' cooperation is an important element in bringing the students up in a proper manner."²

Also, among the duties this department demanded of the schools was to establish a School's Council,³ composed of selected teachers, to oversee the students and to attempt to solve their problems by contacting their fathers. To reinforce the latter goal, the Department of Education and Social Activities began appointing a social worker to every school to help solve the schools' and the students' problems.

¹Ministry of Education, The Ministry of Education in Five Years, From 1953-1957 (Riyadh, Saudi Arabia: Ministry of Education, n.d.), p. 27.

²Ibid., p. 60.

³Ibid., p. 70.

In 1959, Makkah school district led other school districts in the Kingdom in practicing father-teacher cooperation, as was indicated by the district's superintendent. As Abdullah reported, "He was trying to convince the fathers that the schools are considered as small undetached parts of the society and so Makkah's school district was leading in organizing fathers' boards."¹

However, because of the absence of a clear policy and regulations to guide the inexperienced staff in these relations, most of the schools used the fathers' board meetings to solicit donations for building maintenance or for school activities. Some of the Ministry employees who were interviewed for this study said that this practice led to the fathers' losing interest in contacting the schools because they resented being asked to give money. This resentment stemmed from the belief that public education is free and that it is the government's responsibility. Also, fathers were embarrassed when some of them could afford to donate and others could not. Thus the notion of a fathers' board meeting conveyed the idea that the schools would ask for money and nothing else.

Further development for the Department of Education and Social Activities came about in 1961, when it was promoted to the status of Directorate General of Youth Welfare.² That change was made because the expansion of schooling throughout the country made it very difficult for a small department to organize the athletic

¹Abdullah, p. 182.

²Ministry of Education, A Brief Report on the Ministry of Education for the Years 1963-1964 (Riyadh, Saudi Arabia: Ministry of Education, n.d.), p. 81.

and social activities of the schools. Another reason for the change was to give every aspect of the department definite duties and responsibilities.

Four major departments were created under the General Directorate of Youth Welfare: (1) the Department of Athletic Activities, (2) the Department of Art Activities, (3) the Department of Scouting Activities, and (4) the Department of Social Activities. Three different school activities came under the control of the last department: (1) cultural activities, which included school radio broadcasting, libraries, and lectures; (2) social activities, consisting of field trips, general services, and fathers' boards; and (3) school art activities, which included theater. It is clear from the Ministry of Education's documents that for the first time the notion of the fathers' board and fathers' involvement had found a place and was recognized by Ministry officials. Even though the function of fathers' boards was recognized in 1961, the process of conducting the meetings of these boards and the frequency of the meetings were not specified by the Ministry of Education until 1969. The practice of getting in touch with the fathers was followed as every school desired, despite the lack of clearly stated objectives and procedures.

Between 1962 and 1969, no major development took place regarding fathers' involvement in the schools, except that the Ministry of Education's Department of Social Activities encouraged the schools to form fathers'-teachers' boards.

The Period From 1970 to 1982

In mid-1970, an official act was signed by the Minister of Education and sent to school districts throughout the country; this act concerned the regulation of the fathers' boards.¹ The act stated that for the first time Riyadh school district would regulate the project in its schools. Other school districts were also encouraged to follow this practice, but they were not obliged to. The Minister also asked the districts planning to apply the project in their schools to send the Ministry their reactions and feedback.

The fathers' board is considered a main factor in linking the students' homes with the schools; it has the following objectives:

1. To establish a firm relationship between school and home.
2. To arrange the school environment to conform to the total Islamic standards of the society.
3. To increase purposeful awareness in the home of the instruction and objectives of the school so as to maintain harmony.
4. To bring about the social as well as the psychological adjustment of the students by establishing mutual security and trust between the school and the home.
5. To make students aware that fathers have a role to play in their schooling, and to make fathers feel that their participation is influential in maximizing their son's positive behavior and performance.

¹Ministry of Education, Act No. 32/19/11/562/39, dated 8-24-1390 H.J. (1970).

6. To realize the potential social, cultural, and educational contribution of fathers in clarifying and reinforcing the school's duties and objectives, and to overcome whatever problems schools and homes might confront in this regard.

7. To participate in solving a student's problems and to assist him in overcoming difficulties that might impede his studies or performance.

8. To work toward propagating an awareness of school goals and demands and toward pursuing the schooling process by following up these demands to help students resist negative influences in the community and to help keep them from adopting undesirable habits that do not conform to societal values.

9. To foster mutual understanding between home and school of desirable health habits, to avoid any kind of conflict in the students' experience.

10. To use parents' experiences in terms of different types of activities conducive to the students' learning.

11. To consolidate productive supervision of students' behavior and regular attendance through mutual cooperation between school and home.¹

By carefully analyzing these objectives, it is clear that the activities of the fathers' board can be divided into two main categories:

¹Ibid., p. 1.

1. The fathers' board will help to eliminate any kind of present or future conflict and contradiction between the two social institutions.

2. It will give the students some relief from home/school conflict by attempting to solve any problems that hinder their progress. The causes of their problems can usually be discovered by examining them from many angles, facilitating an effective solution.

The objectives also make it clear that the enrichment of the students' experience is a desirable goal, even if the resources used to achieve that goal come from outside the prescribed textbooks. Finally, it can be noticed that some objectives were designed to help the schools' staff members with such problems as inappropriate behavior, school/home conflict, and student absenteeism.

In regard to the board members, the aforementioned act stated that the fathers or guardians of all the students have a voice in electing the individuals who will represent them on the board and who will work as a link between them and the school.

Every school in each district has its own fathers' and teachers' board, which consists of

1. Seven fathers
2. The school principal
3. The school social worker (who works as the board secretary)
4. Every classroom supervisor (Every classroom in each school has one supervisor who, in addition to his own teaching duties, is responsible for contacting the teachers of that class to find out every student's

progress and problems. He is also responsible for keeping student records.)

5. Three outstanding students.¹

In a general assembly meeting held at the beginning of each school year, all fathers or guardians and teachers are invited to take part in the following tasks:

1. Choosing the members of the board.
2. Reviewing the general proposal and projects of the school for that year.
3. Proposing general policy of the administrative board by which fixed goals are accomplished.

After members of the fathers' and teachers' board are chosen, the board is given a flexible meeting schedule, which will depend on the urgency of the matters to be discussed and on the availability of the board members. The board is also given the following tasks:

1. Carrying out the policy presented by the general assembly.
2. Forming committees that are necessary for the achievement of the board's objectives.
3. Setting up, proposing, and carrying out projects agreed on by the board or proposed by fathers, as well as following up on these projects.
4. Representing the school at occasional events and at general social gatherings.²

As presented above, a degree of central control is involved in applying the notion of fathers' involvement in the schools. This

¹Ibid., p. 2.

²Ibid., p. 4.

can be considered a natural phenomenon in the Ministry of Education. Almost every educational aspect must be controlled either by the Ministry itself or by other authorities linked with it. This makes it difficult when a teacher wishes to ask a father to share with the class his experience in a specific field related to the curriculum content. The difficulty lies in the route this process must take before it can be approved by the board. It can be done, but it has to be planned well ahead of time.

In 1971, another act was adopted and sent out by the General Director of Youth Welfare to the school districts regarding the duties of the school social worker.¹ One of his responsibilities was to coordinate the board of fathers and teachers. This was a follow-up to the previous act (1970), in which the school social worker was appointed as the board secretary. In the 1971 act, the notion of a fathers' and teachers' board received wider attention at the district level. The supervisor of social and educational services at the district level had the duty "to invite the school principals and their social workers who are applying the notion of the fathers' and teachers' boards to a general meeting of these boards."² The purpose of these general meetings was to discuss the fathers' role in their sons' education and the importance of these boards in providing the schools with the necessary help and cooperation that would enable the schools to achieve their objectives.

¹Ministry of Education, Act No. 3/3/12/26016, dated 8-22-1391 H.J. (1971).

²Ibid., p. 2.

Other duties of the school social worker were to facilitate the process of contacting fathers and to organize different gatherings and events that would help fathers participate in the school environment.¹

Nothing was found in the Ministry files for the years 1972 through 1978 to indicate that either a nonsystematic or a systematic follow-up had been done concerning fathers' involvement in their sons' schooling, as the Ministry is doing now. It was totally left to the schools to understand and apply the policies regarding such involvement. In 1979, the Deputy Minister of Education signed another act as an improved plan for the fathers' and teachers' board.² Although this act contained many of the same items that were included in the 1970 and 1971 acts, it included more details in addition to some changes. Among the objectives of the improved plan was to strengthen the relationship between fathers and teachers so that schools and homes could work together in educating the students according to Islamic values.

In the 1970 act, nothing was mentioned regarding the improvement of the two sides of the relationship: fathers and teachers. It was probably assumed that this contact and relationship would exist naturally. But experience proved the opposite, as will be indicated later, when the Ministry tried to convince fathers to

¹Ibid., p. 3.

²Ministry of Education, Act No. 36/4/6/76/39, dated 2-1-1399 H.J. (1979).

get in contact with the schools; the fathers had not been attending the board meetings and were not involved in the schools.

In the improved plan, more specifications regarding timing were clarified. The plan stated that the general assembly meeting must be held during the fourth or fifth week of the beginning of the school year. Also, it stated that the boards must meet monthly in addition to holding special meetings if and when a need arises.

Regarding the composition of the board, the school principal still acts as the board's chairman, the number of fathers is limited to four instead of seven, the number of supervisors is limited to three, and the school social worker still acts as the board's coordinator. Three outstanding students were initially included on the board, but the improved plan abolished this. It is up to the board to invite students when necessary. In the writer's opinion, the last change was a mistake because almost every decision regarding the schools affects the students in some way. In Saudi Arabia, school buildings are constructed or rented because of the students, teachers are appointed to teach because of the students, and curriculum and instructional materials are designed because of the students. Yet in these and other aspects of their schooling, the students have no input. Everything is planned for them "from the ivory tower" by experts who assume that they know every desirable detail of the students' lives. So, the first opportunity students were given to participate in the planning and decision-making process in matters related to their schooling did not last long. Yet since students

are the major reason for having contact between fathers and teachers, they should be included in the fathers' and teachers' board meetings.

Also in the improved plan, a social committee was created out of the board, which must be available in the school most of the time to carry out the following tasks:

1. Discuss plans set up for the extracurricular activities in terms of carrying them out and providing any needed assistance.
2. Study general problems that students might have and work to solve them.
3. Design and execute projects for the students' leisure time and community service.¹

To demonstrate the importance of the creation of these boards in the schools, every school superintendent is involved in this matter by forming a committee each school year, headed by himself and consisting of selected school principals and fathers. This committee has the same purpose as that discussed earlier under the 1970 act, but the authority has been shifted from the supervisors of the social and educational services to the superintendents themselves.

In 1981, the Department of Social Activities was removed from the General Directorate of Youth Welfare and elevated to the status of General Department for Students' Guidance and Counseling.² The main concern of this department is to solve the students' educational, social, and psychological problems and to provide them with a

¹Ibid., p. 3.

²Ministry of Education, Act No. 42/5/10/362/8, dated 11-1-1401 H.J. (1981).

suitable environment in which to progress. The duty of supervising fathers' involvement in the Ministry schools was transferred to the new department, so the idea began to take a new direction in terms of emphasizing the importance of such involvement in the students' education.

By the end of 1981, another act was issued by the new General Department regarding fathers' involvement in their sons' schooling.¹ The following items were added to the regulations concerning the fathers' and teachers' board:

1. The relationship between home and school should be confirmed by creating the following:

a. An appropriate visitation program must be planned so that a sufficient number of fathers is invited to school every month. Such visits enable the fathers to visit the classrooms, to observe their sons' performance, and to become acquainted with the school's activities. A timetable should be drawn up to give every father a chance to visit the school during the school day periodically throughout the year.

b. On other occasions, fathers are to be invited to visit the school to discuss their sons' progress and problems with teachers and to contribute to their sons' progress.

2. To increase the people's awareness of the importance of fathers in their sons' education, the following procedures can be implemented:

¹Ministry of Education, Act No. 36/4/6/159/46, dated 2-11-1402 H.J. (1981).

a. Hanging posters distributed by the Ministry in places accessible to the public, and distributing pamphlets designed for the same purpose. (See Appendix.)

b. Announcing the board's agenda at social gatherings and during school and community events to encourage fathers to participate more. This would help eradicate any negative attitudes the schools created when they abused the real purpose of father-teacher meetings by asking for monetary donations to support school activities and would raise the fathers' awareness of the vital role they play in the schools.

Also, according to the most recent act, the schools should encourage fathers every week to participate in school morning activities. Fathers should also be encouraged to give lectures on different subjects at the students' daily assembly and at other school events.

The supervisor of social and educational services in every school district continuously evaluate the fathers' and teachers' boards to insure their existence and to select the board displaying outstanding involvement. The various districts submit their reports to the General Department of Student Guidance and Counseling.

The 1981 act makes it mandatory for every school in the country to open its doors to the fathers and to establish fathers' and teachers' boards. As the act states:

It should be mentioned that the establishment of fathers' and teachers' boards is coherent to the educational process and it is required by the schools' regulation policy. Hence, the school superintendent should urge every school to establish and support the board's existence. There should not be any

excuse for not establishing them, and all superintendents should follow this up professionally as well as personally.¹

Regarding fathers' involvement in education, the last act requires every school in the country to submit a complete report of fathers' involvement in school activities and events. A report is to be prepared by the schools each semester, according to the form provided by the General Department of Student Guidance and Counseling. The content of the form is shown on the following pages. The Department pays close attention to obtaining these forms from the school districts; it maintains separate files for each district, to observe their activities in this regard.

The General Department of Student Guidance and Counseling recently sent 79 teachers to the United States to obtain master's degrees in guidance and counseling.² It seems that this department is devoting itself to helping students adjust to school by using modern methods of guidance and counseling. Since a large portion of a student's daily life is spent outside the school, it is hard to insure the success of solutions executed solely within the school. Therefore, the department is also reinforcing the idea of fathers' involvement and cooperation as an important tool in diagnosing students' problems and in solving them practically. This enables the schools continuously to follow through in the students' lives. In this way, cooperation within the students' homes is greatly enhanced, which is one objective of the new department in the Ministry of Education.

¹Ibid., p. 3.

²Al-Jazeera (daily newspaper), December 20, 1982, p. 32.

MINISTRY OF EDUCATION

General Department of Student
Guidance and Counseling

Report Form for Fathers' and Teachers' Boards
at the School Level

1. Name of School _____ School Principal _____
 No. of Classrooms _____ No. of Students _____
 No. of Teachers _____

2. General Assembly Meetings

No. of Meetings	Dates of Meetings	No. of Fathers Attending	No. of Teachers Attending	Notes

3. Fathers' and Teachers' Board Meetings

No. of Meetings	Dates of Meetings	No. of Fathers Attending	No. of Teachers Attending	Notes

4. Fathers' Visits to the School

No. of Visits	Date of Visit	No. of Fathers	No. of Teachers	Visit's Purpose & Event

5. Problems faced in conducting the general assembly meeting and how they were resolved.
6. Problems faced in forming the board and how they were resolved.
7. Subjects that were presented to the general assembly meeting.
 - a. Recommendations made in the general assembly meeting.
 - b. Were these recommendations taken into account? Why or why not?
8. Subjects and projects that were presented to the board.
9. Means the school used to invite and to attract fathers to become involved in the school's activities.
10. General ideas concerning the board's operation and its present objectives.
11. Suggestions to reinforce the home-school relationship.

Discussion

In the preceding section, it was shown that for a number of years the Ministry of Education has had the objective of involving fathers in the schools through the use of fathers' and teachers' boards. By creating the Department of Education and Social Activities, the Ministry's intention was to put that objective into practice, but the lack of experience in this area, as well as the excessive attention to physical education and athletic events, distracted the department's attention from applying the notion in the schools. The department's responsibility toward fathers' involvement was mentioned only abstractly in its plan for school social activities, without explaining or specifying developmental strategies; this was left to the schools and their staffs to deal with. As mentioned before, this led to the schools using the fathers'-teachers' meeting events to collect donations to cover activities and maintenance needs, which was another major factor hindering the notion from being applied properly because later it was discovered that when fathers were invited to attend such meetings, many of them failed to respond. Changing fathers' attitudes regarding their involvement is necessary; hence written posters were distributed by the Ministry of Education throughout each community, urging fathers to get involved in school activities and to attend the board meetings. Among the statements written is the following one:

Father: The school does not intend, by inviting you to visit, to collect any donation; its main concern is to share ideas and consultation that will benefit your son.

To insure that fathers are not asked for money, the Ministry of Education is abundantly funding school activities.

Thus, it can be seen that the Ministry of Education has had the intention of involving fathers in the schools since its establishment in 1953. It was not possible to find a specific motive behind this intention, either from the documents of the Ministry or from the interviewees. Most of the interviewees stated that the notion of fathers' involvement in the schools was not a priority for the Ministry of Education. They felt it could be done later. Rather, the main concern of the Ministry was to open schools to recruit as many students as possible, necessitating teacher training and provision of school facilities, which will be explained later. Some interviewees implied that because the notion did not work effectively, this meant that the idea was there with no motivation to apply it. Therefore, although the Ministry intended to involve fathers in the schools, the idea did not work well because of many obstacles.

Obstacles Preventing Fathers' Planned Involvement in the Schools

From the moment it was promoted to a ministerial level outside the control of another ministry, the Ministry of Education began to reorganize itself internally and to expand externally in terms of building schools. Regarding the internal reorganization, a big change was brought about within the structure of the Ministry. New offices and departments were created for both appearance and efficiency. By comparing Figure 2 and Figure 3, one can observe that change. Independent departments for elementary and secondary education were created

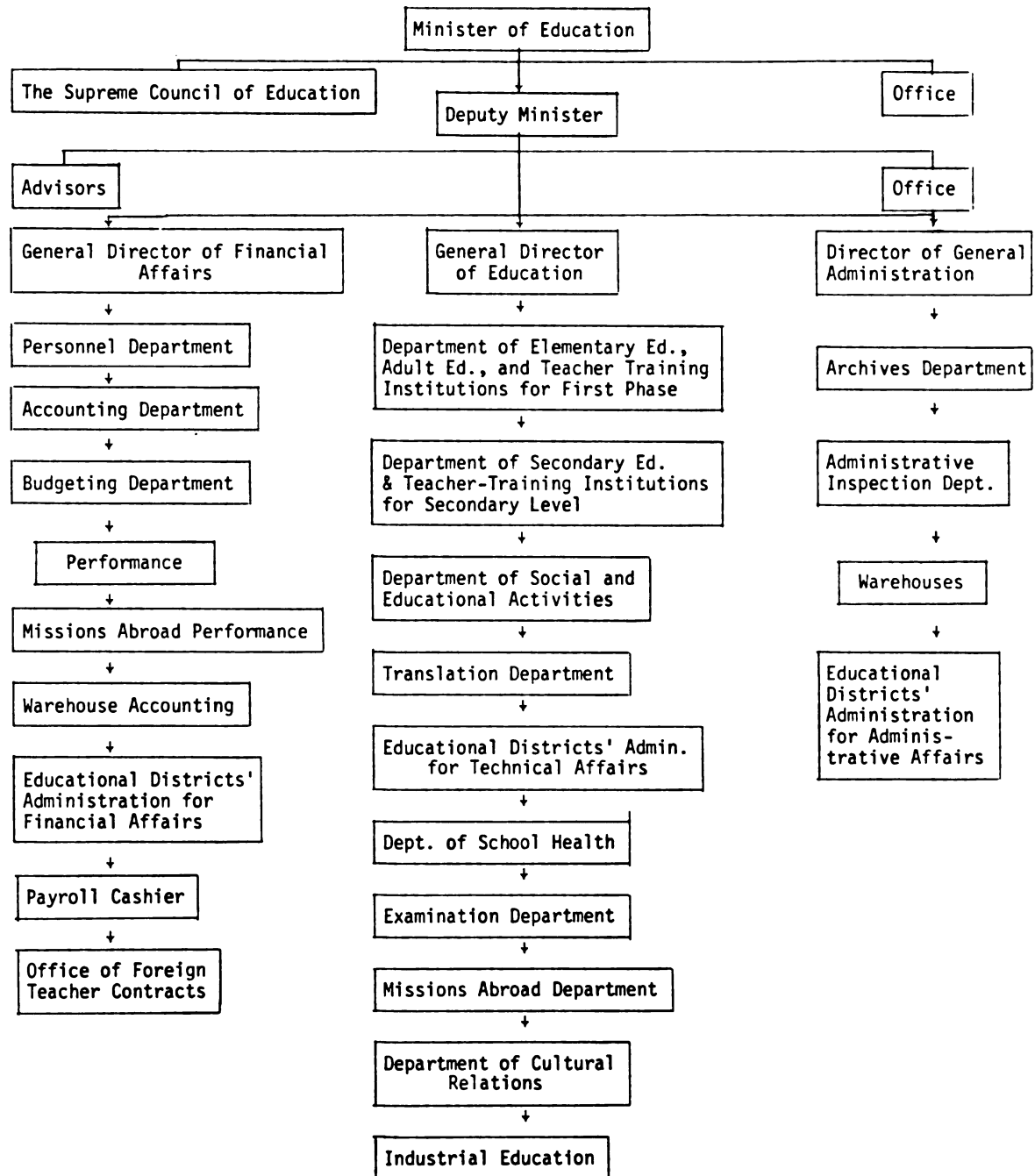
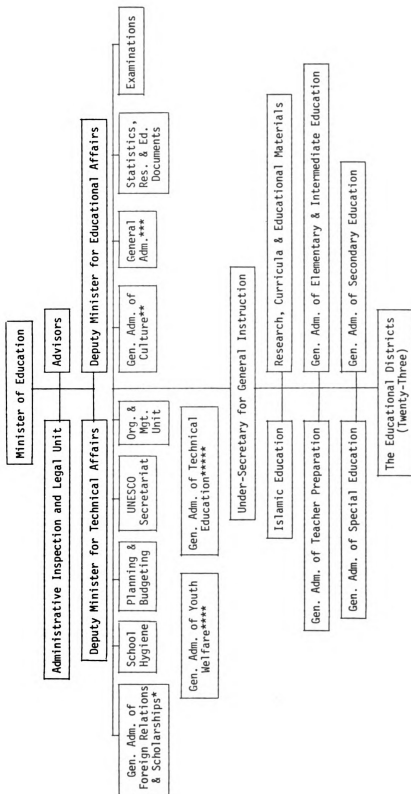


Figure 3.--Organizational chart of the Ministry of Education between 1953 and 1957.
 (From Ministry of Education, *Ministry of Education in Five Years, 1953-1957*
 [Riyadh, Saudi Arabia: Ministry of Education, n.d.]).

to give more attention to this aspect of education by providing these two departments with specialists in each area. The Supreme Council for Education was created to plan and to execute the educational policy of the country. To benefit from the experience of other countries, especially the Arab countries, the consultants' office was established to aid in the planning process. As shown in Figure 3, the financial and administrative affairs were also organized. It was not easy to implement this type of change, especially when the desirable manpower was lacking. Nevertheless, the Ministry of Education continued the process of reorganization. It did not confine itself to the use of its own experience and the experience of surrounding Arab countries in building and extending the departments within its structure but engaged international agencies to aid in that process. Among them was the Ford Foundation, which assisted in another organizational reform undertaken in fiscal year 1958-59. (See Figure 4.) The greatest organizational reform implemented recently is shown in Figure 5, which shows the extent to which the Ministry of Education has grown in about 30 years. Thus, if organizational development took precedence over the notion of fathers' involvement in the schools, the administrative reform succeeded in lodging the notion in its rightful place by creating the General Department of Student Guidance and Counseling.

As the interviewees mentioned, external expansion played a major role in diverting the Ministry of Education's attention from involving fathers in the schools to building schools and filling them with students. Zaid also indicated this when he wrote:



*General Administration of Foreign Relations & Scholarships includes three divisions for administrative affairs, foreign relations, and scholarships abroad.

**General Administration of Culture includes five divisions for administrative affairs, adult literacy, antiquities, public libraries, and public affairs.

***General Administration includes six divisions for administrative, financial, personnel, engineering and maintenance, purchasing and storage, and communicational affairs.

****General Administration of Youth Welfare includes six divisions for administrative affairs, research and programs, social education, physical education, scout and art education.

*****General Administration of Technical Education includes five divisions for administrative affairs, research, curricula and instructional materials, industrial, commercial, and agricultural education.

Figure 4.--Organizational chart of the Ministry of Education, 1972. (From Abdulla M. Hammad, "The Educational System and Planning for Manpower Development in Saudi Arabia" [Ph.D. dissertation, Indiana University, 1973]).

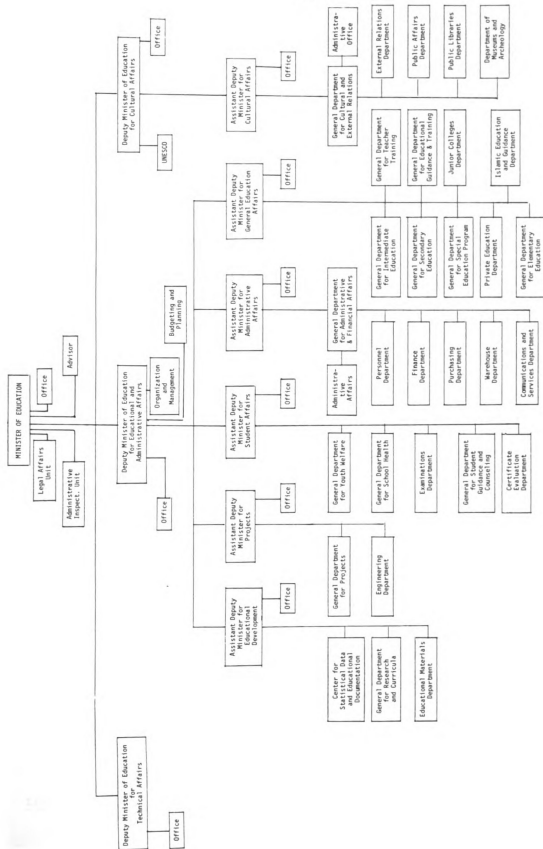


Figure 5.--Organizational chart of the Ministry of Education, 1982. (From Ministry of Education, Organization and Administration Unit, Analysis Unit, 1982.)

Arabia has expanded educational facilities very rapidly over the past few years in an attempt to educate more and more people. Ministry of Education figures indicate that one new school is opened in Saudi Arabia every three days.¹

The increase in the number of elementary and secondary schools and in student enrollment in the five years from 1953 to 1957 is shown in Table 1. In 1963, ten years after the Ministry of Education was established, 137,946 students were enrolled at the elementary level and 10,636 at the intermediate and high school levels. The total number of students who were enrolled that year in all types of schools, including the ones mentioned above, reached 160,404 students. In 1963 alone, 86 new schools were opened.²

Table 1.--Growth in number of schools and student enrollment, 1953-1957.

	Year				
	1953	1954	1955	1956	1957
<u>Elementary Schools</u>					
No. of schools	306	326	466	505	518
No. of students	39,920	43,734	49,740	57,841	79,274
No. of teachers	1,472	1,652	1,998	2,236	3,085
<u>Secondary Schools</u>					
No. of schools	10	12	13	23	32
No. of students	1,315	1,697	1,405	2,394	4,811
No. of teachers	133	150	176	226	357

Source: Ministry of Education, The Ministry of Education in Five Years, From 1953-1957 (Riyadh, Saudi Arabia: Ministry of Education, n.d.), pp. 63-67.

¹Zaid, p. 140.

²Ministry of Education, A Brief Report on the Ministry of Education for the Years 1963-1964.

This acceleration in school openings and student recruitment in every part of the country forced the Ministry of Education to establish school districts to oversee these schools. This was one of the factors that led people at the Ministry level to think in a broad sense instead of concentrating fully on such details as involving fathers in the schools. Between 1953 and 1956, 12 school districts were established in different parts of the country,¹ which meant more spending to provide those districts with the necessary manpower and facilities.

Most of the interviewees considered the inadequate educational background and inexperience of the people who originally directed the Ministry of Education to have been factors discouraging careful planning for fathers' involvement in the schools. The intensive interest of the Ministry in growing and expanding internally and externally forced the Ministry to accept unqualified workers because experienced manpower was unavailable. Al-Ajrourh supported this point when he wrote:

There was a great need for civil servants (teachers, administrators, and skilled workers); there were problems with obsolete curricula and instructional materials; inadequate administrative structure; and there was the absence of higher education, as well as girls' education. The fundamental resistance to change and retrogressive social trends were particularly difficult to combat. Concurrently, with limited efficiency and know-how, the educational authorities began their move toward reorganizing the Ministry's administrative structure, reorganizing the structure of the educational system, opening new schools at all levels, and developing the school curricula.²

¹Hammad, p. 108.

²Hamad A. Al-Ajrourh, "A Historical Development of the Public Secondary School Curriculum in Saudi Arabia From 1930 to the Present" (Ph.D. dissertation, The University of Oklahoma, 1980), p. 50.

Thus, it is understandable that the notion of fathers' involvement in the schools remained as one of the Ministry's objectives and was included in the notification letters of the Department of Educational and Social Activities to the school districts for almost 17 years without definite policies and regulations to guide the schools toward putting the idea into practice. ✓

Teachers, whose cooperation is essential in involving fathers in the schools, were another obstacle to instrumenting such involvement. It is the teacher who must be encouraged to get in touch with the fathers. Thus it is necessary for teachers to realize how important the homes of the students are to their teaching. In this way, it is assumed that they will meet the fathers in a cooperative way, which will enable them to benefit the students. But the Ministry of Education did not emphasize this point in teachers-college curricula during the time it supervised the universities in the country (until 1975, when the Ministry of Higher Education was established). It only emphasized the basic teacher-preparation subjects and the specialization subjects. To provide the schools with teachers, especially at the elementary level, the Ministry of Education accepted elementary-school graduates into the elementary-teacher-preparation institutions, trained them for three years, and sent them back to teach at the elementary level. In 1965, student teachers began to be accepted after completing intermediate school.¹

¹Hammad, p. 102.

In 1976-77, the Ministry of Education started to replace these teacher-training institutions with junior colleges for teachers, to provide the elementary schools with better-qualified teachers. Student teachers are accepted in these teacher-training institutions after they have completed high school; they are trained to be elementary-school teachers within a period of two years and obtain a teaching certificate upon completing the program. After serving the Ministry for a certain period of time, the graduates of this institution may complete a regular four-year college of education, which trains teachers for the intermediate- and secondary-school levels, in just two years. In this way, an elementary-school teacher is given a good chance to be promoted and to improve himself.

The emphasis is on training indigenous teachers to carry the responsibility of teaching the students as they are the ones who know the culture, traditions, and behavior of the Saudi people. Before, the Ministry of Education depended heavily on teachers recruited from other Arab countries to teach at the elementary level.¹ There is still a teacher shortage at the secondary and intermediate levels, according to the Ministry reports. Non-Saudi teachers were recruited primarily from such countries as Egypt, Jordan, Sudan, Syria, and Lebanon. Naturally, each one of these teachers had his own ways of behaving, believing, and verbally communicating, which differed to some extent from those of the native people. Besides cultural differences, each nationality group had a different educational background.

¹Al-Ajroush, p. 158.

Such differences would have an effect on the student-teacher relationship and consequently would affect the father-teacher relationship. On this subject Al-Ajroush noted:

Saudi education cannot be regarded as truly national so long as it is imparted by a teacher coming from an environment different from that of the indigenous learner. The student is likely to meet in his daily school routine teachers from several different countries. For example, the first class may be taught by an Egyptian, the second by an Englishman, the third by a Sudanese, etc. Thus the school is a very "cosmopolitan institution."¹

Thus, the shortage of qualified teachers necessitated the presence of large numbers of non-Saudi teachers, who were considered "intrusive individuals" in the society. The existence of this feeling among the Saudi people can be cited as a tangible reason for fathers not cooperating with the schools or contacting their sons' teachers.

Although the parents' illiteracy did not hinder them from complementing the schooling through some projects designed in the United States, such as Jessie Jackson's PUSH project and the Bilingual Program at the Education Service Center in Austin, both of which were discussed in Chapter II, the interviewees considered parental illiteracy to be another major obstacle in achieving parent-school cooperation. When the Ministry of Education was established in 1953, the illiteracy rate was estimated to be between 95 and 99 percent for a population of four million people.² The interviewees thought that since most of the fathers were illiterate, it would be impossible to seek their cooperation with the schools.

¹Ibid., pp. 156-57.

²Ibid., p. 49.

People's attitudes toward the government at the time of the country's unification would be considered another barrier to establishing the idea of fathers' involvement in the schools because "tribesmen and villagers in Saudi Arabia are generally suspicious of the central government, never having experienced a strong central government before, and afraid of the challenge it presents to the authority of their chiefs and local leaders."¹ As mentioned earlier, the General Directorate of Education began with four private schools that people had established for their sons. Since that time, building schools and educating children have become the government's responsibility, so more people have received this service. (Private schools can be established, but they must be under the supervision of the Ministry of Education or another educational authority.) The centralized nature of the General Directorate of Education in 1926, followed by the establishment of the Ministry of Education in 1953, revealed to the public that the schools were to educate their sons but that the schools were not theirs because they did not have a say in the school functions. Thus schools were considered government property. The public was not given a chance to participate in planning and managing the institutions that had been designed to serve them. "Therefore the need for grassroots participation--especially in planning of education and manpower development--has never been satisfied. An educational system is deficient without the participation of the people it serves."² Consequently, the people stayed outside of the decision-making groups and accepted whatever was designed and recommended for them by the "experts."

¹Hammad, p. 55.

²Ibid., p. 56.

One profound example can provide more clarification to this point. A major conflict in education arose when the Director General started to include among the religious subjects of the schools such courses as science, foreign language, and geography. The religious leaders opposed the idea and complained to the authorities, who were not satisfied with the Director General's justification for including these courses in the curriculum. In this regard Al-Ajroush noted:

The first was opposition from the conservative clergy, who viewed the Director General's effort to develop the curriculum not only as a threat in the form of transplanted Western ideas, values and techniques within their own traditional Islamic social milieu, but also in their belief that instruction in modern science and its branches is against the teaching of Islam and should be resisted. This matter disturbed the educational leaders and they took their case to the King for resolution.

The matter, however, was settled by the King when he rejected their opinion on the ground that they did not have any religious proof which could be relied on. The impact of such conservative belief not only hampered the development of the educational system, but its influence has lingered in the 1950s, 60s, and 70s, creating a wide gulf between Westernized and non-Westernized educated Saudi officials and the conservative element of the society.¹

Such situations are considered major causes of an uncooperative environment between the public and the school officials. It was hard to find a middle ground in such disputes as a compromise for settlement. Almost always, authoritative power was the means through which to establish a policy. The idea that changing beliefs would necessitate patience and effort was not taken into consideration.

In some interviewees' opinions, not only did the existence of unqualified and "foreign" teachers discourage the fathers from cooperating with the teachers and contacting the schools, but some

¹ Al-Ajroush, pp. 42-43.

negative aspects of the culture itself caused fathers to remain aloof from the schools. Because of the high percentage of illiteracy and the ignorance that dominated the society for a long period of time, people came to believe in the teachers. Everyone who had some knowledge to teach by that time was considered a knowledgeable person, no matter how intelligent he really was. He was the one who knew, and because the others did not know, it was imperative for them to respect him and consequently not to interfere in his profession. In some situations, the teacher came to be considered a messenger or prophet, and such sayings as "I will be a slave to whoever teaches me the alphabet" were widely believed. This kind of belief was held not only in the society outside of the schools, but in the schools as well. Sayings like the one quoted were included in the textbooks, and the teachers used these adages to reinforce their positions. It was forgotten that teachers are human beings who make mistakes and have their own strengths and deficiencies like everyone else does.

Such factors can be considered as major obstacles delaying the creation of a definite policy regarding fathers' involvement in the schools during the period from 1953 to 1969. The Ministry of Education did not attempt to define such a policy because building the educational system of the country was its major priority. Nor did the people demand such involvement, but rather were satisfied with being observers and considering their sons' education as the government's responsibility.

Factors Reinforcing the Idea of Fathers' Involvement in the Schools

When the Ministry of Education started building the educational system of the country, two major objectives were on its agenda: the internal building of the Ministry's structure and the external building of the educational system. As mentioned earlier, the Ministry succeeded to a great extent in attaining the first objective. Today, the Ministry of Education's internal organization comprises 58 departments and offices that manage the schools throughout the country. In relation to the second objective, the Ministry of Education provides Saudi students with and controls the following kinds of schooling.

Kindergarten

Kindergarten is considered the first step on the educational ladder of the Saudi Arabian schools. It is a transitional stage between the easy life at home and the formal and organized life at school. Kindergarten is the only stage in which schooling is coeducational. A child can be accepted at the age of four to attend the nursery grade and proceed to the preliminary grade at the age of five, but it is not considered a prerequisite for the elementary stage of schooling, as is the case with the other types of schools. In 1969, there were only three kindergarten schools managed by the Ministry of Education, with only 913 students enrolled in 35 classes. In 1981, there were still three schools with 1,262 students enrolled in 42 classes. The reason for such slow development in kindergarten education managed by the Ministry of Education is that the General

Presidency of Girls' Education and the private sector, under the supervision of the Ministry of Education and the General Presidency of Girls' Education, have begun to provide this type of education. In 1981 there were 181 schools with 12,375 students enrolled in 968 classes, including those in kindergartens managed by the Ministry of Education.¹

Elementary Education

This stage is considered the basic one for the succeeding stages of schooling. Students enter elementary school at the age of six and receive a yearly promotion after passing two examinations at the end of each semester. After completing six grades, they attain the elementary-education completion certificate. In 1969, under the Ministry of Education's control, there were 1,383 schools with enrollments of 267,529 students in 10,972 classes. In 1981, there were 3,783 schools with a total enrollment of 549,945 students in 28,435 classes.²

Intermediate Education

Upon attaining the elementary-education certificate, students are eligible to attend intermediate school for three years, ending with the attainment of the intermediate-education completion certificate. There are three types of intermediate schools: (1) the general intermediate, which prepares its students to attend secondary school;

¹Ministry of Education, Educational Statistics in the Kingdom of Saudi Arabia (Riyadh, Saudi Arabia: Al-Nasser Printing Co., 1981).

²These statistics do not represent the total number of schools, students, and classes at the elementary level for boys. They only illustrate the Ministry of Education's growth.

(2) the modern intermediate, which provides its students with vocational and technical types of education and prepares them to attend other vocational/technical high schools, or at least equips them with some vocational skills if they decide to drop out of school; and (3) schools with a religious emphasis in the curriculum, which prepare students to attend other religious institutions in the country. In 1969, there were 217 intermediate schools of all three types, with a total enrollment of 38,028 students in 1,356 classes under the Ministry of Education's control. In 1981, the number of intermediate schools under the Ministry's control jumped to 968, with enrollments of 145,002 students in 5,935 classes.

Secondary Education

Students who have completed the general intermediate stage of schooling have priority in attending general secondary school for three years to obtain the general secondary-education completion certificate. Study at these schools is divided into two major areas: The first-year curriculum is composed of subject matter in the arts and sciences. The second and third years are divided into a science emphasis and an arts emphasis, and students may choose to attend either one, depending on their achievement the first year. This stage is considered the preparatory step for a college education. Students who complete the religious intermediate education attend other secondary schools, which put more emphasis on religion along with arts-oriented subjects.

In 1975, the comprehensive high school system was introduced to the Saudi society, with more emphasis on specialization. The students who receive this type of secondary education are given the chance to progress according to their ability since these schools are based on the credit-hour system. So, active students do not have to wait for three years to complete their secondary education but can finish school in less time.

Like the other types of education, secondary education has shown much progress in terms of student enrollment, number of schools, and number of classes. In 1969-70 there were 37 secondary schools with a total enrollment of 8,243 students in 316 classes. In 1980-81, there were 279 schools with a total enrollment of 55,134 students in 2,097 classes.

Besides these types of secondary education, there are industrial, commercial, and agricultural education, which prepare students either for work or to attend other higher-education institutions in their areas of specialization.

Other Types of Institutions Under the Ministry's Control

Besides the types of education and institutions described above, the Ministry of Education controls or supervises the following types of institutions:

1. Private institutions
2. Qur'ānic intermediate schools
3. Qur'ānic secondary schools
4. Elementary teacher-training institutes for men
5. Physical education institutes for men teachers

6. Art education institutes for men teachers
7. Junior colleges for men teachers
8. Teacher-upgrading centers
9. Science and mathematics centers
10. Special-education institutions for handicapped students

Student Problems Faced by
The Ministry of Education

The preceding discussion indicated that the objective of external expansion has been achieved to a great extent. The purpose of comparing the total student enrollments, number of schools, and number of classes for the years 1969-70 and 1980-81 is to show the rapid increase that the elementary, intermediate, and secondary schools have been experiencing. (More detail is given for the period from 1969 to 1981 in Table 2.) This development in student enrollment began in 1970, the date of the first regulation concerning fathers' involvement in the schools.

The growth in student enrollment has been accompanied by various problems that are very closely related to the students' lives. Such problems as inappropriate behavior, absenteeism, excessive failure, dropouts, poor motivation, and not doing the homework are being experienced by almost every school in the country and consequently are causing some perplexing situations for the Ministry's officials. This was reported by the interviewees and is also mentioned in reports of the General Department of Student Guidance and Counseling.

Such problems have not developed overnight; they originated with the Ministry's development. The Ministry was using a different

Table 2.--Growth in number of schools, classes, and student enrollment of Ministry of Education schools from 1969-70 to 1980-81.

Year	Number of Schools	Number of Classes	Student Enrollment
<u>Elementary Level</u>			
1969-70	1,383	10,972	267,529
1970-71	1,456	11,690	284,612
1971-72	1,596	12,633	308,598
1972-73	1,806	13,905	330,955
1973-74	1,913	15,508	363,258
1974-75	2,067	16,891	391,677
1975-76	2,414	18,886	420,001
1976-77	2,661	20,570	439,839
1977-78	3,103	22,943	456,090
1978-79	3,438	24,804	484,804
1979-80	3,636	26,607	517,069
1980-81	3,783	28,435	549,945
<u>Intermediate Level</u>			
1969-70	217	1,356	38,028
1970-71	281	1,665	48,448
1971-72	320	1,905	56,664
1972-73	357	2,233	63,225
1973-74	387	2,473	69,455
1974-75	421	2,973	80,618
1975-76	476	3,314	91,037
1976-77	553	3,986	104,979
1977-78	687	4,709	117,469
1978-79	826	5,366	130,493
1979-80	906	5,873	143,725
1980-81	968	5,935	145,002
<u>Secondary Level</u>			
1969-70	37	316	8,243
1970-71	57	439	12,757
1971-72	64	510	13,966
1972-73	67	570	15,675
1973-74	72	651	18,749
1974-75	84	780	22,606
1975-76	103	924	25,717
1976-77	235	1,163	32,944
1977-78	201	1,513	42,070
1978-79	247	1,885	40,790
1979-80	259	2,092	54,841
1980-81	279	2,097	55,134

Source: Ministry of Education, Educational Statistics in the Kingdom of Saudi Arabia (Riyadh: Ministry of Education, various years).

approach from the one it is using today. School principals and teachers had the authority to solve these problems. School officials depended on their own ability and educational background to solve them in different ways, from using corporal punishment to expelling a problem student until he regulated his own behavior and brought his father to the school principal to sign a note guaranteeing that the son would not continue behaving negatively.

Unfortunately, nothing has been done to investigate such problems in order to prescribe proper solutions for them. Therefore, research in these areas is not available in Saudi Arabia.

Ghamdi conducted a study regarding the high-school-dropout problem to determine its causes. Regarding this problem he wrote:

Among the most serious problems facing Saudi Arabian secondary education today is the waste of human resources in the form of students dropping out of school. Indeed, the average yearly rate of high school students labeled as dropouts is over 24 percent, while almost 32 percent of the students failed to achieve a passing grade average, which in one way or another causes them to drop out of school.¹

For the years between 1969-70 and 1974-75, about 40 percent of the elementary students dropped out of school. At the intermediate level, about 29.3 percent of the students dropped out between 1969-70 and 1972-73.²

Five of 13 findings in Ghamdi's study were directly related to the students' homes.³ One was the illiteracy of the parents. The

¹Mohammad A. Ghamdi, "A Study of Selected Factors Related to Student Dropouts in the Secondary Schools of Saudi Arabia" (Ph.D. dissertation, Michigan State University, 1977), p. 4.

²Ibid.

³Ibid., pp. 132-35.

second was the problem of low family income, which forces many students to seek jobs in order to earn money. The third was family problems and broken homes. Fifty percent of the dropouts came from broken homes. The fourth finding was that parental encouragement was lacking for the dropouts, whereas the nondropouts received such encouragement. The fifth finding concerned the dropouts' loss of interest in attending school.

The creation of the General Department of Student Guidance and Counseling and this department's emphasis on the concept of fathers' involvement in the schools indicate the extent to which the Ministry of Education is concerned with such problems. Such difficulties should be the concern not only of the Ministry of Education, but of the country as a whole. In December 1982, the Ministry of Planning, with the cooperation of the Ministry of Education, held a national convention that was attended by university presidents and by the general directors of education to discuss planning for more efficient types of schooling that correspond to the changing society.¹ The convention lasted for three days and ended with a group of recommendations, among them the need to find solutions to the problems of dropouts and examination failures.²

¹Al-Jazeera (daily newspaper), December 21, 1982.

²Al-Jazeera (daily newspaper), December 23, 1982.

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

On the ensuing pages, each research question posed in this study is restated, followed by the conclusions pertinent to that question.

1. Is there any evidence to show that in 1953 the Ministry of Education expressed any interest in having fathers' involvement in the Saudi schools?

The study confirmed one major point--that when the Ministry of Education in the Kingdom of Saudi Arabia was created in 1953, it intended to include fathers in school activities for the benefit of the students. The Ministry has worked and is still working to improve the concept of fathers' involvement in their sons' schooling. This is an important point regarding the centralized nature of the organization. Although the method of creating the fathers' and teachers' boards is centralized, this indicates that the Ministry of Education is inclined to accept the presence of nonprofessionals from outside the schools in the school society.

2. If yes, what was the motivation behind this intention?

It was difficult to pinpoint a specific motivation behind the notion of encouraging fathers to become involved in the Saudi schools because the idea of fathers' involvement in the schools

was just a vague and unplanned notion at that time. No motivation was evident in the Ministry's realization and practice of the idea.

3. If the answer to the first question is positive, what were the obstacles that prevented such involvement?

The following points are considered as major factors that diverted the Ministry's attention from the practical application of fathers' involvement in the schools:

- a. The internal reorganization and the external expansion of the Ministry of Education.
- b. The lack of experienced personnel to work at the Ministry level.
- c. The lack of indigenous teachers and the resulting dependence on non-Saudi teachers, who were considered "intrusive individuals."
- d. The high illiteracy rate among the people at the time of the Ministry's establishment.
- e. The profound belief among the Saudi fathers that teachers know best and are best qualified to teach because of their professionalism.
- f. The belief among Saudi fathers that school matters are the government's responsibility.

4. If the answer to the first question is negative, what was the philosophy of the Ministry for not involving fathers in school matters?

Because the first question was answered affirmatively, this question was not applicable to the study.

5. What is the nature of the present policy in regard to father involvement?

It appears that by creating the General Department of Student Guidance and Counseling, the Ministry is paying more attention to the idea of fathers' involvement in the schools. Schools are required to encourage fathers to visit the schools and to participate in their activities. The Ministry is distributing posters and pamphlets to encourage fathers to visit the schools and to become involved in school activities. A more definite policy has been developed regarding the scheduling and procedures of the fathers' and teachers' boards. Schools are held responsible for planning the board meetings and agendas and must report these plans to the Ministry twice a year. For the first time, separate files for every school district are being designed to organize their reports and to facilitate follow-up.

6. What are the motivations behind the present policy?

Two major factors motivated the Ministry of Education to adopt the present policy. One is that the Ministry has been growing in its internal organization, and it has been successful in building schools throughout the country and in recruiting a good number of students, indicating that this priority has been fulfilled to a great extent.

Second, increases in the number of schools and in student enrollments have led to the development of problems that are closely related to the students' homes. Seeking solutions to such problems forced the Ministry of Education to ask fathers to cooperate with the schools in helping their sons solve their problems.

7. Has the Ministry's past attitude about this point continued to the present?

It can be said that the Ministry's attitude and intentions regarding the idea of involving fathers in the schools have evolved from nebulous ones to more clearly defined ones. More development is expected because of the creation of the General Department of Student Guidance and Counseling.

8. Will the future of father involvement in Saudi schools improve as a result of the findings of this study?

As mentioned earlier, this study confirmed that it is the current policy of the Ministry of Education to move toward involving fathers in the schools. This will give momentum to further research and studies in this area to attain efficient and beneficial involvement. Such studies would prove fruitless if the Ministry of Education were to reject the idea of fathers' involvement in the schools and to confine its schools to the idea of professionalism alone. In this way, the present study can aid in the improvement of fathers' involvement in Saudi schools.

Recommendations

Recommendations for Further Research

Because the Ministry of Education is accepting fathers' involvement in the schools, the following research efforts are recommended.

1. A study measuring the attitudes of fathers toward the idea of their involvement in the schools. How do they perceive their involvement in the schools? What are the factors that prevent them

from becoming involved? What are their suggestions and ideas regarding the improvement of their involvement in the schools?

2. A study measuring the attitudes of the teachers and school principals toward fathers' participation in the schools. Do they favor the idea or reject it? What are the major obstacles that prevent them from exploring the possibilities to the greatest extent? What are their suggestions regarding improvement, possibilities for, and execution of the idea?

Knowing the attitudes of the involved parties and striving to solve the discrepancies will help greatly in applying fathers' involvement in an effective and beneficial way.

Recommendations for the General Improvement of the Concept of Fathers' Involvement in Their Sons' Schooling

On the fathers' part.--

1. Use the mass media to increase fathers' awareness that they are important in their children's schooling. The use of local mosques, newspapers, radio, and television can help in this regard.

2. Organize a father-education program in each school district to discuss with fathers the methods they can use to help their children inside and outside the schools, as well as ways they can cooperate with the schools. This can be done before the fathers become involved in the schools. Fathers' schedules and location preferences should be taken into consideration when these programs are organized.

3. Have school staff or paraprofessionals conduct home visits with fathers who do not attend the father-education program or participate in the school activities. This is to show these fathers how important they are to the schools and how they can participate. Because the teachers' schedules do not usually permit them to make such visits to the students' homes, the use of paraprofessionals will help greatly in this process. Also, such home visits should be planned carefully to avoid the absence of the fathers or the students' guardians at the time of the visit.

4. Work to keep the fathers in continuous contact with the school. Holding an open house at the beginning of the school year will enable the fathers to know their sons' teachers and to discuss the curriculum with them. The use of monthly or weekly newsletters will also help in this process.

5. Inform and invite the fathers for conferences whenever their sons make outstanding improvement and/or progress, instead of confining such events to reporting negative behavior. This will make the fathers understand that they are considered a factor contributing to such progress.

On the teachers' part.--

1. Convince the teachers and the school principals that fathers are important in their sons' schooling and that they can and do make a difference.

2. Instruct teachers in how to deal with fathers, ways to contact them, how to visit them at home, and how to accept them as partners in the schools. These subjects must be included in the

programs of teacher-preparation institutions to enable newly graduating teachers to work effectively with fathers. Also, training in these practices should be included in teacher in-service programs. For practicing teachers, a workshop can be designed and teachers be encouraged to attend it.

3. Adjust the teachers' schedules in terms of the weekly hours they teach, to enable them to work with the fathers.

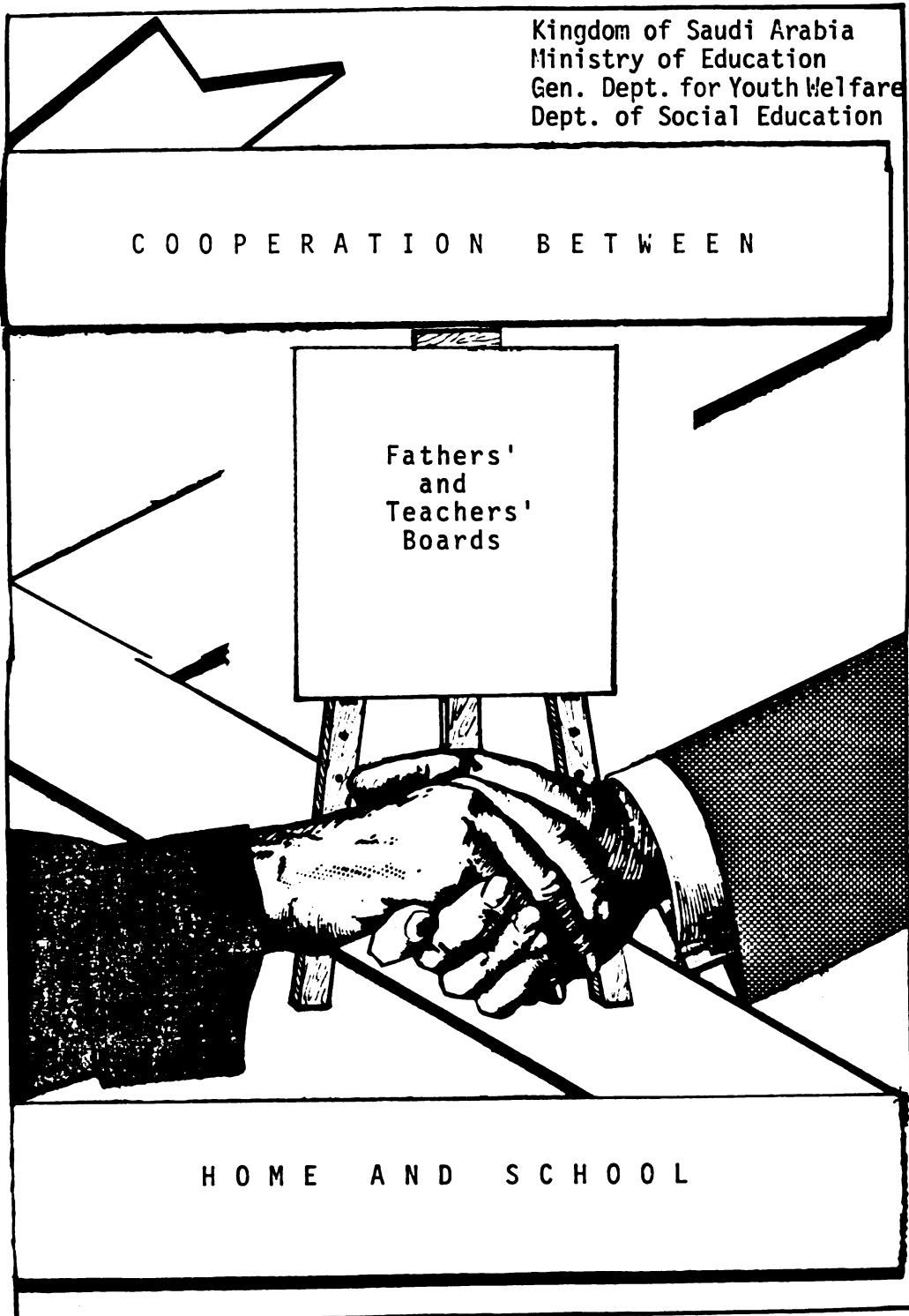
4. The high level of bureaucracy involved in the creation of the fathers' and teachers' boards makes it difficult for teachers and fathers to achieve cooperation. For example, a teacher must follow a detailed process to gain board approval to invite a father to share his experience during a class meeting. This process may discourage teachers from seeking such approval. Therefore, regulation of such matters must be made more flexible.

APPENDIX

Poster Distributed by the Ministry of Education to Encourage
Fathers' Cooperation With the Schools (1981)



Translation of Poster Distributed by the Ministry of Education
to Encourage Fathers' Cooperation With the Schools



THE

- ١٠- الاستفادة من الإمكانات المتوفرة بين الأديان المختلفة لمعالجة المدرسة ودخولها في المجتمع.
- ١١- تنمية التوعية الثقافية في المنزل والجمع بحيث تنفتح مع الاتجاهات التربوية الحديثة.
- ١٢- تنمية التفاعل الإيجابي الإنشائية مع تصالح الدين الإسلامي مع تصالح الدين الآخر.
- ١٣- تدارس حاجات الطلاب والعمل على حلها والقبول على صعوبات العادات السيئة.
- ١٤- تدعيم رعاية الأديان والعلمين والوطن والطلاب وحثهم وتعليمهم ونشر طهم وتحسينهم وتوثيقهم ونشرهم والعبادة وتوثيقها.
- ١٥- تعزيز التربية الإسلامية وأحكامها العامة.
- ١٦- تعزيز التربية الإسلامية وأحكامها الخاصة.
- ١٧- تعزيز التربية الإسلامية وأحكامها الخاصة.
- ١٨- تعزيز التربية الإسلامية وأحكامها الخاصة.
- ١٩- تعزيز التربية الإسلامية وأحكامها الخاصة.
- ٢٠- تعزيز التربية الإسلامية وأحكامها الخاصة.

THE

مجلس تعليم
إدارة التربية الإسلامية
والمجتمع وتبادل الخبرات والنسق بينهم
في إطار تعليم الدين الإسلامي الحنيف

بسم الله

قال تعالى :

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالْإِنْقَافِ

(سورة المائدة ٢)

وقال تعالى :

وَأَمْرُهُمْ شُورَى بَيْنَهُمْ

(سورة الشورى ٣٨)

عن ابن عمر رضي الله عنهما قال

قال رسول الله صلى الله عليه وسلم :

« كلكم راع وكلكم مسئول عن رعيته ،

الإمام راع ومسئول عن رعيته ،

والرجل راع في أهله ومسئول عن رعيته ،

والمرأة راعية في بيت زوجها ومسئولة

عن رعيته ،

والخادم راع في مال سيده ومسئول

عن رعيته ،

« وكلكم راع ومسئول عن رعيته . »

(متفق عليه)

أبناؤنا

أولادكم هم رجال المستقبل ...
فإذا غفرت بتربيتهم تربية إسلامية
صحيحة كان ذلك أكبر
دعامة في بناء صرح
الأبلا.

أبناؤنا

إن تربية النشء مسئولية
مشتركة بين الآباء والمعلمين ...
ولابد لذلك من أن تكون
المسئلة بينهما وثيقة
ومتصلة.

أبناؤنا

لا تستهدف المدرسة
من دعوتك لزيارتها جميع
أبناء تيرعات ...
ولكن يهمل أن تبادل معك الرأي
والمشورة في كل ما يعود على ابنك بالنفع .

أبناؤنا

من الضروري أن تتابع
بنفسك أحوال ابنك
في المدرسة ... وهذا يتطلب
أن تعودها بزياراتك المتكررة المتفرقة
وأن تلبى دعوتها كلما دعيت .

أبناؤنا

لا بد وأن تكون الاتجاهات
التربوية السليمة من قبل الآباء
والمعلمين في مسار واحد
وهذا يتطلب زيارتك لمدرسة ابنك
بصفة دورية منتظمة .

أبناؤنا

إن مجلس الآباء والمعلمين هو المظهر
الحيوي للتعاون بين البيت والمدرسة
لنشئة الأبناء تنشئة إسلامية
توهم لأن يكونوا الدعامة الأساسية
التي يبنى عليها مستقبل الأجيال .

Translation of Pamphlet Distributed by the Ministry of
Education Encouraging Fathers to Cooperate
With the Schools

Kingdom of Saudi Arabia
 Ministry of Education
 General Department for Youth Welfare
 Department of Social Education

COOPERATION
 BETWEEN
 HOMES
 AND
 SCHOOL

In the Name of Allah the Merciful the Compassionate

God says:

"But help ye one another unto righteousness and pious
 duty." 5:2

He also says:

". . . , and whose affairs are a matter of counsel." 42:38

The Messenger of Allah (may the blessing and peace of Allah be
 upon him) said:

"Every one of you is a ruler and everyone shall be ques-
 tioned [on the Day of Judgment] about his subjects. . . .
 The amir is a ruler [over his subjects], and the man is a ruler
 over the people of his house, and the woman is a ruler over the
 house of her husband and his children. So every one of you is
 a ruler and every one shall be questioned about his subjects."

Father:

Your sons are the future adults...
If you bring them up according to the Islamic education's views, that will be a great help in building the basis of this country.

Father:

Educating the children is a shared responsibility between fathers and teachers...
So it is necessary that the relationship between them be a tight and continuous one.

Father:

The school does not intend, by inviting you to visit, to collect any donations; its main concern is to share ideas and consultations that will benefit your son.

Father:

It is necessary that you follow up your son's matters at the school, and this requires your visiting the school frequently and accepting its invitation whenever you are invited.

Father:

It is fundamental that the educational attitudes of both the fathers and the teachers coincide with each other. This requires you to visit your son's school on a regular basis.

Father:

The fathers' and teachers' board is a vital aspect for home and school cooperation to raise the sons according to that which Islam states, to enable them (fathers and teachers) to create the foundations that this generation's future can be built on.

The objectives of fathers' and teachers' boards:

1. To strengthen the relationship between fathers and teachers so that schools and homes can cooperate in educating the students according to Islamic values.
2. To support fathers' and teachers' observation of students' behavior, performance, activities, and health habits. To prevent harmful effects and the spread of bad habits among the students.
3. To analyze the students' needs and difficulties and to provide them with proper solutions.
4. To gain advantage from the fathers' varied potentials to reinforce the mission of the school as well as the service of the society.
5. To increase productive awareness in the home and the society so as to coincide with the appropriate educational trends that are in accordance with the Islamic teachings.

The objectives of social education:

To help the school to fulfill its duty regarding educating and teaching the students by:

Serving the students as individuals by protecting them from deviation and by helping them to create their own personalities.

Helping to solve the students' problems and curing the problems' causes.

Helping the students to foster their abilities and to gratify their needs and desires to expand their experiences.

Finally, serving the students as members of the society by tightening the relationship between schools and homes, and serving the society by regulating and exchanging the general services according to Islamic teachings.

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