

Socio-Cultural Determinants of Formal Education:  
A Case Study of Potohari Community in Pakistan



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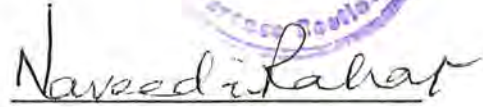
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Nazia Parveen



DEDICATED TO

SHEHAR-E-ILM  
(The city of Knowledge)

## **CHAPTER-1**

### **INTRODUCTION**

#### **1.1 The Problem**

The present research was conducted in a potohari community of Islamabad- the federal capital of Pakistan. The aim of research was to explore socio-cultural determinants of formal education. For this purpose correlation between those factors which encourage students towards education and those which deterred them in the attainment of education to various levels were studied.

#### **1.2 Statement of the Problem**

Human being is a social animal therefore he lives in the form of groups like the family , peer group, educational group, social groups, professional groups, religious groups and recreational groups. First group is a family where an individual is born, first experience of physical touch/ skin to skin contact with mother/nurse or care giver at time of birth is basically first learning. The process of social learning immediately starts after birth and as time passes, various sorts of experiences add to this learning process of a human being. These various experiences are different sounds, visuals and faces which help to begin the process of concept formation. Child observes the attitudes (happiness, anger, distress) and accumulates knowledge, these observed attitudes form his own attitude toward outer world. These basic learning's expose the child to socio-cultural learning process.

Secular and formal education starts at this stage when child learns from surroundings to accumulate knowledge and builds vocabulary. In this preschool preparation informal education gets started. In the preschool training parents prepare the child for school at home and the child also goes to seek religious education from mosque. A child gets admitted into formal institute according to the family aspirations, age of getting into school varies, depending upon the physical and mental health of the child and the family' conditions. This formal education can be religious (Madrassa) and secular. The focus of present research is on secular education given in public or private schools and also to find out the relationship /link between the local socio-cultural factors and level of education and individual's achievement.

John Dewey viewed, education as re-orientation, re-organization and re-construction of experience'. By experience he meant knowledge, skills and values, attitudes and actions (cited in Neil, 2005: 25)<sup>1</sup>

Earlier knowledge, experience, concepts, vocabulary acts as basic information where new experience is organized and reconstructed. The re-orientation, re-organization and re-construction of knowledge is dependent upon the environment in which child lives i.e. family, community and its efforts towards the persuasion of academic career of the children play a role.

In Islamic Republic of Pakistan, Islam is the religion of majority of the people, and Islam puts great Emphasis on education and its significance. There are number of verses in the Holy Quran which support the importance of education in the life of the individual. The Prophet Muhammad (SAW) also encouraged all Muslims to acquire knowledge and share it. Since Dakhli Malpur was also the community of Muslims and the religious content of education was also understood by many but practiced by less. Religion put emphasis on education but one sees the contradiction in the practice.

Another objective of the research is to understand the significance of education in the community and degree of significance attached/given to education varies from culture to culture. The aim of research was also to understand that how people in Dakhli Malpur attach value to formal education.

The rationale for the selection of particular community for the study is its location in the neighborhood of an academically well-reputed institute, Quaid-i-Azam University. Every individual of the community knows about the university because a large number of the community males are serving the university as persons, security guards, drivers, gardeners and as clerical staff etc. they use university transport for schools of their children, what interested me was to investigate whether the university has inspired the local population to go for formal education and to what extent or otherwise, both boys as well as girls.

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<sup>1</sup> "Experience & Education" by John Dewey

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The role of education in the community and role of community in education is very important and it is important to see that what role education plays in the community.

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"Education plays a significant role in understanding the social implications. Education is a cycle which is shaped by the social circumstances including the change in physical, economic and socio political environment which changes the ways of living of any community and this change influences the educational conception which may alter the content of curriculum, methods of teaching etc" (Wild.1990:36).

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Since Dakhli Malpur is an agriculturalist community where labor of all individuals is required for agricultural activities therefore I have decided to make categories of the respondents so that their educational aspirations and difference in levels of education can be studied. These respondents were from the families, who were,

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1. Sending children to schools and children were not involved in agricultural activities
2. Sending to schools, But after schools children were engaged in agricultural and live stock activity.
3. Not sending the children to schools at all

This division of families helped to understand the push and pull factors for formal education and the socio-cultural factors involved in the family network to acquire the formal education.

### 1.3 Literature Reviewed

Education is vital to the future prospects and development of children across the globe. It is a process which involves all the dimensions of life. Every country imparts the specific allocations from the total budget.

Formal education in Pakistan is generally divided into five levels: primary (grades one through five); middle (grades six through eight); high (grades nine and ten, leading to the Secondary School Certificate or SSC); intermediate (grades eleven and twelve, leading to a

“A process designed to enrich the lives of individuals and groups by engaging with people living within a geographical area, or sharing a common interest, to develop voluntarily a range of learning, action and reflection opportunities, determined by their personal, social, economic and political needs” (Bidwel & McConnell, 1982:36).

The collective conscious of the individuals regarding education (taking education as holistic phenomena) needs to be encouraged in the nation so that all the educational policies can work at their best. In the process of education, another important factor after community education at large, the role of family (both nuclear & extended) in the persuasion of the education is highly significant. Okoli in 1981) said that the function of the family in education is clear, it is to lay the foundation, moral, spiritual and intellectual on which the children are to build upon latter in life which implies that unless the foundation laid by the home is sound and solid, the school would have nothing to build upon and the child could later become a problem not only to his parents but also to the community. “The family is the main factor influencing the lives and outcomes of students” (As cited in Okantey, 2008:41).

Family, as the basic institution of society has greater and multidimensional influence on individual’ life. In joint family system all the members of family influence the educational aspirations of the child especially parents. The role of parents in the education of the child is very significant. As the earlier researchers like Williamson, concluded that Parents’ background could affect the children’s success in school. Therefore, there is need for parents to realize the importance of education and the role they are expected to play in the actualization of better academic achievement/ outcomes of their children. In the parents’ background the major factor which affects the student’s progress at school is the parental educational, occupational and social status. Among these factors parental education is considered as most important determinant. There exists a causal relationship between parental educational attainment and student outcomes or success.

“Parents play an immense and significant role in the academic performance of their children. Educated parents would have increased emphasis on educational excellence. Educated parents are equipped by virtue of their

education to take cognizance of the fact that parent- student- school- community relationship is important in order to promote educational attainment and academic achievement of their children and so they make the partnership a priority” (Okantey, 2008: 44).

Number of studies<sup>3</sup> mentioned and concluded that Parental educational level is known as a factor positively related to children's academic achievement. The educational level of parent is a powerful factor influencing children's academic success. It has been established that generally, the educational level of parents is greatly connected to the educational Attainment of their children.

Studies have shown that, educational levels as well as income of parents are interconnected; this is because educated parents by virtue of their educational background possess the potential for increased income in most of the cases. Although exceptions are there and in Pakistan due to certain socio-cultural practices some uneducated people have better SES than educated ones, e.g. landlords. But earlier researches suggested that educated parents have the capacity to build bridges out of poverty and benefit from better quality of life.

Ezewu, investigated in his research which was based upon cross cultural factors of education that,

“Educated parents who most often fall into high or middle- socio- economic class families tend to show more concern over their children's poor performance at school either by teaching them in those subjects in whom they performed poorly or they appoint lesson teachers to further coach them. Even if non educated parents who most likely fall into the low- socio- economic status families were worried over their children's poor performances at school, they are not always able to coach their children as they themselves had little or no education and they may not have the financial capacity to hire lesson teachers for their children” 1990 (:58).

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<sup>3</sup> Grissmer, Kirby, Berends, 1994. Sarigiani, 1990:64



Socio-economic status in the community does affect the educational career of any member in that community. It determines the comfort level and the self-confidence of the children and in the stress free environment, probability of success can be increased. Wilson, Smeeding and Haveman concluded in their research that parental education and occupational class are more strongly associated with student's educational attainment. It has been put forward that parents of high socio-economic status have more positive attitudes towards their children's schooling and have high expectations from the children since they have the economic empowerment to buy the advantages that money can buy. Money may encourage or discourage going to school. The children from comfortable homes eat balanced diet and thus have a good health. Again, the values he/she is exposed to at home are similar to the ones he finds in school and therefore he is able to adjust easily to school life. A feeling of belonging to a comfortable social school environment further helps him/her to show his best. (2007:68)

Economic condition of the family affects the level of educational attainment because of balanced and appropriate diet which affects the physical and mental health of the children. Educationalists have studied that level of adjustment in schools is higher in children from economically sound families. Styles of parenting have a great effect on the cognitive development of children as well. In some cases where parents are not economically sound but have appropriate parenting style( less communication gap between the child and parents) may bring educational excellence in the family.

“Parenting is the means through which children experience the world. Because the parent-child relationship is the primary context for early behavioral, social and cognitive development, negative effects on parents due to poverty factors in turn have a negative effect on the development of the child. Children rely on their parents to mediate their environment, respond to their needs and provide emotional stimulation and support. If, because of poverty related stresses, the parent does not do this, the child's development could be delayed or be otherwise negatively affected” (Kaiser & Delaney, 1996:52)

Scholars have studied parental education largely as if it were static. Those parents who exhibit less capacity to be supportive and consistent in their parenting, provide less vocal and emotional stimulation, are less responsive to their children's needs and model less sophisticated language. The role of mothers in the better quality of life is independent variable according to many researches. It is believed that increase in maternal educational ratio will definitely increase the children educational standards and quality of life. Increases in mothers' education are linked to young children's expressive and receptive language skills. Increases in education are also associated with improvements in some aspects of children's home environments, particularly mothers' responsiveness and the provision of learning materials. "Mediation analyses provide some evidence that improvements in children's language associated with increased maternal education are due in part to changes in the quality of home environments". (Wolfe, P. 2000:11)

Mothers are the driving force in the child's education, while the father is usually the bread winner of the family. However, the mother usually gains full control of her child's education. "The mother schedules every minute of her child's after-school time at special academies and institutes or in private tutoring". (Sorenson, 1994:23)

Maternal education is a strong correlate of children's language, cognitive, and academic development. In most prior researches, mothers' education has been treated as a fixed characteristic in the educational career of the children. Maternal education not only affects the educational standards but the health standards of the children as well. Researches on learning disability disorder present the fact that,

"Women who had only received the most basic education were 130 per cent more likely to have a child on ADHD medication than women with university degrees. Coming from a family on welfare benefits increased the risk of ADHD medication by 135 per cent when compared with households not claiming benefits" (Brophy, 2000:39).

In the process of education the decision is not solely made by the parents but the involvement of whole family in this concern is being reported by many studies, especially in Asia and Africa. Kilo 1994, Lloyd and Gage-Brandon 1992 found that



Children's educational outcomes are a direct result of how much resources and priority parents and families attach to each child. To a large extent the decision of which child to invest in is governed by prevailing gender ideologies. These may be described as socio-cultural attitudes: behavior and expectations society has of women and men. When households and families make educational investment decisions, the decisions are often gender-differentiated and related to birth-order and number of siblings. Educational costs are often shared by parents, and even in households where fathers are responsible for paying school fees, mothers contribute substantially to education costs. Older siblings and relatives may also be responsible for covering educational expenses. A recent study in Cameroon showed that relatives contributed to the education of 17 percent of secondary students, the majority of whom were girls.

Due to gender biasness in the education many women could not get into schools. Women themselves also remained confined to the cultural norms to conform as a "nice girl". It was found that cultural norms for the girls are also a hindrance in the road to education because of lack of facilities for the females according to socio-cultural practices in the country. Education of girls in many developing countries has been a top priority due to the high dropout rate compared to boys. Factors identified by various studies are: "lack of separate schools for girls, lack of qualified female teachers, poverty, socio-cultural bias against female education, and lack of interest by parents in educating their daughters, school distance from home" (Ashraf, 2008:64).

As Pakistan is a patriarchal society therefore opportunities are more prevalent for the male members of society. Women have to face discrimination in quality of education as well which not only affects one girl but a family indirectly.

"In relation to access, equity and quality of female education in Pakistan, gender bias and disfavoring women exist at the level of the policy planners to the man on the street. Disparity in educational opportunities is the result of factors such as geographical, socio-cultural, socio-economic, customs and local traditions, lack of school facilities and proper environment and lack of trained female teachers. A survey conducted in 10 districts by the Planning

and Development Division, Government of Pakistan, found 29 per cent of the population hostile to female education, while 30 per cent were indifferent. Only 10 per cent of the population was really anxious for female education" (Abbas, 1993:45).

Due to changing environment of the world, condition related to education in Pakistan has also being changed and economic investment on female education is emphasized now. In urban areas the level of female education is higher in comparison to rural areas. Now it is understood by many people that gaining a good education is at least as important for girls as it is for boys. This argument is complemented by the survey report of UNESCO 2008,

That investment in girls' education will deliver real returns, not just for individuals but for the society at large. For girls in particular, schooling offers the chance of learning and having confidence in them. Girls' education also creates a virtuous cycle: women who are educated are more likely to have healthy children of their own.

As Okantey said that, parent- student- school- community relationship is vital to improve the educational standards. The role of schools is very important in this concern. In this process the concept of home schooling is very important along with formal schooling. Effectiveness of the schools is another factor which affects the educational standards. School effectiveness and school improvement can have different meanings and implications in different contexts. Pakistan is challenged by material constraints such as well-constructed and well-furnished school buildings and classrooms, resources, well- designed curriculum, teachers' experience and a manageable class size. And non material factors such as lack of vision and goals, a learning environment, professional leadership and pupil rights and responsibilities. These factors being inadequate are affecting school effectiveness.

Public sector education is working on the infrastructure and all other material constrains to improve the school effectiveness. Teacher's attitude and their methodology are considered as most significant and worthwhile. To create an effective learning environment for literacy acquisition, Vygotsky (1978) wrote that "teaching should be organized in such a way that

reading and writing are necessary for something that writing should be meaningful that writing be *taught* naturally and that the natural methods of teaching reading and writing involve appropriate operations on the child's environment" (pp. 117-118). These considerations have influenced recent socio-cultural approaches to literacy instruction for children and adults in school, at workplaces, and in after-school, home, and day-care settings.

Number of researchers like Clay & Cazden, 1990; John-Steiner, Panofsky, & Smith, 1994; McNamee, 1990; Scribner & Cole, 1981; Zebroski, 1994 concluded that in the process of education, parenting styles are very important but it is highly ineffective without a Teacher (spiritual parent). The effective teaching methodology is a strong pillar in the literacy acquisition. If socio-cultural factors are kept in mind then meaningful education can be given to the future of nation. In this regard training of teachers plays very significant role.

“Teachers play a crucial role in making schools effective. The personal and professional development of teachers has a direct impact on student achievement. Educators also need to work to foster resilience in children, focusing on the traits, coping skills, and support that help children survive in a challenging environment. Children need teacher’s help if they are to adapt successfully despite adversity; alter or reverse expected negative outcomes; and thrive in spite of negative circumstances. Teacher’s attitude and guidance affects the communication, cognitive structure, social challenge, and most importantly, a belief in the innate resilience of children” (Benard, 1995:25)

Due to teacher’s negative attitude the students feel no attraction in the school and school attendance is often irregular. In this case transfer to a new school becomes the norm. it was observed in the community that transfer from one school to another was also a reason of shorter academic career. Gomez in 2000 have also found similar results that shifting the schools affects the mental health and academic life of the children, because After the transfer from school, as a result students may behave hostilely or be totally withdrawn due to past attempts to make friends. With regard to both the academic and social aspects of school, they may figure, “Why bother? I’m just going to move again.” They also often come to school with no records from their previous schools; and it may be difficult for schools to track the

records down. Teachers have no idea what these students have learned. It is challenging for schools to place these children in classrooms and get them additional services they may need. "Even if placement is successful, these children will likely move again within the school year. It is also challenging to help these students to learn at least something of value while they remain in our classrooms" (Gomez, 2000:84).

The transference from one school to another leaves negative mark on the educational aspiration of the children in many cases. It becomes difficult for the children to adjust in the new environment easily and this affects the well being of children. Transference from school to another not only affects the education but the emotional conditions as well. It is difficult for them to manage in the new environment of school and usually it results in failure.

"One of the social issues faced by children is emotional trauma. The emotional climate can often be very stressful and emotionally depriving. The lack of emotional nurturing can lead to feelings of alienation, inadequacy, depression and anxiety. Aggressive or impulsive behavior and social withdrawal can also result. Emotional security and self-esteem are often lacking" (Ciaccio, 2000:59).

Student self-beliefs have great influence on whether they fail or succeed in school. We need to provide intellectual challenge and create classroom climates of emotional support and encouragement to help students meet the challenge. We need to nurture the self-beliefs of our students and provide them with successful models that transmit knowledge, skills and inspiration. Improving self-efficacy can lead to increased use of cognitive strategies and, in turn, higher achievement. A high sense of efficacy also promotes pro-social behaviors such as cooperativeness, helpfulness, sharing, and mutual concern for welfare. "Many of the difficulties students encounter are closely connected to beliefs they hold about themselves and their place in the world they live in. Academic failure is a consequence of the beliefs that students hold about themselves and about their ability to have control over their environments" (Pajares, 1996:45)

Academic failures are the consequences of lack of supportive environment at home, school and the curriculum. As the combination of class room is diverse in nature and children from

all ethnic and social classes come to study at school especially in governmental school, therefore the curriculum and the contents must be related to the educational needs and intellectual capacities of the students. So that relevance in the educational and practical social life can be traced. Bude in 1989 narrated that, the curricula in Pakistan are poor in terms of both scope and sequence. It lacks relevance to students' life and is inappropriate for a bi-lingual system. Researches in Pakistan emphasize the importance of using the local language as the medium of instruction.

The curriculum is very important for the educational excellence and it must be according to the social and cultural contents so that children can relate their selves to the curriculum and implement it in their practical life. Unfortunately in Pakistan due to bi-lingual system there is great confusion in the educational setup. For the active learning (which maximizes the educational potential) curriculum should have compatibility with culture.

“Content needs to be related in varying ways to meet the needs of the diverse students in the classroom. We have to consider the cultural values of these children as we arrange their learning. Constructivism is a key concept in that it respects student differences and allows students to use their own prior knowledge and experiences to make connections and learn. It provides the students the opportunity to become active learners by questioning, hypothesizing and drawing conclusions based on their individual learning experiences” (Marlowe & Page, 1999:118-119)

There are other certain factors related to low level of educational achievements. These multiple factors include physical and mental health, social circumstances, peer pressure and the latest invention of mobile phones. According to the earlier researchers these all factors affect the rehearsal activity of children at home. They find less time to revise at home as they are in the growing age and have other fascinations. Therefore the children face failures in the exams. Rehearsal is important because information can be held much longer if it is given conscious and continuous attention. Repetition and review help to practice retrieval of



information. Without rehearsal information stays in short term memory for less than 20 seconds. This is an important concept when considering literacy and reading instruction<sup>4</sup>.

This conscious and continuous activity of rehearsal ensures the academic success but lack of rehearsal or revision activity was noticed in the present research locale because of certain reasons like peer pressure (to be involved in the activities with peers, mobile phones, uncomfortable home environment etc).

As children grow they experience many biological, cognitive, and socio-emotional changes. "The development of the mind of the child is both individual and social at the same time and is the result of a long process of developmental events" (Vygotsky, 1978:14). In the toddler and early elementary years, children's social experiences are determined mostly by family and school contacts. But by the end of elementary school, children start to form relationships independent of their families.

"As children's social world expands parents have less control over their activities and children make their own social choices. In the middle school preadolescent years, they begin to develop more advanced interpersonal relationships, and peer approval and acceptance become more important. In the high school adolescent years peer relationships become even more critical. As teens form close relationships with others, they struggle to understand who they are and where they fit it; they start to form their own identity in relation to others - a critical component of healthy social development"( Garbarino, 1997:26).

In the healthy social development individual faces many social pressures as well. These social pressures are both positive and negative which influences the life strategies of people. According to Firth (1997), social pressure can affect a student's performance by influencing

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<sup>4</sup> Fogarty, 1997:15

his or her motivation. Putting doubts into a student's mind is a form of social pressure that can reduce his or her motivation. Grades and social status can have great motivational power; however, this power is negative most of the time. Meanwhile praising from the instructor and stressing on the importance of learning more than anything else have a positive motivational power. He concluded that motivation to learn is internal and comes from the individual but external social factors (i.e. grades and educators) shape this motivation.

In the social pressures, conformity with the rules of group is important and to have the positive regard from the group it becomes necessary. To show off the high status among the group the use of technology and mobile phones in particular is very common among the teenager, which is in return affecting the academic performance.

"Mobile phones with different memory capacity are used to download and store, several music of different lyrics and tones. The songs are being listened every now and then with the use of earpiece in the school and at home forgetting their academic work which is supposed to be their priority. Some even play these songs in the class, distracting the serious and minded students, while the constant use of the earpiece makes it difficult for some of them to understand conversations with low tones, and shout while talking with the aim to be heard. The academic distraction is getting worse by the day because those that don't own a mobile phone are eager to get one. Once a student brings a book to study, and a call comes, that is the end of the study after the call, because their concentration will be on the call answered and it has a negative effect on education (Ihenebo, 2002: 4).

However, the student's social status represents the family, not just themselves. The usage of technology, maintenance of grade and the positive self regard helps to create the concept of self actualization which must be the goal of education.

Human beings are the product of culture. Many researchers have shown that human beings cannot be studied by separating from culture. Socio-cultural researchers include the learners' appropriation of socially elaborated symbol systems as a critical aspect of learning-driven development. This appropriation of symbol systems was a central focus of Vygotsky's work,

particularly as applied to educational pedagogy, and led to his most fully elaborated application of the concept of internalization.

The emphasis on culture has resulted in the broad use by socio-cultural researchers of approaches which examine the ways in which learning and teaching take place under differing cultural circumstances and in differing historical contexts, contributing to a *contextualized* rather than a universalistic theory of development. And while social constructivists do engage in an analysis of cultural norms, they maintain a conceptual dichotomy between the individual's constructive activities on the one hand and social processes on the other.

A focus of socio-cultural research is the study of the way that the co-construction of knowledge is internalized, appropriated, transmitted, or transformed in formal and informal learning settings. While looking at the above mentioned perspectives it can be said that education and its significance can be traced only through keeping in mind the context of community's entire background to understand their way of living.

This particular study was aimed to know the socio-cultural determinants of formal education that how they affect the acquisition of the education including the continuity or discontinuity of education. Following objectives were conceived to explore the research question.

#### **1.4 OBJECTIVES**

1. To know the perception of community about the significance of education.
2. To observe the difference between perception and attitude of community towards education.
3. To explore the relation between availability of resources and educational status of community
4. To investigate the correlation between education and social structure of community.



## 1.5 Field Experiences

The first step in the field was to build rapport with people. As far as the good rapport establishment is concerned, it requires articulated blend of experiences and techniques to get an opportunity to mix up with the people of the respective locale and obtain data regarding their life affairs. This technique helps the researcher to get closeness to the indigenous people so that they can disclose their identity and true experiences and opinions according to the demand of the researcher. To win the trust of the people I had to work hard to be familiar with the way of living of community.

People were cooperative and helped me to accommodate in the environment. Key informant played significant role in this regard, in making contacts with people, visiting households and accumulating required data. One friend of mine helped me in access to the field and arranged space for me to live with a family. All the members of the family indeed assured the peaceful and friendly stay in the community. I tried to decrease the feeling of strangeness through playing games with children, helping the girls in knitting, embroidery and stitching who were interested in these activities. I also used to help the elderly woman in combing and listening stories of their young age which was actually helpful in retrieving the data about past.

During the initial contact in the fieldwork I had to face some issues and it was indeed a difficult time. Big suspicion about me was, I was a Student of Quaid-i-Azam University and was working for the administration of university to retrieve the household data. There is a dispute between QAU administration and community. This land is bought by the university and I am sent by the university administration to spy on them. University will vacate the land and this was the problem I encountered during the time of socio-economic and census survey, some families refused to answer the questions regarding occupation and household assets. It was a difficult task to clear my position as a researcher in the beginning. The key informants in fact helped me out and assisted me through out the research and in visits to every household. Later on the issue of strangeness was resolved and my participation in the activities of women (visit to wells and family ceremonies like child birth function and the reciprocal exchange of gifts at this time). Afterwards it happened that locals recognized me very well before I visited them in their houses.

It was also noticed that some elder women still had some doubts about the nature of my field work and they suspected my activities, they forbid their family members to give me information or to give false information. To resolve this issue I delayed my work for some days and spent time with those women so that they can resolve their quarries by asking multiple questions about me. The issue was resolved successfully and later on these women happily accompanied me in visiting any household. One of the elderly women stated,

*"Daughter, I suspected you because we are fearful of the university administration that they might kick us out from this place because it is a disputed land. We do not want to leave this place because this is our ancestor's land and we love this place".<sup>5</sup>*

In the hamlet Pari I had to face more problems because of the new building blocks and hostels for boys', people were very angry over university administration. Some of the people did not allow me to enter into their houses because I was enrolled in QAU. It was a tough time to convince them about the nature of the research. But situation was handled because my stay in the locale stood as guarantee to me that my research work is not about disclosing the information about confidential but on education.

To interact with males was also very difficult in the beginning because they also suspected my presence in the university and they had multiple questions to ask about my department and subject matter. In the community, the communication of a female with males was considered odd because the university girls are not perceived as trustworthy. Later on when doubts against my presence were lessened they provided extensive and useful information. Elder ladies always helped me and assisted me, whenever I had to interview the male members.

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<sup>5</sup> A woman of age 74 who at the initial stages, suspected my presence in the community and forbid others as well to not to respond my questions related to house income (a segment in socio-economic & census survey).

### **1.5.1 Learning the Language**

Potohari (a dialect of Punjabi) was the language of community. Programs in regional languages and dialects are presented on Radio and Television and listening to these programs was popular among people of Dakhli Malpur.

Listening programs in this language also not only helped in understanding the language but also another topic of interest of people. These people enjoyed much to discuss the content of programs while these discussions helped me to come close to the respondents.

Though I could understand Potohari dialect but daily interactions with locals especially school going children <sup>6</sup> facilitated my command over potohari dialect. Besides Potohari people did understand Urdu (national language of Pakistan)

## **1.6 RESEARCH METHODOLOGY**

Data collection for study was done by applying qualitative methodology. There were certain sections of investigation where qualitative information was required. Combination of Qualitative and quantitative techniques helped to peep through the hidden aspects of the community life.

Following tools and techniques were used to collect data.

### **1.6.1 Participant Observation**

To participate in the research community is of prime importance in the qualitative research. This is a technique which facilitates the researcher to have greater understanding of the life in community. Non verbal communication and expressions helped to peep into the people behavior towards education. I not only participated in the activities of daily life, e.g. cooking, dish washing, teaching the children, but also attended the birth, marriage and death ceremonies of people. This indeed helped in broadening of canvas and cross checking of the data. Since I was living there, my presence was unnoticed after some days and I was better able to observe people at ease. As one of the objectives of the research was to explore the difference between perception and attitude of people towards education therefore participant

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<sup>6</sup> It was interesting to learn language from the young guys and this helped in maintaining a good level of intimacy with them

observation was the most helpful technique in this regard. I observed the parental and other family member's attitude towards schooling and children. After matching the responses with actions of the respondents intense degree of difference was noticed.

### **1.6.2 Key Informants**

Four hamlets of Potohari community were selected as research locale as they are adjacent to one another yet have different identity. Usually the distance from one hamlet to another hamlet is not more than 1 km. Therefore three key informants were selected. One of the key informant was Mr. Saleem, an old man of the community but very knowledgeable and had sharp memory of past. He had great interest in Sufism and poetry rather he himself was a good poet although he was illiterate but he had amazingly good writing skills. He had historical record of the all hamlets in locale which was a tremendous source of data recording of past for me. He also provided data regarding geographical features of the locale. Although he was physically unfit and usually stays at home still he was famous as “headquarter”<sup>7</sup> in the community because he was very updated man not only about community but country as well. He provided the data and was very cooperative and kind. He was eager to see his new generation equipped with all sorts of information and knowledge to live a successful life. It was easier to manage interviews with males at his disposal as he was very helpful in probing questions.

Other key informant was a woman of age 36 named as “sajida” resident of hamlet “jabbi”. She was a tall and healthy lady with a good sense of humor. She was married with her brother in law after the death of her sister because she left two children one girl and boy of age 3 and 2 respectively. Her husband was 30 years elder than her but she was satisfied with her conjugal life having four kids. She was actually my host in hamlet “Jabbi” as this was the largest hamlet among all and research was initiated from here so I spent good deal of time with her family. This family was very kind to the researcher and took care from every perspective. She accompanied me while I was visiting the household which was really a great

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<sup>7</sup> According to locals he is “center of information”. Due to his knowledge and in the absence of TV and latest media technology he was amazingly updated about the news in the world.

help as I was stranger and had no idea of roads. She introduced me in the community and urged the people to cooperate with me. She was also very interested in education but due to early marriage she could not continue her education. She read up to primary but had very good reading skills and a hobby of reading religious books. She gave some books to me as well to read; she was used to share with researcher what she read recently and was eager to teach her children.

My third key informant was Ms.Rehmani; she was the highly qualified lady (MPhil) in the village. She helped me to intervene in the community and provided remarkable information about the community. She was a young lady of age 28 and had good terms with people around which helped me to receive more information.

### **1.6.3 Socio-Economic and Census Survey**

Socio-economic and census survey was developed to accumulate the base line data regarding the demographic characteristics of the community. This method not only provided the quantitative data but also the qualitative data. It provided an opportunity of gaining access, knowledge and observing the layout of every household. This technique was useful in providing an opportunity to interact with every household of the community, spent time with them and to win their trust and confidence. After the completion of the socio-economic survey of the community the retrieved data was further analyzed with the help of SPSS<sup>8</sup>.

At the time of research the total number of house hold in the community were 90 comprising a total population of 512 persons.

### **1.6.4 Mapping**

The sketch of all the hamlets was drawn to understand the geography and topography of the locality and its surroundings. It contains the location of territorial boundaries, water resources, fields, paths and ceremonial places building sides and residential areas. Satellite images were also downloaded from Google earth for the original image of Locale.

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<sup>8</sup> Statistical Package Of Social Sciences



### **1.6.5 The Sample**

Stratified random sampling method was used to select the hamlets because Dakhli Malpur is a village which is composed of various Dhokes (hamlets). Four hamlets were selected for research purpose. To achieve equal representation from every hamlet this technique was used. 25% presentation was assigned to each hamlet. Respondents were further divided into two groups, one of parents and other of children (both school going and not school going age 5-25). Age bracket was formulated for the students because experiences of students were aimed to count. This division helped in closer analysis of perception and attitude of community towards education. This categorization also helped to analyze the perceptual difference of two generations.

### **1.6.6 In-depth interviews**

In-depth interviews were administered to get better insight and probing of the research problem. For the present study 30 in-depth interviews were administered, 10 from parents, 10 from Students of and 10 from elderly people in the community. Through this, views of three generations were collected to assemble the educational history of the community and three sorts of families who sent or did not sent their children to schools, with all the involved factors in this process.

Different guide lines were formulated to attain the data according to each age group to articulate the detailed insight of the socio-cultural factors of the formal education.

Jotting method was used during the IDIs to record the responses and the observations about the body language.

The interviews were conducted in the local language to have the access to the richness of the primary data. I realized that the respondents were more comfortable, expressive and open while speaking their local language and felt me close to them when I spoke and behaved like them. But the younger generation felt Urdu as a more comfortable language to narrate their experiences. Later on transcription of the data was done.

The topics that were included in the guide line for the interviews related to the respondent directly and other members of the house were indirectly. Questions regarding household, perceptions, beliefs, experiences, cultural factors, school life, educational and social

structure, social networking in the attainment of jobs and health conditions were part of guideline.

#### **1.6.7 Case studies**

A case study is a detailed representation of ethnographic data to some sequence of events which a researcher selects in order to draw some theoretical conclusions.

Keeping in view the importance of this research technique five selective case studies were carried out to get the holistic view of the life of locale students and elderly people in a more focused way.

The experiences and life styles of these five respondents helped me to realize the rich information about the topic. They elaborated the role of perceptions about education in their lives. These five people belonged to different age group and each of them presented exclusive data about different perspectives of life and its co- relation to education.

#### **1.6.8 Informal Group Discussions**

This technique was used in the entire course of research work in order to gain valuable insights from the interactions and discussions with the local persons including both men and women. These informal group discussions helped to closely understand the socio-cultural determinants and the emerging wave of change about education in the community.





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## Chapter-2

### THE LOCALE

#### 2.1 The Setting

The locale which was selected is Dakhli Malpur<sup>9</sup>. This village is composed of many hamlets out of which four hamlets were selected, named as, Jabbi, Parri, Dheri and Mohra. This village is located at a distance of one kilometer from Quaid- I- Azam University in Islamabad. It is three kilometer from Bari- Imam in the North East direction and three kilometer from Barakahu.

It is a Potohari village comprised of hilly terrain. The whole area is in the form of uneven surface and therefore agricultural activities are conducted on terraces. The village is surrounded on the eastern side on the Margallah hills. This land is thatched low mounds, ridges, rocks and stones. Across the southern boundary of the village flows a beautiful stream, which sometimes gets flooded during the rainy season. The total area of the village is 980 canals. Out of which 809 canals is cultivable land, while 171 canals of residential area.

Around 250-300 years back these people migrated from Potha and Murree to this area. These people settled in that area to work as tenants for the Rajas of Malpur. At that time Rajas of Malpur owned that area. Till the rule of the President Ayub Khan this land was owned by the Rajas of Malpur and the ancestors of the present generation worked for the Rajas as farmers but when this land was confiscated by the Government for the construction of the Federal Capital of Islamabad, these people were paid compensation money by the government. Some of the people who owned land in the village, given to them as a reward of hard work by the Rajas, were given land in other parts of the country, like Multan, Sahiwal, Sargodha, Jhang etc, but these people are still residing in this area.

People living in all these hamlets are relatives of one another and visit each other very frequently. They share same intent, belief, resources, preferences, needs, risks, and a number of other conditions which make them cohesive as a community. But still there are some differences which mark every hamlet as an individual entity. As this area is divided in

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<sup>9</sup> Almost 10 Hamlets came under this name but it is only used during the elections as mega village otherwise every hamlet has its distinctive position.



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different landscapes e.g. somewhere landscape is plain, somewhere it is deep, somewhere land possess heavy stones and some people are residing on the top of hill and these people compose a hamlet having many things in common and some are different. One of the elder respondents commented the composition of area as,

“kaheen ki matti, kaheen ka rora, rajpati ne kunba jora”<sup>10</sup>

Therefore precise detail of each hamlet can only be presented when they are discussed independently.

### 2.1.1 Dheri

Ancestor of this hamlet migrated from Murree to Mulpur and then to this place. This hamlet is located in the middle of hill, and is the most upper hamlet of the area. This place is known as Dheri because there is a shrine which is known as *Dheri*(small heap). There is a graveyard in this hamlet, which is very small, only few graves are there. There is no government employee in Dheri, people are mostly farmers. These people are famous for the love of saints and especially for the love of Bari Imam; they visit the shrine very frequently and pay oblations. New generation is focusing on formal education but not a single elder is educated. Endogamous family system is prevailing, and men of this hamlet are considered to be very strict and they do not allow their girls to go outside especially for education. Only one family allows female education and the basic reason behind this is that female is head of the household after the death of her husband. She studied in school till 5<sup>th</sup> class and is very fond of education and wants to educate her children by all means. Women are very introvert over here; I had to spend a lot of time with them to collect data.

### 2.1.2 Jabbi

According to locals Jabbi means deep place. It is situated at bit deeper place from the main road. This hamlet is the biggest hamlet of the community. Two major casts living here are Gujr Chaudhari and Rajas (*khaitwal*). Raja's are very friendly, kind, generous and quite open

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<sup>10</sup> “a man took the clay from somewhere else and bricks from somewhere else and made the house”

then other casts in all over the community. Most people of Jabbi are farmers or shepherds. Some are government and semi government employees. Females are the dominant members of the families and extrovert; they like shopping, gossiping and roaming around in the area, visiting relatives, all the outgoing activities are their favorite. They are trying to emphasize formal education for the success of their next generation. There are no strict rules for endogamous marriage systems; some families do practice exogamous system. Through exogamous marriages boys like to marry outside the family with the educated girl who is affecting the aspirations of community members to attain education specially the female members.

The grave yard is also situated in this hamlet. There is also a mosque, a shrine and a pool which is known as *kali Tan*<sup>11</sup>.

### 2.1.3 Parri

This hamlet is adjacent to Jabbi, it is known as Parri because the land possesses rocks. These rocks are 5-6 meters long, some are inside the land and some are outside the land. Some people used these rocks in building their houses especially in the rooms for their cattle's and other animals. Some people had buried their beloved ones in front of their houses so a little grave yard can be seen in Parri. Dominant cast over here is Rajas and some families of Awan were also residing here. Parri was having the lowest level of education among all the hamlets. People find no practical interest in education (verbally they say that they do, but in practice they do not).

Common Profession of these people is truck driving, almost 99% people are involved in truck driving in different ways, either they have their own trucks or employed as driver. Most truck drivers were addicted of different opioids. These people usually drive on the long roots, therefore use different drugs like opioids, heroine etc and were sexually over active. Almost every woman responded that their men beat them, treat them inhumanly during sex and use abusive language because they are drunk. As a result number of children was higher in this

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<sup>11</sup> black water pool : water is bit grayish, it is famous for the cure of typhoid disease

hamlet; they don't take interest in education and use very abusive language during play. When I asked to children about the use of abusive language, they replied, "This is our mother tongue and our elders do use this". Therefore abusive language was very common and educational ratio was lower.

#### **2.1.4 Mohra Shahwali**

400 years ago family of Shahwali came here; they belonged to an Abbasi family. They migrated from Pota Sharif in Murree and get settled over here. Mohra means little compact settlement. Eleven families were settled in Mohra. Towards the east there was a shrine known as "*Sahab*" and towards north there was a "*jamia masjid*"<sup>12</sup>. There was a school branch of National Education Foundation (NEF) overhere in which education up to Primary was given to the children of nearby areas. Level of education was better than other hamlets, people like both formal and informal education. All the children of school going age were enrolled in different schools and parents were actually concerned about their education.

People were humble and very friendly. Major profession, here, was farming but side by side some people were involved in shop keeping, some were semi-governmental employees and other are employed by CDA. These people were considered as hardworking and landowners (possess relatively extra land than other people in the community).

#### **2.2 The people**

People living in the four hamlets were relatives of one another and share many characteristics with each other. The locals get up early in the morning, some offer Morning Prayer. Male members of those families who possess livestock use to milk their animals. Females milk the animals in the case of absence of males or they may provide assistance to the males. Normally this activity is done before the breakfast. Women prepare breakfast and usually it is served according to the schedule of the family members like those who have to go out early, they take their breakfast earlier and later on the females who are left at home they take their breakfast. The young girls assist their mothers in preparing and managing the

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<sup>12</sup> The central Mosque in the locality wherein the Muslims offer congregational prayers of Friday and Eid prayers, etc

breakfast by cleaning used pots. People try to sleep early at night. Women usually perform the household chores like kneading flour, making pancakes, cooking food, washing utensils, washing clothes and ironing them. Carrying water from well to house is also a responsibility of women. They make clay and the earthen hearts and ovens. Some women do use their artistic sense to make design on oven with charcoal. They daily sweep the whole household. They also prepare fodder for the cattle, milk them, feed the chickens and incubates them. Looking after the children is also the responsibility of the women.

The role of the girls is not any different than that of the women. From an early age they started helping out their mothers in the household chore and gradually this sense of responsibility and share in managing the house increases. When the girls grow up they take over the work completely or the mother and daughters split the housework between them.

The men of the village fulfill the responsibilities of making resources available to the family such as to cover the basic needs like food, clothing and accommodation. As far as agriculture activities are concerned, men do preparation of soil for growing crops and harvesting if they are free from their jobs, if not some women do this themselves but men's participation is important. Men of the village take the decision as to when the seeds should be sowed and when the crop should be harvested. During the construction of houses, although masons are hired but the roof of the house is constructed with the help of all the male members of the household along with other neighboring men and relatives. The men repair the doors, chairs, tables, cots electric appliances etc. In an extended family on the funerals and the marriages the men buy all the food. On occasions of the marriages, whenever women go out to buy dowry, men always accompany them. Usually young boys are sent to errands like buying items of the daily uses, for example tea, vegetables, biscuits, sugar, lentils etc. Boys also accompany female members of house when they go to visit someone or go out to the hospitals etc. Young boys also take out cattle for the purpose of grazing.

Nuclear family system is prevailing in the society but some families live in the joint family system. If father is alive and active then he is considered as the head of the household and he tries to keep his sons united and tries to resolve their disputes. Otherwise elder brother or the economically sound brother has more responsibilities in the presentation of entire family in

the *baradari*<sup>13</sup> With the passage of time people are becoming more nuclear family centric and do not like the interference of significant others.

### 2.2.1 The Language

Language spoken by the people is Potohari. Those people who migrated from the hilly areas speak "*pahari*" as well. The concept prevailing in the society about *pahari* dialect is that it is a rough language and *pahari* speaking people are less civilized than *photohari* speaking people. Those relatives who are living in Murree or nearby hilly areas are famous as *Pahari* in the village. All locals understood Urdu, but many people, especially the elder cannot speak it. All the school going children can speak, understand and write Urdu. Few young boys and girls understand a little English as well, but cannot speak it. Those who have the higher degree can speak English. Parents who are literate try to communicate with their children in Urdu.

### 2.2.2 Infrastructure of houses

The construction pattern of the houses is so which fulfills the functional needs of the people. Mostly houses are in the form of clusters consisting of 3-4 houses built together. One house is usually consists of 3-4 rooms. One drawing room and one small kitchen are also built. Inside all the rooms there is a mantel piece on which crockery is decorated. For cattle a small four walled enclosure is also constructed. Mostly the houses are cemented, built of concrete brick walls. In the centre of the house lies the courtyard, which is surrounded by the rooms. Most of the households are constructed on either 10 Marla or 5 Marla, with a few exceptions where houses are built on one canal plots.<sup>14</sup>

Locals possess expensive household materials in the houses like pottery, crockery, carpets and furniture but they do not like to build houses more durable and using newer technology because they know that they have to move from this place sooner or later due to dispute of

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<sup>13</sup> Brotherhood: used to denote social strata

<sup>14</sup> One canal land= 1000sq.yard, 1 Marla of land = 50 sq yards



land. Almost 77% people possess shelters in Barakahu and other places, which they have given on rent.

An elder man who was 65 years old and was living in hamlet jabbi said, “We cannot construct durable houses here on permanent basis because we know that university management won’t allow us to stay longer over here, as soon as we will get alternative land from the administration, we will leave this place”

As these people are having a land dispute with Quaid-e-Azam university they wish to have compensations from the university administration in return of their land, although university claims that they have sold their lands to the university and are paid for it; these people are using their political contacts to get benefits, because they were of the view that, QAU administration did not lend the entire land from them and now they are expanding it and making them pressurized. Some people said that administration paid them less amount of the land than the actual one so they are supposed to be paid by the university. Dispute is still prevailing.

### 2.2.3 Food Pattern

The most important factor in establishing the food pattern of any area is its climate and the main production as well. Wheat is highly cultivated crop because it is staple diet of the people. Mostly seasonal vegetables, consisting of potatoes, ladyfinger, gourd, cabbage, cauliflower etc, are cooked. Some people do cultivate vegetables in fields for their personal use. Special foods are prepared, like meat, chickens and sweet dishes, on a special occasion e.g. on arrival of guests or on ceremonies like birth, marriage and death or on religious occasions. Maize bread along with butter and *sarsson*(muster) spinach is a common and favorite meal among the villagers. In summer *lassi*<sup>15</sup> and yogurt is must with every meal, while in winter tea is consumed in the morning and in the evening. In summer guest are entertained with lemonades while in winters tea along snacks are served (it varies according

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<sup>15</sup> Punjabi yogurt-based traditional drink. It is made by blending yogurt with water or milk



to the economic status of family and the type of guest also). Villagers also use many herbs to cure minor ailments. These herbs include green tea, *Ajwain*<sup>16</sup>, *Sounf*<sup>17</sup>, and *Heeng*<sup>18</sup> etc. Bread is usually cooked in the *tandori*(clay oven) built in the courtyard for both the lunch and dinner, while *pararthas*<sup>19</sup> are cooked in breakfast over *tawa*<sup>20</sup>. There was also a small kitchen built in every house, which was used for the cooking purpose during rainy season, and for preparing dinner in winter. Otherwise lunch and dinner were cooked in courtyard. In all the households, wood is used as fuel. But many households possess gas cylinders for the purpose of cooking indoors during the rain or winter (depending upon the economic condition).

#### 2.2.4. Dress Code

The dress pattern followed by both men and women, either young or old, is Shalwar Qameez, woman wear the large *duppatas* with it, at home, and cover their head all the time. Some school going girls do not like to cover heads all the time. While going outside women wear large *chaddars*(shaal). Elderly men usually cover their heads with simple turbans in summer, while in winter they wear woolen caps. Although women dress up simply in the daily life but on special occasions like wedding, Eid or when they go out of their village to visit some relative they wear bright colored clothes, embroidered with gold thread along with *duppatas* with gold or silver lace. On formal occasions men wear waistcoats over *shalwar qameez*.

It was observed that young girls like to wear fancy dresses at home along with jewelry, competition among the cousin and neighbors was observed in dressing. They like to wear dresses according to the latest fashion, some families restrict the stylish dresses and some do not. Many girls like the designs of *mehandi* and keep on making designs at their hands. Elderly people in the society do not like the newer trends of dressing at all. Children wear the traditional and western dresses both, according to the economic condition of the family.

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<sup>16</sup> *Trachyspermum copticum*, commonly known as ajwain, ajowan caraway, carom seeds or mistakenly as bishop's weed,

<sup>17</sup> fennel

<sup>18</sup> Asafoetida

<sup>19</sup> Fired bread

<sup>20</sup> Hot plate

Change in the dressing pattern is followed by the little increase in educational level and exposure to the electronic media. Boys who are of school going age can wear western dress now, but they were less likely to wear it few years back. People are accepting change because school uniform is of same type and they watch many university boys wearing that dress, so strangeness to such dresses is decreasing in the society. Some girls do adore the dressing of university girls and try to follow it.

### 2.2.5 The Religion

The whole population of the village is Muslim and belongs to Sunni sect. The villagers, with great enthusiasm and respect, follow all the Muslim rituals. Majority of the people in the village perform their prayers five times a day. Usually the aged men offer their prayers in the mosque.

There are two mosques in the village, one in hamlet Jabbi, other in Mohra. People in Parri and Dheri attend the mosques according to their belief system and affiliation with “*imam masjid*”. Mosques had loud speaker facility which is used for important announcements like death, loss of a child or cattle etc. “*Imam masjid*” in Jabbi was very famous among the villagers because he taught “Quran” to many children in the village in a nice manner. Children were also much fond of him because he treated them well and helped them to seek knowledge, those children who could not attend school feel very proud about their Islamic knowledge and they always owe it to their teacher. An old man in “Jabbi” also teaches Quran to children in his court yard. He is an outsider and was employed in QAU; he constructed his house here because there was no formal teaching of Quran in the village before his arrival due to which a great number of villagers were unable to read Quran.

On Fridays and during the holy month of Ramadan, large numbers of men attend the mosque. Almost all the villagers attend the *Namaz- I- Janaza*(funeral) of the deceased. All the religious occasions like Eid- ul- Fitr and Eid- ul- Aza are celebrated and people rejoice these events. On the first Shab – a- Birat and Eid that falls after the death of person people visit the house of deceased and say *dua*. Also on the Shab-e-Birat women are used to cook halva (traditional sweet dish) which is distributed among the relatives, orphans and needy.

### **2.2.6 Shrines and Saints**

People of the village visit shrines. During the month of Ramzan people of the village visit Bari-Imam, to pray and say salaam. There is also another shrine in shahpur known as “gaalian di gali”. People visit it for curing any ailments. Villagers also visit the shrines in LEO DANDI to cure their biological health problems. Besides visiting doctors, villagers consult the local healers present in the village as well for plural treatment procedures are followed in the field like allopath, homeopathy, and hikmat, spiritual and ethnic medication. One of the local healers is Imam-i-Masjid who cures diseases like headaches, insect bites, and snake bites through Quranic verses. Another local healer cures tooth-aches by giving amulets, while a woman, who is very frequently visited by a large number of women, cures head-aches and half head-aches by giving a thread which is called gut and is tied around the head whenever they experience headache. Another woman cures backaches through massage.

### **2.2.7 Superstitious Beliefs**

The people have various superstitious beliefs like evil eye that is attributed to certain envious persons of the inflicting injury or bad luck by a look. To ward off such evil looks the people pretend to spit near the object they intend to protect. Another superstitious belief is that if on a wedding ceremony it starts to rain, then the mother of the groom should wear her shirt inverted, as it will stop the rain. Another superstition is that if a crow sits on the roof of the house, then a guest will arrive. Similarly if a small child falls in the doorway, it also indicates the arrival of a guest. If somebody enters a room quickly after taking off the shoes, which are taken off in such a way that one shoe is ahead of the other, would have to travel a lot. Another superstitious belief is that if a black cat crosses some body's way or if a person walks under a ladder, then bad luck will come to this person. There is a water pool in the Jabbi which is famous as “kali dhan”, the water of this pool is black and it is believed that in the typhoid fever if patient takes three sips of water, illness is cured.

### **2.3 Sources of Entertainment**

The main sources of the entertainment in the village include TV, radio, stereo, newspapers and women magazines. Younger generation listen very intently to Pakistani songs on F.M radio and Indian songs on stereo. Those young girls who can read, like to read woman

magazine to update their information about current fashion styles and stories. “Khwateen digest” is very famous among the local women. Another source of the entertainment for the people of the village is occasional visits to relatives in Murree and other places outside the village. They also visit the Urs in Bari Imam where the main source of attraction and entertainment are the circus, monkey performing on calls of “madari”<sup>21</sup>, the colorful shops and eatables fascinate the people around. Also on occasion of EID, women go together to Bari-imam to buy bangles and hair strings. Even when women visit shrines like leo dandi, in their leisure time after completing household chores, is also considered as entertainment. They chat with each other on the way and return back in the evening. Cockfight is also another source of entertainment among the young boys. Boys from the other villages come here with their cocks and cock fight is arranged. Dogfight is also another source of entertainment among the villagers. Another entertainment, especially among the women is gossip.

Thus whenever women are free, they get together and sit in the courtyard and do talk about different matters of the family or community. As gossiping starts and spreads very quickly so it serves the purpose of social control as well. People try to behave in such a way, so as to avoid the gossip about them. Therefore gossips serve as social agent which not only solves the issue of people rather restricts people to behave in culturally acceptable norms. One of the young boys of age 19 said.

“People become conscious of their activities therefore they avoid those things which can make them “talk of the town”. The games that are played by children include cricket, flying kite, chokla chapatti, chuppan chupai, playing with dolls.

Social meeting places for women include wells, kassi, different occasions like birth, marriage death etc. while social meeting places for men include mosques and visit to relatives, friends and also different occasions like death, marriage and birth etc.

## **2.4 Civic Amenities**

The locals have the following civic facilities:-

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<sup>21</sup> the man who is skillful and master of monkey

### 2.4.1 Electricity

Electricity was introduced in the village in 1991. Before the connection of electricity in Dakhli Malpur, natives used kerosene oil lamp and *diya*<sup>22</sup>. In summer people were used to sleep outdoors and quite earlier because after dark no work could be done.

After the provision of electricity, use of electrical gadgets by the villagers was used. These electric appliances include the use of electric iron, refrigerator, fans, washing machines, televisions, radio, stereo, tube light's etc. Electricity has enabled few people to install electronic motors with the help of which they can draw water directly to their houses.

### 2.4.2 Water supply

The first well in the village was established in 1925. For the purpose of building the well, people from all the hamlet contributed money and thus well is in communal use. There are six wells in the village. Women daily go to these wells to fetch water. During the time of research water was a great problem for the natives because of no rain; land was becoming much drier even the wells were dried. Therefore they had to fetch water from the long distance which was really disturbing the routine of women because they had to roam around in the search of water. Some people were used to bring water tankers on payment but it was expensive for the villagers. There is no sewerage system in the village. Many people had washrooms in their houses now while five years back there were very few latrines, due to the construction of new departments of the university people are now more concerned about privacy.

### 2.4.5 Transportation

The village is located about 200 meters from the main road of Shahdara leading to Barakahu and the twin cities of Rawalpindi - Islamabad. Villagers walk to the main Shahdara road and get Suzuki, wagon or taxi to reach barakahu, some people use bicycle or personal vehicles. As Quaid-i-Azam university is located at distance of one kilometer from the village, so the

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<sup>22</sup> A *Diya*, *divaa*, *deepam*, or *deepak* is an oil lamp usually made from clay, with a cotton wick dipped in ghee or vegetable oils.



villagers walk to the university and use the university buses and Suzuki pickups to reach the twin cities. Within the village no transportation is required and usually people walk on foot.

#### **2.4.6 Health facilities**

There was not a single clinic and other health facilities in the village. People use the clinics at University, Barakahu, Bari imam and abpara. Capital development authority hospital is used by the employees of CDA. There is only one Dai<sup>23</sup> in village that assists in delivery. Some people also visit hakims in Rawalpindi.

It is worth mentioning over here that health status of the community was not very good, almost every household had the members which were suffering through any sort of ailment. Especially children were reported to have diseases like headache, less concentration span and problems related to brain. Many women experienced pain in the lower abdomen and other diseases related to menstruation and pregnancy. 8 women died due to different types of cancer. In general health status was not very satisfactory. The reason of all these problems is considered the contaminated water because that impure water brings different germs which cause diseases that affect the body system.

#### **2.4.7 Markets**

There was no shop in the village. All the edible things of daily routine were purchased from the university. If large quantity of food is required for some occasions like marriage or death, then people visit barakahu. Women visit barakahu and Rawalpindi-Islamabad for buying clothes, shoes and other accessories.

#### **2.4.8 Bank and Post Office**

There was no post office and bank facility in the village. The people were used to use the post office and public call office, located in the Quaid-i-Azam University, similarly people utilized the banks in university, but a few people had money accounts in the bank located in Barakahu as well.

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<sup>23</sup> Traditional untrained midwife

#### 2.4.9 Telephone

Although there was no PTCL landline number in the area. Use of mobile phones was very common, almost every adult male member possessed personal cell phone, very few ladies have their personal phone numbers because male members did not allowed females to have cell phones, they argued that “mobile phone brings vulgarity and they cannot allow their women to be vulgar” but some of the ladies possess phones and kept it secret. With the passage of time, trends are changing and now some females had their phones to interact with their family and others.

#### 2.4.10 The schools

One school known as (NEF<sup>24</sup>) was governed by a lady in her house. She rented one room of her house for the NEF schooling system, up to Primary level. She is paid by the NEF department and teaches the local children. Two years ago, before the admissions in school somewhere else people used to sent their children to this school as play group for pre schooling so that a child can get habitual of the school routine. But now they don't like to do so as quality of education over here is not very much satisfactory for most of the parents. Mostly Children go to the school located in the Quaid-i-Azam university colony. This is a federal government school which provides the educational facility to the boys up to class five. After that the boys usually attend the school and colleges located in Barakahu and Bari imam, while girls attend the college located in abpara. Now there are number of private schools in the surrounding areas so those families who can afford the economic pressure they can send their children to private schools because they think that private schooling provide better quality of education and facilities.

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<sup>24</sup> National Education Foundation

Chapter-3

SOCIO-DEMOGRAPHIC COMPOSITION OF THE VILLAGE

The present chapter deals with the socio-demographic features of the community. Source of the quantitative data presented here is the socio-economic and census survey conducted for the present research. There were total 90 dwellings in the village, and total population was 512.

3.1 Population

Socio-economic and census survey was used to collect the demographic feature of entire village so that complete details about every individual could be collected.

Table 3.1 Distribution of the Population by Sex

Gender	Frequency	Percentage
Male	247	48.2%
Female	265	51.8%
Total	512	100%

Source: socio-economic and census survey

Total population of the community was 512, out of which females constitute 51.8% whereas males constitute 48.3%. Female population was slightly higher than males because the ratio of aged females in the community was higher than males. The sex composition depicted in the table includes all the members of community of all age groups. According to the socio economic census survey average number of persons in the family was 6.

3.1.1 Distribution of the People as per hamlet

As discussed in chapter two that four hamlets of Dakhli Malpur were selected as the locale of the study therefore details and more synthesized population distribution is mentioned in following figure.

Figure # 1

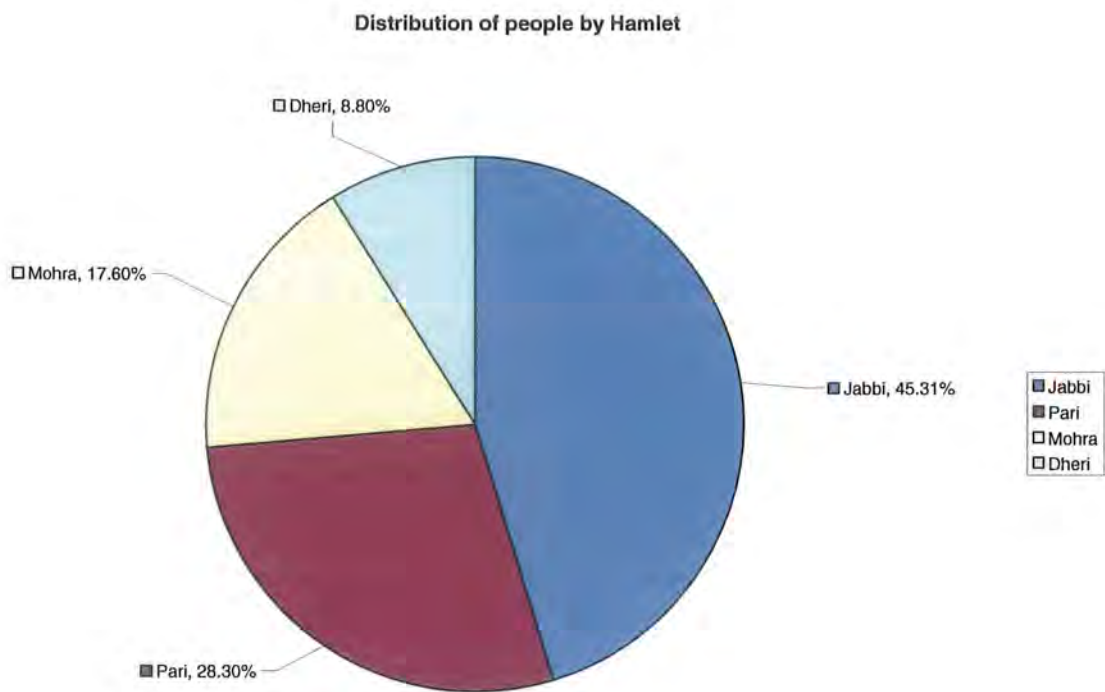


Figure 3.1.1 depicts the distribution of population in four hamlets. Greater number of population was residing in Jabbi, which was 232, i.e., 45.31%, 2<sup>nd</sup> hamlet Pari had the population of 145, i.e. 28.32%. In Mohra shahwali the number of residents was 90, i.e. 17.6% and in Dheri there were few dwellings which had the population of 45, i.e. 8.8%.

**3.1.2 Age Distribution of People by Sex**

Age and sex are very important variables for the analysis of data and for the accuracy of population accounts. The definition of the age used for the research purpose is the age of individual at last birthday. Data in the table3.1.2 presents the distribution of people according to their respective ages and sex. All groups of age are included in the table to better understand the level of education according to each group. This table suggests that Majority of the population falls in 1-50 years constituting 85% of the total population. While the number of individuals falling in the other age groups is 15%.

Following table reveals that percentage of elderly people was lesser in the community and it was observed during the research that folk wisdom which comes through elder generation is decreasing with the passage of time, which is affecting the non material culture of the community. Elderly seemed to be depressed by the trends of modern culture. Most people were in the age of career aspirations, either at its peak or learning the ways to earn. It also helped to know about the people perception about the significance of education in their lives, how they perceive it and what they do to seek knowledge according to their age and demand of the world.

Table 3.1.2 Age Distribution of People by Sex

Age in years	Female		Male		Total
	#	%	#	%	#
1-10	46	17.3	47	19.0	93
11-20	50	18.8	49	19.8	99
21-30	39	14.7	38	15.3	77
31-40	52	19.6	40	16.2	92
41-50	43	16.2	35	14.2	78
51-60	15	5.7	23	9.3	38
61-70	12	4.6	10	4.1	22
Above 70	8	3.1	5	2.0	13
Total	265	51.8	247	48.2	512

Source: socio-economic and census survey

### 3.2 Cast system

In the community the rajas were the most dominant (qaum) cast. There were three subtypes of rajas in the community, 97% were khetwal rajas, and 2% were ghakkar and 1% toondh rajas.

Khetwal raja’s traced their descendent to Khaitu Khan the first man who migrated to Dakhli Mlpur. Ghakkar and toondh were the females who got married in this community, so it’s



their parental caste. Raja's were the influential members of the community and their level of education was also better than other castes, because they were either related to agriculture which is a tough job so they turn to education to get rid of the hectic routine as farmer or they were related to other jobs for which education is required and with the passage of time they were facing difficulties in finding jobs without education.

**Table 3.2 Distribution of Population by Caste**

S. No	Cast	Frequency	Percentage
1	Raja	259	50,5
2	Chaudhary	128	25
3	Abbasi	55	10.8
4	Qureshi	31	6.1
5	Awan	23	4.5
6	Baloch	16	3.1
Total		512	100

Source: socio-economic and census survey

Chaudharies were the second major cast of the community, their sub cast was Gujr and the level of education was very low among all Chaudharies. They did not allowed their women to get education, only five girls were getting education and they were in the primary classes. Mostly girls responded in interviews that their father restricted them from education; elder ladies were entirely uneducated therefore the young females were facing more problems in getting education, because they did not have the support of other female members in the family and to take the first step was very difficult for most of the girls. In contrast only chaudhary females do work as paid labors in the factories and as servants in the houses in residential colony of the QAU.

Other casts were Abbasi and Qureshi, who were residing in hamlets Dheri and Parī. Usually these two casts mind their own business and were not habitual of visiting other hamlets frequently. Awan and Bloch were the outsiders in the community; they were living here for the sake of business as male member were employed in QAU. They were educating their children quite better than other people.

One Bloch woman, who is outsider stated, “We left our house for the sake of career of our children, and we cannot take more risks by keeping them uneducated”.

### 3.3 Marital Status

Table 3.4 elaborates marital status of locals. 51.4% of the people were bachelors while 42.1% were married.

**Table 3.4.1 distribution of the Population by Marital Status by Sex**

Marital status	Female		Male		Total	
	#	%	#	%	#	%
Single	118	44.5	127	51.4	245	47.9
Married	129	48.6	104	42.1	233	45.5
Widow	14	5.2	6	2.42	20	3.9
Divorced	1	0.37	1	0.37	02	0.39
Remarried	3	1.13	9	3.64	12	2.3
Total	265	51.8	247	48.5	512	100

Source: socio-economic & census survey

Usually age at marriage was around 20, some people get their children married, below age twenty but their ratio was very low. Above 19 was considered to be the best age to be married in the community. Married couples comprised the 45.5% of the total population. Ratio of married women was greater than males. 20 women in the community were widow while 6 males were widower, their percentage was lower because males usually get marry after the death or separation of their wife but the practice of remarriage is lower in females, only 3 women remarried. Sororate marriage system was very prevalent in the village. Usually men marry with the sister of their dead wife, because of children, it is believed in the society that maternal aunt takes care of children more than any other lady. Examples of such marriages are obvious in the society. In this case the age of newly wed girl is not taken into account if she is the only sister of her dead sister. The key informant in the research was also married to a man who is 38 years elder than her, reason behind this wedlock was the children of her elder sister who died due to cancer.

There were two divorced person in the community (1 male & 1 female) which shows that divorce is not a likely practice in the community, most of the women responded,

*" There is no place for the divorced lady in the society, in every case women is considered as guilt in the breakup of the relation, nobody stigmatizes the male but woman has to face many problems afterwards".*

Therefore women try their level best to sustain the relationship along with facing many problems from the in-laws. It was observed that maternal family is considered to be better than paternal family, on asking it was told,

*"Maternal aunt takes greater care than anybody else because she has no interest in the property of her brothers, while paternal family propagates to take much favors from the family of bride".*

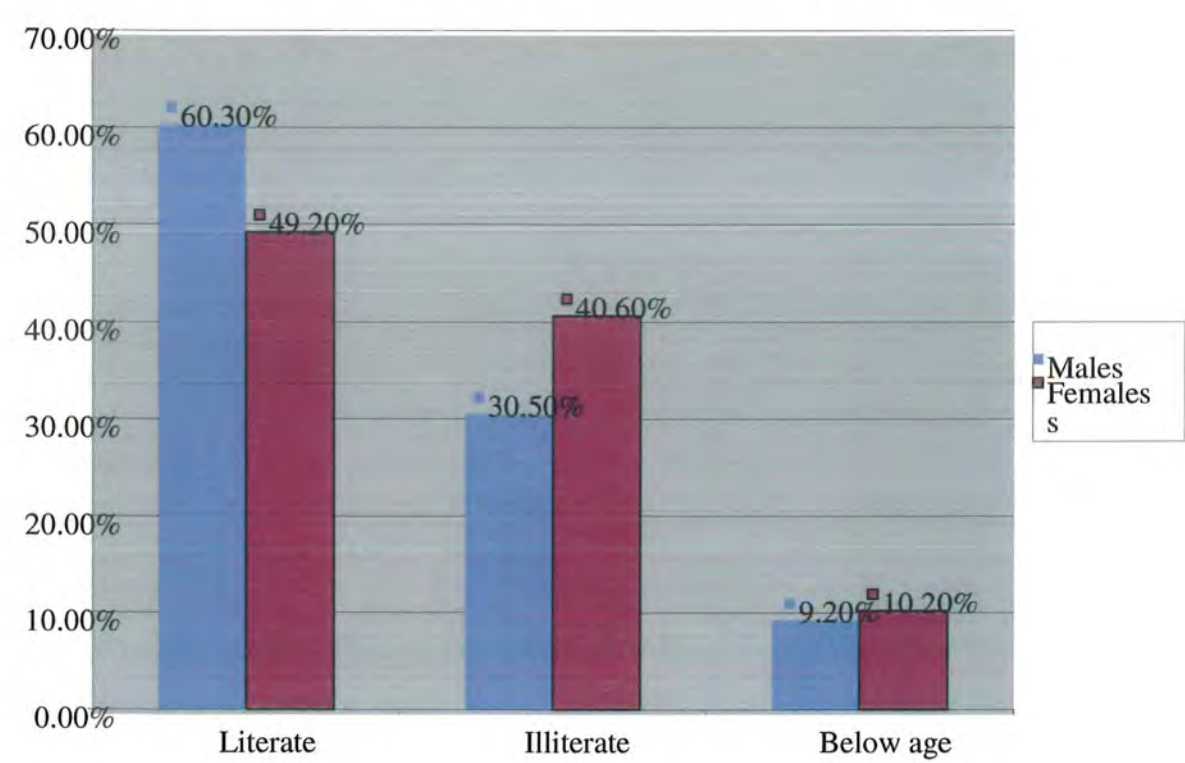
As these people do not possess their personal land to a greater extent, almost everybody possessed the land which was in residential use so attraction in the paternal family was

not found at all for this purpose. Most of the young girls responded that they do not like their paternal cousins to be married and they will prefer maternal cousins in comparison. Another factor in this regard was noticed that usually females have to migrate to other places after marriage with their maternal cousins, therefore they take interest in out-places than their village.

3.3 Formal and Informal Educational Attainment Status

Figure 3.3.1 presents the data regarding the status of literacy level by gender, operational definition for the literacy here includes the individuals who ever attended the schools regardless of the grades.

Figure 3.3.1 Gender Wise Distribution of Population by Literacy Level



Source: socio-economic & census survey

Data shows that about 60.3% of males were literate while 49.2% of the females were literate. Almost 40.6% of the females were illiterate who never attended schools and the ratio of illiterate males was 30.5%. Almost 19% of the children were below than school going age. The operational definition for school going age of children was taken as 4 years.

Elderly people in the society could not recite the Quran as well, almost every one replied, “In our times emphasis on education was not stronger and we started to read Quran but could not complete it due to multiple reasons”. (See the reasons in chapter four).

Due to less educational facilities, opportunities were limited for females as compared to the males. Female mobility, gender differences, male preferences, and poverty were considered to be the factors of lower level of literacy among females.

**Table 3.3.2 Gender Wise Level of Education Attainment**

Educational levels	Male %	Female %
1-5	42.3	39.5
6-8	35.1	43.8
9-10	14.9	9.4
11-12	6.1	3.8
13-14	1.2	2.7
14-15 and above	0.4	0.79

Source: socio-economic & census survey

Figure 3.3.2 represents information on different educational levels for males and females of all age groups in a more precise way. Data shows that at primary level males had the ratio of 42.3% and females had 39.5%, now a day’s people try to get their children admitted in the school and those who could afford they sent their children to



schools in Islamabad for better quality of education. At middle level the ratio of females was higher than males but most of the people both males and female left education during 7<sup>th</sup> and 8<sup>th</sup> class. As the levels of education increases the ratio of educated people decreases. In matriculation and intermediate classes, males had greater ratio of education than females because for the sake of getting employed in governmental institutes matriculation certificate is required. Locals preferred to get employed in QAU and CDA where they can join after metric on low cadres.

Only 7 people (both sex) were either enrolled in graduation or had graduated. There is no college in the nearby area and students have to move to the colleges in Islamabad, only one boy at the time of research was a regular student at college. Usually people prefer to be enrolled in AIOU, where they are not supposed to go on regular bases.

Only 3 people had the post graduate degree in community. 1 of them was a male and one native female, the 3<sup>rd</sup> one was a female who was newly married and came to this place which is her in-law community. It was observed that trend of higher education is not on the raise in the community but in comparison to the last three to four decades condition on the attainment of educational level is improving.

### **3.5 The Economy**

Economy is one of the strongest institutions in any community because survival is based on generating resources to earn money for living. As far as occupations are concerned, some people had their own business and were not employed by any institution or employer. They include shopkeepers who had their own shops, milk sellers, those villagers who have their own taxies and Suzuki pickups which they mostly drove on the root of Bara kahu and twin cities. There were also many truck drivers who drive vehicles on rent, few possess their own which they drove inter-city i.e. Lahore-Rawalpindi etc. There were three women who were used to earn their livings by stitching clothes, knitting sweaters and doing embroidery. Male members of the community were employed as drivers, gardeners, watchmen, peon and clerks by Quaid-i-Azam University, Capital Development Authority, Pakistan Institute of

Development Economics, Sindh House and Income Tax office. Many people were working under a supervisor who was also their employer as plumbers, electricians, Air conditioners mechanics and furniture polishing. Five women served as domestic servants in the colony houses, while four young girls were employed by a factory in Islamabad.

### 3.4.1 Distribution of people by Occupation

Occupation	Male		Female	
	frequency	%	frequency	%
Wage laborer	22	8.9	10	3.8
Government employed	26	10.5	—	—
Driver	67	27.1	—	—
Shop keeper	11	4.4	—	—
Gardener	08	3.2	—	—
Tailor	01	0.4	03	1.04
Agricultural activity	14	5.6	60	22.7
Unemployed	98	39.6	192	72.5
Total	247	100	265	100

Source: socio-economic & census survey

To earn money certain skills are required, these skills include both formal and informal trainings. The operational definition for the formal skill is, “to attain skills from the vocational centers of the respective skill” while informal skill was “the attainment of the skill without any institution by anybody around”.

Over all 19.17% of the population possessed any skill, which was utilized for earning the capital while rest of the 80.83% possessed no skill at all. It shows that there is no trend of skill acquisition both for males or females. Only 2.73% of the community acquired any sort of skill.

3 females acquired the skill of batch making in a factory while one had the training from vocational school. 11 females had informal training of tailoring, embroidery and knitting from their female family members. Most of the women did not possess any sort of skill to generate money; usually they remain busy in the household chores and do not take interest in skill acquisition,

*A woman of age 45, having four children, started vocational center at her home with three stitching machines but due to shorter number of candidates she closed the centre, she stated, “It was just the wastage of time for me, I did not earn anything from this centre. Young girls did not take interest, at start they joined the school but they left very soon because they cannot work consistently and this is the issue of our village. And I myself do not have good stamina now to work hard therefore I closed it”.*

### 3.4.2 Distribution of the population by skills Acquisition by gender

Type of skill	Male	Female	Frequency	%
Formal	10	4	14	2.73
Informal	73	11	84	16.44
No skills	164	250	414	80.8
Total	247	265	512	100

Source: socio-economic & census survey

In males the skill of driving was prevailing to a greater extend but usually they learned driving through informal training from the male family members. Those who had

formal training they acquired the skill of operating computer (computer diplomas), tailoring and few had formal training of driving from driving institutes.

In the whole village, only one male had out migration to Dubai. Ex employees of Army, CDA, and Quaid-i-Azam University also get their income and pensions.

### 3.5 Agriculture

Agriculture is the basic source of income, because area is rain fed. People had very small land holdings. Most people are associated with agricultural and livestock. Major crops are wheat and maize. Wheat is staple diet. Vegetables are grown for household consumption.

The land on which crops can be cultivated is distributed in the form of patches (*Dogey*) throughout the village and most people own small land holdings. Almost everybody seemed to be engaged in agricultural activities in the season of cultivation.

The main Rabi or winter crop, which was also staple diet of the people of village, is wheat. This crop is cultivated in November-December and harvested in April-May. The secondary Rabi crop is mustard or sarsson, which is cultivated at the same time as the wheat, but harvested two months before wheat. The main khareef or summer crop is maize. This crop is cultivated in June-July and harvested in September-October. The secondary khareef crops are pulses like *mong* and *mash*. These pulses are cultivated at very small scale. No vegetables and fruits are grown in the village. Sometimes green peas are cultivated along with wheat but in the research time people didn't cultivate anything due to no rain and lack of water.

Agriculture is mechanized to some extent and tractor is used for the purpose of ploughing. Two kinds of fertilizers are used on the land. The natural fertilizer consists of cow dung. Along with cow dung, chemical fertilizers like urea are also used. While the crop is getting ripe, it has to be protected from cattle that might stray on to the cultivated land. A watch has to be kept to drive these animals away. The initial preparation of land for cultivation requires lots of energy and labor. Both men and women help each other in this task. After the first harvest the land needs to be ploughed and weeds removed for the sowing of the next crop.

For the purpose of ploughing a tractor is hired. Three families in the village possess personal tractor.

Agricultural activities were also a cause of drop outs from school. In summers at the time of harvesting of wheat many students were used to, supposed to or were pressurized to get leaves from the school. In those families where manpower was lesser to harvest the children took leaves to support the family and afterwards they dropped out from school, either due to fear of punishment or lost interest in educational responsibilities.

The live stock in the village can be divided into cattle and poultry. The most common cattle in the possession of the villagers were goats, cows and buffalos. Surplus milk and goats are sold which provide cash in return. Cows and buffaloes give milk twice a day i.e. in the morning and evening, mostly people sale the milk of buffalo at Rs. 60/-. The meat of the goats and cows are used to feed guests on special occasions.

Women usually raise chickens. Meat and eggs of chicken are used in the preparation of different dishes, which are usually served to the guests. Surplus eggs are also sold which are in demand in winters specially. Boys have interest in the cocks; they raise them with great interest and care about them. Afterwards they sale it on very high prices around 20,000 Rs/- or use them for cock fight.

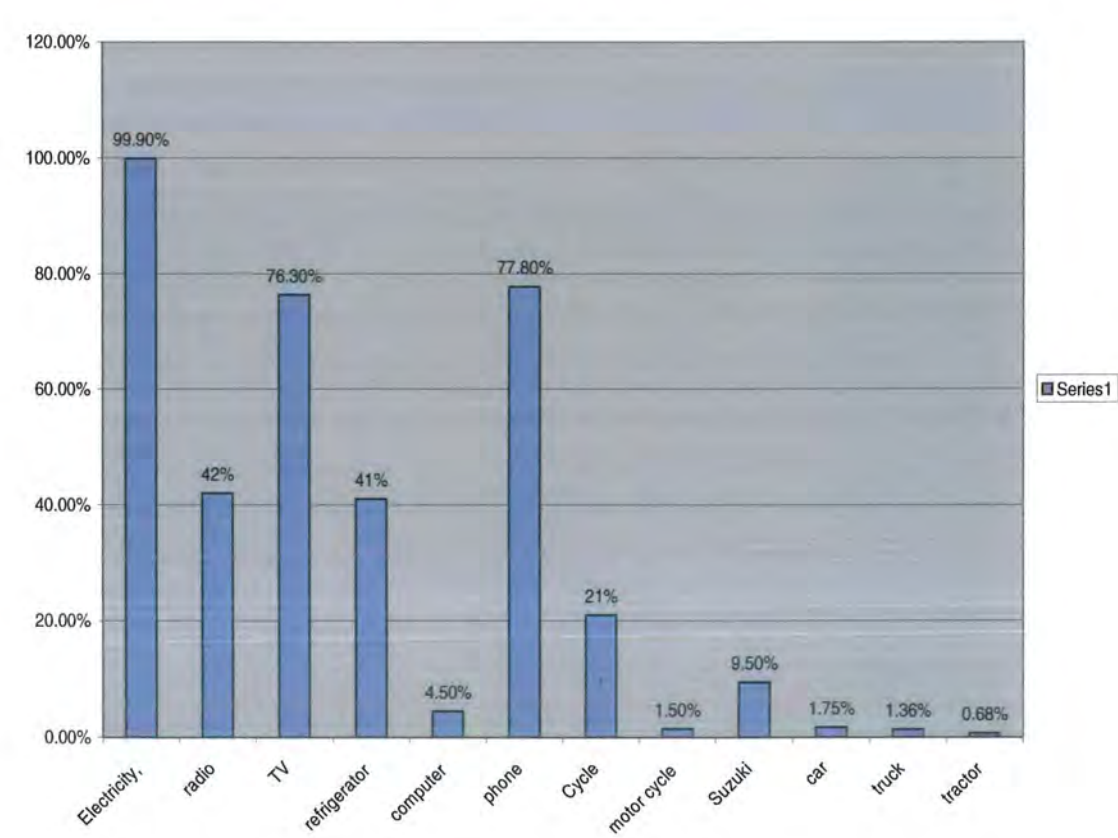
### **3.6 House hold Assets**

The data was collected on the household assets keeping in view that it could provide a picture of socio-economic status of a house hold to some extent and emerging trends in the community. Figure shows that almost every household possessed electricity; this is the basic facility, which is a source of having many other electrical appliances like TV, radio, motors and refrigerators. 76.3% households possessed television which indicates the trends of increasing media, most people watch television around 6-8 hours of the day, during the broadcast of drama they discuss the materialistic possession of the characters; females especially focus on the styles of dressing, and follow that pattern. Boys keep the television and CD players in their drawing rooms where they enjoy the films and their favorite stage dramas in the company of their friends. Radio and other music player devices are also used at home; women listen to radio while doing the



house chores. Other electrical appliances were also in use of many households, and women receive all the modern appliances in their dowry.

**Figure no 3: PERCENTAGE OF HOUSEHOLD ASSETS**



Another modern asset is telephone, which was possessed by the 77.80% of households, more than one mobile phones are available in almost every household, those young girls who work outside they possess their personal cell phones, most young girls were not allowed to possess personal cell phone because it was considered in the community that mobile is gateway of all the immoral activities but at the same time male members of the community who were of same age did possess the latest technology mobiles. Those boys who go to school were observed to remain busy on the cell phone all the time after school, which took the time of their education and they faced failures in the exam afterwards. 4.5% households had computers at their houses; these families were

economically well to-do families and young generation was utilizing this facility for education and entertainment purpose. 0.68% of the households had tractors which are hired by the locals during cultivating and harvesting season. For that they have to give per hour charges. These households who have their own thresher and tractor earn enough money in harvesting season and this was their prime source of earning at that time of year.

For the transportation mode, 21% of the household possess cycles while almost 14% had personal Suzuki, car and trucks. Suzuki was possessed by those people who were either doing part time jobs and they use Suzuki as public transport, some people who were shopkeepers use it to bring vegetables and the stuff of shops, locals also higher Suzuki whenever they need. 1.3% people have personal trucks as a greater source of income generation; they may drive by themselves or hire drivers from within and outside the community on the route of Lahore to Peshawar.

Socio economic status is another source of change in the society patterns, those who were having sound SES; they were becoming reserve, having fewer contacts with native people and building their luxurious houses at different places of their choice, not according to the choice of their other family members. Therefore nuclear family system was prevailing in the society; people were used to mind the interference of others in their household issues, which was weakening the affectionate bonding among them.

## Chapter-4

### Cultural determinants of Education: Perception and Action

This chapter deals with the first two objectives that how people perceive education and what are their behaviors toward education. Although there are numbers of definitions of perception exist but for the present research the definition by Lindsay & Norman<sup>25</sup> had been used. To know about the perceptual understanding of locals it was necessary to trace the factors from the start because futures is encapsulated in Past.

#### 4.1 History

As discussed in chapter 3 that educational attainment level was low in the community specially the aged (above 60) were entirely illiterate only 0.66% could write their names. The elderly people narrated many reasons that why the educational level is lower in their community especially in their age bracket. These reasons are as followings,

##### 4.1.1 Rule of Rajgans:

As these people migrated from the Muree and surrounding areas, they landed to Malpur directly from their native villages. Malpur is 4 km away towards south from the area under research. The residents of the “Dakhli Malpur” although allowed the migrants to live there but they had to follow the political structure of the new place. Rajas over here were

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<sup>25</sup> Perception is the process by which organisms interpret and organize sensation to produce a meaningful experience of the world. **Sensation** usually refers to the immediate, relatively unprocessed result of stimulation of sensory receptors in the eyes, ears, nose, tongue, or skin. **Perception**, on the other hand, better describes one's ultimate experience of the world and typically involves further processing of sensory input. In practice, sensation and perception are virtually impossible to separate, because they are part of one continuous process. Peter Lindsay & Donald A. Norman: *Human Information Processing: An Introduction to Psychology*, 2003.

politically strong and they entitled them as their tenants and lend them some land as a source of subsistence. Those who migrated had the same cast (raja) so they accepted their power and continued living over here for a longer period of time instead of going to somewhere else. Beside the hard work as tenants they were paid less by their landlords but severe restriction were made on the education. They were not at all allowed to seek formal education. This restriction had a greater influence on the educational career of their next generation.

“Almost 250 years ago, importance of education was not that much stressed and we did not find it as a restriction because the educational attainment level of their generation was almost same to ours. We were thankful to them that they at least permitted us to live there”.

The locals did not perceive the importance and significance of education at that point of time and remained busy in laborious work. After almost 50 years these people bought the land in the surroundings of QAU and started living over here independently. But the education was not focused heavily and new land was cultivated and the sense of independence was enjoyed. Some of the families started to send their children to school but they had to face many problems regarding that as well.

#### **4.1.2 Access to Schools:**

There was no school in the nearby area; one government school was established almost 3-4 miles away. According to respondents,

“It was difficult to walk to school of that much distance due to lack of transportation”.

Many people were hesitated to send their children to school because there was no body to accompany them on the way to school, and distance was too much for a child to reach school alone. 89% of the elderly respondents presented this argument for being uneducated,

“Hamarey waqton main school nai hotey they, agar they be to bohat door”,

“There were no schools in our times and if there were, they were at the distance of 8-9 miles”.

At that point of time people did not possess vehicles and new modes of transportation were not very active. Donkeys and horses were used to serve the purpose of transportation. Therefore people considered it wastage of time and energy to attend school at such distances.

#### **4.1.4 Significance of Education:**

According to the people, 30 years back formal education was not emphasized at all. People remained busy in household work and as they reach to puberty level, family started looking for a spouse for the obligation of marriage ritual.

Education was not considered as the prime importance for community; even informal education was not given much emphasis. Although people verbalized that education is good for every aspect of life but efforts to increase the educational attainment level were not very coherent,

As one of the elderly respondents, a man of 62 years old, who was very fond of education and had quite good informal educational attainment said, “These people are just claimant and pretenders to say that education is good, actually they did not make any effort seriously”.

But discrepancy in the attitude of the particular man was also very obvious because he did not made serious efforts to teach his children. They were only able to write their names and could read things with difficulty but they did not acquired formal education.

On asking the reasons from the old man that why he was not successful in getting his children educated, he told that his children did not shown interest in education and level of truancy (intentional unauthorized absence from school) was high. Old man could not manage to send his children to school. There were many examples like this in the community. It shows that education did not have significant position in the village.

#### **4.2 Perception about Education:**

The perception of human beings play a greater role in life rather all the life encompasses the perceptual understanding of the surrounding. There were many factors which were involved in building the blocks of reality in one’s mind. Culture plays a greater role in this regard. People perceived education as a mode of acquiring knowledge through different resources, both formal and informal; this is what they said that they think about education.

For the community an educated man is that one who can read and write well, they responded about a man who studied till 5<sup>th</sup> or 6<sup>th</sup> grade, he was considered as educated one. It happened many times at the phase of data collection through socio economic and census survey, that mothers reported about their children that ,

“Yes, my elder son is educated”



And on the further investigation about the level of education it was surprisingly noticed that, respective individual had either primary certificate or dropped out from 5<sup>th</sup> or 7<sup>th</sup> class. According to the locals education helps the individual in following ways,

#### **4.2.1 The characterization of personality:**

In the present community education was considered as a tool of success for every individual because it helps in the formation of one's personality. One can understand the logical reasons of every aspect of life. Many people narrated this fact as,

"If a man is educated he becomes able to understand the world and the religion, life over here and life after here, he can differentiate between good and bad, the evil and virtue, and can live easily at every corner of the world".

To the locals, formal education helps in great deal to understand the requirements of life, and produces the good citizens for the nation. Through education one can understand the whole process of life, i.e. what are the reasons behind one's creation, what he is supposed to do in terms of religion by reading it and practicing it. Literate people are more aware of the world. Some of the elder respondents said,

"We can't read anything; we are blind because education is vision".

To understand the faster changing around the world, it is necessary to be educated and to make changing's in the life accordingly. Education prepares the individuals physically, mentally and socially for the world to work in later life. As the number of literate people increases, the society moves fast and easily towards progress. It was observed that people perceived educated people as good but not the educated ones. It's true that educated people receive relatively a higher status in the society but at the same time, educated person had to go through the criticism on any voluntary and involuntary action which contradicts the norms of the society.

Educated people presented the argument that, Education bolsters the confidence of the person. An educated person is a confident person. Education fosters a positive outlook and allows believing in oneself. Self-belief is the most wanted trait in a human being and education leads towards relying on oneself.

Decision making is an integral part of life. It is undeniable to take decisions throughout one's lives and sometimes, decision making can be a very tough and challenging process. Many

respondents said, *"We are less educated and at times of decision it leaves us perplexed and often wondering, as to what is the right choice"*. Education is significant, because it enables to take the right decisions and prevents losses.

#### **4.2.2 Education: Determinant of Economic Persuasion**

Education is taken as one of the major sources to find good ways of earning. To make the life much better, it is good to go to school.

"A boy of age 20 who was studying as private candidate from AIOU along with doing some job in near town said that If a man is educated, he earns good money and makes himself capable of living a luxurious life".

Inspiration to get education is mostly influenced by the fact, that those who have good degree, they are able to get good jobs. Family members kept on insisting the individual to take the matriculation certificate to seek job in governmental sector. But very few students' pass the examination of metric; most of them dropped out the school at 6<sup>th</sup> or 7<sup>th</sup> grade. Because they believed that education is not the only source to earn. One can get money through many other ways to be financially strong in life and only that man receives respectable status in the society who is wealthy, then why to waste the time in education. This kind of behavior shows that material possessions in life of the locals meant more than the knowledge through schooling.

Education is futuristic in character, in so far that it ensures that the one who receives good education gets a secure future. It is believed that productivity is increased by acquiring new skills and talents through education. The importance of education is evident by the dizzy heights to achieve in life.

Education is perceived as one of the most influential determinant in the progress of community. The people responded that, progress can be made if the community members are educated because they can well understand the requirements of the time and world around. Social change is occurring in the world very rapidly therefore to meet those excellences it is necessary to be educated. Many people said that,

“Perha likha shakhs waqt aur halat ki nazakat ko zyada behtar janta ha<sup>26</sup>”.

This finding was also recommended by another scholar, Allan Wallace in 2005,

“Education is generally seen as the foundation of society which brings economic wealth, social prosperity and political stability. Education is major aspect of development of any modern society since if there is a deficit of educated people then society will stop its further progress”.

Education makes a worthy contribution to lives, by making responsible citizens. People get to know about their history and culture through education and imbibe those values. Education opens mind and expands the horizon. It enables to understand duties as a citizen and encourages following them.

#### **4.2.3 Perception about types of education:**

The questions related to the types of education were also asked to exactly understand how people perceive education and categorize it.

##### **4.2.3.1 Formal education:**

According to the community formal education was,

“The education which is received through proper channel either at institution or at home, Proper channel means systematically, step by step as in the class system in schools”.

Thirty years ago the attainment of formal education was very low in the community. Very few people were used to send their children to the formal institutes. But little increase has been noticed in the enrollment of children in formal institutes in recent time.

##### **4.2.3.2 Informal education:**

Informal education means to locals,

“Education that is attained through informal ways from knowledgeable person around. Time and place is not satisfied in this regard”.

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<sup>26</sup> Educated man understands better the demands of time and circumstances.

It was observed that younger lot liked to learn idioms, proverbs and sayings from the elderly people. Some of the children who were also seeking formal education they asked their parents to explain those concepts which were related to agriculture and the things which they could not understand. Elder siblings who were educated they assisted the younger ones in their education. In some families it was observed that school going children were used to share their academic activities with those age fellows around who were not school going or with those siblings who wish to go to school but could not due to multiple factors,. I.e. gender biasness, physically handicapped or poor health etc

It can be said that level of informal education was higher in the community than formal education because people learn about all the aspects of life from the community and through interaction with others outside the community as well. People learn through observation, interaction and personal experiences at different stages of life.

#### **4.3 Discrepancy between Words and Actions**

Perceptions are tilted towards attitude; people do what they think of doing. But discrepancy was found in the words and action of the people. Almost every respondent said yes, education is very important & significant in the life of individual but at the time of action to ensure the attainment of education responses were different e.g.

Although people verbalized that education should be highly focused for the material and immaterial progress of the community and they were used to enroll their children in school at the age 4-5 according to the mental and physical condition of the child. But as soon as the child loses interest or finds education boring due to multiple factors (poor physical and mental health, poor academic performance, and teacher's attitude or peer pressure) no resolution is provided. Further details are narrated in the following headings.

##### **4.3.1 Parental Strictness regarding education**

Parents were not used to be strict to the children in case of low interest. If a child says in the morning, "I don't want to go school today". Very few parents ask the reason of not attending the school which encourages the child to do more leaves. Many school going students were found at home during school time, on asking they usually narrated some reasons, Some pain in the abdomen or had headache.

any test/quiz at school which was not prepared, and teacher was very strict.

Party at school so did not have good dresses to wear at party or did not deposited the fund asked by the teacher

Some of the family member was planning to go somewhere so they were on leave so that they can accompany him/her.

As I had good intimacy level with children therefore they were used to share the reasons of not going to school, but they were not used to share the exact reason with their parents. Fathers were seemed to be stricter towards educational affairs than mothers, on asking the reason that why mothers were not strict to the children regarding education, some of them responded,

“Children are very harsh now days; we get afraid, that they might not harm their selves”.

Mothers of adolescent children seemed to be afraid of them as one of the child committed suicide in the locale during the research because his mother scolded him and asked the reason of not attending school properly. That particular mother used to curse herself all the time that why she did so, the boy was drunk at that time and could not bear the pressure. Therefore most of the mothers present this notion on asking.

#### **4.3.2 Check and balance on educational attainment of children**

To educate the child is a difficult process because parents are supposed to keep close eye on the child, and therefore parents sacrifice their recreational time to build the future of their children. It was observed in the field that very few parents follow the schedule and educational routine of their child. Children were used to keep on playing after the school time, some mothers keep on yelling at children to do the homework but mostly do not. One Mother of Raja family living in hamlet Pari responded,

“Child remains busy in school so it’s necessary to give them time for recreational activity and they are not only supposed to study but to help the parents as well”.

Only four couples replied that they visit the school of their children at day time and have meetings with the teachers to know about the child’s progress. 96% parents never visited the schools. A Bloch woman Mrs. Majeed, was not the original resident of the community and



migrated from Abbot Abad to this place to educate her children. She narrated her experiences and told that she was used to go after her children just to have check on them.

“In any season I kept on following my children on the school track and ensured it that they are seated in the school van, I visited the schools of my children twice a week and it was compulsory for them to spent at least three hours in studying after school time. I was uneducated but I learnt many things from children. I had to be strict because there was no environment of education; therefore I did not permit my children to intimate with their age fellows in the community who were uneducated”.

The children of Mr. Majeed were adults and all of them had the degree of bachelors and were doing jobs. These children said, “We owe the credit of our education to our mother because she really worked hard to make us educated citizens of this nation while living in a community where serious attention to education is not given”.

Such examples show that education is a process in which the efforts from the parents also weighed along with the efforts of students.

#### **4.3.3 Provision of facilities regarding education**

Facilities play a major role in the attainment of education, if proper facilities are provided the level of excellence can be increased. Earlier researches have also concluded that, “Children's initial reading competence is correlated with the home literacy environment, number of books owned, and provision of facilities” (Aikens & Barbarin, 2008). However, parents from low-SES communities may be unable to afford resources such as books, computers, or tutors to create positive literacy environment (Orr, 2003).

Present research findings also comprehended the findings of earlier researches that facilities enhance the academic abilities of children. Only 1% of the students were provided with extra reading materials and parental assistance for study. 8% of the children (both sex) had the facility of tuition or assistance in solving the problems related to academics. Boys in the community were in favor of studying tuition from the male students of QAU. Some years ago girls were also used to visit female students in university to have tuitions but at the time of research they could not due to security reasons University administration did not allow entering the outsiders in the girl's hostel. Locals were also hesitated to send young girls to somewhere outside the community to have assistance in education. Two females were used

to teach at home to the primary students. Only 1 male tutor was used to come at the time of research in the community to teach children, he had 9 students of different classes. These students were paternal cousin to each other and were satisfied with their teacher because he was putting his maximum and serious efforts to teach them. 2% mothers who could understand the curriculum were providing home schooling to their children. Other children in the community did not have the facility of tuition or any sort of assistance from the family because no one was educated in the family.

It was observed that those families who were providing the educational facilities to their children, educational level was becoming higher in those families. Most families preferred other facilities like edibles and dressing (material entities) to children than educational facilities and in return educational level was decreasing or at the same level in previous generation. It was also noticed that very few parents gave incentives regarding educational affairs and that technique was really functional to promote the interest of the child in education.

#### **4.4 Educational Aspirations**

It was interesting to record that people in the community were used to discuss at great length that why educational status of community is progressing very slowly, they themselves uttered this proverb many times, "*chragh tale undehra*" ( darkness prevails at the lamp's base) because they were living very close to the Nationally very well reputed educational institute. People were not aimed high to seek education. Even those who were studying, only three of them said that they had aim of getting higher education. There were many cultural determinants which were explored to be the reason of less educational aspiration and career motivation. e.g.,

Majority of the people bid farewell to education due to lack of interest. Reason of the lack of interest was narrated,

"There is no one who stimulates our interest in the education".

There is lack of guidance, role model or stimulus which may provoke the interest of locals in the education.

It was observed that people verbalize educational importance and its significance in the life but some actions seemed to be contrasted to these thoughts, one of the female respondent of age 48 living in hamlet Jabbi said,

“I could not educate my children because of poverty” but she got married her two sons and gifted 264 gram weight of gold “22 carrot” to her daughter in laws in the February 2010 when the price of gold was approximately 35000 per carrot. Other people do spend lavishly on the dresses and edibles but the budget for education squeezes.

It was the response of elderly people that, “we could not attain education due to poverty and less resources”. On probing about the family history that some people did have economic pressure to meet the needs of living but many people did not have this problem.

This shows that people had materialistic approach towards life and they were not long term planners. Most people had prioritized short term earning and were not ready to invest in education.

Up to my analysis culture of the community does not impels the indigenous people to make excellence in the education. In spite of formal education people do not posses formal and informal skills also; the average is very low who do posses. (See chapter 3, picture 5).

#### **4.5 Religious Beliefs and Education**

Religion is that institution of the life which brings order in the lives of its followers. Religion works as an antidepressant also it decreases the tension and anxiety level of the people. Particular people were following Religion Islam and their sect was Sunni.

As for as the relationship between education and religion is concerned people do stated that Islam put great emphasis on education. Education is necessary for everybody without any gender and class discrimination.

One elder male respondent living in hamlet Mohra said,

“Islam gave great importance to education so that one can understand the ways of living and all the rights and obligations of one’s own self, relatives and the ALLAH as well, but our people do not understand the spirit of Islam”.

Importance of education in the religion was not denied by the locals but the constant efforts to make this mission possible were not obvious. As when the child leaves the education, faces failures or shows no interest in education, it was owed to fate,

“ALLAH ki yahi marzi thi, kismet main talim nai, muqadar ke sath kaun jhgar sakta ha”,

“This is will of God, it’s in his fate to not to be educated and to face the failures, who can fight with the fate”.

And the similar point of views were connected to the failures and less education to the fate for releasing the anxiety of being unsuccessful and it really worked to a great extent.

About the earnings and economic status it is believed that,

“Subsistence is in the hands of Allah, He is the sustainer and He gives to the both educated and uneducated”.

Thus religious connotations were used to remove the anxiousness from the society and to bring harmony and peace by eliminating the distress and unrest.

It was observed that such statements sometimes increased the confidence level of the locals when they dropped out from school.

#### **4.6 Cultural determinants**

Culture encompasses all the perspectives of human life. Culture determines the personalities and individual aspirations to a great extent.

Attitude of the parents and characteristics of the community were mainly influenced by traditional beliefs regarding the ideal role of any institution in the society. First of all I will discuss the biological conditions of the people and their relation to environment and health, because biological condition affects the achievement level of the children.

##### **4.6.1 Health Status of the Community**

As mentioned in the third chapter health status of the community for the people themselves was not satisfactory. Multiple diseases (both acute & chronic) like headache, learning disability, stomach and abdominal problems, arthritis (in elders especially women) menstruation and pregnancy related problems were obvious.

Reasons for bad health status were contaminated water, malnourishment and unhygienic conditions of cleanliness in the community.

##### **4.6.1.1 Water**

The drinking water was contaminated. Usually people fetch water from the wells in the village which was not hygienic and affected the health of people. I also had to face problems regarding health whenever I used the water from community but it was difficult to avoid in the field. As discussed in chapter 3 that area was rain fed and at the time of field work there was less rain, water was a great issue for the respondents, they had to look for water all the time, water tankers were expensive and all the people could not afford it so they were more conscious about getting pure water for body consumption. The water which was used for the cleanliness and in toilets were not pure at all, there was a little well in the village, known as, “kasi ala khoo” in which little amount of water was always present, but the color of water was tea pink and a snake had its hole nearby. People said,

“We never tried to kill this snake because it does not harm any body and lives into its hole and it is there for many years”.

People use this water at the time of water crisis in the community, although people do not drink this water but use it for the cleanliness and toilets which is basically a gate way to many diseases like abdominal pains and stomach and live related illnesses. These illnesses were quite common among the children and they were used to not to attend the school due to these pains. Due to uncomfortable health status the motivation and concentration level got affected. Children reported that they felt difficulty in concentrating on study material and sitting for long time into class rooms. Therefore water had an indirect relation with the educational status of the community.

#### **4.6.1.2 Malnourishment**

The balanced diet is an important factor in the maintenance of health. Those people who were diagnosed with any disease they were advised by the doctor to take balanced diet but usually it was not in practice. The shopkeepers were used to bring extra fruit and vegetables to homes which sometimes were not in good condition and this food was used by the children or other family members that gives rise to malnourishment level in the community. Some of the elderly who were heart patients they were recommended to take special diet but intake was not on regular basis because to prepare two meals at one point of time was difficult economically which resulted in bad health status. Those women who were breastfeeding they were not used to take proper diet which affected the health of both mother and the child.



World Health organization (WHO) reported in 2010 that 2.2 million children die a year in the whole world and the ratio is higher in underdeveloped countries. According to the Lancet<sup>27</sup>, “malnutrition in the first two years is irreversible. Malnourished children grow up with the worse health and lower educational achievements”. Malnourishment affects the energy level of the people which gives rise to fatigue and other health issues so educational career is affected directly.

#### **4.6.1.3 Biological Inheritance**

Another factor according to the informants was biological inheritance of good physical and mental health. Those students who were getting good education, they were not only provided with stimulating family environment but they were considered to have inherited intelligence from parents and vice versa.

“Those parents who are good in education at their child hood, they transfer their qualities to their children, and those who did not seek education, their children follow them”.

Therefore the biological condition of the children affects educational condition. Those children who were biologically fit they had relatively dropped out from the school in secondary higher classes while children with bad health or biologically unfit (crippled, polio patients and mentally ill) dropped out at primary level.

#### **4.6.1.4 Cognitive Skills**

Living in the community which has certain characteristics do affects the cognitive structure of the people. Socio-cultural set up of community always leaves a mark on the thought process of its members. As in the particular society trend of education was not prevailing due to certain factors. The one most influential was explored that psychological attainment and the cognitive procurement since child hood was not targeted, because parents especially mothers were not educated who spend most of the time with children. Children were not used to get involve into trial and error or into those activities which can provoke their mind and brain to resolve the issues. Very few parents involved their children in learning at age 2-4. It

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<sup>27</sup> WHO, 2010. Malnutrition: the Starveling. The economist Press, S.Lanka pp 34.

was also observed that parents never narrated the traditional stories to the child which affects the individual at a great length. Children were used to play games in the home with other cousins and as soon as they become able to understand the instructions and respond accordingly at the age of 4-5 parents admit them in to the school. The progress was slower because attitude of family and community towards education was not supportive according to the student.

In interviews with teachers, those who were teaching to the children in the community responded,

“Children of this community are slow learners and their intelligence level is lower, and they take relatively more time to learn, therefore they are usually not in the classes according to their chronological age”.

Table # 9 Diagnosed patients of learning disability

Age range	Frequency	Total number of respective age range	%
1-10	25	93	26.9
11-20	15	99	15.1
21-30	10	77	12.9

Source: socio-economic & census survey

The table depicts that almost 27% of the children with learning disability including the (mild, moderate & severe level). 15.1% of the teenagers and almost 13% of adults were diagnosed. Above thirty years of age people responded that some of them did feel that they take time in understanding any phenomena and to memorize it but this was their subjective feeling, doctors did not diagnose them with this disability.

#### 4.6.1.5 Delayed Schooling

Age was also explored a determinant of low level of education because those children who remained sick in childhood they were admitted late in schools. These children were elder than their class fellows and sickness was also not completely recovered therefore they left education because they were not comfortable with the class fellows.

Some of the people were not admitted in the respective class according to their age which discouraged the parents and they remained illiterate. One mother said,

“My child remained very ill in his childhood because I suffered through post partum depression which affected the child health. I took him to school at the age of 8 and asked the teachers to admit him in 3<sup>rd</sup> grade but they did not and my child did not get settled with the students of first class so he left”.

Some people got sick during education or had some accident they also left education.

#### **4.6.2 Parental Attitude**

Research has determined that parental attitude and support had a great deal of influence on children participation and level of success attained in education. Parental attitude plays important role in the persuasion of education.

To educate children is one of the toughest tasks for the parents and there are certain characteristics which may make this task easy or difficult. One factor which affects the probability of child success is parental education. By looking at the educational history of the community and current situation it was noticed that educated parents were more concerned with education, they were used to give quality time to the child and provided him home schooling. 76 % of the parents were entirely illiterate.

One female respondent of age 14, living in hamlet Dheri shared her views about parental attitude and its effects on education and mental health of the children,

“My father is very strict and I have many problems related to academics and health, my mother is illiterate, whenever I discuss with her, she discourages me and consider me guilty for not passing exams. My parents are used to argue that I am not interested in school but like to go to school only for one reason that I can get rid of house chores. This attitude actually hurts me and I am facing more academic problems because I have to do all household chores after school time”.

Mother's lap is considered to be the 1<sup>st</sup> ever academic institution. She starts teaching the child immediately after the birth of child. Thumb stamp of mother's training remains on the conscious and unconscious of child. Educated mothers differed in the methodology of

training from the uneducated mothers because they could well understand the cognitive level and the demands of child according to it.

The syllabus is getting difficult with passage of time and students required extra attention which was not received properly. Almost every student in the field stated that they did not have the family support regarding education because their parents were not educated. One of the passionate undergraduate students, of Abbasi cast living in Hamlet Dheri, said,

“Paternal education is very important in the academic process, parents overhear are not educated and they are not providing the environment in which intellectual abilities of the children can be nourished. They just know that they are providing accessories to survive and are unaware of the fact that they are not paying proper and serious attention to the future of children”.

As discussed earlier that natives had material approach towards life and lower parental education was affecting the academic career of the children.

Mothers do not keep check and balance on the children routine, girls sometimes listen to their mothers but boys of teen age literally resist the maternal yelling. Very few parents supervised the academic activities of the child, this was also up to primary level because parents were not educated enough that they could supervise higher classes therefore students showed least interest in studying at home after primary.

#### **4.6.2.1 Parental Occupation**

Another stronger component is the occupation of parents and their socio-economic status (SES) in the community. As mentioned in the 3<sup>rd</sup> chapter educational attainment was very low at the parental stage so males of the community were usually involved in two or three jobs at the same time to meet the expanses of the community, a young man of age 32 responded very desperately having tears in his eyes,

“I left education because my father was a poor man and we are seven siblings, at the time of marriage of my elder brother and sister my father said, that he cannot afford my expanses any more, what I would be doing after seeking education, so I should leave education for earning money for myself and for family. I left education in the state of anger. Now I am married and

have two kids, I want to educate them therefore I have to work a lot. I am a taxi driver but I work as mason in and outside the community side by side and do other labor works as well when I find free time, life is too harsh without education”.

Many of the males in the age range of 25-40 were doing multiple jobs at the same time; usually these jobs were laborious in nature because they had no lands or other sources to earn. Due to less education they could not be appointed in high cadres.

Vivid picture of difference in SES and its effects on educational attainment of the family was drawn through socio-economic census survey form. Those families which were economically sound, their children were attending quality wise better school and their inclination was better than families with lower SES.

Maximum people in the age bracket of 40 & above responded on asking the reason of not attending schools reported that poverty was the major determinant of illiteracy, they were of the view that,

“Parents were poor, and they were hardly meeting the other necessities of the life, how they could educate us?”

Those parents who could afford, they were inclined to admit their children in private schools so that children could get good schooling, 10 children in the community were enrolled at private schools in the 1<sup>st</sup> class. Other children were either sent to the NEF in the community or to the Government school.

Economically well off families (from the community perspective) wished to provide the academic assistance, i.e., (Tuition, computers, books and other accessories) to the children. It was observed that children felt more confidence when their requirements were accomplished. People who belonged to lower SES their educational attainment level was very low and usually students dropped out from school during or <sup>after</sup> completing their primary level education,, while children belonging to higher SES drop in 8<sup>th</sup> or 9<sup>th</sup> class. Some attempted the metric final exam and left on failure.

#### **4.6.3 Family Attitude**



Difference between the familial attitude between the nuclear and joint family was observed regarding education. In the nuclear families parents were more influential and authoritarian in nature. They were relatively more independent in their actions and they focused the education of the child but in the joint families inter dependency was quite obvious. Mothers were specially having less authority toward the child to question him/her regarding education. When mothers yelled, scolded or tried to supervise the activities of the children they were being restricted by the in laws.

One of the female respondents, of age 35 living in hamlet Jabbi, said,

“I had a great desire to educate my only son. I asked my husband to admit my child in a good school, he admitted him in the government school due to the company of cousins that how he will manage to take him to the school, he did well till 3<sup>rd</sup> class but he could not pass the midterm exam of 4<sup>th</sup> class. I got angry and slapped him. My mother in law got furious and kicked me out of the house, I remained two years at my mother house and my child was with his father. Elder members in the family resolved the dispute and took me back to my husband’s house. During that time my son left the school and my mother in law warned me that if you even scolded my grandson I will ask your husband to divorce you. Therefore my desire to educate my child remained a desire”.

There were number of experiences of different women that how their in laws affected the careers of their children. Those women who are the second wives of their husbands they responded,

“Every mother scolds her child for her/his betterment, but when we scolded our step children, we had to face hell of the problems therefore we could not question them”.

It was observed that if parents said anything to the child, grandparents supported the grand children; therefore children were not very much afraid of not attending schools regularly which was the first step in the drop out planning according to locals. Support from the family members was very sound reason of lower educational level in the community.

Some respondents said that jealousy among family members was also a reason of high level of illiteracy,

“These people (siblings of parents) are not our well wishers, their children do not take interest in the education and they cannot see our children to progress”.

It was analyzed that attitude of extended family also effected the aspirations of individuals to get education.

#### **4.6.4 Gender Differences**

In the Attainment of the education gender differences were observed. In the age bracket of 25 & above many women responded that they could not get education because their family did not allow. To seek education they were suppose to go outside which affects the honor and pride of the family because of their concept of veil, Although most of the women were not used to cover their faces while going outside. Two girls who were attending QAU as students they were used to wear veil in the university. Almost 15% of the adolescent girls reported that male members in the family did not allow going to school, even the males in the extended family also questioned girl education.

“What girls will do after receiving education, you won’t be doing job. To invest money on girl is the wastage of resources because she has to run some one’s else family therefore it’s good to invest money on boys”.

Male child is preferred to seek education and if require some extra charges people like to do so because it is an investment. The male child will be returning later on as he is supposed to earn the bread and butter for the family.

It was interesting to notice that people focus the male child education and some families put their maximum efforts to at least secure metric certificate, but boys showed less interest in education and dropped out during or after middle classes but girls were relatively more enthusiastic about education and beside house hold chores they were inclined towards education. Level of educational attainment in middle class was higher in girls than boys.

It was surprising to know that boys did not showed interest in education because girls showed interest and to tease the girls later on, because they would be marrying to educated girls and make their life difficult while the girls in the community disliked the boys because of their intentions.

Gender difference was not only observed related to attainment of education but in the rearing practices of child as well. Mother is considered to be responsible for all the activities of children. Most Father's were of the view that,

"It is the duty of a mother to take care of the children, and women over here are not educated how they can educate our next generation wholeheartedly".

These points of views were contrasted to the fact that at one hand girls were not provided with facilities to get education but on the other hand educated mother was required to nourish the children, this shows discrepancy between the words and education was existed in the community. Women had more responsibilities of family and of the children especially to groom them as a responsible citizen.

#### **4.6.5 Effects of Community on Education**

Earlier researches have concluded that nature (environment) affects the nurture. Except nature other concepts regarding ethos, values and belief are also the main sources which affect the process of education. It is true that education not only affects the community but community and its environment also effects the aspirations of education in return. As less people were inclined towards education therefore role models were also very few in number. According to locals, environment of the community was also very influential in the lower level of education. As they said,

"Hamara mahol hi aisa ha, yahan perhaney likhney ka riwaj nai". "Our environment is like this, there is no trend of education".

The people around, effected the career aspirations of the students, when they observed that children in the community were not showing interest in education so those who were attending school also left education. Mostly people said,

"Parhey likhey aur unperh sub ne mar Jana ha" "educated and uneducated both have to die".

Both educated and uneducated are put in the same categories, and educated one were not reinforced for their efforts therefore the desired motivation was not provided by the society which effected the educational attainment.

According to children who were enrolled in schools, "When we see that children of our age in the community are roaming around and playing all the day, and have no responsibility of school, our motivation to learn becomes weaker and many children left schools because their friends or cousins were enjoying free life without the burden of education."

The individual at the age of 12 and above do like to follow the trends in the society to confirm the rules in society because approval from the community maintains the self esteem and one feels part of the group. Conformity of individual in this case increases dropout rate in the community.

#### **4.6.6 Peer Pressure**

It is said, "A man is known by his company". This proverb was testified in the research process because almost every respondent narrated this proverb as a fact. The company of the locals affected their educational pursuits. On asking the reasons and factors of drop out, peer group was narrated in almost 95% cases.

*"The child left education because of friends"*. Friends are termed as "dost, yar" in local language.

The peer pressure affects the thinking process of individual. To be the part of the group it is necessary to confirm the rules. The peer pressure was noticed in both sexes but more in males than females.

Females either had the family pressure in the discontinuity of education or their personal interest level but in some cases they discontinued because of the peers.

In some cases the girls left their education because there was no other girl studying in that particular school or college, therefore permission was not granted by the family members. It happened with the girls who wished to attend the college but as most girl leave education after matriculation or before it, therefore those who were planning to go to college had to either wait for someone to reach college level or convince some girl in the community or family to attend the college. But only one girl became successful to convince her cousin to attend college.

Some girls left because one of the friends was punished by the teacher and other one also discontinued the education to confirm the sincerity towards friendship.

One of the friends got married so other left the school due to no friend at school or due to the fascination of getting married like friend.

Anybody in the community ridiculed the interest towards education so left the school. It shows that peer and community pressure was exerted more towards discontinuity of education than its continual or better progress at school. Not a single girl reported that she joined school or improved grades due to friends rather vice versa.

In males the peer group influenced much, as in the parental generation locals truancy level was higher. Almost 80% locals were truant<sup>28</sup> and came back at the school time, when this thing came into the notice of parents, they were given punishments but in no case this punishment worked. Every truant individual discontinued education sooner or later in the primary or middle classes.

Therefore the peer pressure affected the education in following ways,

Friends asked to escape from the school and to play games, watch movies or to go for some picnic.

Peers were used to make fun of those who were school going and did not allow to be the functional part of the group after school so find peers more important than education.

One of the peer started job somewhere and earned little money which fascinated the other and he also wished to be independent and to have personal cell phone.

On punishment from the school and parents, peer insisted to leave the education.

Observing others to have no burden of education and enjoying the life (cock and dog fight, tours to other cities along with trucks and new stories to narrate) also affected the motivational spirit of the some students.

No help regarding education from the friends

Drug addiction was common in the company of friends like smoking, heroin and cocaine which affected the health and education.

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<sup>28</sup> The one who leaves home to go to academic institution but does not reach school and get involved in games or other activities at the time of school and goes home back at the time of returning home from schools.



All such facts reveal that peer pressure had a very strong influence in the life of individual and friends were given priority than seeking education.

#### **4.6.7 Exposure to technology (Mobile phones and DVD's)**

The influence of the technology on education is recorded by the number of researches. In the present research field it was observed that mobile phones and the craziness to watch the movies influenced education much. As the locals were not educated enough to avail and use the facility of internet, therefore to watch the movies on DVD's was common among males. Women had less access to watch movies but they liked to watch TV and due to no supply of cable, PTV (Pakistan Television) was most viewed channel. Young girls did like to visit those relatives where the facility of internet and cable network was available so that they could enjoy the variety of programs, dramas, and movies. Very few women possessed their personal cell phones therefore the exposure to media and its effects on the female education were less reported and observed.

Male members of the particular community had no such restriction therefore some of the boys reported,

“Dosto yarron k sath film aur dramon wagahira ka shughal chltta rehta ha aur phir perhai main dil nai lagta”. Means, “In the company of friends we enjoy the films and dramas etc therefore later on we feel no interest in education”.

Mobile phones were one of the very obvious reasons in the academic failures prevailing in the community. As soon as the male child gets mature to roam around in the community, he insists the parents for getting personal cell phone. If parents deny then any family member supports or helps in arranging the cell phone. The child remains busy with the cell phone and do not give quality time to the education and as a result he becomes unable to pass the exam. The children were reported to remain busy on the cell phone late night which affected the sleep pattern and the health as well.

#### **4.6.8 Earning Money in the Early Age**

Economic persuasion is of course the most influential determinant in the survival of any culture. Every culture has different modes to generate the economy and keeps on trying to make the economic condition better for the best survival and in chasing the targets of economic excellence, education is emphasized. In the present community, locals were also used to try their best to earn more to meet the household expanses and to enrich their lives. Emphasis on formal education is wished to be given and parents try to admit their children in schools in last two generations, but due to high dropout rate this is yet a wish. One of the reasons of drop out from the schools becomes the earning itself. When children observe their age fellows earning and living an independent life in terms of economic requirements, they fantasize their lives and leave education to get rid of dependent life. They earn less but enjoy a lot.

#### **4.6.9 Interest in Driving to Resume Power**

Men of every generation in the community had the love for driving and this had been a consistent factor among all generation to leave schools. Love of driving overwhelmed the love towards education. The major occupation in the community was driving, people like to drive all sort of vehicles including Suzuki, taxi, wagon, truck and cars etc. some people posses their personal vehicles.

Interest towards driving was channelized in early childhood when any elder member of the family took the children with him and asked the child to sit on the driving seat for fun making. Most of the children get highly amused by this activity. One of the boys said,

*"I discontinued my education just for driving; I am so passionate about driving, I still cherish the memory when my father asked me to sit on the driving seat for the first time, that day I planned that I will buy my personal vehicle as soon as possible. To fulfill that dream it was necessary to drop from school because I want to collect money immediately and education takes a long time to be completed".*

Male members of the community preferred driving than education. The reason for the love of driving was narrated, "When you drive, you feel the pride that you possess power, to direct the steering according to your mood brings immense pleasure".

99% of the drivers reported that they enjoyed driving and when they earn in return it increases their status, respect and position in the family. The importance given by the family as jobholder reinforces and motivates the individuals to carry on their job. Prior to work as a driver, formal or informal training was acquired. Usually people start from the job of conductor in the public transport or with the truck holder relatives. After completing the short training as conductor, according to the family economic condition men drive vehicles on rent or buy their own. Minimum % of the locals buys their personal vehicles. Truck driving was preferred by the residents of hamlet Pari, while in the other hamlets taxi and Suzuki driving was common.

In contrast to, men interest in driving women disliked this occupation because it was considered dangerous and two young boys died in an accident while driving. Young girls showed little interest but the mothers and wives showed distress towards driving especially the truck driving, most women even abused this profession. They were used to say that, "Truck driving is a mean thing". When the males were on the long traveling distance on truck, women were observed to be kept praying for their safety.

#### **4.6. 10 Short term planning for future**

According to my observation indigenous people did not plan in the long run, they had short time goals and in other words they lived in present. Future was not focused or planned having the prudence. Students dropped out education because the money earned as conductor which was in the range of 4000-6000 Rs/- considered as huge amount by the both parents and children. Some mothers narrated very proudly,

"My son earns 6000 rupees in such a young age when other's children cannot even hold their school satchels".

These statements encouraged the children to earn money and they start behaving like an authoritative male. According to the aged people,

"Lust of money is having bad impressions on the community because young children start earning which brings the economic change in the family and people start behaving indifferent to each other".

Those families who had more educated members they insisted the children to seek education and then after 14 or 16 years of academic career will help them to earn much more than those who started at early age. *“Get education if you want to become a rich man”*. But this was practiced by only 1% people in the locale.

#### **4.6.10 QAU and the Community Education**

Quaid-i-Azam University is the well reputed national university of Pakistan, which produced many scholars serving the nation on many platforms. Students from all over the country are studying in this university. It's an inspirational university for the students who come from far away areas but ironically those people who are the most closest to this university are not enrolled in QAU. Only two girls were enrolled as student of QAU. It will not be wrong to say that particular community existed within the university boundaries even then locals could not channelize their interest and motivation to be the part of QAU as students but they liked to do jobs like drivers, clerks, gardeners office boys and huts owners (Running cafeterias) which was surprising.

On asking the reasons it was told that university environment was not considered good among the locals. The co-education was another reason for the dislikes, as there was no boundary wall of the university and people come in direct contact with university.

Locals observed the groups of males and females studying or discussing together and took it as impudent and immodest. The boys of community who liked to play in the grounds of university and to roam in the university said,

*“Attitude and style of girls in the university affects the mentality of our girls”.*

People do have bad concept about the university girls,

Some said, *“These people come from the noble families and do not focus education over here but in other things like making friendships with opposite sex etc”.*

As students of university like to visit the hills and the fields in the surroundings of university, some like to go in the form of couples it also strengthen the community perception about university students. They keep on verifying these thoughts in any sort of gathering.

The community did not allow the open gathering of young boys and girls and had certain rules regarding it therefore the groups of males and females were highly disrespected.

Most of the restrictions were to be faced by the girls, one girl said,

“My grandfather used to dislike whenever I expressed my intentions to study, he always said, you want to study so that you can write letters to males and intimate with them openly like these girls”.

The academic environment of the university was less appreciated by the locals and they restrict the females to get admission into university but males were encouraged. But ironically two girls were enrolled in the university and not a single boy was enrolled because boys usually leave education in middle or primary therefore they cannot attend university.

Those men who were employed in the university they do encourage their children to get admission in the university because they have certain concessions for that as well.

#### **4.6.11 Efforts by the Insiders for Education**

One educated girl who is highly educated in the community planned to open the “talim-e-balighan”<sup>29</sup> School in year 2002 for the elder women, in association with governmental scheme. Because parents are the role models for the children and its influence a lot the academic persuasion of the children. She rented a house in the hamlet “jabbi” because this was the largest hamlet around, visited every household and encouraged the elder women to join the school. Ladies although joined the school but not for receiving education but for getting the accessories (copies, pen and pencils). These women were used to visit the school when it was announced that accessories are available in the school. These accessories were a part of academic program to reinforce the people but it did not worked. Some ladies learnt alphabets of Urdu and English but no one could pass the exam. Afterwards the school was closed because locals did not take this seriously.

The teacher was of the view,

“I tried my level best to educate these women but it was very hectic for me and I could not continue because my village fellows believed that I am earning much from the school and doing it for my economic benefit”.

While the women had the opinions like,

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<sup>29</sup> Adult Education school



It was difficult to learn in elderly age.

We were unable to spare the time for our education, we are suppose to take care of the whole family.

Some felt shyness that they are getting education in old age etc.

As a result the aim to educate the elder women to bring social change especially for education could not achieved.

Every culture possesses some determinants which ensure the raising standards of education and life and vice versa. Therefore this community also has above mentioned perspectives which are affecting the educational aspirations.

## **Chapter-5**

### **Educational structure and social cohesion**

In the educational process, there are many things which play their role to accomplish this whole. This chapter deals with the educational structure and its correlation with social circumstances.

#### **5.1 Availability of Resources**

To seek both formal and informal education resources are the prerequisites. Formal education requires more resources to fulfill the purpose. In the under research community the resources (school, transport, books, dresses and other accessories) were explored to find out the relationship between education and availability of the resources. The results showed that there is positive co relation between the two. I.e. high number of resources will likely create high level of education. The academic excellence does not only depends upon the infrastructure provision of Technical facilities but other things as well like books (less problems because government schools provide books) pencils, and the related stuff. 2 men reported that they left education because they had no books. Other things like the possession of good quality of copies, pencils, lunch boxes, pocket money, facility of tuition also affects the self esteem of the children and to avoid that situation, children like to not to go school.

##### **5.1.1 Schools in Area**

There was only one governmental school in the nearby area of community, which was the educational martyr of 98% of the educated people in the community. It was a primary school earlier and later on it became secondary high school in 1992. When it was a primary school, many of the girls in all surrounding hamlets finished their education till 5<sup>th</sup> grade because there was no high school in the nearby area but after the establishment of high school many girls continued their education. Boys moved to other schools after the primary education.

There was one NEF (national education Foundation) in the community. This school was also up to primary level. This school was in Mohra Hamlet, and it started in year 2002 (at the same time

when adult education school started) , by an indigenous lady. She opened this foundation in the drawing room of her house. The respective NGO paid 3000 Rs/- per month as the rent for the room to start the school. The owners of NEF system hired the teacher for 5000 Rs/- per month. The school is being visited by the audit officers annually. That lady put her maximum efforts to educate the children with complete discipline and strong basics. But she left the school because she got married and shifted to her husband's house in another village and it was difficult for her to maintain the personal life along with responsibilities of the school. Recently this school was handled by the sister in law of that lady but it does not possess that repute right now which it had in past. According to the locals,

“Earlier teacher was very dedicated to the school and she really gave her best to educate our children but the lady did not focus the education as farmer teacher and the condition of the school was not good also, children were supposed to sit on the mat”.

Mothers were used to send their children to this school so that they could get familiar with school system but during the time of research no native student was enrolled in NEF, because of the lower standard of education over there. 12 children who live in the forest at the back side of the Mohra are enrolled in the school but these were nomads.

There was no private school in all the hamlets surrounding to QAU. Some of residents said angrily,

“If not government then private sector should have established the schools so that we could educate our children”.

Many people argued that we could not attain education because there was no school and those who were established they were far away, we could not send our children on that much distance. Private sector schools were difficult to be established over here because the community was living on a disputed land (dispute between university and community). It was very risky to

establish the school, to motivate the people to come into school and then close it on any order from the university administration.

### **5.1.2 Transportation**

The people use the transport of the QAU. Children of employees use this transport freely and other had to pay little charges. There were two Suzuki which were used to pick and drop services for young girls and children (1-4 grades). Parents were of the view that,

“It’s for the safety and facility of the children and we also remain satisfied because environment in the surroundings is not satisfactory for adolescent girls especially”.

Those children who avail the facility of transport do feel confident and less problems in the education. Some of the children dropped out from the school just because their parents could not afford the transport facility.

### **5.2 School Environment**

Although the greater number in the colony school is of the children living in the surrounding hamlets but many also come from teacher’s and employee’s colony and from the other places as well. In majority of the schools in the Pakistan children of heterogeneous classes do study at the same time. This heterogeneity and the social class differences enhance the class differences in the society later on. Children of educated parents also study in school which is a greater difference for the community children because they feel themselves backward.

An adolescent girl shared,

“I always try to get good scores but I never attained the first position in the class because my contemporaries have educated parents who assist them in their education while I do not possess an educated member even in my extended family”.

The most comfortable school environment increases the likelihood of visiting school and lesser dropout rate. In the school environment if there is anything lacking than it can be covered by the attitude of the teacher. Role of teacher in the academic career is like backbone in the human body which cannot be denied at all. The important role of the teacher in the academics is confirmed by the educationalists and the earlier researches.

The people also put a great emphasis on the attitude of the teachers and the educational aspirations of the students. 82% of the respondents said that teacher is very important in the process of education.

An elder male of age 52, living in hamlet Jabbi said,

“Ustad maan baap ki tarha hotay hain agar ghar waley Na b madad krain to bhi ustad ke achey rawaye ki waja se bcha perh jata ha”,

“Teachers are like parents, if biological parents do not help even then due to the good attitude of the teacher children may study”.

Inappropriate attitude of the teachers also becomes the reason of dropout from the schools, a lady of 34 years old, married and having three kids, she got her children admitted in private school (which was far away) but not in the same school in which she studied and was quite closer to the residential area. She told,

“I left school because my teacher of mathematics was very strict, I was not good at mathematics because there was no one to help me out, my teacher always used to punished me and was very harsh whenever I asked any thing again from her, therefore I started hating school, ”.

Other people also had more or less same experiences about leaving the school due to teacher's strictness. Some of them were,

Teachers used to make fun of the physical appearance of the children and it created distress in them, one girl had a tall stature and she was in the grade 6<sup>th</sup> when she dropped out from the school because teachers and students mock her. One girl left school because she had tan color, and was famous as “kali” in the village and school as well, she said,

“When people do mockery of my skin color, I always felt bad about it but I could not tolerate the pain when my teacher made fun of me in front of whole class and I never visited school after that day”.

It was very common in the community to leave the school after the summer vacation because majority of the children did not like to complete the summer vacation' home work, and due to the fear of punishment by the teachers, do not join the schools after vacations. Those who did join the school without completing the homework they discontinued education because of the severe punishment.



In recent times people admit their children in school at the age of four but few years back six or seven years of a child was supposed to go to school because many children were diagnosed with learning disability. Teachers did not recognize the biological and psychological problems of children therefore conflict arises and the simple solution to this severe problem is to drop the school.

Method of teaching was also a very strong reason in the continuity of education. Locals narrated that only two teachers tried to understand the mental capacity of the students and then molded their teaching method according to that. Other teachers did not emphasize the learning skills of the students which affects the motivational level of the children.

### **5.3 Curriculum**

The curriculum holds very significant position in the formal education. Curriculum seemed very tough to the students. Prior to school no such home schooling is provided, students do not get familiarize with syllabus books. Children sight the English and mathematics in school therefore they take time to understand them.

To some of the students curriculum was very difficult and they could not comprehend it. But to some who were in the 7<sup>th</sup> and 8<sup>th</sup> class they said,

“Curriculum is not according to the mental structure of the children, we don’t find it interesting because we cannot relate what we read into our personal lives”.

The design of curriculum is a serious issue in the promotion of education and it must be considered seriously by the syllabus designers. To increase the intellectual curiosity of students it is necessary to make the curriculum interesting and related to practical life.

### **5.5 Fear of English Language**

English is an international language and now it is the medium of instruction in majority of the schools. But indigenous people find it very difficult to comprehend, and discontinue their educational career because they cannot understand it and memorize it. As the children speak potohari language at home, they find no co-relation between English and potohari. Those who can understand they can not speak fluently because they do not practice it.

“Angrezi nai smajh ati” “we cannot understand English”.

It's just like a slogan of every individual those who are in the process of education, those who discontinued or even completed. Those students who are enrolled in board exams they are highly fearful for being fail in English. Only two people in the village tried again to pass English after failure in the exam others discontinued.

A wave of change is observed that now people like to communicate with children in Urdu language by using some of the English words especially the names of body parts and fruits so that children find less difficulty in intimating with school environment. Mothers and young girls focus more on the usage of Urdu than males and elderly people in the society.

#### **5.4 Exam anxiety and failures**

Exams are the significant part of academic structure which is a milestone in the progress of academic career. The fear of evaluation sometimes reached to a great extent that some of the students in the community dropped out just before the final exams that was exam anxiety. Majority of the students disliked the examination. Some students said,

“Agar imtihan na hon to hum zaroor perhatey”, means “if there would have been no examination we would definitely had studied”.

Some of the students disliked exams because they felt that the system of examination is very inappropriate,

One of the undergraduate students said, “People are fearful of the exams because our examination system judges the memory not the intelligence”.

The memory retention about the syllabus and educational activities was lower among the students because it was not practiced in the culture and most of the students did not revise their class lecture at home. Rehearsal is very important for the memory retention and to understand the syllabus.

Either the fear of failure or the experience of the failure directs the discontinuity of education. As mentioned earlier that students leave schools before exams because they were fearful to be evaluated as they did not worked hard in the entire session so they believed that they would not be able to clear the exams. The attitude of the community related to failures and negative comments affect the confidence level of locals and they did not attempt exams.

Majority of the people in the community discontinued education after the failure in any class. Some people faced failure twice.

One of the girl children said,

“I could not pass the exam twice and I left third time because I felt so embarrassed when I see my friends as seniors”.

Failure in exam was quite common because people in the surrounding discourage not only the failure but the individual as well and not to be stigmatized as failure locals perceived it better to leave education.

### **5.7 Frequent Shifting Of Schools**

The continuous shifting of student from one school to another was another reason of less educational aspiration. When a child reports that educational standard of the school is not up to the mark, or the teacher and environment is not satisfactory, the parents change the school of the child. It was less obvious to investigate the reasons of child's complaints about school. Some parents changed the school during the session and shifted the child to the other school. This shifting affects the education of the child, he does not get settled in the new environment easily and again he has to shift the school because this time parents are not satisfied with school.

Some children like to change the school because of their performance in that school and they wish to be at a newer place where nobody in the school is aware of their previous failures.

As mentioned in the previous chapter that people do not foresee the future and live in present, so some parents change the school without estimating the expanses of school according to their household budget. In such cases it becomes difficult to maintain the balance in household budget and as an end result child is shifted again to the previous school. This shifting of schools makes the child at unrest and he leaves education in anger. The shifting of the schools is usually from government-private and then private-private or again private- government which is not at all a perfect match due to the bipolar nature of government and private sector schooling. This distress confirms the high dropout rate from schools in the community.

### **5.8 Trend of Madrassa Education**

The People try to educate their children somehow, if not in schools than in madrassa. When the male child says good bye to school, he was asked to admit in Madrassa to receive Islamic education. But the children escape from the madrassa's as well. Ratio of drop out from the madrassa in comparison to schools is higher. Not a single student completed the madrassa education. The company of friends and lack of interest becomes the reason of drop out from madrassa. Parents said that they were used to punish the children when they rush from school but it does not worked. Many children were sent to the madrassa in Rawalpindi but they stayed there for maximum one month.

A Mother of age 45 living in hamlet jabbi said,

“I had extreme desire to educate my children but none of them studied well. I sent my elder son to madrassa so that at least he could receive madrassa education but he did not complete his madrassa education also”.

More or less same experiences were shared by the mothers of all ages. While the boys were of the view that,

“We are brought up in an independent environment while in madrassa the environment is very strict and if we would have been able to bear the punishment, we did not have left the school education”.

There were two hafiz-e-Quran<sup>30</sup> in the community of young age, one was of 15 years and other was of 25 years. Both completed the Quran from the Qari (Islamic teacher) in the native mosque.

### **5.10 Cohesion between Educational and Social Life**

In this community the people attained education to some extent, to seek education was not the prime motive of the locals. Education cannot be attained only through the schools but it requires great efforts from the community as well to make the child easy and to make the environment stimulating in terms of educational excellence.

It was noticed in the community that educational life and the social life of the child vary to a great extent. The child cannot co-relate the two activities and then leaves the education because it is highly difficult to leave the social life. Cohesiveness among social and

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<sup>30</sup> Those who learn Quran by heart

educational practices is very important. Cultural activities and enculturation process and educational status were of bipolar position. In which the children could not relate their knowledge of culture to school environment and as a result conflict arises.

The language, attitude, patterns of communicating, interaction process, everything differs in the school and social life. The children in the community are socialized according to the environment in which minimum range of people have attraction towards education. Majority of the people narrate the stories to the children that how they were used to escape from the school and get punished, and did this and that. These experiences are narrated with a great expression of excitement on the faces which attracts the children and truant behavior was idealized. In the socialization process education was not emphasized. The child grows up with less intention towards study and this becomes difficult for him/her to pay full attention and concentration on the education which is demand of the schools in present era. Cohesiveness among the two factors is highly important to raise the standards of the education in the society.

#### **5.11 Regrets on Less Education during Professional Career**

Regrets on less education are very common in the adulthood. This is the time when practical life gets started. In this age both men and women have regrets on their lower education because they were out of the emotional phase and turned into rational one. Usually people got married till this age and aim high to educate their children and to protect them from all those problems which they faced. Females regret that if they would have good educational level they could provide the stimulating environment to the children regarding education but it's no use of crying over spilt milk. Two females in the community continued their education after marriage from the AIOU. Males show regret because due to less education they could not find good job and had to do physical labor and multiple jobs to meet the inflation and increased standards of living. To provide the luxurious life to the children and to educate those in good schools require strong economic status. The elderly men were observed to say all the time,

“Take at least the certificate of metric to acquire job otherwise get ready to suffer”.



Although certificate of merit does not ensure the job but those people who were government employees try to fix their sons or relatives somewhere in the university/CDA etc by using their social and political networking. QAU was preferred in terms of job because to work in the university increases the social status in the community and it's close to home as well and the environment is also familiar to work.

## Chapter-6

### Summary and conclusions

The present research was aimed to study the socio-cultural determinants of formal education, that what are the determinants in the culture and society which ensure the attainment of education. The present study was specially focused to highlight the various dimensions of a culture which directs the individuals toward the excellence through formal (in specific) and informal education (in general).

Attitudes of a certain community speak of its significance of education. The major objectives of the study were to explore the perceptions of locals about education that how they perceive education and how they manifest the contents of perception into their actions. I was intended to find out the difference between the latent and manifest perspective of education.

On asking the questions related to perceptual understanding about education and its significance in their lives it was told that education is very good, it develops the personality of the individual etc. Islamic notion related to education was also narrated that education is necessary for the every individual without any difference (gender, social status, chronological age etc). It was also perceived that education is a strong ingredient in the economic structure of society, family, and in the individual's personal life.

But on contrary to these perceptions which were narrated about the education and its significance the actions (manifested behavior of thoughts) were observed as opposite. The dropout rate from the schools till metric was 95%, 3% completed their education till primary and 1% completed education up to 8<sup>th</sup> class. 5% people in the community have the degree of graduation and post graduation

These statistics represents that educational standards of the society do not co relate with what they uttered about the education and its significance in their lives. On asking further questions to clarify the reasons behind this controversy it was reported that poverty and lack of interest is the reason of contradictory approaches between ideal and real situations.

The other reasons of this discrepancy are the educational history of the community, aspirations of the community regarding education, less controlled environment by the parents

and the fact of rural set up in the community. The rural pockets in the urban area are still rural in relation to facilities and the living standards of the people in the two spaces.

To understand the cultural factors as determinants which were also one of the objectives of the research, many factors were explored in this concern. The locals focus the child education and seemed to be very concerned about their admission in the school but stimulating environment is not provided to the children. Parental generation is not educated. The child (today's parents) did not find interest in education at all and it was taken as something very strange. New generation raised their education level to some extent but the newer generation will increase this level more because now parents are more concerned about education as they have faced many problems in their practical life.

Gender difference was actually a difference in the attainment of education at any level (many women were not admitted in the school) two decades ago but now this difference can be observed after metric. Prior to metric girls face less discrimination because the Government school is a secondary school. But after wards they do face problems because colleges are on the distance and the girls reaches to the puberty level till this age and this is considered dangerous to send them to college alone.

Maternal education was explored as a very strong determinant in the persuasion of academic career of the children. As less mothers have education and if they are educated its either primary or middle. Four mothers have the metric certificate. Mothers possess less authority and they cannot direct their children according to their will because the surrounding environment is out of control for her. She gets angry over the mischiefs of the child and less interest in education but she rarely directs the child with love and care, usually children are being snubbed the mothers or family members so they find education as a burden. The status of the females in the family is also a determinant those who posses power and good status their children were observed to be neat and clean and confidant and vice versa.

Physical health and the learning capacities of the children also determined the educational career. Many people were reported to be sick or got an accident which affected the education. Health status of the community was not very satisfactory because in every house hold acute or chronic diseases were reported like (heart attack, cancer, gastrointestinal, learning

disabilities and most common headache). The quality of water and food intake was the major reasons of diseases.

SES of family was another strong reason, as education in the community was perceived to be the “*achi talim, acha rozgar*” i.e. “good education, good business” and very few people had “good education” therefore they had to work hard and to do multiple jobs to assist the family economy. The men were observed to be agitated and aggressive after doing many jobs and it affected the psychological health of the child. Those families who were economically sound, educational level were noticed higher in contrast to those who have low SES. Profession of the parent’s specially driving occupation affected the educational interest of the children because of greater interest in driving.

Locals did not prioritize education they find interest in the other activities, enjoying the company of friends, cultural games (*reiki* in the forest, cock and dog fights) and the early age income. After discontinuing education and to avoid punishment from family, locals find any laborious job somewhere specially the job of conductor with trucks. These jobs support the individual at the time of drop out because family appreciates the income generating activity.

Exposure to the mobile phones and the use of DVD player was a strong reason of failures in exams. Access of the teenagers to the mobile phones and less restrictions effected education and in exams failures were remarkable.

Informal education or training of the skills also does not prevail in the society. Only 20 people in the community had formal skills and others do not possess any skill except grazing the cattle’s and agricultural activities. It was observed that natives do not find interest in those activities which they have to learn from any teacher and to put emphasis on their cognition or to keep a follow up of that activity.

As for as the educational structure and the social determinants are concerned, the results manifested that institution of education cannot progress unless and until other institutions do not coherently play their role. In the educational structure there are number of factors which according to the indigenous people affected their lives. This includes the access to schools and provision of facilities, the curriculum and the method of teaching in particular. The practice of shifting of schools from one to another was common in the community which affects the education of the child due to different environment and syllabus.

In the educational structure the exam system and the method of evaluation was disliked by the native people. It was considered as a great barrier in the persuasion of education.

English language and its fear was also a factor which determined the drop out from school among many children.

## **6.1 RECOMMENDATIONS**

In the light of research work following recommendations can be made to apprehend the attention of concerning authorities in making policies for the improvement of educational standards.

Education must be free for every individual in the country regardless of one's age and social status and its provision should be seriously considered with complete follow ups.

Government and private sectors should work hand in hand to make this task possible through same educational standards in both sectors.

Curriculum must be taken into serious consideration according to the age and level of the students. It must be thought provoking and enhancing the critical abilities of the students.

Examination system should not check the memory of the student only but his rational approach towards certain phenomena.

Native languages should also be the part of curriculum along with national and international language so that students can find relevance between their community, national and international culture.

TOT (training of teacher) is very necessary to give appropriate education through appropriate teachers who can understand the mental capacity of students and deal them accordingly.

Survey of schools is required to assess where the demand for schools is higher (not only by the locals but by assessing the educational level of any community) and these schools must possess quality schooling.

Formal training of skills should also be the part of educational system.

## **6.2 Cultural Recommendations**

- Parental education should be focused, especially the maternal education
- Stimulating environment regarding education in which informal learning should be seriously considered.



- From the childhood significance of education should be focused in verbal and non verbal activities through the role models in the society.
- Complete check and balance on the children should be kept.
- Reading skills should be enhanced and appreciated.
- Dropout from the school should be discouraged.

## Glossary

Banda	Man
Bari Imam	Name of a Saint
Basta	Satchel
Beemar	Ill
Bethak	Drawing Room
Budher	Elderly
Changa	Good
Chitta Unperh	Illiterate
Dai	Traditional Midwife
Damagh	Brain/ Mind
Deen Te Dunya	Religion & World
Dogay	Agricultural Land/Field
Door	Far Away
Dostiallah	Friendship
Ghareebi	Poverty
Hakeem	Traditional Doctor
Ilm/Taleem	Education
Maulvi	Religious person who Conducts prayer in mosque
Jatak	Teenager Boy
Jawani	Adolescence
Kali Tun	Black Water Pool
Kamai	Earning
Kamzor	Weak
Khed	Play/Game
Kitabaan	Books
Kuri	Teenager Girl
Madrasa	Religious Institute
Makhi	Honey

Malee  
Manda  
Maseet  
Mazhab  
Nasha  
Nerray  
Okha Vela  
Pachtawa  
Perha Likha  
Qaum  
Qismat  
Saas  
Sangi, Yar, Beli  
Sehat  
Shauq  
Sir na dard  
Unperh  
Ustad  
Znani  
Ziarat

Gardener  
Bad  
Mosque  
Religion  
Addiction  
Near  
Hard or Difficult Times  
Regrets  
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