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The Backgrounds, Achievements, Aspirations, And Attitudes Of Educators In Tehran (Iran).

Mohssen Ghandi
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THE BACKGROUNDS, ACHIEVEMENTS, ASPIRATIONS,
AND ATTITUDES OF EDUCATORS IN TEHRAN (IRAN)

A Dissertation
Presented to
The Faculty of the Graduate School
University of the Pacific

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
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May 1977

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Backgrounds, Achievements, Satisfactions, Aspirations,
and Attitudes of Tehran Educators

ABSTRACT OF DISSERTATION

Problem: To investigate various aspects of the Tehran male educators as to their backgrounds, achievements, satisfaction, aspirations, and attitudes.

Purpose: The general objective was to add to the understanding of the Iranian educators living in Tehran, and to provide background information about the educators for Iranian organizations involved in teacher education programs, in the professional growth of educators, and in helping to satisfy the teachers' needs. The major objectives were to determine: 1) the present status of the educators, 2) whether differences exist among primary school teachers, secondary school teachers, and university professors, 3) the attitude of the educators toward their educational achievements, income satisfaction, ideal education for wives and children, preferences concerning marriage, social equality of sons and daughters, sense of belonging to social classes, and their attitudes toward religion.

Procedures: An educator questionnaire was developed. A committee of three professors two from Iran and one from Pakistan approved the questionnaire. Two pilot runs were administered to selected educators. Two hundred male teachers and professors were randomly selected (80 primary, 70 secondary, and 50 university educators) who participated in this research.

Findings: There are differences among the primary school teachers (PSTs), secondary school teachers (SSTs), and university professors (UPs) in the areas of educational fulfillment, income satisfaction, and some cultural-traditional social values. The PSTs and SSTs' satisfaction, beliefs, and attitudes are closer to each other than to UPs. The UPs seem much more satisfied with their educational achievement and income than SSTs and PSTs, and SSTs seem more satisfied than PSTs. Teaching is not considered a prestigious and awarding profession. Some of the long-standing social-cultural traditions seem weakened and/or are in the process of change. The changes are greater among UPs than among SSTs or PSTs. The UPs come from more educated and wealthier families than SSTs and PSTs.

Implications and Recommendations: The findings would be credible to policy makers for improved teacher recruitment, educating, re-educating, and retention within the profession. One solution to attract better potential teachers to the profession, and to prevent teachers from leaving is to raise teachers' prestige in the society. Replications of the survey would substantiate the findings and would help generalizations to all educators of Iran. Both male and female educators should participate in future studies. Studies on job satisfaction, attitudes, and characteristics of educators separately at different levels should be done.

"No poverty is worse than ignorance."

.....

"The learned are God's trustees for men."

.....

"The search for knowledge is the duty of every
...man and woman."

Sayings of Mohammad
the Prophet of Islam

"A teacher affects eternity; he can never tell
where his influence stops."

Henry Adams
Historian - Philosopher

DEDICATION

This dissertation is dedicated

to my wife, Maryam, and my daughter, Elham,
for their patience, understanding, and support.

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Many people were involved in the research for and preparation of this study. I wish to express my sincere appreciation to the following:

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CHAPTER ONE

THE PROBLEM AND OBJECTIVES OF THE STUDY

INTRODUCTION

The conditions of life in some parts of the western world, as well as in Iran, have changed so much that people can speak of a social revolution having taken place. These rapid sweeping social changes have made the position of the teacher different from what it was before. Arasteh says whereas in the past the Iranian teachers continued the traditional patterns, in these days they have become the agents of social change.¹

Some of the transitional rapid changes which have consequences for the teaching profession are (1) change from a rural to an urban society, (2) increased demand for education, (3) a more complex society, (4) change in the role of the family and increased expectation of the school to fulfill the family's role as stated by Wattenberg and Havighurst,²

¹Reza Arasteh, Education and Social Awakening in Iran, (Leiden: E. J. Brill, 1962), p. 86.

²William Wattenberg and Robert J. Havighurst. "The American Teacher-Then and Now," The Teacher's Role in American Society, ed. Lindley J. Stiles (New York: Harper and Brothers, 1957), pp. 3-4.

and (5) increased endeavor to catch up with the modern technological world, and to adapt and adjust the technology to our culture and our culture to the technology.³

To catch up with the modern world the government of Iran has recently invested heavily in the field of education.⁴ An immense amount of money is being spent to build schools,⁵ and to provide educational facilities for teacher education.⁶ There are increasing enrollments of students at all educational levels,^{7,8} and there is much encouragement by the Iranian Government to attend school.⁹

Many leaders of developing countries have identified education as the means by which their people can criticize

³His Imperial Majesty Mohammad Reza Pahlavi the Shah of Iran, Mission for My Country, (New York: McGraw Hill, 1961), p. 132.

⁴Donald N. Wilber, Iran: Past and Present, (Princeton, New Jersey: Princeton University Press, 1975), p. 203.

⁵Iraj Ayman, Education Innovation in Iran, (Paris: The UNESCO Press, 1974), p. 24.

⁶Ibid., pp. 11-17.

⁷Ministry of Education, Educational Statistics in Iran, Bureau of Statistics, (Iran: Tehran, 1970), pp. 4-5, 11-12.

⁸Ministry of Science and Higher Education, Statistics of Higher Education of Iran, (Iran: Tehran, 1971), p. 111 (in Persian).

⁹Government of Iran, The Revolution of the Shah and People: The Literacy Corps, (London, 1967), pp. 23-24.

their past and gain access to the political, social, and economic advantages to which they aspire.¹⁰ Educating, recruiting, developing, and retaining competent teachers to staff the schools have been and are critical problems for many developing nations.¹¹

All these present a special challenge to a society which is in rapid transition and to the teaching staffs in particular. The teaching staff is challenged effectively to serve the students who display an ever-widening range of abilities and instructional needs.¹² They are challenged to perform effectively because they must fill the gap between a developing nation and the developed nations in a short period of time.¹³ According to Cogswell the main purpose of the teaching-learning process is to provide optimum instructional services to students. The quality of the teaching staffs at the different levels, their involvement, their inner satisfactions, their attitudes toward life, and society,

¹⁰The College, the University, and the Foreign Student, (Washington, D. C.: National Association for Foreign Student Affairs, 1974), pp. 3-4.

¹¹Don Adams and Robert M. Bjork, Education in Developing Areas, (New York: David McKay Company, 1972), p. 124.

¹²C. E. Blocker, R. H. Plummer, and R. C. Richardson, Jr., The Two-Year College: A Social Synthesis. (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1965), p. 269.

¹³Gaylord P. Harnwill, Educational Voyaging in Iran, (Philadelphia: University of Pennsylvania Press, 1962), pp. 15-16.

and the extent to which their individual and group goals, achievements, and aspirations are met will determine the degree to which the needs of the society and the main purpose of the teaching-learning process will be met. The achievement of each society, to a large degree, depends on the humanistic involvement of the teaching staffs in its schools and in other educational activities.¹⁴

In searching for involvement of human beings in the development of schools, Cogswell concluded that:

...Our focus should be on finding ways of involving human beings who live in and use the system in the development process...The phenomenon is this: school morale and school performance always seem to increase when the people become involved...¹⁵

Successful operation of the educational enterprises and institutions, in order to fulfill their mission - to serve all students well, requires that the teaching staffs and students be involved and work together in a humanistic way with full understanding and appreciation.¹⁶ Study of the involved people in any organization is the key to effective improvement. Florence Brawer suggested a need for appraisal to begin with people:

¹⁴John F. Cogswell, "Humanistic Approach to the Design of Schools," Issues in American Education, ed. A. M. Kroll (New York: Oxford University Press, 1970), p. 116.

¹⁵Ibid., p. 115.

¹⁶Ibid., pp. 115-17.

Whatever the focus and wherever identity is to be found in any organization, people must be seen as the key. Examination of "function" or "purpose" alone cannot present a complete picture. The people who are involved in...education represent the true nature of the institution....If society is to know itself, to "understand what it is about" it must be willing to look at people as people, as individuals functioning in a special kind of world but living in a larger context.¹⁷

Blocker, Plummer, and Richardson while discussing the role of the instructor in the effectiveness of educational institutions and their influence on students have suggested:

It would seem fitting, therefore, to examine in some detail the background, attitudes, and expectations of this group....¹⁸

One current approach to teacher education stems from the "third force psychology." In this psychology, teaching is seen as a process of helping people to change the perceptions they already have or to discover newer and deeper meaning of already existing concepts.¹⁹ For understanding concepts and perceptual structures of teachers one needs "to see him (the teacher) as he is, to know what he thinks, believes, and stands for."²⁰ We must believe "the...

¹⁷ Florence B. Brawer, Personality Characteristics of College and University Faculty: Implications for the Community College, (Washington, D. C.: American Association of Junior College, 1968), pp. XII-XIII.

¹⁸ Blocker, Plummer, Richardson, op. cit., p. 137.

¹⁹ Arthur W. Combs, The Professional Education of Teachers, (Boston: Allyn and Bacon, Inc., 1965), p. 73.

²⁰ Ibid., p. 68.

teacher is first and foremost a person."²¹ So it seems natural and necessary first to study the teachers themselves, where they come from, their family and life backgrounds, their previous training, their beliefs, values, attitudes, and aspirations. Having this kind of information about the present Iranian teaching staffs probably will help future planning done by any interested professional organization for the development of the teaching field in the country of Iran.

THE PROBLEM

The motivations of the teaching staff can be seen as a key to the effectiveness of the educational enterprises.²² This investigator, therefore, proposed to investigate various aspects of the Iranian teaching staffs and their backgrounds influencing the present activities of these teachers.

Statement of the Problem

The general objective of the present study was to add to an understanding of Iranian educators living in Tehran by investigating their characteristics and gathering a body of descriptive data about their attitudes toward life, their beliefs about social and moral values, their

²¹ Ibid.

²² Stanford C. Ericksen, Motivation for Learning: A Guide for the Teachers of the Young Adult, (Ann Arbor: The University of Michigan Press, 1975), pp. 243-44.

families and educational backgrounds, their aspirations for themselves and for their children, their satisfactions with the level of their education, and the process of job selection and job satisfaction.

OBJECTIVES

This study endeavored to accomplish the following two major objectives:

- A. 1. To determine the present status of educators in general.
2. To determine whether differences exist among primary school teachers, secondary school teachers, and university professors in their job experience, and also work experience of their families; occupations of educators' parents and educators' wives. Also, educators' marriage status, number of people sharing household with educators, and education of the educators and of their families.
- B. 1. To determine the attitudes of the educators in general.
2. To determine whether differences exist among primary school teachers, secondary school teachers, and university professors in educators' satisfaction with educational achievement, with their income, and

job, and planning for job change; their attitudes toward their wives working, ideal education for their wives, and for their children, preferences concerning marriage, their attitudes toward marriage of their children, educators' attitudes toward social privileges for their children such as social equality and wealth inheritance, importance of male and female child, ideal number of children, and family planning, work experience for youngsters; educators' sense of belonging to a particular class, their attitudes toward religion, and the educators' social-recreational activities.

Importance of the Study

Studies of teachers' attitudes even in the United States have not been as numerous as might be expected.²³ A study about teacher attitudes of the teaching staffs of Iran has never been done before. In general, there is inadequate research in Iran.²⁴ There is a lack of scientific information with the level of their education, their economic conditions, marital status, their aspirations, and their general attitudes toward life.

²³David G. Ryans, Characteristics of Teachers: Their Descriptions, Comparison, and Appraisal, A Research Study, (Washington, D. C.: American Council on Education, 1960), pp. 139, 372.

²⁴Iraj Ayman, op. cit., p. III.

In Iran, primary school teachers usually hold a high school diploma, secondary school teachers hold a bachelor's degree, and university professors usually hold doctorate degrees. These different levels of education, plus some other factors such as family values, economic and their educational backgrounds, probably influence their way of thinking and produce changes in their aspirations and attitudes toward life.

The purpose of this survey was to undertake a systematic investigation about Iranian teachers living in Tehran, to study the present teaching staffs at different levels, to compare them with each other, and to pinpoint the differences. In so doing, it provides background information for different Iranian organizations involved in teacher education programs. This information might be valuable for the purpose of providing for the professional growth of teachers and for future planning of the country's teacher education programs. Thus, this study might give some reasonable clues to and be used as a guide by the responsible organizations which are interested in and are working on helping to satisfy the needs of the Iranian teaching staffs, individually and collectively, in hopes that the Iranian younger generation would eventually benefit as the staff benefits from the overall changes.

LIMITATIONS OF THE STUDY

The study is limited by the following:

1. This investigation deals only with those Iranian teachers and professors who live and teach in the metropolitan city of Tehran. It is limited to them because of the problem of collecting data beyond Tehran, and the limited manpower available.

2. It deals only with those married male educators over 25 years of age, having at least one child and at least five years of teaching experience. It is limited to them because of the researcher's personal experience and strong assumption that the older and married teachers show more feeling for, and stay longer in the teaching profession; and that their answers to the questions on marriage, aspiration for their children, et cetera, would include their real personal experiences, would seem more realistic, and then, could be more reliable.

DEFINITION OF TERMS

Primary School: Grades from one to five for Iranian children from six to eleven years of age.²⁵

Primary School Teachers: Those Iranian teachers who have eleven to twelve years of education and now are teaching at an elementary school in Iran.²⁶

Secondary School: Grades from six through twelve.²⁷

²⁵Iraj Ayman, op. cit., p. 27.

²⁶Ministry of Education, Educational Statistics, op. cit., p. 20.

²⁷Iraj Ayman, op. cit., pp. 27-28.

Secondary School Teachers: Those having a B.A. degree and teaching at secondary school level in Iran.

Educator: An educator was defined as a regular fulltime teacher-professor who devotes more than half of his time to classroom teaching and its related activities, at any level, from first grade in primary school through grade twelve in secondary school to university classrooms.

University and Colleges: Those higher institutions accepting high school graduates for B.A., M.A., or Ph.D. degrees; requiring at least four years for B.A., and two additional years for M.A. degrees.

SUMMARY

Chapter One of the study outlined the problems and the related objectives which were to add to understanding the educators in Tehran, Iran, by investigating their characteristics and gathering a body of descriptive data about their attitudes, beliefs, social and moral values, family's educational and occupational backgrounds, aspirations and their job satisfactions.

The purpose was to provide background information for Iranian organizations involved in teacher education, in professional growth of teachers, in future planning of the teacher education programs, and for the organizations interested in helping to satisfy the individual and collective needs of the Iranian teaching staffs.

The investigator prepared the necessary questionnaire, stated the limitations upon which the study was

based, and defined important terms which he used.

Four additional chapters complete the remainder of the study. They are Chapter 2, "Review of the Literature Related to the Study," Chapter 3, "The Design and Procedure of the Study," Chapter 4, "Presentation of the Collected Data as Revealed by the Investigation," and Chapter 5, "Summary, Findings, Conclusions, and Implications of the Study, and Recommendations."

CHAPTER TWO

REVIEW OF THE RELATED LITERATURE

INTRODUCTION

David Ryans' discussion of behavior and personal and social qualities which characterize teachers suggests that teaching is complex and many sided. He believes that traits and abilities of teachers

...may be grouped into two major categories: (1) those involving the teacher's mental abilities and skills, his understanding of psychological and educational principles, and his knowledge of the general and special subject matter to be taught; and (2) those qualities stemming from the teacher's personality, his interests, attitudes, and beliefs, his behavior in working relationships with pupils and other individuals, and the like...²⁸

Finally he says "relatively little information is available about the second group of characteristics..."²⁹

As the present study deals with teacher characteristics, the available and related literature which deals with this topic will be presented in this chapter. It should also be mentioned that the present investigator did

²⁸David G. Ryans, Characteristics of Teachers: Their Description, Comparison, and Appraisal: A Research Study (Washington, D. C.: American Council on Education, 1960), p. 4.

²⁹Ibid., p. 4.

not come across any survey research which compares attitudes, characteristics and/or family backgrounds of elementary-secondary school teachers with college instructors or university professors. But comparisons of defined groups of teachers (elementary and secondary) from the standpoint of specified personal and social characteristics has been done to some extent in the United States.³⁰

Here, the investigator will summarize chronologically those parts of the previous surveys, studies or books which are related to the present study. The summarized literature will be presented in two parts: (A) that from Iran, and then (B) that from the United States. The review of literature dealing with Iran includes the following areas:

1. History of education in Iran;
2. Teacher education;
3. Teacher prestige, satisfaction, and social class.

The reviewed literature dealing with the United States includes those concerning themselves with the following topics:

1. Age and years of teaching experience;
2. Social origins of teachers;
3. Occupation of parents and occupational inheritance;
4. Children and dependents in teachers' families;
5. Teacher education and teachers' acquired degrees;

³⁰ Ibid., p. 368.

6. Educational attainment of wives and parents;
7. Aspiration foreducation of children;
8. Job satisfaction;
9. Teachers' social position;
10. Teachers' interest in religion.

A. A REVIEW OF PERTINENT LITERATURE REPORTED IN IRAN

1. History of Education

Iran's history of education goes back to a very remote period.

Some three thousand years ago, Zoroaster, prophet of the ancient Iranians said: '...if an alien, or a friend, or a brother should come to you in pursuit of knowledge and learning, accept him and teach him what he seeks...' ³¹

In ancient Iran education was a responsibility of the family and the state. The young men were taught not only to ride and to shoot the bow, but to know the value of truth and to distinguish between good and evil.

The people during the Achaemenian period established a distinctive pattern of disciplined life. Of this Herodotus [the ancient Greek writer] has written: 'The period of a boy's education is between the age of five and twenty, and they are taught three things only: to ride, to use the bow and arrow and to speak the truth.' ³²

Also,

A seventh century manuscript known as the Bondehesh states that everyone has a duty to send his children to school and to teach them

³¹Ministry of Information, Iran, (Tehran, Iran: 1971), p. 167.

³²Ramesh Sanghvi and others, eds., The People, (London: Transorient Books, 1967), p. 4.

himself. Another Zoroastrian work, the Pand-nameh Azarbad, gives this advice: 'See that your wife and children pursue knowledge and virtue. If you have young children, boys or girls, send them to school, because the torch of learning is the light and vision of the eye.'³³

Qualifications for teachers as guides of youth, according to Avesta (Zoroastrians' Holy Book), were that:

The ideal teacher should have mastery of knowledge and learning methods, firm convictions, virtue, ... courage, charity, truthfulness, ... good nature, thoughtfulness, advanced age, experience, ... high minded, large hearted, ...³⁴

The teacher was highly respected. In Avesta, Zoroaster himself has been named "The Teacher."³⁵ He taught his people "good thoughts, good words, and good deeds."³⁶

Higher learning was also encouraged in ancient Iran, and those educated were drafted to serve as administrators, statesmen, and advisors to those who ruled.^{37,38}

³³Government of Iran, The Revolution of the Shah and People: The Literacy Corps, (London, 1967), p. 11.

³⁴Mehdi Nakosteen, The History and Philosophy of Education (New York: The Ronald Press Company, 1965), p. 52.

³⁵Issa Sadiq, History of Education in Iran: From the Earliest Time to the Present Day, (Tehran, Iran: The Teacher College Press, 1963), p. 61 (in Persian)

³⁶A. V. William Jackson, Zoroastrian Studies: The Iranian Religious and Various Monographs (New York: Ams Press Inc., 1965), p. 134.

³⁷Harvey H. Smith and others, Area Handbook for Iran (Washington, D. C.: U. S. Government Printing Office, 1971), p. 169.

³⁸Donald N. Wilber, Iran: Past and Present (Princeton, New Jersey: Princeton University Press, 1975), p. 202.

Many centers of higher learning were established in the pre-Islamic period of Iran. Among these centers, and the most important of all, was Jundi Shapur, which became the most cosmopolitan and influential center for higher learning in the sixth century. The University of Jundi Shapur "was built where important seminars and symposia were convened, and where King Anushirvan himself sometimes attended the debates and lectures."³⁹ "From this academy, scholars, educators, and physicians went to...and gave to Islam its first acquaintance with classical cultures."⁴⁰

After the conversion of Iran to Islam in the seventh century A.D., for higher learning the academy of Jundi Shapur

...continued as the scientific center of Islam during the entire Umayyad period (661-749),... and disappeared as the center of the intellectual influence in Islam in the latter half of the ninth century."⁴¹

For primary education, the mosques gradually became the center for schooling outside of the home. At this time, education was based upon the Qoran. Affiliated with most mosques were maktabas (religious primary schools), supported by individual philanthropy or religious foundations. These schools were attended by the upper-and middle-class urban youth; and the teachers were mostly Muslem priests.

³⁹ Ministry of Information, op. cit., p. 167.

⁴⁰ Nakosteen, op. cit., 115-18.

⁴¹ Ibid., pp. 118-19.

The curriculum was limited to the study of the Qoran, to read and write the Persian language, to do simple arithmetic, and in upper division, to study Persian classics. There were also many religious colleges (madrassah), something like the western theological seminaries, supported by the wagf (religious endowment) funds, and were the training centers for religious authorities (mujtahids).⁴²

No place for girls was provided in this system of education. It continued almost until the nineteenth century when a new era of educational awakening started.

It was not until the 19th Century that Western influence began to make its mark on Iranian education. First in the subsequent spate of foreign academies was a mission school started in 1836 by a group of American Presbyterians. This was soon followed by French, British, German, and Russian mission and lay schools in Tehran and several provincial cities.⁴³

During the nineteenth century Iran began to adopt western-style curricula and teaching methods, but at first in the field of higher education. In 1851, Dar al Funun, a polytechnical college, was founded and staffed largely by Austrian professors. At that time the government also started to send students to European countries for training with the hope that they would help modernization of the country. These efforts to raise an educated cadre for government services continued during the twentieth century.⁴⁴

⁴²Harvey H. Smith and others, op. cit., p. 165.

⁴³Government of Iran, The Literacy Corps., op. cit., p. 5.

⁴⁴Harvey H. Smith and others, op. cit., pp. 164-65.

Banani says:

Education in nineteenth-century Persia did not reflect the dynamic era of flourishing Islamic civilization....After centuries of cultural, social, political, and economic decline, education had come to be the monopoly of...clergy. The school in its institutional sense did not exist. Elementary education was confined to the maktab, a single classroom, with one akhund [a clergyman], as the teacher. He was totally free of any governmental or even professional control....Beyond maktab there were no institutions for general education. Secondary schooling was entirely on a private tutorial basis...⁴⁵

Since the last part of the nineteenth century the situation gradually changed. New schools were built and teachers were trained. The enrollment of students increased by each year. Since the first quarter of the twentieth century

Quantitatively there has been amazing progress. The preuniversity school population has more than doubled since 1960. In 1971 there were 72,000 students in institutions of higher learning in Iran, more than 15,000 of them women. There were 40,000 Persian students in thirty-six countries. Forty-one percent were in the United States...⁴⁶

2. Teacher Education

The first Ministry of Education was founded in 1855, and the Education Council was organized in 1897. At this time, the decision was taken to use the French system of

⁴⁵ Amin Banani, The Modernization of Iran, (Stanford, California: Stanford University Press, 1961), pp. 85-88.

⁴⁶ Yahya Armajani, Iran, (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1972), p. 7.

education as a model for Iran.⁴⁷ "The most pressing need was undoubtedly for qualified teachers. As early as 1911 fifteen students were sent to Europe to study pedagogy."⁴⁸ The Ministry of Education opened its Boys' Normal School in 1918, in Tehran, and the purpose was to prepare elementary school teachers. This school "was modeled on the French *école normale*, and French educators were brought in to supervise it; ..."⁴⁹

To cope with the shortage of elementary school teachers and to encourage the young people to enter the teaching profession, the government provided free tuition and free boarding facilities at all normal schools. Applicants for the Boys Normal Schools had to have, at least, six years of education to be admitted in the three-year course of study which offered academic subjects and practice teaching experience. In 1918, also a similar program began for girls to prepare teachers for elementary girls' schools. Later, the applicants had to have a ninth grade certificate in order to enroll in the two-year course of study.⁵⁰

The High Council of Education was created in 1921. One of its duties, among many, was to prepare a curriculum

⁴⁷ Donald N. Wilber, *op. cit.*, p. 202.

⁴⁸ Amin Banani, *op. cit.*, p. 93.

⁴⁹ *Ibid.*, pp. 93-94.

⁵⁰ Reza Arasteh, Education and Social Awakening in Iran, (Leiden: E. J. Brill, 1962), pp. 90-91.

for teacher training colleges for men and women. This was the first project for the professional training of teachers in Iran. Another task of the Council was to prepare a plan of promotions for teachers in the state schools.⁵¹ The need for qualified teachers has been a pressing problem. The Teacher Training Act of March 1934 called for twenty-five Normal Schools in five years.⁵² In early 1970, there were sixty-four such institutions with a total enrollment of 5,592 prospective teachers.⁵³ In 1975 the urgent need for more teachers at elementary level was being met by over seventy normal schools and about fifty teacher training institutions. Several of these schools train teachers who live with tribal groups, conducting migratory schools.⁵⁴

In 1928 the upper level of the Boys Normal School, that is to say, the secondary school teacher-training program, became a separate school and was called "Teacher Training College." The applicants for entering the college had to have a high school diploma. In 1934, the college accepted female students as well. The teaching staff of the college consisted largely of European-educated-Iranian

⁵¹Amin Banani, op. cit., pp. 92-94.

⁵²Peter W. Avery, Modern Iran, (London: Ern Limited, 1965), p. 276.

⁵³Harvey H. Smith and others, op. cit., pp. 173-174.

⁵⁴Donald N. Wilber, op. cit., p. 207.

professors, traditional Iranian scholars, and for several years some European professors. At first, the Teachers Training College offered a three-year program, designed to prepare its students for secondary school teaching. Today, its program consists of four years of theory courses and practice teaching.⁵⁵ The students "must earn a bachelor's degree to qualify for teaching...on the secondary level... [today also] most universities have faculties of education offering program for prospective secondary school teachers."⁵⁶ Arasteh says that:

In the modern era the Iranian teacher undergoes a longer period of training for his job than did his predecessor, but this does not necessarily give him more self-confidence, for new American pedagogical concepts are now replacing many of the European ideas he was taught.⁵⁷...[and therefore] a good teachers' training program still needs to be developed.⁵⁸

A majority of the educators at the university level hold a doctoral degree and "Most of the younger members of the university teaching staffs, instructors, and associate professors, have been, and are still being, educated in the United States or in Europe."⁵⁹

⁵⁵Reza Arasteh, op. cit., pp. 86-91.

⁵⁶Harvey H. Smith and others, op. cit., p. 174.

⁵⁷Reza Arasteh, op. cit., p. 93.

⁵⁸Ibid., p. 127.

⁵⁹Harvey H. Smith and others, op. cit., p. 176.

3. Teacher Prestige, Satisfaction, and Social Class

People of Iran traditionally have always respected teachers. It was mentioned earlier that Zoroaster, the ancient Iranian prophet, was named "The Teacher," in the Avesta, the holy book of the Zoroastrians.⁶⁰ Mohammad, the Islam prophet, praised the educated ones highly and also encouraged his followers to search and ask for knowledge and go after it wherever it could be found, even in the most remote areas of the world. He also said that a good teacher resembles the sun; it is shining itself and it maketh other things to shine, too.⁶¹ In praising teachers, Ali, one of the greatest leaders of the first two decades of Islam, said that he would serve his teacher as a servant.⁶² Ohadi, an Iranian poet has said:

There are six duties of mankind,
The first one is duty to your God;
Then comes duty to mother and father,
Then to teacher, to king and to your prophet.⁶³

Here, the duty to the teacher has even preceded the duties to the king and the prophet.

Earlier it was also mentioned that Dar al Funun, the first modern polytechnical college, was founded in 1851.

⁶⁰ Issa Sadiq, op. cit., p. 61.

⁶¹ Teachings in the home as experienced during childhood by the investigator.

⁶² Ibid.

⁶³ As remembered by the investigator from his primary school years.

In connection with this college Arasteh mentions that in order to revive the custom of honoring the teachers

The young Shah appeared pleased with the school's many achievements. He took an active part in its administration and assigned its supervisors and administrators. At commencement he made a personal appearance and presented awards to both students and faculty, thereby reviving the old Iranian custom of honoring the teacher.⁶⁴

In 1928, the government enacted a special education act which for a period of five years, provided an annual opportunity for 35 out of every 100 governmentally sponsored students to go to Europe to study in the field of education.⁶⁵ Arasteh also mentions that "University professors have always occupied an important social position in Iran, not only because of their learning but for the power they exercise in the community."⁶⁶ But at the same time one should also note that

Higher education suffered from a lack of full-time professors dedicated to teaching and research. Low salaries and an inequitable system of promotion kept many persons away from university teaching...most professors, unless they were independently wealthy, held one or more outside jobs, leaving them little or no time for research or for consultation with students.⁶⁷

⁶⁴Reza Arasteh, op. cit., p. 22.

⁶⁵Ibid., pp. 86-87.

⁶⁶Ibid., p. 94.

⁶⁷Harvey H. Smith and others, op. cit., p. 176.

The situation of teachers at lower levels is different. Expansion of elementary schools and

...the demand for elementary school teachers reached such proportions that the schools hired anyone who could read and write and accepted many who had only a traditional maktab [religious elementary school] education. The majority of teachers did not possess more than the equivalent of a six-grade schooling, for the pay was generally too low to attract better educated individuals. Yet, these teachers often worked zealously to further the new educational movement.⁶⁸

From the point of prestige, Iranian teachers, particularly at elementary level, like teachers in many other countries, have seldom enjoyed high social status or adequate financial security. And though in recent years their social position has improved to some extent even now they continue to seek better employment opportunities and better pay. High school teachers have a similar situation. Some of them have obtained better positions by transferring to other ministries and those who have remained in the profession frequently have accepted a second part-time job to solve their family financial problems.⁶⁹

Concerning the Iranian teachers in rural areas, Smith and others say that:

School teachers are found in many villages. The teacher, particularly if he is a government teacher, enjoys a relatively high status in the village. He is a source of new ideas for the community and lives much like the villager, but he is closely identified

⁶⁸Reza Arasteh, op. cit., p. 90.

⁶⁹Ibid., p. 92.

with the urban middle class.⁷⁰ [But] in general, primary school teachers earn modest salaries and enjoy limited social prestige.⁷¹

Banani says that new acts have provided better tenure, promotions, and retirement benefits for teachers graduating from the teacher training college (recently called university for teacher education), who in return have created a new, relatively secure, and respectable professional class in the country. Today, young graduate teachers not only are receiving considerably better salaries but also are enjoying far greater prestige than the few venerable old-fashioned teachers and tutors of the previous era.⁷²

With reference to social class to which teachers belong Arasteh says that:

...today's teachers clearly represent middle-class values...high school teachers tend to imbue their students with their own middle-class bias toward professional work...women high school teachers, many of whom in recent years have come from middle-and upper-class families, aid social change in a more pronounced way.⁷³

⁷⁰Harvey H. Smith and others, op. cit., p. 120.

⁷¹Ibid., p. 175.

⁷²Amin Banani, op. cit., p. 94.

⁷³Reza Arasteh, op. cit., pp. 93-94.

B. A REVIEW OF PERTINENT LITERATURE
REPORTED IN THE UNITED STATES

1. Age and Years of Teaching Experience

In Chicago it was found that the majority of male teachers, both in elementary and high schools, had 3 to 15 years of teaching experience, and that the proportions of males increasing after World War II, especially in the elementary schools. It was also found that the Chicago school teachers, at the time of the survey (1963), were quite an experienced group; that is to say, 68 percent of the elementary school teachers and 67 percent of the high school teachers had six years or more of teaching experience.⁷⁴

Moffatt states that in 1971, 37 percent of the American teachers were under 30 years of age, 22.8 percent were between 30-39, and 17.8 percent were between 40-49, and 22.3 percent were 50 or older.⁷⁵ Also, 32 percent of all male teachers had 1 to 4 years of teaching experience, 26 percent had 5 to 9 years of teaching experience, 30 percent had 10 to 19 years of teaching experience, and those male teachers with 20 or more years of teaching experience accounted for 12 percent.⁷⁶

⁷⁴Robert J. Havighurst, The Public School of Chicago, (Chicago: The Board of Education of the City of Chicago, 1964), p. 339.

⁷⁵Elizabeth C. Moffatt, Status of the American Public-School Teacher, (Washington, D. C.: National Education Association, 1972), p. 9.

⁷⁶Ibid., p. 15.

In a 1967 study of California teachers it was found that 22 percent of teachers had taught less than 3 years, 36 percent had taught between 4 to 10 years, 21 percent had taught between 11 to 20 years and 13 percent had taught more than 20 years.⁷⁷ In a 1970 study of Appalachian teachers it was found that a third of them were less than 30 years old, another sixth were between 30 to 40, 15 percent were between 40 to 50, and 20 percent were between 60 and 70 years old.⁷⁸

Ryan states:

The median age of teachers has dropped to thirty-five years in 1971, from forty-one years a decade earlier. The median age of men teachers, which was thirty-five in 1956, is still thirty-three, but their number of years of experience has increased slightly....⁷⁹

Parker found that most (62%) of the male instructors in Kansas Community Junior Colleges in 1970 were between the ages of 26 to 35 at their initial employment,⁸⁰ and that their teaching experience, at the time of the

⁷⁷ Arthur D. Little, Teacher Supply and Demand in California 1965-1975: A Report to the State Board of Education (Sacramento, California: State Department of Education, 1967), p. 124.

⁷⁸ Arthur D. Little, Inc., Teachers in Appalachia. (Boston, Mass., 1970), p. 28.

⁷⁹ Kevin Ryan, ed. Teacher Education, The Seventy-fourth Yearbook of the National Society for the Study of Education, Part II (Chicago, Ill.: NSSE, 1975), p. 244.

⁸⁰ Paul Parker, Characteristics of Full-Time Public Community Junior College Instructors: The Kansas Profile, (Kansas: Kansas State College of Pittsburg, 1970), p. 33.

study, was 15.4 years.⁸¹ The distribution of ages in the Kansas study indicated that the average of male teachers was 38.8 years and that 61 percent of all male teachers were under 40 years of age.⁸² Bayer, in a 1972-73 study of American college and university teaching faculty, found that, on the average, almost three-fifths (58.7%) of the teaching faculty were over the age of 40.⁸³

2. Social Origins of Teachers

Brent Mack Shea in a recent article referring to major finding of Coleman writes that "Family background is a more important determinant of schooling achievement levels than quality of schooling as disbursed by schools."⁸⁴

Wattenberg and Havighurst, some twenty years ago, mentioned that:

There has been no census which tells us the socio-economic background of all teachers. The general assumption is that most teachers are of middle-class origin. In 1938 Donovan pointed out that teachers came from a variety of backgrounds. The two most common patterns were (1) an old American middle-class family of moderate means living in a rural area, and

⁸¹Ibid., p. 26.

⁸²Ibid., p. 17.

⁸³Alan E. Bayer, Teaching Faculty in Academe: 1972-73 (Washington, D. C.: American Council on Education, 1973), p. 13.

⁸⁴Brent Mack Shea, "Schooling and Its Antecedents: Substantive and Methodological Issues in the Status Attainment Process," Review of Educational Research, Vol. 46, No. 4, (Fall, 1976), p. 463.

(2) a city family with foreign-born parents whose children were moving up the American ladder of opportunity....

...a picture built on data collected from small teachers colleges would show more future teachers coming from farm families....In a study based on 214 seniors in Education at the University of Michigan, Best reported that 25 per cent of their fathers were business proprietors; 17 per cent, professional men; and 17 per cent farmers.... In the group, 78 per cent had a close friend or relative who was a teacher; for 16 per cent this was the father. Interestingly, 11 per cent of the men were married to teachers. The mothers of 20 per cent of the men and 30 per cent of the women had been teachers....

The predominant group comes from business and professional families, but significant minorities represent farmers and skilled labor. Children of educators now also form a source of future teachers.⁸⁵

In a study of students in Indiana University, Richey and Fox found that:

...those who scored high on the portion relating to interest in teaching were from rural areas or small cities, had fathers in the lower income brackets, and had fathers who were farmers, skilled and unskilled laborers, and administrators.⁸⁶

In Jantzen's studies, 1946, 1948, 1956, "parents wanted me to be a teacher" and "family members are teachers" ranked very low as reasons for going into teaching.⁸⁷

⁸⁵ William Wattenberg and Robert J. Havighurst, The Teacher's Role in American Society, ed., Lindley J. Stile (New York: Harper and Brothers, 1957), pp. 6-7.

⁸⁶ Robert W. Richey and William H. Fox, "An Analysis of Various Factors Associated with the Selection of Teaching as a Vocation," Bulletin of the School of Education, Indiana University, 24(3), 1948, p. 59.

⁸⁷ J. Marc Jantzen, "An Opinionaire on Why College Students Choose to Teach," Journal of Educational Research, Vol. 53, No. 1 (September 1959), p. 14.

McGuire and White in a 1951 study of teachers in Texas found that "More than half the individuals in the study...were born in small towns or cities... Another quarter of the individuals was from families living on farms and ranches in the country."⁸⁸ He also says:

Facts gathered in Texas lead one to believe that educational positions have a different set of values attached to them in many Middlewestern communities. Although teachers do vary in their social origins, a large portion come from middle-middle and upper-middle-class homes. Recruits from upper-lower and lower-middle family backgrounds are expected to assume the role behavior and value orientations of the upper-middle class.⁸⁹

Wattenberg and others summarizing some previous researches conclude that:

...the teachers in the samplings come from a wide variety of social backgrounds. If we are to judge by these new findings it would no longer be correct to generalize that teachers are predominantly white-collar, middle-class in origin. Rather they represent in substantial numbers all but the extremes at the upper and lower ends of the socioeconomic range. Moreover, available evidence indicates that in urban centers the younger teachers include relatively more children of professional men and an even greater proportion coming from homes supported by manual labor. The diversity of social background appears greater among secondary school teachers than in the elementary school. Also, sizeable minority of present-day teachers are themselves children of professional educators.⁹⁰

⁸⁸Carson McGuire and George D. White, "Social Origins of Teachers-Texas," In Lindley J. Stile, Teacher's Role in American Society (New York: Harper and Brothers, 1957), p. 31.

⁸⁹Ibid., pp. 39-40.

⁹⁰Wattenberg and others, "Social Origins of Teachers and American Education," In Lindley J. Stile, Teacher's Role in American Society (New York: Harper and Brothers, 1957), p. 61.

In a 1962 study of high school teachers it was found that 71 percent of all male and female teachers and 78 percent of male teachers came from lower middle and working class backgrounds.⁹¹ Some other studies also indicate an increased proportion of teachers from working class background,⁹² and "This is generally consistent with other research findings, despite variations in the locale and in the measurement of social class backgrounds."⁹³ Edwards found that "The parents, fifty and over, tend to come from the upper portion and parents of teachers under thirty-five tend to come from the lower portion of the lower middle class."⁹⁴ Also, Edwards says:

In all age categories, the 'teachers' living conditions in this sample were comparable to that maintained by the lower middle class. There is a tendency for the living standards to rise with age. The teacher fifty and over typically has living conditions comparable to the upper middle class when measured by this scale.⁹⁵

⁹¹John L. Colomotos, Sources of Professionalism: A Study of High School Teachers (Ann Arbor: University of Michigan, 1962), p. 61.

⁹²Ibid., p. 62.

⁹³Robert J. Havighurst and Bernice L. Neugarten, Sociology of Education (Boston: Allyn and Bacon, 1957), pp. 359-363.

⁹⁴Nathan A. Edwards, "Sociology of Teaching II: A Study of Male Classroom Teachers," (Unpublished Ph.D. Dissertation, University of Iowa, 1952), p. 122.

⁹⁵Ibid., p. 85.

In the study of the Public School of Chicago Havighurst says: "Not much is known about the social characteristics of American Teachers..."⁹⁶ Havighurst's study of the Chicago teachers answers some questions about the socio-economic backgrounds of teachers. "One is that the profession of school teacher offers opportunity for upward social mobility. Almost half of the Chicago teachers were reared in the homes of manual workers... [another] point is that the social origins rise progressively from elementary to secondary to junior college to teachers college faculty."⁹⁷ He also says:

Before World War II it was generally true that school teachers were recruited heavily from farm families. But only 4 or 5 percent of present-day Chicago teachers were raised at farm...the majority of Chicago teachers grew up in Chicago and three-fourths of them grew up in a big city.⁹⁸

Ryan says:

The proportion of men and women teachers from farm families has declined sharply in the past two decades (since 1955), and the proportion of upwardly mobile males, with fathers employed in unskilled, semiskilled, and clerical occupations has increased during the past decade (from 43 to 50 percent since 1965).⁹⁹

⁹⁶Robert J. Havighurst, 1964, op. cit., p. 416.

⁹⁷Ibid., p. 418.

⁹⁸Ibid.

⁹⁹Kevin Ryan, op. cit., p. 245.

3. Occupation of Parents and Occupational Inheritance

To trace the social origins of teachers, Mason, 1961, says that the father's occupation is probably the most important single indicator in this matter.¹⁰⁰ Also, to find out the occupational inheritance of teachers, it is necessary to know "To what extent does teaching 'run in families?' For an adequate answer to this question, it is necessary to look not only at the father's occupation, but at the mother's as well..."¹⁰¹

Edwards in 1952 found that approximately fifty-two percent of teachers' mothers, in the Iowa study, had work experience prior to marriage, and 22 percent of them had been teachers.¹⁰² In the same study, only three men had fathers who were teachers.¹⁰³ It also shows that 42 percent of all the male teachers had been raised on farms.¹⁰⁴ Mason's study, in 1961, reports that:

Almost half (46%) of beginning teachers came from families in which the father had a white-collar occupation, 36 percent from families in which the father had a blue-collar occupation, and 18 percent from families in which the father was a farmer.¹⁰⁵

¹⁰⁰Ward S. Mason, The Beginning Teacher: Status and Career Orientation (Washington: U. S. Government Printing Office, 1961), p. 25.

¹⁰¹Ibid., p. 15.

¹⁰²Nathan A. Edwards, op. cit., p. 32.

¹⁰³Ibid., p. 109.

¹⁰⁴Ibid., p. 121.

¹⁰⁵Ward S. Mason, op. cit., pp. 11-12.

It was also found that two-thirds of the mothers of all beginning teachers were homemakers only, and a third were employed,¹⁰⁶ that 15 percent of the beginning teachers came from families in which one or both parents were teachers or other educators. Occupational inheritance was greater among the women than the men beginning teachers: 15 percent of the women and 11 percent of the men came from families in which one or both parents were teachers or other educators. It was also found that 28 percent of the teachers came from families in which one or both parents had a professional or semi-professional occupation: 31 percent of the women and 22 percent of the men teachers came from families in which one or both parents had a professional or semi-professional occupation.¹⁰⁷

Moffatt found that in 1971, 16.3 percent of fathers of male teachers were farmers, and 34.3 percent were skilled or semi-skilled workers; also 16.7 percent were managerial workers or self-employed, and 17 percent were professional or semi-professional. He also found that there was no relationship between the occupation of a teacher's father and the teacher's level of academic attainment. Distribution of teachers with a bachelor's degree or less

¹⁰⁶ Ibid., p. 13.

¹⁰⁷ Ibid., pp. 15-16.

according to their fathers' occupations was similar to that of teacher with a master's or higher degree.¹⁰⁸

Approximately 3 teachers in 8 in each of the age groups below 50 describe their fathers' occupations as that of skilled or unskilled worker, ...Although the percentage of teachers whose fathers were farmers are decreased...there are still...more elementary than secondary teachers whose fathers were farmers, while...a slightly greater percentage of secondary than elementary teachers are children of skilled or unskilled workers.¹⁰⁹

Mason also found that "Among men as well as among women beginning teachers there is little difference between those on the elementary and secondary levels with regard to father's occupation."¹¹⁰

In a study of Kansas Community Colleges in 1970, Parker found that one occupation, farming, was the primary occupation of most fathers of faculty men. Three occupations, farming, small business, and skilled labor, accounted for 69 percent of the male instructors' origins. Also 9 percent of the fathers of male instructors had managerial, executive or governmental jobs and 7 percent were in professional positions.¹¹¹ Of these three occupations, (farming, small business, and skill labor), farming was most frequently mentioned as the primary occupation of fathers (men faculty, 34%, women faculty, 41%).¹¹²

¹⁰⁸Elizabeth C. Moffatt, op. cit., p. 61.

¹⁰⁹Ibid.

¹¹⁰Ward S. Mason, op. cit., p. 13.

¹¹¹Paul Parker, op. cit., pp. 23-24.

¹¹²Ibid., p. 48.

4. Children and Dependents in Teachers' Families

As Mason in 1961, pointed out nearly half of the married beginning teachers had one or two children. Putting it in a different way, one out of four married teachers had two or more children. Of married male teachers, 37 percent had no children, 33 percent had one child, 21 percent had two children, 6 percent had three children, and 3 percent had four or more children.¹¹³ Moffatt has stated: "About 6 teachers in 10 have an average of two children. More men than women have children, and the children of men tend to be younger than the children of women teachers."¹¹⁴ She also found that in 1971 five percent of all teachers had dependents other than their immediate families for whose support they were entirely responsible.¹¹⁵

5. Teacher Education and Teachers' Acquired Degrees

a. Teacher Education. Preparation of teachers, in the medieval period, in Europe, was the main responsibility of universities and colleges. Teachers were trained as "professors," "masters," and "doctors" for the purpose of teaching the Christian faith. Three basic degrees, Bachelor of Arts, Master of Arts, and Doctor of Philosophy,

¹¹³Ward S. Mason, pp. 68-69.

¹¹⁴Elizabeth C. Moffatt, op. cit., p. 58.

¹¹⁵Ibid.

were originally conferred upon prospective teachers. Later, this concept was adapted for training of teachers, ministers, and civic leaders and found its way into the colonial colleges.¹¹⁶

During colonial times, teaching was not a "regularized" occupation, and those who taught showed a variety of qualifications.¹¹⁷ For example, "...some of the grammar school teachers possessed first-rate college preparation, but it seems that most teachers, particularly those working in petty schools, had considerably less schooling."¹¹⁸ It was also expected that teachers be male, have an acceptable moral character and be proficient in subject matters.¹¹⁹

Educational leaders in the United States discussed for a long time the possibility of establishing a special school for the professional training of teachers under state responsibility. Though the acceptance of this idea was rather slow, "...between 1835 and 1860 the establishment of such a school was more or less universally taken to be a state responsibility."¹²⁰ In the latter half of the nineteenth and first half of the twentieth century, more than 250 institutions for teacher training were established to

¹¹⁶ Nakosteen, op. cit., p. 680.

¹¹⁷ Dan C. Lortie, Schoolteacher: A Sociological Study (Chicago: The University of Chicago Press, 1975), p. 17.

¹¹⁸ Ibid.

¹¹⁹ Ibid.

¹²⁰ Nakosteen, op. cit., p. 499.

fill the great demand for teachers in public schools. By the 1960's the number went to over 600 departments and schools of education.¹²¹ The first state-supported normal school started in 1839, in Lexington, Massachusetts.¹²² Among the requirements for admission of prospective teachers in the first state normal school in Connecticut were:

(1) moral and religious character, (2) good health, (3) good manners, (4) love of children, (5) competent share of talent and information, (6) a native tact and talent for teaching and governing others, (7) a love for the occupations of the classroom, (8) the common school spirit, [and] (9) some experience in teaching.¹²³

Teacher education as a university responsibility was started by the University of Michigan in 1838, and normal schools gradually converted into four-year teacher colleges.¹²⁴ Teacher certifications were the responsibility of local school boards until the late nineteenth century. California was one of the first states which had established a board of state examiners by 1867; and by the end of the century, the granting of teaching certificates

¹²¹Ibid., p. 680.

¹²²Ibid., p. 500.

¹²³William Drake, The American School in Transition (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1955), pp. 377-78.

¹²⁴Mehdi Nakosteen, op. cit., pp. 501-502.

by state and/or county, without differentiation between elementary and secondary certificate, except in a few states, was a general practice. Since 1900 certification standards have been gradually raised, equalized, and centralized within each state. By 1950's only a few states permitted less than a bachelor's degree, including six states which required only two years of college for elementary teaching. Today, four years of a college education is the minimum requirement in all states for high school teaching. There are also a few states which require an additional year of graduate study.¹²⁵ A 1962 survey by the Office of Education showed that 462 institutions of higher education participated in a fifth-year teacher education program in 1959-1960 and offered 1976 programs in fifty states and the District of Columbia.¹²⁶

Lortie says

Today the beginning teacher is normally a college graduate with special courses in education and some experience in practice teaching. The expectation of college graduation, however, is recent;...¹²⁷

Also Lortie says

¹²⁵Ibid., p. 503.

¹²⁶Henry Harap, Fifth-Year Programs of Classroom Teacher Education: A Digest of the Survey Report: (Teacher Education Series), (Washington, D. C.: U. S. Department of Health, Education and Welfare, 1962), p. 2.

¹²⁷Dan C. Lortie, op. cit., p. 18.

Many teacher preparation programs are arranged to be accessible to persons already teaching in schools; we see the results of such arrangements in the large percentage of teachers whose educational qualifications have increased greatly since they began to teach....Minimum requirements for entry have not risen much in the last decade or two, but persisting teachers have been encouraged to increase their formal study.¹²⁸

Ryan, summarizing the situation, says

Teachers of both sexes have more formal training than ever before. Between 1940 and 1960, the proportion of male teachers without college degrees was cut in half and for women it was reduced by forty percent. During the 1960s non-degreed teachers almost entirely disappeared from the profession. The proportion of teachers with master's degrees (or six years of education) nearly doubled between 1940 and 1970 (from 16 percent to 28 percent). Forty-two percent of the men and nineteen percent the women now have a master's degree or six years of preparation.¹²⁹

b. Teachers' Acquired Degrees. Edwards in the study of Iowa teachers for 1952 found that ninety-eight percent of the male teachers in the sample had a bachelor's degree.¹³⁰ A survey of beginning teachers in the United States, by Mason, shows that at the time of the survey (1956-57), the distribution of the teachers was as follows: 7 percent had two years of college education or less, 9 percent had between two to four years of college education, but no bachelor's degree; 58 percent had a bachelor's degree; 22 percent had

¹²⁸Ibid., p. 19.

¹²⁹Kevin Ryan, op. cit., pp. 249-50.

¹³⁰Nathan A. Edwards, op. cit., p. 32.

studied beyond the bachelor's degree, but did not hold a master's degree; and 5 percent held a master's degree. In short, 85 percent of the beginning teachers (elementary and secondary) had earned a bachelor's degree, and 15 percent had not. Also, Mason noted that of the secondary school teachers, 4 percent did not have bachelor's degrees, while among the elementary school teachers the figure was 24 percent.¹³¹

Moffatt found that in 1971 the highest degrees held by male American teachers were represented by the following percentages: 2.1 percent had less than bachelor's degrees, 54.8 percent held bachelor's degrees, 42.6 percent held master's degrees, and 0.6 percent held doctoral degrees. Comparing male elementary school teachers with male high school teachers, Moffat again shows that 4.6 percent of the male elementary school teachers had less than bachelor's degrees while this figure for male high school teachers was 1.1 percent; 74.5 percent of male elementary school teachers had received a bachelor's degree but from male high school teachers 64.2 percent held a bachelor's degree, while for a master's degree or six years of higher education the figure for male elementary school teachers was 20.9 percent and for male high school teachers was 33.9 percent; no elementary school teacher held a doctoral degree but 0.8 percent of high school teachers had received doctoral degrees.¹³²

¹³¹Ward S. Mason, op. cit., p. 11.

¹³²Elizabeth C. Moffatt, op. cit., p. 12.

A study of teachers in Appalachia in 1970 shows that half of the Appalachian teachers had received a bachelor's degree; and two out of ten of the teachers hold master's degrees.¹³³ Doherty and Oberer conclude that as a group, teachers have more education today than ever before. They suggest that 85 percent of all teachers had bachelor's degrees in 1965, while only 11 percent of teachers in 1920, in New York State, held college degrees.¹³⁴ Parker in 1970, in his study of junior college instructors, indicates that eighty-nine percent of the instructors held at least a master's degree. Male community junior college teachers, 90 percent of whom had a master's or higher degree, were the group with the higher percent of advanced degrees. Out of the above 90 percent, only 4 percent had an Education Specialist degree, and no one had a doctoral degree.¹³⁵

Bayer, in the study of Teaching Faculty in Academe: 1972-73 found that about two-fifths (40.8%) of faculty men held a master's degree, about two-fifths (39.7%) held a doctoral degree, and the rest had professional law degrees, a baccalaureat only, or did not report their higher degree held. It can be predicted that those in junior colleges were least likely to hold doctorates, and those in universities were most likely. Those holding Ph.D. or Ed.D. degrees, among junior college faculty were 5.9 percent;

¹³³ Arthur D. Little, Teachers in Appalachia, p. 28.

¹³⁴ Robert E. Doherty and Walter E. Oberer, Teachers, School Boards and Collective Bargaining: A Changing of the Guard (Cornell University, 1967), p. 6.

¹³⁵ Paul Parker, op. cit., p. 34.

among four-year college faculty, 35.3 percent; and among university faculty, over two-fifths (42.9%).¹³⁶

6. Educational Attainment of Wives and Parents

Edwards' study of 1952, indicates that approximately one-fourth of the wives of the teachers had a bachelor's degree;¹³⁷ also they were slightly better educated than women in the general population.¹³⁸ The same study, which used grade level as a criterion, shows that mothers of teachers were better educated than were the fathers, and that approximately 25 percent of the mothers of the youngest group (i.e., 30-34 years old) of teachers were college women.¹³⁹ It also shows that the median educational level for the fathers of teachers was the eighth grade, and that approximately 32 percent of them had completed the tenth year or had done better; and that none of the fathers over fifty had received a college degree.¹⁴⁰

Mason says

Almost half the beginning teachers came from families in which the fathers had completed high school or gone to college; and three-fifths came from families in which the mother had at least a high school education.¹⁴¹

¹³⁶ Alan E. Bayer, op. cit., p. 15.

¹³⁷ Nathan A. Edwards, op. cit., p. 98.

¹³⁸ Ibid., p. 122.

¹³⁹ Ibid., p. 34.

¹⁴⁰ Ibid., pp. 25-27.

¹⁴¹ Ward S. Mason, op. cit., p. 16.

Here is an example of the education of parents of the beginning teachers as reported by Mason in 1961:

Education Completed	Percent of	
	Fathers	Mothers
One or more years of college	27	29
High school	22	29
Grade school	37	33
Did not complete grade school	14	9

Also among male beginning teachers, there was little or no difference in parents' educational levels between those in elementary and secondary school.¹⁴² He also says:

...two-thirds of the beginning teachers were from families in which at least one parent had completed high school. It is further interesting to note that, although most of the beginning teachers came from families in which the parents had more or less equivalent levels of education...almost one-fifth came from families in which the mother had more education than the father.¹⁴³

Moffatt states that "Most of the mothers of 1971 teachers were high school graduates, but few had completed four years of college."¹⁴⁴

About parents of college instructors, Parker's study of 1970, indicates that most instructors, male and female, came from families in which parents had a limited formal educational attainment. For example, the highest educational attainment for parents of male instructors for

¹⁴²Ibid., pp. 16-17.

¹⁴³Ibid., p. 18.

¹⁴⁴Elizabeth C. Moffatt, op. cit., p. 58.

graduate study was 4 percent (fathers 3%, mothers 5%), for senior college graduate was 7.5 percent (fathers 9%, mothers 6%), for junior college graduate was 1 percent. In general, 12.5 percent of parents had college or university degrees.¹⁴⁵

7. Aspiration for Education of Children

Edwards' study of 1952 shows that 31 of the teachers indicated their desire to have their daughters receive a college education, and 3 teachers desired a field of manual labor for their daughters but no parents showed such a desire for a son. Only 14 of teachers aspired for teaching jobs, while the majority of them showed their interest in other occupations for their children.¹⁴⁶ In general most teachers wished their children to receive a college education.¹⁴⁷ It is interesting to note that on the educational level reached by children of teachers, approximately 50 percent of them, at the time of the study, were attending institutions of higher learning, and that most of them were in the fields of teaching, engineering, accounting and pharmacy.¹⁴⁸

¹⁴⁵Paul Parker, op. cit., p. 23.

¹⁴⁶Nathan A. Edwards, op. cit., pp. 108-109.

¹⁴⁷Ibid., p. 123.

¹⁴⁸Ibid., p 112.

In a recent study (1977) by the Roper Poll organization it was found that

Medicine is parents' first choice among careers they'd like their children to pursue, and politics is last, ... But medicine's popularity has dropped slightly since 1973; only 30% of parents rate it as the most desirable career, down from 33% then. ... Teaching remains the second most popular parental career goal, with 13% rating it tops, the same as in 1973. But law has edged out engineering for third place, climbing to 11% from 8%, while engineering stayed at 9%.¹⁴⁹

8. Job Satisfaction

The problem with job satisfaction is that researchers have not agreed on a precise definition. Some terms such as "morale," "job attitudes," and "job satisfaction" are used interchangeably, but sometimes also distinctions are drawn among them.¹⁵⁰

In a 1973 study of Chicago teachers it was indicated that the male elementary school teachers were definitely less satisfied than the female elementary school teachers. This was also true when they were asked about their attitude toward their present position.¹⁵¹ When Chicago school teachers were asked: "What is your attitude, in general, about your present position?" 72 percent of elementary

¹⁴⁹The Wall Street Journal, "My Son, The Doctor: Fewer Parents Now Want Their Kids to be M.D.s," Vol. XCVI, No. 32, Western edition (Tuesday, February 15, 1977).

¹⁵⁰Joanne Frankel, Junior College Faculty Job Satisfaction (Los Angeles: ERIC Clearinghouse for Junior Colleges, 1973), p. 1.

¹⁵¹Robert J. Havighurst, The Public Schools of Chicago, op. cit., p. 347.

school teachers, and 71 percent of high school teachers answered "favorable" and "very favorable." But it should also be noted that the older and more experienced teachers showed more favorable attitudes than the younger and less experienced ones. Also 65 percent of the elementary school teachers in upper-and middle-class areas were very favorable toward their present position, while only 17 percent of those teachers who were teaching in lower-class or slum areas were very favorable.¹⁵²

On satisfactions and dissatisfactions of the teachers in Appalachia, in 1970, it was found that the older teachers were more satisfied with the system than the younger ones. Specific dissatisfactions were related to their sexes, salaries, experience, age and education. For example, male teachers showed twice the dissatisfaction over poor fringe benefits and the lack of opportunity for positions in administration and counseling than did female teachers. The longer a teacher had taught, and the higher his or her salary was, the less likely he or she was to be dissatisfied with teaching subjects in which he or she had not been trained.¹⁵³ The dissatisfaction with the lack of freedom to teach in their own ways was five times higher among Appalachian teachers who had taught 1-3 years than among those who had taught for 31 or more years.¹⁵⁴

¹⁵² Ibid., pp. 341-345.

¹⁵³ Arthur D. Little, 1970, op. cit., p. 59.

¹⁵⁴ Ibid., p. 60.

The more male teachers were dissatisfied with fringe benefits, the more often they intended to leave; the higher their salary, the fewer male teachers intended to leave. The researchers found that there was a significant relationship between teachers' salaries and the proportion of teachers dissatisfied with the high cost of living.¹⁵⁵ In summary, it was found that the Appalachian schools tended to lose more of their younger, male, and better educated teachers than female teachers. It was also anticipated that as more industry moves into Appalachia, the competition for the better male teachers would increase. Also it was found that the average United States teacher earned 1000 dollars more a year than the average Appalachian teacher.¹⁵⁶

On changing jobs and leaving the teaching profession Fine stated in 1947 that many people consider teaching as a stopgap on the road to success elsewhere. They stay for one or two years and then would leave for jobs with better pay. He concluded that teachers' salaries were lower than those for semi-skilled laborers.¹⁵⁷ Edwards in 1952 found that the number of teachers who had left the profession, even though for a short period of time, was approximately 15 percent which would indicate that other occupations were

¹⁵⁵ Ibid., p. 71.

¹⁵⁶ Ibid., p. 82.

¹⁵⁷ Benjamin Fine, Our Children Are Cheated: The Crisis in American Education (Henry Holt and Co., 1947), pp. 33-34, 43-57.

looked upon with more favor, and also it would indicate a greater degree of dissatisfaction among teachers.¹⁵⁸ The NEA Research Division of 1968 found that teachers who were dissatisfied with their principals tended also to be dissatisfied with their pupils.¹⁵⁹ In 1967, it was found that in California the majority of male teachers (76%) who were leaving teaching profession were between ages 26-40.¹⁶⁰

When one comes to the college and university level, the situation seems quite different. One sees much more satisfaction at this level than at the elementary or secondary level. For example, in 1972, it was found that more than 85 percent of the Minnesota instructors¹⁶¹ and 95 percent of the Florida college faculty members¹⁶² said they were satisfied with their careers. In a survey, in 1964, about Chicago Teachers College and Chicago City Junior College, it was found that 53 percent of the faculty members were satisfied with their salaries, 20 percent

¹⁵⁸Nathan A. Edwards, op. cit., pp. 95-98.

¹⁵⁹NEA Research Bulletin, Vol. 46, No. 2 (Washington, D. C.: National Education Association, May, 1968), pp. 40-41.

¹⁶⁰Arthur D. Little, Teacher Supply and Demand in California 1965-1975, op. cit., p. 171.

¹⁶¹Ruth E. Eckert and Howard Y. Williams, College Faculty View Themselves and Their Jobs (Minnesota: University of Minnesota, 1972).

¹⁶²E. L. Kurth and E. R. Mills, Analysis of Degree of Faculty Satisfactions in Florida Community Junior Colleges: Final Report (Washington, D. C.: U. S. Office of Education, 1968).

were satisfied with their salaries, 20 percent were dissatisfied, and 27 percent were neutral.¹⁶³ Cohen states that the faculty members of junior colleges usually express satisfaction with their jobs.¹⁶⁴ Frankel says that dissatisfaction of the junior college faculty members stems from too many students, too many classes, and too little time to do a really professional job.¹⁶⁵

Frankel, in 1973 suggested that unrest and uneasiness about salaries are the primary morale problems; and there is increasing willingness of faculties to use collective bargaining to better their salaries and fringe benefits.¹⁶⁶ In the study of Teaching Faculty in Academe, Bayer in 1973 found that most teaching faculty generally seemed satisfied with their jobs. Only 13.5 percent said that, if they had it to do over again, they would not choose an academic life, and also 18.2 percent indicated that if they had the opportunity to retrace their steps, they would have chosen another discipline.¹⁶⁷ Of the Teaching Faculty in Academe more than three-fifths felt that they were more successful than others in their field who had comparable

¹⁶³ Robert J. Havighurst, The Public Schools of Chicago, op. cit., p. 297.

¹⁶⁴ Arthur M. Cohen, Work Satisfaction Among Junior College Faculty Members (Los Angeles: University of California, 1973), p. 2.

¹⁶⁵ Joanne Frankel, op. cit., p. 6.

¹⁶⁶ Ibid., p. 8.

¹⁶⁷ Alan E. Bayer, op. cit., p. 19.

training; but one-third felt that they had fallen seriously behind because knowledge in their field had been expanding so rapidly.¹⁶⁸

9. Teachers' Social Position

Teachers' status and social position during the time has changed. Once it was looked upon as a remarkably prestigious, sacred, and God's work. Today, though teaching has proved to be a respectable and prestigious job, not many people consider it as a sacred or God's work. Tyack suggests that the origins of the status in colonial times involved themes which have proved remarkably persistent; and schooling was God's work.¹⁶⁹ Charters believes that teachers, in those times, were part of the sacred order of society.¹⁷⁰ And with this point Lortie also agrees.¹⁷¹ Lortie, in addition, believes that as urbanization, secularization, and school expansion occurred, the position of teachers changed during the nineteenth century, and gradually "Teachers became more abundant, making the individual teachers less uncommon and prestigious."¹⁷² But compared with some other dominant alternatives of factory and domestic work, teaching,

¹⁶⁸ Ibid., p. Highlights.

¹⁶⁹ D. B. Tyack, Turning Points in American Educational History (Waltham, Mass.: Blaisdell, 1967), p. 15.

¹⁷⁰ W. W. Charters, Jr., "The Social Background of Teaching," Handbook of Research on Teaching, ed. N. L. Cage, (Chicago: Rand McNally, 1963), pp. 764-73.

¹⁷¹ Dan C. Lortie, op. cit., p. 11.

¹⁷² Ibid., p. 12.

whether better paid or not, was still respectable employment and closer to middle-class standards.¹⁷³

The National Opinion Research Center studies place teachers below established professions, top government offices, and business executives, but above craftsmen and some others whose earning exceed teachers.¹⁷⁴ Lortie, summarizing a part of the report of the NEA, says that:

It is conventional to connect the term "middle-class" with school teachers,... It connotes some of teaching's more characteristic features, such as respectability, stability in life-style, and income predictability, and it also points up the presumed necessity for continued employment. Teachers receive a certain level of respect and have the advantage of being able to plan ahead; though they are not truly affluent, their assured income permits them to undertake purchases (home, cars, etc.) which certify their middle-class standing.¹⁷⁵

Lortie also believes that in recent years the status of teachers within society at large had remained relatively stable, and they continue to be employed subordinates though they have managed to dull the edges of administrative power.¹⁷⁶

In reading the literature about teachers, sometimes one comes across the point that high school teachers

¹⁷³ Ibid.

¹⁷⁴ National Opinion Research Center, Jobs and Occupations: A Popular Evaluation. In Class, Status, and Power, ed. R. V. Bendix and S. M. Lipset (Glencoe, Ill.: Free Press, 1953), pp. 411-25.

¹⁷⁵ National Education Association, Status of the American Public-School Teachers: 1970-71 (Washington, D.C.: Research Division, 1972), R3, cited in Dan C. Lortie, Schoolteacher: A Sociological Study, op. cit., p. 13.

¹⁷⁶ Dan C. Lortie, op. cit., p. 22.

in comparing their status with elementary school teachers look at their own social position with higher respect. Herrick says that in 1895 when teachers organized themselves and were struggling for a better status

"the elementary teachers felt they were not treated like teachers...they knew very well that the high-school teachers "looked down" on them, and they promptly excluded principals and high-school teachers from their organization."¹⁷⁷

There is evidence that elementary school teachers received much less increase in their salaries than high school teachers or some special teachers. For example, Herrick mentions that:

High school teachers,...and some special teachers, such as those who taught German, had received increases of from 14 to 100 percent during the twenty-year period. A few elementary teachers had received as much as 6 $\frac{1}{4}$ percent more; but the great mass of primary and grammar grade teachers were getting not a cent more than in 1877.¹⁷⁸

From the point of teachers' social standing, Mason, in 1961, stated:

According to a study of the relative prestige of various occupational groups as seen through the eyes of American public opinion, teachers rank just below the average for all professional and semiprofessional workers...the indications are that teachers enjoy a relatively high social standing in the context of the total range of occupations...the greater majority of beginning teachers are at least college graduates. This, too, tends to give them a relatively high social standing.¹⁷⁹

¹⁷⁷ Mary J. Herrick, The Chicago School, A Social and Political History (Beverly Hills, Ca.: Sage Publications, 1971), pp. 96-97.

¹⁷⁸ Ibid., p. 100.

¹⁷⁹ Ward S. Mason, op. cit., p. 11.

Hodge and others believe that prestige and salaries of teachers are higher today than ever before. In a survey by the National Opinion Research Center in 1947, in the over-all ranking of the 90 occupations, teachers ranked 36th; while U.S. Supreme Court Justice ranked first, and shoeshiners ranked the lowest. But when the same questions were asked from American people in 1963, teachers had moved up from 36th place to 29.5.¹⁸⁰

10. Teachers' Interest in Religion

Edwards says that it has been suggested that teachers tend to come from families with greater religious interests than do persons in the general population.¹⁸¹ In the Kansas community college study in 1970, it was found that most teachers were active in religious and civic organizations.¹⁸² Bayer in 1973, found that fully three-fifths (60%) of the college and university faculty regarded themselves as religious.¹⁸³

SUMMARY

Chapter two of this study reviewed the relevant research and literature from two countries: 1) Iran, and

¹⁸⁰Robert E. Hodge, Paul M. Siegel, and Peter H. Rossi, "Occupational Prestige in the United States, 1925-63," The American Journal of Sociology, Vol. 70, No. 3, (November 1964), pp. 290-292.

¹⁸¹Nathan A. Edwards, op. cit., p. 22.

¹⁸²Paul Parker, op. cit., p. 44.

¹⁸³Alan E. Bayer, op. cit., p. 18.

2) the United States. The first part included: history of education in Iran, teacher education, teacher prestige, job satisfaction, and social class. The second part included the following topics: age and years of teaching experience, social origins of teachers, occupation of parents and occupational inheritance, children and dependents in teachers' families, teacher education and teachers' acquired degrees, educational attainment of wives and parents, aspirations for education of children, job satisfaction, teachers' social position, and teachers' interest in religion.

From this review of the related literature and research, it was clear that the study of teachers' characteristics in general would make useful contributions toward understanding of educators. The research design and the procedures used in the investigation will be presented in Chapter 3.

CHAPTER THREE

THE DESIGN AND PROCEDURE OF THE STUDY

This study was designed to add to the understanding of the characteristics of the male Iranian teaching staffs in Tehran at three different levels: elementary, secondary, and university. This was accomplished by gathering a body of descriptive data about teachers' attitudes toward life, their beliefs about social and moral values, their families and educational backgrounds, their aspirations for themselves and for their children, their satisfaction with their economic conditions, their educational level, and their jobs.

The design and the procedure of the study, briefly outlined in Chapter One, will be presented here in more detail under the following headings: (1) setting of the study, (2) sample of investigation, (3) objectives, (4) development of instrument, (5) collection of data, (6) processing of data procedure, and (7) summary of the chapter.

SETTING OF THE STUDY

The setting of the study was Tehran, the capital city of Iran. Iran is situated in the Middle East, bounded on the north by the Soviet Union and the Caspian Sea, on

the east by Afghanistan and Pakistan, on the south by the Persian Gulf and the Sea of Oman, and on the west by Iraq and Turkey. It has an area of 1,645,000 square kilometers (628,000 square miles) or about one-fifth the size of the United States. The country can be divided roughly into three areas: one third consists of mountains, one third of deserts, and one third of forests and wooded lands. Iran extends between 25° and 40° latitude, and is therefore entirely in the temperate belt of the northern hemisphere. The mountainous areas are characterized by cold winters and mild summers. Most of the low lands experience primarily dry weather and high temperatures.¹⁸⁴ In the south, summer temperatures of 50° C (120° F) are common, and in the north-western and north-eastern regions winter temperatures may fall as low as -35° C (-30° F).¹⁸⁵ At present, over 33 million people live in this country.¹⁸⁶ They all use one official language, Farsi, and have a uniform educational system. It is estimated that 60 percent of the population live in rural areas, but there is a significant pattern of movement towards urban centers and a dense concentration

¹⁸⁴ Ministry of Information, Iran (Tehran, Iran: 1971), pp. 29-31.

¹⁸⁵ Ramesh Sanghvi and others, eds., The People (London: Transorient Books, 1967), pp. 31-32.

¹⁸⁶ Ettela át, Air Mail Edition, No. 9704, January 1977.

in the metropolitan area of the capital city, Tehran. More than one-tenth of the population is living in Tehran and another tenth in about 10 major provincial centers. In 1962, the illiteracy rate was estimated at almost 80 percent of the total population.¹⁸⁷ Today it is somewhere between 60 and 75 percent. However, the population in the intervening 15 years has increased by 3.2 percent a year.¹⁸⁸ According to the census figures of 1966, the population of Iran consists of 98 percent Muslims, 2 percent Christians, Zoroastrians, Jewish people, and other minorities.¹⁸⁹

System of Education

The new system of Iranian education, which started in 1971, divides schooling into four levels: 5-3-4 and higher education: The first five-years period is for primary schooling which theoretically is compulsory. This level may be preceded by a kindergarten education. The second level is a three-year period for middle school, which is usually called "guidance cycle," and is devoted to exploring the students' capacities, abilities, and interests. The third level is a four-year period for high school, which is devoted to the completion of the secondary education in either the theoretical track for college preparation or in

¹⁸⁷ Iraj Ayman, Educational Innovation in Iran (Paris: The Unesco Press, 1974), pp. 2-3.

¹⁸⁸ Donald N. Wilber, Iran: Past and Present (Princeton, New Jersey: Princeton University Press, 1975), p. 160.

¹⁸⁹ Ministry of Information, op. cit., p. 39.

the vocational stream. The fourth is that of higher education.¹⁹⁰

As might be expected, enrollment at the primary level is the highest. Lately, however, secondary education has shown a more rapid rate of increase, particularly in the academic fields as compared to the vocational and technical areas. Statistics shows that the total school enrollment is increasing at all levels each year.¹⁹¹ For example, the total enrollment figures for the country for three different school years were as follows:

1968-69	3,932,000 ¹⁹²
1970-71	4,570,000 ¹⁹³
1974-75	6,327,117 ¹⁹⁴

Tehran

Tehran, the setting of this study, is the seat of the Government of Iran. It is a big, bustling, and vital metropolitan city with a population of over 4 million in

¹⁹⁰ Iraj Ayman, op. cit., pp. 27-30.

¹⁹¹ Ministry of Education, Educational Statistics in Iran, (Tehran, Iran, 1970).

¹⁹² Ministry of Education, Summary Educational Statistics in Iran (Tehran, Iran, 1971).

¹⁹³ Ministry of Higher Education, Educational Statistics of Higher Education in Iran (Tehran, Iran, 1971).

¹⁹⁴ Ettela'at, Air Mail Edition, April 5, 1976.

1976. Only a generation ago the population was little more than 500,000. The metropolitan area is expanding in many directions, biting into the desert, climbing up into mountains, and growing in skyscrapers. At an elevation of around 1,200 meters and on approximately the same latitudes as Los Angeles, Cyprus, and Tokyo, Tehran has an average temperature range of -15°C (5°F) to 43°C (110°F) in the city. The northern suburbs, however, are considerably higher, and much cooler in the summer.¹⁹⁵

In Tehran, everything that was ancient Persia and all that is modern Iran meets and blends. Two ways of life exist side by side in Tehran. Because it is the cultural center of the nation and the mirror of the modern world for many people of Iran, thousands of rural people migrate to the city every year.¹⁹⁶ In 1970-71, Tehran had 1190 primary school buildings with 556,900 pupils and 4,989 teachers; 515 secondary school buildings with 256,990 students and 4,579 secondary school teachers;¹⁹⁷ 6 universities and 24 institutions of higher education with

¹⁹⁵Freidoun Pirzadeh, ed., Ministry of Information, Tehran, (Tehran, Iran: Ettela'at Press), pp. 5-7.

¹⁹⁶Ramesh Sanghvi, op. cit., pp. 31-32.

¹⁹⁷Iraj Ayman, op. cit., p. 24: In order to accommodate more students within the existing facilities, the shift school and evening school programs have been devised and implemented. In the former, a number of schools offer more than one daily course, by catering to different groups either in the morning and afternoons, or on the basis of alternate days. Thus, with some extra pay to the teachers, the number of students has been doubled. This plan has been implemented at both the elementary and secondary levels.

50,800 students and 1,431 full-time professors.^{198,199}

SAMPLE FOR INVESTIGATION

The sample for investigation was comprised of male primary and secondary school teachers, and male university professors. The total sample size was two hundred (eighty primary, seventy secondary, and fifty university) educators who lived and taught in Tehran during the 1971-72 academic year, and who were selected from the total teacher and professor population on the basis of the following criteria:

1. The male teachers and professors were to live and teach in the metropolitan city of Tehran and to be employees of the government of Iran. Male educators were selected because (a) males, in Iranian society generally, have a stronger voice in decision-making in the family affairs, (b) the problem of collecting data outside Tehran, (c) the limited manpower available to the investigator, and (d) the government employees usually stay longer in their jobs.

2. The married educators over 25 years of age, having at least one child and at least five years of teaching experience. It was limited to them because of the researcher's personal observation and the strong assumption that the older and married teachers show more feeling for,

¹⁹⁸Ministry of Education, Summary Educational Statistics in Iran, op. cit., pp. 2-7.

¹⁹⁹Ministry of Higher Education, op. cit., pp. 6, 106-109.

and stay longer in, the teaching profession; and that their answers to the questions on marriage, aspiration for their children, etc., would include real, personal experience, which would be more reliable.

OBJECTIVES

The purpose of this study was to initiate an investigation about educators in Tehran, Iran, a task which has not previously been attempted. Its purpose was to provide background information about the present teaching staffs at different levels for Iranian organizations involved in teacher education programs. It is hoped that this information might be useful for more successful planning and education of a teaching staff in the future.

This study endeavored to accomplish the following two major objectives and their sub-categories:

- A. 1. To determine the present status of educators in Tehran in general, but also,
2. To determine whether differences exist among primary school teachers, secondary school teachers, and university professors in the following areas:
 1. Educators' job experience, and also work experience of their wives and parents which include:
 - a. Age, place of birth, length of time of living in Tehran, and

professional job experience of
the educators.

- b. Work experience of educators' parents and educators' wives and also occupations of educators' parents and educators' wives.
2. Educators' marriage status which include their age, years and times of marriage, polygamy among them, their marriage arrangement, marriage with relatives, extent of knowing spouse before marriage, and age difference with wife.
 3. People sharing household with educators, including:
 - a. Number of educators' children and siblings.
 - b. Number of dependent and earning members in the family.
 4. Education of the educators and their families which includes:
 - a. Educational level of educators and of their wives.
 - b. Education of educators' parents.
 - c. Place in which educators obtained their highest education degrees.
- B. 1. To determine the attitudes of educators in general, but also,

2. To determine whether differences exist among primary school teachers, secondary school teachers, and university professors in the following areas:
 1. Educators' satisfaction with educational achievement.
 2. Educators' satisfaction with income, as well as:
 - a. Job satisfaction, and educators planning for job change and their reasons for it.
 - b. Educators' attitudes toward the use of money.
 - c. Educators' attitudes toward their wives working, and also their wives' motivations for working.
 3. Ideal education for their wives, for their daughters, and for their sons;
 4. Educators' preference concerning marriage which includes:
 - a. Age difference with wife, and marriage with relatives.
 - b. Educators' attitudes toward marriage of their children, and the extent of children's decision-making on mate-selection.

- c. Educators' beliefs in the necessity of girls' virginity.
5. Educators' attitudes toward social privileges for their children, including:
 - a. Social equality and wealth inheritance equality of sons and daughters.
 - b. Importance of male and female child, ideal number of children, and family planning.
 - c. Work opportunity for youngsters while studying.
 6. Educators' sense of belonging to a particular class, and occupations of their intimate friends.
 7. Educators' attitudes toward religion which includes:
 - a. Degree of engagement in praying and fasting, believing in God, and degree of their religious stability.
 - b. Religious training for children.
 8. Educators' social-recreational activities.

DEVELOPMENT OF INSTRUMENT

In order to secure data from the sample population, and since no instrument could be found which was appropriate to the present survey, the investigator developed a teacher

questionnaire (Appendix B). The process of its development and testing are described below.

Originally seven hundred and fifty questions relating to personal and educational background factors, job satisfaction, social-moral, and religious values, and economic situation were developed and grouped by the investigator. Those were condensed into 250 questions which were reviewed by a committee of three research-minded professors (Assad Nezami, Ph.D., University of Chicago, professor at the Tehran University; Mrs. A. Kiani, Ph.D., F.S. University, Dean of School of Sociology, University of Karachi; and Nasser-oddin Sahebzamani, Ph.D., Cologne, West Germany, Head of the Department of Mental Health in Iran). Many of the questions were deleted. The rest were reworded, changed in sequence, and finally sixty-eight questions were selected for use in this study.

Pilot Runs

First, a "pilot run" was administered to two graduate classes of fifty experienced teachers at the University for Teacher Training, in Tehran in the fall of the 1971-72 academic year. Comments, criticisms and suggestions were solicited from this group. After the refinement process, the questionnaire was once more administered to another group of fifteen teachers and five professors in Tehran. This time a few more questions were reworded or modified. Although no major revisions were necessary, some slight

changes in format were made. At this time, with final approval of the committee, the questionnaire seemed to have the necessary content validity and clarity to respond to the purposes of the study as it was originally designed.

COLLECTION OF DATA

A random selection of 250 educators, who met the specified criteria, from the total population of the male teachers and professors in the public schools, universities, and institutions of higher education in Tehran was obtained. The questionnaires and the interviews for the study were conducted during a six-month period in the winter and spring of the 1971-72 academic year.

First a letter of request, assuring complete confidentiality and anonymity, stating the objective of the study, and requesting his agreement for cooperation, was mailed to each teacher or professor who fulfilled the specified criteria for the study (see Appendix A). The investigator called the teachers and professors on the telephone two or three days after mailing each group of letters, further explaining the purpose of the survey if needed, or answering their questions. Out of 250 randomly selected educators, 215 or 86 percent agreed to participate in the survey. Then, the questionnaires were mailed to the educators in groups of tens. Through another telephone contact, an appointment was made to take the completed questionnaires back. The educators were visited in their

schools, offices, and in some cases at their homes. The purpose of personal visits was to review the completed questionnaires, in their presence, in case of some blank answers and/or if they had questions about some items in the questionnaire. In many cases it appeared that the visits were helpful.

Through these procedures the investigator was able to receive 203 completed questionnaires. Nine educators had decided not to participate in the survey, or had moved without leaving any forwarding address. One teacher was sick in the hospital and two professors were on sabbatical leave and out of the country. With the agreement of the "questionnaire committee," the investigator decided to select randomly three of the completed questionnaires and to drop them to expedite the computational procedures which resulted in a sample of 200 educators, 80 elementary school teachers, 70 secondary school teachers, and 50 university professors.

In general, the investigator confronted few problems in motivating cooperation of the selected participants for this educational survey though cooperation of the university professors was higher than the other two groups. It should be acknowledged, however, that Iranian teachers are not often asked to fill out questionnaires and/or participate in interviews for research purposes.

PROCESSING OF DATA PROCEDURE

The returned questionnaires were coded and key-punched on computer cards to expedite the data processing. The data required two computer cards for each individual to accommodate the questionnaire information. The Burrough's B 6700 Computer was used to process the data and the Statistical Package for Social Science (SPSS) was selected for computations and tabulations.

SUMMARY

Chapter three of this report reviewed (1) the setting of the study, (2) sample for investigation, (3) objectives, (4) development of instrument, (5) collection of data, and (6) processing of data.

The setting of the study was in Tehran, Iran. Two hundred primary and secondary school teachers and university professors were selected for this study. Objectives and purposes were stated, and an instrument, tested with two pilot runs, was developed and used. For data processing IBM computer Burrough's B 6700 and SPSS program was selected for computations.

Chapter four will present an analysis of the data of the study.

CHAPTER FOUR

PRESENTATION OF THE DATA AS REVEALED BY THE INVESTIGATION

The data for this investigation were collected from Iranian educators who were living in the metropolitan city of Tehran, the seat of the Government of Iran. The purpose of the investigation was to study various aspects of the educators at three different levels, i.e., primary school, secondary school, and higher education, and also provide background information about them for the Iranian organizations involved and interested in educational and professional growth of teachers.

A teacher questionnaire was developed, and two hundred educators (eighty primary, seventy secondary school teachers, and fifty university professors) were randomly selected for this investigation. The questionnaire items and findings were grouped for the purpose of analysis and have been presented in the following tables, according to the order of the objectives mentioned in Chapter One, under two main areas as follow: (1) biographical, family backgrounds, education of the educators and of their families, and (2) the educators' aspiration, job satisfaction, attitudes, and beliefs. Each area contains sub-categories of

the findings and analysis of the tables.

PART I: BIOGRAPHICAL, SELECTED BACKGROUND
INFORMATION, EDUCATION OF THE EDUCATORS
AND OF THEIR FAMILIES

The main factors which are presented here are personal biographical and educational background information. These factors are important in that they give a general information about the whole group and also compare the three groups at the three different levels of the educational ladder. These characteristics may be considered as the focus of major differences in social role expectations, which in turn can affect the values, aspirations, attitudes, and satisfactions of the individuals.

Table I shows that the average age of the whole group was 38.7, and the distribution of ages shows that 61 percent of all educators were between 31 and 40 while 29 percent of them were 41 or over with the minimum age 27 and the maximum, 64.

As Table 2 shows only 15.5 percent of the total sample were born in villages or small towns; 67.5 percent were born in urban non-metropolitan areas, and 16.5 percent of them were born in a metropolitan area such as Tehran. When the three groups are compared, it is seen that 23.7 percent of the primary school teachers (PSTs), but only 2 percent of the university professors (UPs) were born in villages. On the other hand, of the UPs 28 percent, as compared to 11.3 percent of the PSTs, were born in Tehran.

TABLE 1
DISTRIBUTION OF THE TEHRAN EDUCATORS BY AGE

Age (years)	Percentage		Number of cases
26-30	10.0		20
31-35	31.5	} 61.0	63
36-40	29.5		59
41-45	12.0		24
46-50	9.5	} 29.0	19
51-55	3.0		6
56-60	3.0		6
61-65	1.5		3

TABLE 2
PLACE OF BIRTH OF THE TEHRAN EDUCATORS

Place	All Educators %	Primary School Teachers %	Secondary School Teachers %	University Professors %
Villages or small towns	15.5	23.7	15.6	2.0
Cities (other than Tehran)	67.5	65.0	68.7	70.0
Tehran	16.5	11.3	14.3	28.0
Other countries	0.5	--	1.4	--
Total	100.0	100.0	100.0	100.0
(No. cases)	(200)	(80)	(70)	(50)

In other words, the proportion of those born in villages decreases as one moves from PSTs (23.7%) to UPs (2%), while the proportion of those born in Tehran increases.

As Table 3 indicates more than half (53.5%) of the educators have lived between 1 and 10 years in Tehran and almost three-fourths (74.5%) of them had lived there between 1 and 20 years. It means that the educators were not "place bound," and it may be of interest to note that the majority of them, at least, were not native to Tehran. These data also reveal a fact parallel to the general experience observed in Iran: A large migration from rural and non-metropolitan to metropolitan areas.

TABLE 3
LENGTH OF TIME LIVING IN TEHRAN OF
THE TEHRAN EDUCATORS

Years	All Educators %	PSTs %	SSTs %	UPs %
1-10	53.5	61.8	61.5	28.0
11-20	21.0	21.5	20.0	22.0
21-30	13.0	8.9	7.0	28.0
31-40	7.5	3.9	10.1	10.0
41-50	3.0	2.6	1.4	6.0
50 and over	<u>2.0</u>	<u>1.3</u>	<u>0.0</u>	<u>6.0</u>
Total	100.0	100.0	100.0	100.0

Job Experience of the Tehran
Educators and Their Families

Table 4 shows that 81.5 percent of the total sample had teaching experience of between 6 and 20 years; the mean for total group teaching experience was 15.8 years (it was mentioned, in Chapter One, that each selected educator for this study had at least 5 years of experience in teaching).

TABLE 4
PROFESSIONAL JOB EXPERIENCE OF
THE TEHRAN EDUCATORS

Years	All Educators %		PSS %	SST %	UP %
6-10	24.0	} 81.5	27.5	5.7	44.0
11-15	27.0		31.2	24.2	24.0
16-20	30.5		26.3	48.6	12.0
21-25	8.5		8.8	7.1	10.0
26-30	9.0		6.2	13.0	8.0
31-35	1.0		0.0	1.4	2.0
Total	100.0		100.0	100.0	100.0

the above data, the effect of Western life and modernization of Iran on the educators' families seems obvious.

TABLE 9
OCCUPATIONS OF THE TEHRAN EDUCATORS'
WIVES AND MOTHERS

Occupation	Wives %	Mothers %
Housewife	61.5	96.5
Teaching	32.0	2.0
Office or Clerical Work	6.5	--
Self-employed (tailor)	--	.5
Farming	--	1.0
Total	100.0	100.0

As Table 10 shows, 71.5 percent of the total sample married when they were between 21 and 30 years of age. The proportion of the primary and the secondary school teachers who married when they were between 21 and 25 years of age was more than twice that of the university professors (PSTs 40%, SSTs 45.7%, UPs 18%). The proportion of the UPs who married when they were between 31 and 35 years of age was much higher than that of the other two groups (PSTs 15%, SSTs 8.6%, UPs 36%). It means that a higher percentage of the PSTs and SSTs married at younger ages

than the UPs, and a higher percentage of the UPs married at older age than the other two groups. And it probably means that a good percentage of the UPs postponed their marriage for the sake of obtaining a higher education.

TABLE 10

AGE AT (first) MARRIAGE OF THE
TEHRAN EDUCATORS

Age (years)	All Educators %	PSTs %	SSTs %	UPs %
18-20	5.0	8.7	2.9	2.0
21-25	36.5	40.0	45.7	18.0
26-30	35.0	33.8	37.1	34.0
31-35	18.0	15.0	8.6	36.0
36-40	4.5	2.5	5.7	6.0
41-45	1.0	--	--	4.0
Total	100.0	100.0	100.0	100.0
Mean	27.5	26.2	26.5	29.9

Averages for marriage age among the three different groups were as follows: PSTs 26.2, SSTs 26.5, and UPs 29.9. The average of marriage age for the entire group interviewed was 27.5. In general, it seems that the higher the level of education the older the age for first marriage.

As Table 11 shows, 78 percent of the educators were married between 1 and 15 years. In other words, only 22 percent of them were married for more than 16 years at the time of this survey. The mean for the whole group was 11.3 years.

TABLE 11
NUMBERS OF YEARS OF MARRIAGE OF
THE TEHRAN EDUCATORS

Years	Percentage	No. of cases
1- 5	21.0	42
6-10	36.0	72
11-15	21.0	42
16-20	9.5	19
21-25	6.0	12
26-30	5.0	10
31-35	1.0	2
36 and over	0.5	1
Total	100.0	200

As Table 12 shows, 97 percent of the educators were married only once, and were still living with the same wife at the time of this survey. In other words, only 3 percent of the educators were married twice. These

statistics can be interpreted as demonstrating the stability of marriage and the low percentage of divorce among this group.

TABLE 12
TIMES OF MARRIAGE OF THE TEHRAN EDUCATORS

Times	Percentage	No. of cases
Once	97.0	194
Twice	3.0	6
Total	100.0	200

As Table 13 reveals, 99.5 percent of the total sample had one wife, only one educator, or .5 percent had two wives, while in contrast 25 percent of their fathers had more than one wife. This breaks down to 18.0 percent for fathers with two wives, 3.5 percent with three wives, and 3.5 percent with four wives.

As these statistics suggest, there has been a significant change in the structure of the educators' family from the past generation to the present one. As is generally known, polygamy among Moslem people, especially among laymen, has not been uncommon, but today it is not as frequently practiced as it once was because current law restricts it and the attitude of people has changed as well.

TABLE 13

POLYGAMY AND MONOGAMY AMONG THE TEHRAN
EDUCATORS AND THEIR FATHERS

Number of Wives	Educators %	Educators' fathers %
One wife	99.5	75.0
Two wives	0.5	18.0
Three wives	--	3.5
Four wives	--	3.5
Total	100.0	100.0
(No. cases)	(200)	(200)

TABLE 14

MARRIAGE ARRANGEMENT AS PRACTICED
WITH THE TEHRAN EDUCATORS

Marriage Arrangement	All Educators %	PST %	SST %	UP %
By parents only	23.0	28.8	21.4	16.0
By educators with agreement of parents or by parents suggestion and educators' agreement	58.5	55.0	64.3	56.0
By educators without parents' agreement	18.5	16.2	14.3	28.0
Total	100.0	100.0	100.0	100.0

Table 14 offers a number of responses to the question, "How was your marriage arranged?". The response to the first option indicates 23.0 percent -- a little less than one-fourth of the total sample stated their marriage was completely arranged by their parents. The response to this option would indicate that the long-standing tradition of parental mate-selection in Iranian society still had a strong influence on members of the families of the sample population of this study.

The second option drew the highest percentage of all; 58.5 percent of the total sample indicated that their marriages were arranged by themselves but with the agreement, or at least the suggestions, of their parents. As is generally known, in the past one could rarely find exceptions to parentally arranged marriages. The high response to the second option shows that, among the educators, at least, the older tradition is rapidly breaking down, as they have begun to exert more influence in selecting their mates. That this tradition is breaking down is further demonstrated by the response to the third option.

The third option indicates that 18.5 percent or almost one-fifth of the total sample married without the agreement of their parents. Here one sees a great change quite different from the long-standing tradition of parental mate-selection. No doubt this trend towards selecting one's own mate, without suggestions from parents or their approval, will predominate in the future.

In comparing the three groups, one sees that more than half in all three groups had parent-involvement in the selection of their wives. This may suggest respect of the younger members of the families for their elders. On the other hand, the proportion of the parent-arranged marriages decreases as one moves from the PSTs (28.8%) to SSTs (21.4%) to the UPs (16%). And on the contrary, among the UPs, the proportion of those who married without agreement of their parents was much higher than that of the other two groups (PSTs 16.2%, SSTs 14.3%, UPs 28%).

Table 15 reveals that, 54 percent, more than half of the total sample, were married to girls from the same town or city in which the educators were born. Looking at

TABLE 15
LOCALITY OF WIVES OF THE TEHRAN EDUCATORS

Wife and Husband	All Educators %	PST %	SST %	UP %
From the same locale	54.0	65.0	58.6	30.0
From different locale	46.0	35.0	41.4	70.0
Total	100.0	100.0	100.0	100.0

the three different groups makes it clear that, as the level of education goes up, the percentage of those who had married

with girls from the same town or city has come down. From PSTs 65 percent, from SSTs 58.6 percent, but from UPs only 30 percent found their spouses among the girls from their own home-town.

One basic reason for this might be that the higher mobility among the UPs and less mobility among the other two groups result in higher local marriages among the teachers. When one compares these data with Table 2--place of birth²⁰⁰-- and Table 33--place of education²⁰¹-- it is seen that though 72 percent of the UPs were born in villages or cities other than Tehran; 40 percent of them finished their education in Tehran and 60 percent in western countries. This means that the UPs had much more opportunity to visit families other than those from their own cities, considering that they were also older than the other two groups at the time of marriage.

On the other hand, one sees that 88.7 percent of the PSTs were born in villages or cities other than Tehran (Table 2, place of birth), but only 37.5 percent of them finished their education in a big city like Tehran. It means that lack of mobility has limited marriage with families from other cities. On the other hand, though all of the UPs had obtained their higher education in Tehran (40%)

²⁰⁰See page 73.

²⁰¹See page 105.

or abroad (60%), 20 percent of them married relatives (Table 19)²⁰² and/or 30 percent married girls from their own home-town.

The educators were asked "How well did you know your spouse before marrying her?" As Table 16 reveals, 14.5 percent of the total sample stated that they did not know their future spouses before marriage at all; 71.5 percent stated that they knew their future spouses for a short time, meaning they had opportunity of having some short visits, seeing each other's faces, and in some cases talking for a short time. Another 14 percent of the total sample indicated they knew each other well, visiting each other, dating, discussing marriage and related matters.

TABLE 16

EXTENT OF ACQUAINTANCE BETWEEN SPOUSES
BEFORE MARRIAGE OF THE TEHRAN EDUCATORS

Extent of Acquaintance	All Educators %	PST %	SST %	UP %
Did not know her at all	14.5	16.2	14.3	12.0
Knew her casually as an acquaintance	71.5	75.0	75.7	60.0
Knew her well	14.0	8.8	10.0	28.0
Total	100.0	100.0	100.0	100.0

In general, courtship as it is known in the Western sense, is not a part of the Iranian tradition, and most of the marriages among young couples are arranged by parents or close relatives. This is not to say that young people in Iran do not have some opportunity to know each other before marriage. It is, of course, possible for many young people to meet in the course of family gatherings or other social occasions, but such relationships known in the West as "dating" are not possible among the majority of Iranians in contemporary Iran.

From the above data, perhaps one can conclude that the higher the education, the more opportunity for the sexes to know each other, to become more independent in selecting their future spouses, and to reach a decision in terms of marriage. Option three supports this conclusion, as it shows that only 8.8 percent of the PSTs and 10 percent of the SSTs knew their spouses well, whereas 28 percent of the UPs fell into this category.

As Table 17 shows 92.5 percent of the educators were older than their wives, 6 percent were the same age, and 1.5 percent were younger. The next table shows the age differences between the educators and their wives in more detail.

Table 18 indicates that almost three-fourths (74.5%) of the total sample of male educators were between 4 and 12 years older than their wives. In comparing the three groups, one sees that the percentage of the SSTs who were between

TABLE 17

AGE DIFFERENCE BETWEEN THE EDUCATORS AND
THEIR WIVES OF THE TEHRAN EDUCATORS

Age Difference	All Educators %	PST %	SST %	UP %
Same age	6.0	7.5	4.3	6.0
Husband older	92.5	91.2	92.9	94.0
Wife older	1.5	1.3	2.8	0.0
Total	100.0	100.0	100.0	100.0

TABLE 18

AGE DIFFERENCE OF THE TEHRAN EDUCATORS WITH
THEIR WIVES IN MORE DETAIL

Husband older than wife in years.	All Educators %	PST %	SST %	UP %
Husband-wife the same age	6.0	7.5	4.3	6.0
1- 3	12.0	16.2	8.7	10.0
4- 6	28.5	30.0	31.4	22.0
7- 9	23.5	17.5	28.6	26.0
10-12	22.5	22.5	22.8	22.0
13-15	4.0	5.0	0.0	8.0
16 and older	2.0	0.0	1.4	6.0
Wife older	1.5	1.3	2.8	0.0
Total	100.0	100.0	100.0	100.0

4 and 12 years older than their wives (82.8%) was higher than the PSTs (70%) and the UPs (70%). No logical explanation could be made for this response.

As Table 19 reveals, 24 percent, or almost one-fourth of the total sample, married with relatives. This, from one point of view, which is not uncommon in Iran, shows the strong ties of the inter-extended family relationships among the educators.

TABLE 19

MARRIAGE WITH RELATIVES (members of the extended family circle) AND NON-RELATIVES OF THE TEHRAN EDUCATORS

Marriage with	All Educators %	PST %	SST %	UP %
Relatives	24.0	26.2	24.3	20.0
Non-Relatives	76.0	73.8	75.7	80.0
Total	100.0	100.0	100.0	100.0

In comparing the three groups, one sees that as the level of education has gone up, the proportion of the marriage with relatives has come down, though only slightly. For example, it is seen that 26.2 percent of the PSTs, 24.3 percent of the SSTs, and 20 percent of the UPs married with their relatives. It appears that the higher the education, the more independency in relations with people out of the extended family circle.

Table 20 shows the kind of family relations (between spouses) of the group who married with their relatives.

TABLE 20

KIND OF FAMILY BLOOD RELATIONS OF THE TEHRAN
EDUCATORS WITH THEIR WIVES OF THOSE
MARRYING RELATIVES

Kind of Relations	All Educators %	PST %	SST %	UP %
Parental cousin: father's sister's daughter	18.8	9.5	29.4	20.0
Parental cousin: father's brother's daughter	14.6	23.8	5.9	10.0
Maternal cousin: mother's sister's daughter	8.3	4.8	5.9	20.0
Maternal cousin: mother's brother's daughter	8.3	14.3	--	10.0
Second degree or not bloodline relatives	50.0	47.6	58.8	40.0
Total	100.0	100.0	100.0	100.0
(No. of cases)	(48)	(21)	(17)	(10)

Table 21 shows that, from the total sample, 62.5 percent had 1 or 2 children, and 33 percent had 3 or 4. In other words, 95.5 percent of the educators had 1 to 4 children, and 4.5 percent had 5 or 6 children at the time

of this survey. As a good proportion of the total sample (73%) was between 31 to 45 years of age (Table 1),²⁰³ and that a good portion of their wives (52%) were between 7 to 16 years younger than their husbands (Table 18),²⁰⁴ it seemed probable that some of them might still have more children in the future.

TABLE 21
NUMBER OF CHILDREN OF THE TEHRAN EDUCATORS

Children	All Educators %	PST %	SST %	UP %
1 and 2	62.5	63.7	54.2	72.0
3 and 4	33.0	31.3	40.0	26.0
5 and 6	4.5	5.0	5.8	2.0
Total	100.0	100.0	100.0	100.0

Table 22 reveals that only 23.5 percent of the total sample had 1 to 3 sisters and brothers, 57.5 percent had 4 to 7 and a total of 19.5 percent of them had 8 or more sisters and brothers. The mean for the number of the educators' siblings was 5.6.

²⁰³See page 73 (Table 1).

²⁰⁴See page 90 (Table 18).

TABLE 22

NUMBER OF SIBLINGS OF THE TEHRAN EDUCATORS

Number of Siblings	All Educators %	PST %	SST %	UP %
1 - 3	23.5	25.5	28.6	14.0
4	17.0	17.5	11.4	24.0
5	16.5	25.0	14.3	6.0
6	13.5	11.2	10.0	22.0
7	10.5	10.0	14.3	6.0
8	8.0	7.5	5.7	12.0
9	3.0	0.0	7.2	2.0
10 - 12	4.5	2.5	2.8	10.0
13 - 15	2.5	1.3	4.3	2.0
16 - 20	1.0	0.0	1.4	2.0
Total	100.0	100.0	100.0	100.0

Table 23 indicates that almost one-third (31.5%) of the total sample had 2 dependent members in their families, one-fourth (25%) of them had 3, and 35 percent of them had 4 to 5 dependent members.

TABLE 23

THE NUMBER OF IMMEDIATE-FAMILY DEPENDENTS SHARING
A HOUSEHOLD OF THE TEHRAN EDUCATORS

Number of dependent members in the family	All Educators %	PST %	SST %	UP %
2 members	31.5	28.8	24.3	46.0
3 members	25.0	27.5	21.4	26.0
4 members	19.0	18.7	21.4	16.0
5 members	16.0	20.0	18.6	6.0
6 members	6.5	5.0	10.0	4.0
7 members	0.5	0.0	0.0	2.0
8 members	1.5	0.0	4.3	0.0
Total	100.0	100.0	100.0	100.0

In comparing the three groups, one sees that almost two-fifths (38.7%) of the PSTs and two-fifths (40%) of the SSTs had 4 to 5 dependent members as compared to 22 percent of the UPs.

Table 24 reveals, in 58 percent of the total families, there was only one bread-winner, and in 38.5 percent of the families there were 2 persons working. On the other hand, as the previous table reveals, only one-

fourth of the educators had 3 dependents, while 43.5 per-
cent of them had 4 or more dependents.

TABLE 24

THE NUMBER OF EARNING MEMBERS IN A HOUSEHOLD
OF THE TEHRAN EDUCATORS

Number of earning mem- bers in the family	All Educators %	PST %	SST %	UP %
1 member	58.0	60.2	61.9	54.0
2 members	38.5	38.5	32.4	42.0
3 members	2.0	1.3	4.3	0.0
4 members	1.0	0.0	0.0	4.0
5 members	0.5	0.0	1.4	0.0
Total	100.0	100.0	100.0	100.0

Table 25 shows that of the group 29 percent had a high school diploma (an education of 12th grade), 41.5 percent had B.A., and 11 percent had M.A., and 18.5 percent had a doctorate degree. In other words, more than two-thirds (71%) of the educators had what is called higher education.

According to the above information, the proportion of those with B.A. degrees was higher than other groups. This means that some of the teachers with B.A. degrees were teaching in primary schools, whereas some who were teaching at university level had only M.A. degrees. All of

the individuals studied in this survey shared a common role; they all teach though at different levels.

TABLE 25
EDUCATIONAL DEGREES ACHIEVED BY THE TEHRAN
EDUCATORS

Degrees	Percentage	No. of cases
High school diploma	29.0	58
B.A. degrees	41.5	83
M.A. degrees	11.0	22
Doctorate degrees	18.5	37
Total	100.0	100

Table 26 shows that 50.3 percent of the educators' mothers were illiterate, 47.2 percent knew simple reading and/or writing, or had six years of schooling; and only 2.5 percent had completed high school or had some secondary school education. It is interesting to note that the percentage of the illiterate mothers among the UPs (30%) was lower than the PSTs (62.5%) and the SSTs (50.7%).

Table 27 indicates that 22.2 percent of the educators' fathers were illiterate, 55.1 percent of them knew only simple reading and/or writing, 11.6 percent had completed high school or had some secondary school education, and only 3.5 percent of the educators' fathers had obtained B.A. degrees.

It is interesting to note that the percentage of the

TABLE 26

EDUCATIONAL LEVEL IN YEARS OF SCHOOLING
OF THE TEHRAN EDUCATORS' MOTHERS

	All Educators %	PST %	SST %	UP %
Illiterate	50.3	62.5	50.7	30.0
Simple reading and writing (1-3 years)	40.1	28.7	46.3	50.0
4-6 years	7.1	7.5	0.0	16.0
7-9 years	0.5	0.0	0.0	2.0
High school diploma	2.0	1.3	3.0	2.0
Total	100.0	100.0	100.0	100.0

TABLE 27

EDUCATIONAL LEVEL IN YEARS OF SCHOOLING
OF THE TEHRAN EDUCATORS' FATHERS

	All Educators %	PST %	SST %	UP %
Illiterate	22.2	36.2	10.3	16.0
Simple reading and writing (1-3 years)	55.1	48.8	67.6	48.0
4-6 years	7.6	10.0	2.9	10.0
7-9 years	6.0	2.5	10.3	6.0
High school diploma	5.6	2.5	7.4	8.0
B.A. degrees	3.5	0.0	1.5	12.0
Total	100.0	100.0	100.0	100.0

UPs' fathers who were illiterate (16%) was higher than the SSTs' fathers (10.3%). On the other hand, 12 percent of the UPs' fathers had B.A. degrees while of the SSTs' fathers only 1.5 percent had B.A. degrees, and none of the PSTs' fathers had attended a college.

As the two above tables show, none of the mothers had educational degrees beyond a high school diploma, while 3.5 percent of the fathers were college graduates with B.A. degrees. In general, the parents of UPs (particularly the fathers) had a higher level of schooling than the parents of the SSTs or PSTs.

TABLE 28

COMPARISON OF EDUCATIONAL LEVEL OF
THE TEHRAN EDUCATORS' PARENTS

	Fathers %	Mothers %
Illiterate	22.2	50.3
Simple reading and writing (1-3 years)	55.1	40.1
4-6 years	7.6	7.1
7-9 years	6.0	0.5
High school diploma	5.6	2.0
B.A. degrees	3.5	0.0
	} 77.8	} 49.7
Total	100.0	100.0

Generally speaking, the educational level of both parents was quite low, but put more succinctly, the above figures mean that over three-fourths (77.8%) of the educators came from families in which at least their fathers were literate. Those with both parents who were literate were nearly 50 percent (49.7%). Given the general level of illiteracy in Iran, in which the majority of the people still remain illiterate, these figures reveal that the high level of educational achievement of the sample could be interpreted not only as the effect of occupational requirement but also as the result of a tendency not to deviate from the traditional family situation.

Table 29 indicates that only 4 percent of the wives of the total sample were illiterate, and only of the PSTs and SSTs. Given the extremely high illiteracy level of the population of Iran, it is very interesting that 96 percent of the wives of the educators went to school, 52 percent had some secondary education (21%) or completed high school (31%), and 18.5 percent had higher education - i.e., university degrees of B.A., M.A., or doctorate. In comparing the three groups, one sees no university professor married to an illiterate woman, whereas 7.5 percent and 2.8 percent of the PSTs, and SSTs, respectively, had illiterate wives. The proportion of the wives who could only read and write was 2 percent for the UPs, 11.5 percent for the SSTs, and 8.8 percent for the PSTs.

The percentages of the wives who had four to six

TABLE 29

THE HIGHEST EDUCATIONAL LEVEL OF THE TEHRAN
EDUCATORS' WIVES

Level of Education	All Educators %	PST %	SST %	UP %
Illiterate	4.0	7.5	2.8	--
Simple reading and writing (1-3 years)	8.0	8.8	11.5	2.0
4-6 years	17.5	28.7	14.4	4.0
7-9 years	21.0	23.8	27.1	8.0
High school diploma	31.0	25.0	34.3	36.0
B.A. degrees	14.5	5.0	8.6	38.0
M.A. degrees	1.5	1.2	--	4.0
Doctorate	2.5	--	1.3	8.0
Total	100.0	100.0	100.0	100.0

Summary of groupings from the table:
 - Illiterate, Simple reading and writing (1-3 years), and 4-6 years: 45.0% (PST), 28.9% (SST), 6.0% (UP)
 - 7-9 years, High school diploma, B.A. degrees, M.A. degrees, and Doctorate: 52.0% (PST), 6.2% (SST), 50.0% (UP)

grades of education were 28.7 percent, 14.4 percent and 4 percent for the PSTs, SSTs, and UPs, respectively.

To put the matter more succinctly one should compare the groups. The proportion of the educators with wives having no more than a sixth grade education (including the illiterates) is 45 percent for the PSTs, 28.9 percent for the SSTs, and only 6 percent for the UPs. But when one looks at those with a high school diploma, the pattern changes and the percentages for those who had a wife with high school diploma were 25 percent, 34.3 percent, and 36 percent for the PSTs, SSTs, and UPs, respectively. After the high school level, the trend takes a sharp reversal: thus, whereas 50 percent of the UPs had married women with higher education (i.e., with a B.A., M.A., or doctorate degree), the corresponding proportion was about 10 percent for the SSTs and 6.2 percent for the PSTs. Thus the pattern is clear: the higher the education and occupational value of the man, the greater his expectation for the education of the woman whom he expects to marry.

As Table 30 indicates only 4 percent of the educators' wives were illiterate. Considering the high illiteracy rate in Iran, it is interesting to note that 70.5 percent of the educators' wives had some secondary school education, high school diplomas, or university degrees.

Degree of educational attainment (Table 31) of 86.5 percent of total sample was higher for the educators than for their wives; 11.5 percent of the educators and their

TABLE 30

EDUCATIONAL LEVEL OF THE TEHRAN EDUCATORS
AND OF THEIR WIVES

	Educators %	Wives %	
Illiterate	--	4.0	
Simple reading and writing to six years	--	25.5	
7-9 years	--	21.0	} 70.5
high school diploma	29.0	31.0	
B.A. and M.A. degrees	52.5	16.0	
Doctorate degrees	18.5	2.5	
Total	100.0	100.0	

TABLE 31

COMPARISON OF EDUCATIONAL ATTAINMENT
OF TEHRAN EDUCATORS AND THEIR WIVES

Educational attainment	All Educators %	PST %	SST %	UP %
Same	11.5	16.2	8.6	8.0
Husband higher	86.5	80.0	90.0	92.0
Wife higher	2.0	3.8	1.4	0.0
Total	100.0	100.0	100.0	100.0

wives had the same level of educational degrees, and only 2 percent of the educators' educational degrees were lower than their wives.

An analysis of Table 32 reveals an interesting contrast between the generations. As the table shows, 50.3 percent of the mothers of the group under study were illiterate, 40.1 percent were barely literate, i.e., could only read and/or write and only 2.5 percent had secondary school education or had a high school diploma. Of the wives however,

TABLE 32

COMPARISON OF THE EDUCATIONAL LEVEL OF THE
TEHRAN EDUCATORS' WIVES AND THEIR MOTHERS

	Wives %		Mothers %
Illiterate	4.0		50.3
Simple reading and writing (1-3 years)	8.0		40.1
4-6 years	17.5	} 52.0	7.1
7-9 years	21.0		0.5
High school diploma	31.0		2.0
B.A. and M.A. degrees	16.0	} 18.5	0.0
Doctorate degrees	2.5		0.0
Total	100.0		100.0

only 4 percent were illiterate, 52 percent had secondary school education or high school diploma, and 18.5 percent had B.A. degrees or better. This means a drastic change in

the situation of the educators' wives as compared to the educators' mothers.

As Table 33 indicates, more than half (57.5%) of all the educators obtained their highest degrees in education in Tehran. This contrasts to the fact that though 83 percent of the total sample were born in villages and small towns (15.5%) or other cities (67.5%) than Tehran (see Table 2),²⁰⁵ more than half of the total sample (57.5%) moved to the metropolitan city of Tehran for their higher education.

TABLE 33

PLACE AT WHICH THE TEHRAN EDUCATORS OBTAINED
THEIR HIGHEST LEVEL OF EDUCATION

Place	All Educators %	PST %	SST %	UP %
Village or small town	1.5	3.7	--	--
Cities other than Tehran	25.5	58.8	5.7	--
Tehran	57.5	37.5	92.9	40.0
Other countries	15.5	--	1.4	60.0
Total	100.0	100.0	100.0	100.0

Points of contrast are clearer when one compares the three groups. In a diagonal line the highest figures

²⁰⁵ See Table 2, page 73.

reveal that 58.8 percent of the PSTs obtained their highest educational degrees in other cities than Tehran, 92.9 percent of the SSTs in Tehran, and 60 percent of the UPs received their highest degrees in other countries.

Another point of interest is that, though 11.3 percent of the PSTs, and 14.3 percent of the SSTs (Table 2)²⁰⁶ were born in Tehran, the above table indicates that 37.5 percent of PSTs and 92.9 percent of SSTs studied in Tehran for their highest educational degrees.

PART II: SATISFACTION, BELIEFS, ATTITUDES, AND DESIRES

This section deals mainly with the attitudes of the 200 Tehran educators which was the second major objective of the study. Educators' satisfaction with their own educational achievement is the first table, and table number 69, social-recreational activities, will be the last table presented in Chapter Four.

Generally, as Table 34 reveals a large number, almost half the whole group, (49.7%) felt dissatisfied with their educational achievement. At first glance, it seems quite surprising, but this, of course, is not unusual in view of the fact that every year an increasing number of high school graduates take the university entrance examination and only a small percentage of them are admitted to the institutes

²⁰⁶See Table 2, page 73, place of birth.

of higher education. That a university degree is of a very high value is attested when one compares the proportion of dissatisfaction of the three separate groups. Thus, the proportion of dissatisfied is 80 percent among the PSTs but only 6 percent among the UPs. With a proportion of 46.3 percent, the SSTs stand half-way between the two extremes.

TABLE 34

THE TEHRAN EDUCATORS' SATISFACTION AND
DISSATISFACTION WITH THEIR OWN
EDUCATIONAL ACHIEVEMENT

	All Educators %	PST %	SST %	UP %
Satisfied	50.3	20.0	53.7	94.0
Dissatisfied	49.7	80.0	46.3	6.0
Total	100.0	100.0	100.0	100.0

The 6 percent dissatisfied UPs were probably those who were teaching with M.A. degrees at the university level, but who for some reason did not have an opportunity to continue their education for a Ph.D., or similar degree.

Generally speaking, the high degree of dissatisfaction of educational achievement among the PSTs and SSTs can be attributed to such reasons as "low salaries" and "low social status" of teachers in the society.²⁰⁷ This

²⁰⁷ See Chapter 2, page 13.

high degree of dissatisfaction, when coupled with the fact that a good portion (84.5%, Table 2)²⁰⁸ of the teachers were urban born, could indicate a high level of aspiration for a higher degree of educational achievement among them.

This point can be seen more clearly in the next table (35) which lists the reasons given for not having obtained a higher degree of formal education.

As Table 35 reveals, an overwhelming majority of those who were dissatisfied mentioned lack of financial resources as a reason for not obtaining a higher degree

TABLE 35

REASONS FOR NOT OBTAINING A HIGHER DEGREE OF
FORMAL EDUCATION AMONG THE DISSATISFIED
TEHRAN EDUCATORS

	All Educators %	PST %	SST %	UP %
Lack of financial resources	66.7	67.2	62.5	100.0
Lack of access to university	20.2	18.8	25.0	0.0
Early marriage and lack of guidance	13.1	14.0	12.5	0.0
Total	100.0	100.0	100.0	100.0
(No. cases)	(99)	(64)	(32)	(3)

of education. Such a reason was given by all of the dissatisfied UPs, 62.5 percent of the SSTs, and 67.2 percent of the PSTs. The lack of financial resources should be

²⁰⁸ See Table 2, page 73.

understood in its broad Iranian context. To an American reader, for instance, lack of financial resources may mean problems of fees and tuition. In Iran, with its tuition-free education or a very low tuition, however, it means inability to move to Tehran and big cities and inability to support oneself and/or one's family in such urban centers where educational facilities are available. Thus, this answer, namely lack of financial resources, boils down to be the same as the second reason, lack of access to higher educational institutions mentioned by 18.8 and 25 percent of the PSTs and SSTs, respectively. Put together, this means that only a small portion of the primary and secondary school teachers (14% and 12.5%, respectively) mentioned an individual personal reason for the discontinuation of their education.

From the point of income, as Table 36 shows, 23 percent of the total group felt satisfied, 38.5 percent showed their feeling of dissatisfaction, and the "average" meaning "so so," or fair, was the answer for the other 38.5 percent. In general, the percentage of the dissatisfied group was higher than that of the satisfied.

When the PSTs are compared with the UPs, a vast difference is seen between these two groups. From the PSTs only 6.3 percent felt satisfied, but, on the contrary, from the UPs only 2 percent felt dissatisfied. On the other hand, 62.5 percent of the PSTs felt dissatisfied, while 68.0 percent of the UPs had a feeling of satisfaction.

TABLE 36

SATISFACTION WITH INCOME OF THE
TEHRAN EDUCATORS

	All Educators %	PST %	SST %	UP %
Satisfied	23.0	6.3	10.0	68.0
Average (so-so, fair)	38.5	31.2	52.9	30.0
Dissatisfied	38.5	62.5	37.1	2.0
Total	100.0	100.0	100.0	100.0

TABLE 37

SATISFACTION OF THE TEHRAN EDUCATORS WITH THEIR
INCOME IN MORE DETAIL

	All Educators %	PST %	SST %	UP %
Completely satisfied	3.0	0.0	1.4	10.0
Satisfied	20.0			
} 23.0		6.3	8.6	58.0
Average (so- so, fair)	38.5	31.2	52.9	30.0
Dissatisfied	28.5	45.0	30.0	0.0
Strongly dis- satisfied	10.0			
} 38.5		17.5	7.1	2.0
Total	100.0	100.0	100.0	100.0

toward their income. This drastic difference between these two groups reflected the much lower monthly salary of a primary school teacher whose salary was less than one-eighth that of a professor.²⁰⁹

This feeling of dissatisfaction, especially among the PSTs, is more meaningful when one pays attention to the Table 23,²¹⁰ which shows that the number of the dependent members in the PSTs' families was higher than the UPs'. This means that the PSTs with a much lower income than the UPs had to provide for the expenses of a larger group in their families.

When one considers the percentages of the SSTs and compares them with the other two groups, one sees that the SSTs stand almost half-way between the two extremes. For example, 52.9 percent, or a little more than half, of the SSTs felt they were receiving a fair salary. Table 37 shows satisfaction with income in more detail.

As Table 38 shows, 28.5 percent of the total group were thinking of changing their profession. On close examination, one sees that there is a vast difference of attitude among the three groups. Of UPs only 2 percent were thinking of changing their profession, while this percentage among the PSTs came to 47.5 percent, and the SSTs with 25.7 percent were half-way in between. In the next table, (39) it

²⁰⁹The question of the amount of the educators' salaries was omitted in computation of the data because of remarkable change, and that the data, at the time of writing, seemed no more applicable.

²¹⁰See Table 23, page 95.

is seen that of the 28.5% who were thinking of changing their profession (and this can be interpreted as dissatisfied persons), 80.7 percent indicated the reason to be low income and low prestige in the society, and 19.3 percent answered that because of lack of interest in teaching they intended to change their profession.

TABLE 38
WERE ANY OF THE TEHRAN EDUCATORS
PLANNING FOR JOB CHANGE?

	All Educators %	PST %	SST %	UP %
Yes	28.5	47.5	25.7	2.0
No	71.5	52.5	74.3	98.0
Total	100.0	100.0	100.0	100.0

As Table 39 indicates, of those educators who were planning to change their profession 80.7 percent mentioned low income and low prestige in the community, and 19.3 percent mentioned lack of interest in teaching as the reason they wanted to leave the teaching profession.

From the data of Tables 38 and 39, one can conclude that the more teachers were dissatisfied with their income and the low prestige, the more they were likely to intend to leave the teaching profession. Similarly, the higher their salary and their level of teaching, the fewer the number of educators who intended to leave.

TABLE 39

REASONS OF TEHRAN EDUCATORS FOR CHANGING PROFESSIONS
(based on 28.5% of Table 38)

	All Educators %	PST %	SST %	UP %
Low income and low prestige	80.7	86.8	72.2	--
Lack of interest in teaching	19.3	13.2	27.8	100.0
Total	100.0	100.0	100.0	100.0
(No. cases)	(57)	(38)	(18)	(1)

TABLE 40

THE TEHRAN EDUCATORS' ATTITUDES TOWARD
THE USE OF EXTRA MONEY

	All Educators %	PST %	SST %	UP %
Purchasing a house	29.0	30.0	27.6	29.3
Paying for chil- dren's education	33.0	32.5	33.3	32.7
Buying a car, TV,	20.0	23.3	21.9	13.3
For religious purposes	4.0	4.6	3.8	4.0
Others	14.0	9.6	13.4	20.7
Total	100.0	100.0	100.0	100.0

The group was asked if they were given 25,000.00 dollars, which three, of the provided list, were the most important things for which they would spend their money? The three things which mostly attracted them were purchasing a house (29%), paying for children's education (33%), and buying a car, T.V., and home appliances (20%). Religious purposes attracted the attention of only 4 percent of the total group. Other things on the list were traveling, business, free enterprise, farming, continuation of their own education, paying their debts, and helping non-profit organizations which, altogether, attracted the attention of 14 percent of the total group.

Something which should be considered here is that a very low percentage of the educators showed interest in spending some part of money for the continuation of their education, while, as it was discussed earlier, a high percentage of the educators (50.3%, Table 35, page 108) had shown their dissatisfaction with their own educational achievement. This lack of interest in continuing their education seems inconsistent. But one should consider the fact that, besides the problem of aging (the statistical mean for the age of the whole group was 38.7), and having responsibility for their family, there is also an age-limit of participation in the university entrance examinations in Iran. So, the dissatisfied educators probably saw very little chance for spending the money for their own education, though many of them might have had a strong desire to do so.

Considering the Iranian culture in the past in which women were usually housewives, not participating in social and economical activities of the society; and also considering that from the point of religion women were traditionally required to stay at home and guarded by men, the fact that more than half (54.8%) of the total sample believed women should be permitted to work outside the home is very interesting; and to a large extent, is perhaps a sign of attitudinal change, among the educators of this survey.

TABLE 41

THE RESPONSES OF THE TEHRAN EDUCATORS TO THE QUESTION:
SHOULD WOMEN BE PERMITTED TO WORK?

	All Educators %	PST %	SST %	UP %
Yes	54.8	48.8	60.9	56.0
No	45.2	51.2	39.1	44.0
Total	100.0	100.0	100.0	100.0

Comparing this table of attitudinal change with the fact that, in actuality, 38.5 percent of the educators' wives and only 3.5 percent of the educators' mothers (Tables 6 and 7)²¹¹ were working or had job experiences, the amount of change in two generations seems significant.

²¹¹See Tables 6 and 7, page 77.

In Table 6, it was seen that 38.5 percent of the educators' wives were working outside their home. This group of the educators were asked what was the reason for their wives working. As Table 42 indicates, 19.5 percent of the working wives had to work to help the family expenses, 31.2 percent were working because of their interest in social activities, and 49.3 percent of the wives were working for both the above reasons, that is, to cover the family expenses and for their interest in social activities.

TABLE 42

MOTIVATIONS OF WIVES OF THE TEHRAN
EDUCATORS FOR WORKING

Motivations	All Educators %	PST %	SST %	UP %
Only helping the family financially	19.5	27.6	23.1	4.5
Only interest in social activities	31.2	17.2	15.4	68.2
Both of the above	49.3	55.2	61.5	27.3
Total	100.0	100.0	100.0	100.0
(No. of cases)	(77)	(29)	(26)	(22)

When the three groups are compared, some interesting points attract the reader's attention: the percentages of the working wives whose intentions were only to help their families financially were 27.6 percent for the PSTs and

23.1 percent for the SSTs, while it was only 4.5 percent for the UPs. In other words, the percentages of the PSTs and SSTs are six times and five times higher, respectively, than the UPs. These data clearly support the information in Table 36²¹² about the PSTs and SSTs dissatisfaction with their income.

The second option, which shows motivation of the working wives because of their interest in social activities only reveals a reverse trend when compared with the first option; that is to say, 68.2 percent of the UPs' wives, almost four times and a half more than the SSTs (15.4%), and almost four times more than the PSTs (17.2%), were working only because of their interest in social activities. These data also support the low percentage of the dissatisfied UPs with income (2%, Table 36).²¹³ It also seems to show that the higher level of education had motivated the wives to accept more active roles in civic activities.

The information presented in Table 43 is derived from the following question: "Regarding the degree of education of spouses which one of the following do you find most desirable? (a) Both having the same degree, (b) Husband having a higher degree, (c) Wife having a higher degree."

Interestingly enough, no husband desired a wife with a higher degree of education than himself, and 60.5 percent,

²¹²See Table 36, page 110.

²¹³See Table 36, page 110.

or over three-fifths of the total sample wanted a lesser amount of education for their wives than themselves. In comparing the three groups, Table 43 reveals that the UPs, with 68 percent, stand above the other two groups, with about 58 percent, holding such a view. Does this mean a greater degree of conservatism on the part of the university professors? Every individual, naturally, uses his

TABLE 43
IDEAL EDUCATION FOR WIVES OF THE TEHRAN
EDUCATORS

Ideal Level of education	All Educators %	PST %	SST %	UP %
The same as husband	39.5	41.2	42.8	32.0
Less than husband	60.5	58.8	57.2	68.0
More than husband	0.0	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0

own educational level as the point of comparison. Thus, in reality, whereas 68 percent of the UPs seemed to desire wives with an education of below university level, 58 percent of the other two groups idealized a wife with an education of high school or below high school level. This falls in line with the previous statement that men have usually dominated women in Iran.

However, there are interesting exceptions, namely,

that in a country where the PSTs, who mostly have only high school education, there were ten teachers who had wives with B.A.'s and one teacher who had a wife with an M.A. degree; similarly, among the SSTs, who mostly have B.A. degrees, one teacher had a wife with a doctorate degree. These seem to be fairly insignificant exceptions and do not greatly affect the conclusion about the attitude of men in Iran as stated before.

Table 44 shows that the educators highly valued education for their children. From the above data it is clear that almost all educators desired a university education for their children (97.5% for daughters and 99.5% for sons).

It is interesting that 5 percent of the PSTs and 1.4 percent of the SSTs said high school education was enough for their daughters, and 1.3 percent of the PSTs said high school education was enough for their sons, but all the UPs desired university education for all their children.

As Table 45 indicates, 35.5 percent of the total sample suggested for their daughters such education as medicine, chemistry, and laboratorial sciences, 27.9 percent suggested social sciences (psychology, sociology, social work, guidance and counseling), 9.4 percent mentioned literature and arts, 7.7 percent favored home-economics and secretarial work, 6.6 percent favored midwifery and nursing, and 3.7 percent mentioned teaching at primary or secondary

TABLE 44

DESIRABLE EDUCATION FOR DAUGHTERS AND SONS
AS VIEWED BY THE TEHRAN EDUCATORS

	All Educators'		PST		SST		UP	
	Daughters %	Sons %	Daughters %	Sons %	Daughters %	Sons %	Daughters %	Sons %
Secondary School Education	2.0	0.5	5.0	1.3	1.4	0.0	0.0	0.0
University Degrees	97.5	99.5	95.0	98.7	98.6	100.0	100.0	100.0
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0

TABLE 45

DESIRED FIELDS OF STUDY FOR DAUGHTERS AND SONS
AS VIEWED BY THE TEHRAN EDUCATORS

Desired Fields of Study	All Educators		PST		SST		UP	
	Daughters %	Sons %	Daughters %	Sons %	Daughters %	Sons %	Daughters %	Sons %
Medicine and related fields	35.5	35.8	31.7	38.7	44.8	36.8	29.4	29.6
Social sciences	27.9	8.4	30.1	7.5	22.9	3.8	30.9	16.9
Literature and Arts	9.4	3.4	4.9	2.5	9.4	2.8	17.6	5.6
Engineering	6.3	42.2	4.9	38.7	6.3	48.1	8.8	39.4
Teaching: primary-secon- dary level	3.7	0.0	3.2	0.0	4.2	0.0	4.4	0.0
Law and economics	2.9	10.2	4.1	12.6	2.1	8.5	1.5	8.5
Home economics and secretarial work	7.7	0.0	8.9	0.0	6.2	0.0	7.4	0.0
Midwifery and nursing	6.6	0.0	12.2	0.0	4.1	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
No. of cases (287)		(296)	(123)	(119)	(96)	(196)	(68)	(71)**

**Number of cases are total of the fields which the educators named.

level. The fields of home-economics, secretarial work, mid-wifery and nursing, are usually women's jobs, but it is almost surprising that a low percentage of the educators showed interest in them for their daughters. This might be due to degrading or disreputable rumors and jokes which prevail about secretaries and nurses in Iran and thus make these professions appealing only to lower classes or as a last resort. With regard to nursing, however, there is its association with sick people, especially sick men, which makes it even less favored. Giving bedpans to sick men, and washing and cleaning them in a strongly religious community, which does not easily permit a woman to look at the body of any man, except her husband, makes it more difficult for a father to desire his daughter study in this field.

These norms and attitudes have seriously affected the development of training for secretarial work, and also have affected the growth of the nursing profession in Iran, which has in turn created a problem for the medical profession.

An interesting sidelight here is that 6.3 percent of the educators suggested the field of engineering for their daughters, although this field is apparently, especially in Iran, a man's job. Probably this is because of the high social value of engineer as an honorary title in Iran.

For sons, the majority of the educators preferred the fields of medicine and engineering. The percents are

42.2 for engineering and 35.8 for the medical profession. A small portion, that is only 3.4 percent, selected Persian literature and arts. The percentage of those who favored social sciences (sociology, psychology, and social work) is only 8.4 percent. In the overwhelming choice of medicine and engineering, the high income of these professions plus their social values, in Iran were of course obvious reasons.

In comparing the three groups, more UPs showed interest in the fields of sociology, psychology, and social work (16.9%) than the PSTs (7.5%) and the SSTs (3.8%) for their sons. On the other hand, the UPs showed less interest in the medical profession (D 29.4%, S 29.6%) than the PSTs (D 31.7%, S 38.7%) and the SSTs (D 44.8%, S 36.8%). Also the UPs paid more attention to the field of Persian literature and arts than the other two groups.

It is also significant that none of the educators suggested the teaching profession, at primary or secondary school, for their sons. From the PSTs and SSTs point of view, probably it implies their dissatisfaction with their profession, though some showed their interest in teaching for their daughters (PST: 3.2%, SST: 4.2%). One should realize that though none of the educators mentioned university teaching it should not be interpreted that they were not interested in that field. In Iran, traditionally, it is assumed that whoever has an engineering or doctorate degree is qualified to teach at the institutions of higher

education. Many of those who mentioned such fields as medicine, chemistry, biological, physical, and laboratorial sciences; fields of engineering; or social sciences and related fields, especially for their daughters; may actually have had university teaching in mind though they did not explicitly name teaching at university level.

Table 45 shows an interesting attitudinal difference with regard to social sciences as desired fields of study for sons and daughters. Thus, 27.9 percent of the educators favored such fields for their daughters, but only 8.4 percent did so for their sons. Similarly, 9.4 percent of the educators favored literature and arts for their daughters, but only 3.4 percent did so for their sons.

When one compares the desired fields of education for sons and daughters it becomes clear that the fields of medicine and related ones are equally favored for sons (35.8%) and daughters (35.5%). The only difference is that for sons they mentioned only medicine, dentistry and pharmacy but for daughters they mentioned, in addition, the fields of chemistry and physics. In the field of engineering the proportion of interest for sons (42.2%) is almost 7 times as much as for daughters (6.3%). Similarly, Table 45 shows that the proportion of sons in the fields of law and economics is a little more than 4 times that for daughters (10.2% to 2.9%).

In general, one can say that in Iran engineering, medicine, and related professions have obtained a much

higher status than social sciences and humanities. The main underlying factor may be the high income of these professions which has led to their favored social status. This may be, or probably is, a universal pattern and not peculiar to Iran.

The desired choices which parents make for their sons and daughters in the vocational choice of teaching seems to give some evidence of the decrease in the social status of the teaching profession which is occurring in Iranian society.

As Table 46 shows, as a preferred place for the higher education for their children, Iran was chosen by 67.5 percent of the educators for their daughters and by 38.5 percent for their sons. "Abroad" or "No difference," was chosen by 32.5 percent of the educators for their daughters and 61.5 percent for their sons (almost twice as high). As is shown, there is a vast difference between the preferred place for higher education for daughters and for sons. When the three groups are compared, one sees that there is also a big difference among the three groups for preferred place for education of their daughters. For example, 6.3 percent of the PSTs, 8.6 percent of the SSTs, but 32 percent of the UPs chose abroad for higher education for their daughters. The same thing is true for their sons though the proportions are different, that is 20 percent of the PSTs, 32.9 percent of the SSTs, and 56 percent of the UPs chose abroad for higher education for their sons.

TABLE 46

PREFERRED PLACE FOR HIGHER EDUCATION OF DAUGHTERS AND SONS
AS VIEWED BY THE TEHRAN EDUCATORS

	All Educators		PST		SST		UP	
	Daughter %	Son %	Daughter %	Son %	Daughter %	Son %	Daughter %	Son %
Iran	67.5	38.5	80.0	58.8	68.5	30.0	46.0	18.0
Abroad	13.5	33.5	6.3	20.0	8.6	32.9	32.0	56.0
No difference (Iran or abroad)	19.0	28.0	13.7	21.2	22.9	37.1	22.0	26.0
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0

It means that the higher the education level achieved by the educators, the more interest they showed in sending their children abroad for higher education.

Each educator was asked: "Regarding the age of husband and wife, which one of the following do you find most desirable? a. Both being the same age? b. Husband being older? How many years? c. Wife being older? How many years?"

As Table 47 shows, 92.5 percent of the total sample stated husband should be older than wife, 7.5 percent preferred both being the same age; and 86.5 percent said that wife should be 4 to 12 years younger than her husband. It is interesting to note that none of the educators was in

TABLE 47

DESIRABLE AGE DIFFERENCE WITH WIFE
AS VIEWED BY THE TEHRAN EDUCATORS

Husband Older	All Educators %	PST %	SST %	UP %
Same age	7.5	8.8	8.6	4.0
1 to 3 years	4.5	6.1	1.5	6.0
4 to 6 years	43.5	48.8	42.8	36.0
7 to 9 years	22.5	17.5	30.0	20.0
10 to 12 years	20.5	18.8	17.1	28.0
13 to 15 years	1.5	0.0	0.0	6.0
Wife older	0.0	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0

favor of the wife being older than the husband. Comparing these data with Table 17²¹⁴--age difference between the educators and their wives--one sees that 1.3 percent of the PSTs and 2.8 percent of the SSTs had married women older than themselves.

In comparing the results of Table 17 with the above table it is seen that there was not much difference between the actual age of the educators and their wives, with their ideals as to what age they thought their wives should be. In other words, what existed in reality approximated their attitudes or, they were satisfied in theory with their actual situation.

When the group was asked "In general, do you believe that marriages with relatives are better or the ones with non-relatives?", 60.5 percent of the total group preferred marriages with non-relatives, and 27.5 percent had no preference. The latter group probably relied more on mutual understanding of wife and husband than on a preference for marriages among relatives or non-relatives. Another point is that 12 percent preferred marriages with relatives while in actuality (Table 19)²¹⁵ 24 percent of the educators who participated in this survey were married to relatives.

A two-part question asked to determine the opinion of the educators concerning desirable relationships between boys and girls. First, it was asked: "Do you believe that boys and girls should get acquainted with and know each

²¹⁴See page 90.

²¹⁵See page 91.

TABLE 48

PREFERENCE FOR MARRIAGE WITH RELATIVES OR
NON-RELATIVES AS EXPRESSED BY THE
TEHRAN EDUCATORS

	All Educators %	PST %	SST %	UP %
Relatives	12.0	18.8	7.1	8.0
Non-relatives	60.5	55.0	68.6	58.0
No difference	27.5	26.2	24.3	34.0
Total	100.0	100.0	100.0	100.0

TABLE 49

THE DESIRED ACQUAINTANCE BETWEEN BOYS AND
GIRLS BEFORE MARRIAGE AS VIEWED BY
THE TEHRAN EDUCATORS

	All Educators %	PST %	SST %	UP %
Just by face	16.2	21.8	17.4	6.0
By long acquaintance	79.2	76.9	76.8	86.0
By dating	4.6	1.3	5.8	8.0
Total	100.0	100.0	100.0	100.0

other before marriage?" There were three options for the leading question: "Yes, No, and Under certain conditions." The response to the first question indicated that 98 percent of the educators as a whole were in agreement with the concept that boys and girls should know each other before getting married, a concept that, to a large extent, is new to the culture.

The second question asked was: "If yes or under certain conditions which one of the following do you find most desirable?: Just by face, By long acquaintance, or By dating and full intimacy as it is in Europe and America?" The second question is summarized in Table 49.

When one looks at the Table 49, one sees that 16.2 percent answered "just by face," meaning to know each other just a little and seeing each other's faces; 79.2 percent said "by long acquaintance," meaning having long acquaintance and full mutual understanding; and just 4.6 percent were in agreement with "dating and full intimacy as it is in Europe and America."

The data seem to indicate that dating was still not popular or desirable among educators though Table 49 shows a change from PSTs (1.3%) to SSTs (5.8%) to UPs (8%). It is also clear that the most desirable option for the educators was the "long acquaintance," in which the percentages of the PSTs (76.9%) and the SSTs (76.8%) were identical and close to UPs (86%).

It appears that the above figures tend to show an attitudinal deviation from the traditional even though arranged

marriages and mate-selections by parents and elderly ones were, and still are, in many cases, the common practice among ordinary people.²¹⁶

It was seen in Table 16,²¹⁷ the extent of acquaintance between spouses before marriage, that 14.5 percent of the total sample did not know their spouses at all before marriage, meaning that their marriages were completely arranged by their parents; 71.5 percent knew their spouses only for a short time as an acquaintance, and 14 percent knew their spouses well for a long time before getting married. On the contrary, as Table 49 shows when a similar question was asked the educators about their desire for their children, quite different answers were received. For example, as Table 50 reveals, 79.2 percent of the total sample stated that boys and girls should have long acquaintance and full mutual understanding of each other before marriage, 4.6 percent said "Dating and full intimacy as it is in Europe and the United States" was desirable. The table shows that 83.8 percent of the total sample were in favor of boys and girls knowing each other well before marriage as compared to only 14 percent for the educators themselves.

The remaining 16.2 percent believed that just seeing each other's faces was enough for the spouses while 86 percent of the educators themselves did not know their wives at all before marriage (14.5%), or had only briefly seen the

²¹⁶See Table 14, page 84, and Table 16, page 88.

²¹⁷See page 88.

faces of their spouses before getting married (71.5%).

TABLE 50

COMPARISON OF THE EXTENT OF ACQUAINTANCE
BETWEEN SPOUSES BEFORE MARRIAGE IN TWO
GENERATIONS: THE ACTUAL FOR EDUCATORS
AND THOSE THEY DESIRE FOR
THEIR CHILDREN

Extent of acquaint- ance between spouses	Actual for educators and their spouses	Desired for educators' chil- dren and their spouses
	%	%
Did not know at all	14.5	0.0
Just a little: seeing each other's faces	71.5	16.2
Long acquaintance and full mutual under- standing	14.0	79.2
Dating and full in- timacy as in Europe and U.S.A.	0.0	4.6
Total	100.0	100.0

As Table 50 shows, the amount of change in transition of social values, and the change in attitudes of the educators are quite obvious.

When the educators were asked: "If your daughter decided on a boy or your son decided on a girl to marry, but you select another one for her or him, whose choice should be accepted?", 34.5 percent of the total educators stated the father's decision should prevail in choosing the daughter's mate, but only 13.5 percent felt his decision should prevail where the son was concerned.

First of all, it means that at the time of this survey, still more than one-third (34.5%) of the educators believed they should have the final word in the mate-selection

TABLE 51

THE DECISION-MAKER ON A CHILD'S MATE-SELECTION
AS VIEWED BY THE TEHRAN EDUCATORS

	Daughter %	Son %
Father's decision	34.5	13.5
Child's decision	65.5	86.5
Total	100.0	100.0

for their daughters; and, secondly, it means that the educators discriminated between the sexes; that is to say, the educators were ready to offer more freedom for mate-selection to their sons (86.5%) than to their daughters (65.5%).

In a culture in which arranged marriages have mostly been a common practice, it is interesting to note that a very high percentage of the educators of this survey believed that their sons (86.5%) and their daughters (65.5%) should have the final word for their own mate-selections.

When the question concerning the necessity for a girl to remain a virgin till her marriage was raised, 74.5 percent, almost three-fourths of the total sample felt that it was "imperative," 19.5 percent said "preferable," 5.5 percent answered "no difference - not important," and 0.5 percent said "undesirable."

It is clear in Table 52 that the majority of the three groups, that is 83.8 percent of the PSTs, 72.9 percent of the SSTs, and 62 percent of the UPs, felt that it was imperative for a girl to remain a virgin until marriage.

TABLE 52

DESIRED VIRGINITY OF GIRLS AT TIME OF MARRIAGE
AS VIEWED BY THE TEHRAN EDUCATORS

Necessity	All Educators %	PST %	SST %	UP %
Imperative	74.5	83.8	72.9	62.0
Preferable	19.5	12.4	21.4	28.0
No difference (not important)	5.5	3.8	5.7	8.0
Undesirable	0.5	0.0	0.0	2.0
Total	100.0	100.0	100.0	100.0

Option 2 broke down to 12.4, 21.4, and 28 percent for the PSTs, SSTs, and UPs, respectively. The option "undesirable" brought a response of only 0.5 percent for the total sample, a view held by 2 percent of the UPs. None of the PSTs or SSTs believed virginity until marriage was "undesirable."

Considering the religious orthodoxy of the Iranian society, teaching of Islam, and strong traditions that a girl must be "clean," "pure," and "untouched" before marriage, it is not surprising that the majority of the educators

believed it was imperative for a girl to remain a virgin until her marriage.

On the other hand, one can also conclude that it is quite clear that the higher the education, the more tolerance, broad-mindedness and indulgence are indicated toward one of the most intensive and strongest social values of the people, although the proportions of this attitudinal change among the three groups might not seem very impressive.

The question was asked the educators: "Do you believe that sons and daughters should have equal rights for job opportunities, selection of spouse, education, freedom in social relations, etc.?"

As Table 53 shows, 68 percent of the total sample believed that sons and daughters should have equal rights in job opportunities, selection of spouse, education, and

TABLE 53

SOCIAL EQUALITY OF SONS AND DAUGHTERS
AS VIEWED BY THE TEHRAN EDUCATORS
(Job opportunities, selection of spouse,
education, freedom in social relations,
etc., among the educators)

Equality	All Educators %	PST %	SST %	UP %
Yes	68.0	66.3	64.3	76.0
No	20.5	17.5	22.9	22.0
Don't know	11.5	16.2	12.8	2.0
Total	100.0	100.0	100.0	100.0

freedom in social relations. Option two shows that 20.5 percent of the total sample disagreed about giving equal rights to sons and daughters, and option three indicates that 11.5 percent of the educators said "don't know". Option three broke down to 16.2 percent for the PSTs, 12.8 percent for the SSTs, and only 2 percent for the UPs. It means that the proportion of the PSTs and SSTs who could not decide for or against equality of social rights was 8 times and 6 times more respectively than the UPs.

On the whole, one can say that a culture and society in which women have always been considered dependent on, subject to, and lower than men, 68 percent of the relatively highly educated ones believed that boys and girls should have equal social rights. This might be considered as an indication of future societal changes in attitude and behavior.

As Table 54 indicates 43 percent of the total sample clearly stated that sons and daughters should inherit

TABLE 54

BELIEVING IN THE EQUALITY OF THE RIGHT OF SONS AND
DAUGHTERS TO INHERIT WEALTH AS VIEWED
BY THE TEHRAN EDUCATORS

Equality	All Educators %	PST %	SST %	UP %
Yes	43.0	28.7	48.6	58.0
No	43.5	60.0	37.1	26.0
Don't know	13.5	11.3	14.3	16.0
Total	100.0	100.0	100.0	100.0

parental wealth equally, 13.5 percent said "don't know", and only 43.5 percent or less than half of the total sample were in agreement with Islam's instruction which says sons' shares of the parental wealth should be twice that of daughters.²¹⁸

These percentages are more significant, if one recalls that the people who were interviewed were all men and Muslim. Considering the above fact, it seems much more important that 56.5 (43.0 + 13.5) percent or more than half of the total sample clearly disagreed or showed their doubt about one of the explicit religious commandments.

Among the three groups, the percentage of the PSTs (28.7%) who believed that boys and girls should have an equal share in parental wealth was lower than the SSTs, and the percentage of the SSTs (48.6%) was lower than the UPs (58%). If the above percentages were added to the percentages of those who showed their doubt by stating "don't know", then the figures would be: 40 percent of the PSTs, 62.9 percent of the SSTs, and 74 percent of the UPs clearly showed their disagreement with, or their doubt about, one of the explicit Islamic commandments.

It seems the higher the level of education, the less

²¹⁸ Robert Roberts, The Social Laws of the QORAN (London: Eurzon Press, Ltd., 1971), p. 64.

likely a person is to accept the religious dogma which discriminates against the daughters. What seems interesting and/or very important in this table is the change of attitude among the educators, who were, apparently, attempting to modify the inherited social and religious values.

It is common knowledge that, in the past, in many cultures as well as in Iranian culture, boys were always considered more important in most of the families than girls. As Table 55 indicates more than three-fourths (78.5%) of the

TABLE 55

IMPORTANCE OF MALE AND FEMALE CHILD IN FAMILY
AS VIEWED BY THE TEHRAN EDUCATORS

	All Educators %	PST %	SST %	UP %
Sons are more important	20.0	23.8	15.7	20.0
Daughters are more important	1.5	3.8	0.0	0.0
No difference	78.5	72.5	84.3	80.0
Total	100.0	100.0	100.0	100.0

total educators in this survey felt there was no difference in value between sons and daughters, one-fifth (20%) believed that sons were more important in the family than daughters, and 1.5 percent valued the female child more highly. This change in attitude might be the effect of the modern education and modernization of Iran in general.

Also, one should consider that the samples of this investigation all were fathers already and this fact may reveal the educators' affection for their children regardless of their sexes.

As Table 56 reveals, of the total group, 35 percent thought "two" was the ideal number of children for their families, 38 percent said three, and 23.5 percent said four. The total percentage of options 2 and 3 accounts for 73 percent, which means that for almost three-fourths of the total group, two or three children was the ideal number.

In general, 98 percent of the total sample did not want more than four children. Comparing the three groups reveals that none of the SSTs or UPs wanted more than four children, while 5 percent of the PSTs thought five was the ideal number.

As a whole Table 56 shows that the majority of the UPs (56%) wanted one or two children while the majority of the SSTs (68.6%), and PSTs (66.2%) thought that three or four was the ideal number of children. It is also interesting to note that none of the PSTs or SSTs thought one child to be the ideal number, while 6 percent of the UPs thought one child was the ideal number.

When the data in the above table are compared with Table 22²¹⁹ -- number of the educators' siblings -- one sees

²¹⁹See page 94.

TABLE 56

IDEAL NUMBER OF CHILDREN AS VIEWED
BY THE TEHRAN EDUCATORS

Number of Children	All Educators %		PST %	SST %	UP %	
1 child	1.5		0.0	0.0	6.0	} 56.0
2 children	35.0	} 73	28.8	31.4	50.0	
3 children	38.0		} 96.5	37.4	40.0	36.0
4 children	23.5			28.8	28.6	8.0
5 children	2.0		5.0	0.0	0.0	
Total	100.0		100.0	100.0	100.0	

a quite different change in the attitudes of the educators from their fathers. The mean for the number of the educators' siblings (5.6) was almost twice the mean for the educators' ideal number of children (2.9).

It is interesting to note that, as Table 57 shows, 98 percent of the educators did not want more than four children, while of the educators' parents only two-fifths (40.5%) had 1 to 4 children, and the rest (59.5%) had five or more children. It is also interesting to look at the

TABLE 57

THE TEHRAN EDUCATORS' IDEAL NUMBER OF CHILDREN
VERSUS NUMBER OF THE EDUCATORS' ACTUAL SIBLINGS

Number of children	Educators' ideal number of children %	Educators' actual siblings %	
1 - 3	74.5	23.5	} 40.5
4	23.5	17.0	
5	2.0	16.5	} 40.5
6	0.0	13.5	
7	0.0	10.5	} 15.5
8	0.0	8.0	
9	0.0	3.0	} 3.5
10 - 12	0.0	4.5	
13 - 15	0.0	2.5	} 3.5
16 - 20	0.0	1.0	
Total	100.0	100.0	

figures in the above table (57) which reveals that 40.5 percent of the educators' fathers had 5 to 7 children, 15.5 percent had between 8 to 12 children, and 3.5 percent had between 13 to 20 children. Summing up, a little more than two-fifths (40.5%) had 1 to 4 children, a little more than another two-fifths (40.5%) had 5 to 7 children, and almost one-fifth (19%) had between 8 and 20 children.

Comparison of the two columns in the above table is a good indication of the changed attitude of the educators from that of their parents. The change from the extended-traditional-patrimonial family type to the Western-type nuclear family system among the educators is obvious. In this connection, one can conclude that the higher the education, the less the interest in having children. Table 56²²⁰-- ideal number of children--supports to a large extent, this point when it shows that of the UPs, 56 percent stated their interest in having 1 or 2 children compared to only 28.8 percent of the PSTs, and 31.4 percent of the SSTs. Another point of interest worth mentioning is that Table 21,²²¹ shows 5 percent of the PSTs, 5.8 percent of the SSTs, and 2 percent of the UPs, at the time of this survey had 5 or 6 children, even though they indicated they thought two to four was an ideal number.

²²⁰ See page 140.

²²¹ See page 93.

As Table 58 indicates, 98 percent of the total educators believed in family planning. In a country in which the percentage of birth rate is as high as 3.2,²²² the above figures in the table seem very interesting. They can also be interpreted as revealing the role of education in understanding the meaning and problems of population explosion.

TABLE 58

VIEWS OF THE TEHRAN EDUCATORS WHO BELIEVE IN
FAMILY PLANNING

	All Educators %	PST %	SST %	UP %
Yes	98.0	96.3	100.0	98.0
No	2.0	3.7	0.0	2.0
Total	100.0	100.0	100.0	100.0

As Table 59 indicates, 92 percent of the educators had discussed with their wives the number of children they desired to have.

As Table 60 indicates, almost 70 percent (69.5%) of the total group believed that youngsters should have work experience and earn some money while at school. Having work experience and earning money while attending school is mostly an

²²² Donald N. Wilber, IRAN: Past and Present (Princeton, New Jersey: Princeton University Press, 1975) p. 160.

TABLE 59

DISCUSSION OF THE TEHRAN EDUCATORS WITH THEIR
WIVES ON NUMBER OF CHILDREN

	All Educators %	PST %	SST %	UP %
Yes	92.0	92.5	91.4	92.0
No	8.0	7.5	8.6	8.0
Total	100.0	100.0	100.0	100.0

TABLE 60

ATTITUDE OF THE TEHRAN EDUCATORS TOWARD YOUNGSTERS
WORKING-PART TIME WHILE STUDYING

	All Educators %	PST %	SST %	UP %
Yes	52.0	47.5	70.0	34.0
Under conditions	17.5	15.0	17.0	22.0
No	30.5	37.5	13.0	44.0
Total	100.0	100.0	100.0	100.0

American attitude toward life. In Iran, when a youngster is attending school, concentration on academic work is the highest expectation placed on him. Here, one sees that this traditional attitude was in the process of change, at least among the educators under study.

As Table 61 shows, when the educators were asked to which of the hypothetical six classes of the society they thought their families belonged, 76 percent, or a little more than three-fourths of the total sample, answered "middle-class." Only one percent felt they belonged to the upper-upper class, and 2.5 percent stated that they belonged to the lower-lower class families.

TABLE 61

SENSE OF BELONGING TO A PARTICULAR SOCIAL CLASS AS VIEWED BY THE TEHRAN EDUCATORS ABOUT THEMSELVES

	All Educators %	PST %	SST %	UP %
Upper upper- class	1.0	0.0	0.0	4.0
Lower upper-class	4.0	0.0	0.0	16.0
	5.0			
Upper middle- class	21.5	5.0	21.4	48.0
Lower middle- class	54.5	56.2	68.6	32.0
	76.0			
Upper lower- class	16.5	32.5	10.0	0.0
Lower lower- class	2.5	6.3	0.0	0.0
	19.0			
Total	100.0	100.0	100.0	100.0

In comparing the three groups, one sees that a large majority (95%) of the PSTs felt they belonged to the three lower classes of the society, that is, from lower middle-class to lower lower-class, while on the contrary, all the UPs (100%) felt they belonged to the three upper classes. The SSTs ranked themselves between the other two groups.

If one assumes that there were only three classes in the society, then the picture would appear like this: 20 percent of the UPs would belong to the upper-class, 38.8 percent of the PSTs and 10 percent of the SSTs would feel they belonged to the lower-class. In this new classification the whole group would be categorized as follows:

Upper-class	5 percent
Middle-class	76 percent
Lower-class	19 percent.

This sense of belonging has been probably influenced by some personal and/or family factors. Satisfaction with their education (Table 34)²²³ and their income (Table 36,²²⁴ satisfaction with income), are two main factors contributing to their sense of belonging to a particular class. As it is generally known, one important indicator of the social origins is usually considered the education of one's parents. As education is becoming one of the principal routes of upward

²²³See page 107.

²²⁴See page 110.

mobility in Iran, the level of the educators' parents' education seems to affect the sense of belonging to a particular class in the society. Tables 26 and 27²²⁵ indicated that the educational level of the UPs' parents was in general, higher than the other two groups, and the educational level of the SSTs' parents was also, generally, higher than that of the PSTs' parents.

The fathers' occupation (Table 8)²²⁶ also seems to have intensified the educators' sense of belonging to the social classes. Table 8 indicated that the UPs' fathers enjoyed occupations with a much higher social status than did the other two groups.

This sense of belonging to a particular class probably influenced the educators' selection of their most intimate friends. Table 62 shows that a good portion of the UPs' most intimate friends (20.9%) were from professions such as medicine or engineering, both of which enjoy a very high social status in the society, or were in high position in the government (23.5%).

It is not surprising, but even seems obvious, that more than two-fifths (41.6) of the total sample selected their most intimate friends from among the people from their own profession. In comparing the three groups, one sees that more PSTs (46.2%) selected their intimate friends from

²²⁵ See page 98.

²²⁶ See page 78.

TABLE 62

OCCUPATION OF THE TEHRAN EDUCATORS' MOST
INTIMATE FRIENDS**

Occupation of friends	All Educators %	PST %	SST %	UP %
Educators	41.6	46.2	41.9	34.8
Governmental ordinary employees	24.1	26.9	28.4	14.7
Ordinary business- men (small store- owners)	14.8	19.2	18.2	4.3
Physicians and engineers	11.0	6.4	8.1	20.9
Governmental high status employees	8.1	1.3	3.4	23.5
Artists	0.4	0.0	0.0	1.8
Total	100.0	100.0	100.0	100.0
(No. of cases)	(419)	(156)	(148)	(115)

**Each educator was asked to name the occupation of his three most intimate friends. Many of their intimate friends were teachers, office employees, doctors, and engineers. If 2 or 3 friends were teachers, for example, they were counted as one, for the purpose of tabulation. If, however, his friends were all in different occupations, each counted as one.

among educators than did the UPs (34.8%). On the contrary, 23.5 percent of the UPs selected their intimate friends from governmental high status people, such as ministers, assistant ministers, ambassadors, executives, and general directors, while of the PSTs only 1.3 percent and of the SSTs 3.4 percent had such intimate friends.

One also sees that the proportion of the UPs who selected their intimate friends from physicians and engineers was 20.9 percent and more than the SSTs (8.1%) and the PSTs (6.4%). Also, only 4.3 percent of the UPs had intimate relationships with small store-owners while the corresponding percentages for the SSTs and the PSTs were 18.2 and 19.2 percent, respectively. In the main, the UPs had developed more acquaintances outside the teaching field than did the teachers.

Considering the medicine and the engineering professions enjoy a very high social status in Iran and also referring to Table 61²²⁷--sense of belonging to a particular social class--it is more understandable that a good portion of the PSTs (38.8%) and 10 percent of the SSTs felt they belonged to the upper-lower and the lower lower-classes in the society.

According to Islam's instructions, praying regularly is one of the basic principles of the religion. Fasting for a month in each year is also another basic Islamic principle

²²⁷ See page 145.

which every true Moslem should follow. As Table 63 indicates, at the time of this survey, 51 percent of the total sample, prayed regularly or frequently, 19.5 percent sometimes prayed, and 29.5 percent rarely prayed or said they never prayed.

TABLE 63
DEGREES OF REGULARITY IN PRAYING AS
VIEWED BY THE TEHRAN EDUCATORS

Praying	All Educators %	PST %	SST %	UP %
Regularly	30.5	38.8	35.7	10.0
Frequently	20.5	23.7	17.1	20.0
Sometimes	19.5	20.0	17.1	22.0
Rarely	12.5	7.5	14.4	18.0
Never	17.0	10.0	15.7	30.0
Total	100.0	100.0	100.0	100.0

Fasting is also a basic principle in Islam. As Table 64 shows, 61.5 percent of the total sample said they fast regularly, frequently, or sometimes; and 38.5 percent mentioned that they rarely or never fasted.

Comparing the three groups in Tables 63 and 64, a particular pattern appears: the higher the level of education, the more the educators feel free from fulfilling prescribed religious duties.

TABLE 64

DEGREES OF REGULARITY IN FASTING AS
VIEWED BY THE TEHRAN EDUCATORS

Fasting	All Educators %	PST %	SST %	UP %
Regularly	26.5	38.7	25.7	8.0
Frequently	14.5	18.8	10.0	14.0
Sometimes	20.5	18.8	25.7	16.0
Rarely	15.5	10.0	17.2	22.0
Never	23.0	13.7	21.4	40.0
Total	100.0	100.0	100.0	100.0

Regularly }
 Frequently } 61.5
 Sometimes }
 Rarely } 38.5
 Never }
 Total } 38.0

TABLE 65

DEGREES OF RELIGIOSITY AS EXPRESSED BY THE
TEHRAN EDUCATORS ABOUT THEMSELVES

	All Educators %	PST %	SST %	UP %
Quite reli- gious	17.0	22.5	12.9	14.0
Somewhat religious	60.0	63.8	65.7	46.0
Indifferent	18.0	11.2	15.3	32.0
Atheist	5.0	2.5	6.1	8.0
Total	100.0	100.0	100.0	100.0

Quite reli-
 gious }
 Somewhat } 77.0
 religious }
 Indifferent } 86.3
 Atheist } 78.6
 Total } 60.0

The educators were asked how would they rate themselves as religious persons. As Table 65 shows, 77 percent of the total sample, at the time of the survey, felt they were religious, 18 percent stated they were indifferent about religion, and 5 percent said they were atheists.

When the three groups are compared, it is clear that the higher the level of education, the less they believed themselves to be religious.

Those educators who mentioned they did not perform religious activities such as praying and fasting were asked whether they believed in God. Of this group, as Table 66 shows, 71.4 percent said they believed in God, though they did not practice required religious duties and 28.6 percent said they were atheists.

TABLE 66

RESPONSE TO A BELIEF IN GOD BY THE 35 EDUCATORS
WHO INDICATED NOT PRAYING OR FASTING

	All Educators %	PST %	SST %	UP %
Yes	71.4	71.5	76.9	80.0
No	28.6	28.5	23.1	20.0
Total	100.0	100.0	100.0	100.0
(No. of cases)	(35)	(7)	(13)	(15)

The educators were asked: "Compared to your own past, do you think that your interest in religious affairs

has increased or decreased?" As the table indicates, more than half (53.8%) of the total sample, at the time of this survey, stated there was no change in their interest in religious beliefs when compared with their own past (meaning

TABLE 67

STABILITY OF THE TEHRAN EDUCATORS IN
THEIR RELIGIOUS INTERESTS

Interest	All Educators %	PST %	SST %	UP %
Increased	24.1	28.8	17.4	26.0
Decreased	22.1	16.2	27.5	24.0
No change	53.8	55.0	55.1	50.0
Total	100.0	100.0	100.0	100.0

there was no change in their status, whether they believed in religion or not); 24.1 percent said their interest had increased, and 22.1 percent indicated that their interest had decreased. When the three groups are compared, no particular pattern can be recognized among them.

When the group was asked if they believed that religious training was necessary for their children, 88.4 percent of the total sample answered "yes" and 11.6 percent said "no". In comparing the three groups, one sees that the PSTs (97.5%) more than the SSTs (85.5%), and the SSTs more than the UPs (78%) believed that religious training

was necessary for their children. The proportion of the UPs who believed religious training was not necessary was almost nine times more than the PSTs (22% to 2.5%), and almost the proportion of the SSTs was almost six times more than the PSTs (14.5% to 2.5%). Also interesting to note is that the SSTs with 14.5 percent were much closer to the UPs with 22 percent than to the PSTs with 2.5 percent.

TABLE 68

NECESSITY OF RELIGIOUS TRAINING FOR CHILDREN
AS VIEWED BY THE TEHRAN EDUCATORS

Necessity of religious training	All Educators %	PST %	SST %	UP %
Yes	88.4	97.5	85.5	78.0
No	11.6	2.5	14.5	22.0
Total	100.0	100.0	100.0	100.0

It is interesting to note that the proportion of the UPs (8%) whose fathers were religious leaders was higher than the PSTs and the SSTs (1.3% and 5.7%, respectively: Table 8,²²⁸ occupations of fathers), while the data in the above table show that the PSTs and SSTs showed more interest in religious beliefs and activities than the UPs. In this case, it probably means that the education had more to do with the belief of the educators than the orthodoxy of the family.

²²⁸See page 78.

Another interesting point which is worth mentioning is that though a good portion of the educators said that there was some decrease in their interest in religious beliefs (24.1%), when the question about the necessity of religious training for their children was asked, a considerable majority of them in each of the three groups (PSTs 97.5%, SSTs 85.5%, and UPs 78%) believed that it was necessary.

These last several tables (Tables 63 to 68) indicated that the majority of the educators were religious people and interested in religious affairs. This interest in a traditional and religious society such as Iran may not be surprising, but, as the tables showed, signs of changes in attitudes towards religious beliefs among the educators are evident. As their job is teaching, they might, directly and/or indirectly, influence the developments of attitudes of the next generation about religion.

Each educator was asked to name three of the most important activities in which he spent most of his leisure-time. As Table 69 indicates, 32.5 percent or one-third of the total sample spent a part of their leisure-time reading or studying, and 28.3 percent visiting friends, relatives, neighbors, sitting and chatting. To Westerners the latter might seem surprising, but considering the Iranian traditional society and the strong ties among families and/or intimate friends one can see that the traditional culture still had considerable influence on these educators.

TABLE 69
SOCIO-RECREATIONAL ACTIVITIES
OF THE TEHRAN EDUCATORS

	All Educators %	PST %	SST %	UP %
Reading-studying: books-printed materials	32.5	29.2	34.7	34.6
Visiting friends and relatives	28.3	28.3	28.1	28.7
Movies, TV, and radio programs	16.4	16.3	17.6	14.7
Sports	10.8	10.8	11.0	10.7
Religious services	5.5	9.2	3.8	2.0
Voluntary services	3.3	3.3	3.4	3.3
Others: gardening, flower-design, photography, carpentry, and back yard activities	2.7	2.9	1.4	4.0
Night clubs and social dancing	0.5	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0
(No. of cases)	(600)	(240)	(210)	(150)

Going to the movies, watching TV, and listening to radio programs absorbed 16.4 percent or a little more than one-sixth their leisure-time. Also 10.8 percent of the educators spent some of their leisure-time on athletic activities. Religious services took only 5.5 percent of their leisure-time. Tables 63 to 68, which seemed to indicate a high percentage of the educators' interest in religion, contradict the above last figure, however. But actually that is not the case, as, probably, most of the educators did not consider religious services to be leisure-time activities. To them religious services were probably one's obligations and/or spiritual duties and not leisure-time activities.

Voluntary services or activities, which in some Western cultures absorb some free-time of many individuals who attend to the needs of social groups beyond their own family circles, did not have a share of more than 3.3 percent for the total sample.

Also, 2.7 percent of the total group spend some of their leisure-time in gardening, flower-design, photography, carpentry, or other back-yard activities. Only 0.5 percent of the educators, all of them UPs, spent some of their free-time in night clubs or in social dancing. The low income of the teachers, the age of the UPs who were mostly in their forties, and the high cost of the night clubs in Tehran would probably account for this low percentage.

The most significant fact shown by Table 69 is the

limited number of alternative cultural-recreational activities available to the educators. Also of interest is the sameness of responses of all three groups.

SUMMARY

Chapter Four presented tables of the findings and analyses of the tables dealing with the data related to the teacher questionnaire. A summary of the study, findings, conclusions, and recommendations will be presented in Chapter Five.

CHAPTER 5

SUMMARY, FINDINGS, CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS

Chapter five of this study includes: (1) summary of the study, (2) findings, (3) conclusions, (4) implications of the study, and (5) recommendations.

SUMMARY OF THE STUDY

The Problem and Objective

The problem of this study was to investigate various aspects of the Iranian teaching staffs in Teheran at three different levels: primary, secondary and higher education. It was also to study their characteristics and a body of descriptive data about them such as age, place of birth, professional job experience, family's occupational and educational backgrounds, marriage status, their satisfaction with education and income, their beliefs, attitudes, aspirations, and their moral and religious values.

The purpose of the survey was to provide background information about the educators for the Iranian organizations involved in teacher education programs, in the professional growth of educators, and in helping to satisfy the individual and collective needs of the Iranian teaching staffs.

The Setting of the Study

The setting of the study was Tehran, the capital city of Iran, in the Middle East of Asia. The populations of Iran were over 33 millions of whom 98 percent were Muslims and the rest were Christians, Zoroastrians, Jewish people and other minorities. Tehran, the seat of the Government of Iran, is a big, bustling metropolitan city with a population of over four millions.

The new system of education of Iran divides schooling into four levels: five years for primary schooling, three years for middle school which is called "guidance cycle," four years for high school, and a varying number of years of higher education.

Development of the Instrument and Selection of Participants

The investigator originally developed a teacher questionnaire with 750 questions which was later condensed into a questionnaire of two hundred and fifty questions. A committee of three sociology professors was organized to supervise and to review the questionnaire. With the committee consultation, many questions were deleted, some were reworded, others were changed in sequence. Finally 68 questions were selected for the study. Also, two "pilot runs" were administered, first to 50 and then to 20 Iranian educators.

Two hundred educators, eighty primary and seventy secondary school teachers, and fifty university professors, all meeting the specified criteria for this study, were randomly

selected. Selection of the educators for this study was limited (1) to those Iranian teachers and professors who lived and taught in the metropolitan city of Tehran, and (2) to those married male educators over 25 years of age, having at least one child and at least five years of teaching experience.

FINDINGS

I. BIOGRAPHICAL, FAMILY BACKGROUNDS, EDUCATION OF THE EDUCATORS AND OF THEIR FAMILIES

Age and Place of Birth

The average age of the whole group was 38.7, the minimum 27, and the maximum 64. Also, 61 percent of the educators were between 31 to 40 years of age, and 29 percent were 41 or over.

Only 15.5 percent of the total group were born in villages or small towns, and the rest (84.5%) were born in cities. The percentage of the city-born university professors (UP's) was higher than that of the secondary school teachers (SST's) and the primary school teachers (PST's), and also the percentage of the SST's who were born in cities was higher than the PST's.

Job Experience and Occupations of the Family Members

More than four-fifths (81.5%) of the educators had teaching experience of between 6 to 20 years, and the average teaching job experience for the total group was 15.8

years.

Almost two-fifths (38.5%) of the educators' wives were employed, while only 3.5 percent of the educators' mothers had job experience. Out of the 38.5 percent working wives, 32 percent were in the teaching profession. Also, the higher the level of husbands' education, the higher the percentage of working wives. It seems that there has been a great change between the two generation from the point of work experience among women.

In general, the university professors came more from wealthier families than the other two groups. The percentages of the PST's (20%) and SST's (20%) whose fathers were farmers or in the field of animal husbandry were ten times more than the UP's fathers (2%) for the same occupations. Though these figures are not startling, the percentages of those university professors whose fathers were teachers and lawyers or were in major executive or high governmental positions were higher than the other two groups. None of the PST's fathers held a high governmental position.

Marriage Status

The average age for marriage of the entire group was 27.5, but a higher percentage of the PST's and SST's married at younger ages than the UP's. In general, it seems that the higher the level of education, the older the age for marriage. More than three-fourths of the educators (78%) were married between 1 and 15 years, and

the rest (22%) were married for 16 years or more. Only 3 percent of the educators were married twice, and the rest (97%) were married only once and were still living with the same wife.

It was found that almost all the educators (99.5%) had one wife while among one-fourth of the educators' fathers polygamy was a common practice. This suggests a significant change in the structure of the educators' family from the past generation to the present one.

Almost one-fourth (23%) of the marriages of the educators was completely arranged by the parents, and many of them (14.5%) mentioned they did not know their future spouses before marriage at all. Almost one-fifth (18.5%) of the educators married without the agreement of their parents and a sizeable portion (14%) indicated they knew their future spouses very well; that is, they often visited and dated each other and discussed marriage and related matters. The proportion of the UPs who married without agreement of their parents and those who knew their future wives before marriage very well was much higher than that of the other two groups.

In a culture in which a generation ago one could rarely find exceptions to parentally arranged marriages, the above figures are interesting. From one point of view, the former is an indication of the old Persian culture, and the latter is probably an indication of the influence of modern education which is breaking down the long-standing tradition of parental mate selection. It appears that the

higher the education, the more there is a feeling of freedom and independence to make one's own decisions in terms of the selection of a wife and matters related to marriage.

More than half (54%) of the educators were married to girls from the same town or city in which they were born, and almost one-fourth (24%) of them were married to girls related to them. As the level of education of the educators had gone up the percentage of those who married with girls from the same locale, or with girls among their relatives went down.

The majority of the educators (almost three-fourths or 74.5%) were between 4 and 12 years older than their wives, 6 percent were the same age, and only 1.5 percent of the educators' wives were older than their husbands.

Number of People in the Educators' Families

In more than half (58%) of the families there was only one bread-winner, and in 38.5 percent of the families there were two persons working. More than two-fifths (43.5%) of the educators had 4 or more dependents in their families.

The majority of the educators (95.5%) had 1 to 4 children; more than two-thirds (70.5%) of the educators had 1 to 6 siblings, and 29.5 percent of them had 7 or more siblings.

Education of the Educators and of Their Families

Of the total group, 29 percent had a high school diploma, 41.5 percent had a B.A. degree, 11 percent had an M.A. degree, and 18.5 percent had doctorate degrees.

The educational level of the educators' parents was quite low. Over one-fifth (22.2%) of their fathers were illiterate, over three-fourths (77.8%) were literate, out of which only 9.1 percent had completed high school or had obtained B.A. degrees. Of the educators' mothers, over half (50.3%) were illiterate, and only 2 percent had a high school diploma. No mother had an educational degree beyond high school. Put in a positive way, those educators with both parents being literate were nearly 50 percent (49.7%). In general, the educational level of the UPs' parents was higher than that of the parents of the other two groups, and the educational level of the SSTs' parents was higher than the PSTs' parents.

More than half (50.3%) of the educators' mothers were illiterate, while of the educators' wives only 4 percent were illiterate. Of the mothers, two-fifths (40.1%) were barely literate, i.e., could only read and/or write while almost half (49.5%) of the wives had high school diplomas, and B.A. to doctorate degrees. This means a drastic change in the situation of the educators' wives as compared to that of the educators' mothers.

For the education of the wives of the three groups, the pattern is that the higher the education and occupational value of the educator, the higher the educational degree held by his wife. It means that the educational degrees of the UPs' wives were higher than those of the PSTs' and the SSTs' wives, and in the same way, the educational degrees of the SSTs' wives were higher than those of the PSTs' wives.

The majority of the educators, or more than half (57.5%), studied in Tehran for their highest educational degrees. Of the UPs, three-fifths (60%) obtained their highest degrees of education in other countries.

II. SATISFACTION, BELIEFS, ATTITUDES, AND DESIRES

Satisfaction with Educational Degree and Income

A large number, almost half the whole group (49.7) felt dissatisfied with their educational achievement. The proportions of the educationally dissatisfied groups were 80 percent among the PSTs, 46.3 percent among the SSTs, but only 6 percent among the UPs.

Of those who were dissatisfied (49.7%) with their educational achievement, 86 percent of the PSTs, 77.5 percent of the SSTs, and all of the UPs mentioned lack of financial resources and/or lack of access to a university as the reasons for their educational short-comings.

Regarding income satisfaction, 62.5 percent of the PSTs, 34.1 percent of the SSTs, but only 2 percent of the

UPs felt dissatisfied with their monthly income. In general, from the point of satisfaction, whether it was educational achievement or salary, there seemed to be a vast difference among the three groups. The PSTs were more dissatisfied than the SSTs, and these two groups were more dissatisfied than the UPs.

Planning for Job Change

Of the UPs, only 2 percent were thinking of changing their profession, while this percentage among the PSTs came close to half of them (47.5%), and covered a little more than one-fourth of the SSTs (25.7%). Of the total group, 28.5 percent were thinking of changing their profession. This group could be interpreted as consisting of the most dissatisfied persons. Out of the most dissatisfied ones, 80.7 percent intended to leave the teaching profession because of low salary and low prestige in society. The pattern seems to be clear: the more teachers were dissatisfied with income and prestige, the more they were likely to plan to leave the teaching profession.

Should Women Be Permitted to Work?

More than half (54.8%) of the total sample believed that women should be permitted to work and participate in social-economic activities of the society. Considering the fact that 3.5 percent of the educators' mothers had work experience, while 38.5 percent of the wives were employed,

the educators' beliefs (54.8%) about women's social-economic activities suggested a startling attitudinal change in the two generations.

The percentages of the working wives, whose reason was "only to help their families financially," were among the PSTs (27.6%), and the SSTs (23.1%) six times and five times higher respectively than the UPs (4.5%). To the contrary, the percentages of the working wives, whose reason was "only for interest in social activities," were much higher among the UPs (68.2%) than the other two groups (PSTs: 17.2%, SSTs: 15.4%).

Ideal Education for Family Members

None of the educators desired a wife with a higher degree of education than himself; over three fifths (60.5%) of the total sample wanted a lower education for their wives than themselves; and the rest (39.5%) desired wives with the same educational degree as themselves.

Almost all the educators desired university degrees for their children (97.5% for daughters, 99.5% for sons). There seemed to be attitudinal differences among the educators regarding the desired fields of study for their sons and daughters. For example, 31.7 percent of the educators favored social sciences for daughters, but only 8.4 percent did so for their sons; 9.4 percent of them desired fields of literature and arts for their daughters, but only 3.4 percent did so for their sons. But in the

field of engineering, the proportion of interest for sons is almost seven times as much as for daughters (sons 42.2%, daughters 6.3%); similarly, the proportion of sons in the fields of law and economics was more than four times than that for daughters (10.2% to 2.8%). Medicine and the related fields were favored equally for sons (35.8%) and daughters (35.5%)

None of the educators suggested the field of teaching at the primary or secondary school level for their sons. From the point of view of the PSTs and SSTs, dissatisfaction with their own jobs may be the reason. Some of the PSTs and SSTs, however, showed interest in teaching as an occupation for their daughters.

Educators' Preferred Place for Higher Education of Their Children

There was a vast difference between the preferred place for higher education for daughters and for sons among the three groups of educators. For example, the percentage of the UPs who showed interest in sending their daughters abroad for higher education (32%) was almost four times higher than SSTs (8.6%) and five times higher than the PSTs (6.3%). With only a slight difference, the educators' interests for their sons move in the same direction. It means that the higher the education of the educators, the more interest they showed in sending their children abroad for higher education.

Preferences Concerning Marriage

There was not much difference between actual ages of the educators and their wives and their stated ideal ages. That is, what existed in reality (92.5% were older than their wives) was identical for the majority of them (92.5%) to their attitudes. No educator was in favor of the wife being older than her husband.

Twelve percent of the educators preferred marriages with relatives, but in fact the percentages of those who had married their relatives was exactly twice as much (24%).

Almost all (98%) of the educators were in agreement with the concept that boys and girls should know each other before getting married, meaning at least seeing each other's faces or having a long acquaintance, but only 4.6 percent of them were in agreement with "dating as it is in the United States or Europe."

Of the educators themselves, 14.5 percent did not know their spouses at all before marriage, which means that their marriages were completely arranged. It was suggested that a drastic attitudinal change was taking place in the social value of mate-selection by parents.

For deciding on child's mate-selection, more than one-third (34.5%) of the educators believed they should have the final word in the mate-selection for their daughters, but only 13.5 percent felt their decisions should prevail when the son was concerned. The educators discriminated

between the sexes, i.e., they were ready to offer more freedom for mate-selection to their sons (86.5%) than to their daughters (65.5%). It should be realized that even in a culture in which arranged marriages have been a common practice, a very high percentage of the educators believed their sons and daughters should have the final word for their own mate-selections.

Almost three-fourths (74.5%) of the educators felt that it was imperative for a girl to remain a virgin until marriage. Considering the Iranian strong traditions and teaching of Islam religion that a girl must be "untouched" before marriage, the above strong belief was not surprising. On the other hand, it was also clear that the higher the education, the more liberal the attitude toward one of the most important social values of the people.

Equality of Sons and Daughters

Over two-thirds (68%) of the educators believed their sons and daughters should be equal in their social rights. More than two-fifths (43%) said that sons and daughters should inherit parental wealth equally, a matter which challenges one of the Islamic instructions. More than three-fourths (78.5%) of the educators felt there was no difference in value between sons and daughters in the family.

All these were interpreted as attitudinal changes among the educators as a result of the effect of the

modern education and modernization of Iran, and also were considered as societal changes in attitude and behavior.

Ideal Number of Children

For almost three-fourths (73%) of the educators, two and three children was the ideal number. On the other hand, more than three-fourths (76.5%) of them had more than four siblings, and 29.5 percent of them had seven or more siblings. A drastic change in attitudes between the two generations was suggested, and also it was found that those educators with higher education desired less children.

Work Experience of Youngsters

More than two-thirds (69.5%) of the educators believed that youngsters should have work experience and earn some money while attending school. This was also interpreted as an attitudinal change among the educators as concentration on academic work had been the highest expectation placed on a youngster while attending school.

Social Class

Over three-fourths (76%) of the educators felt they belong to the middle class. The university professors, in general felt they belong more to the upper classes in the society as compared with the primary school teachers who felt they belong more to the lower classes. The secondary school teachers stood in between the other two groups.

It was mentioned that the educators' sense of belonging to a particular class was related to their satisfaction with their degree of education, their income, and the education and occupation of their fathers. It was also mentioned that the sense of belonging to a social class had probably influenced the educators' selection of their most intimate friends among the social classes in the society.

The UPs had selected more of their intimate friends from among the governmental high status people, engineers, and physicians, than did the SSTs or PSTs. In the main, the UPs had developed more acquaintances outside the teaching field than did the teachers.

Religion

As a whole, the majority of the educators were religious persons, but when the three groups were compared a particular pattern appeared: the higher the level of education, the more the educators felt free from fulfilling prescribed religious duties.

Socio-Recreational Activities

It was found that a limited number of alternative cultural-recreational activities were available to the educators. Also, of interest, was the sameness of responses of all three groups in selecting their socio-recreational activities.

CONCLUSION

In the findings reported in this study, it is important to remember that one is dealing with inductive inferences from empirical data and therefore, all conclusions, findings and inferences are approximate and probable rather than exact and statements of certainties.

In this chapter a summary of the significant findings of the study was presented. Through a descriptive study it was possible to provide a profile of what male Iranian educators who lived in the metropolitan city of Theran were like from which the following conclusions were drawn:

1. There are differences among the male primary school teachers, the secondary school teachers, and the university professors. These differences can be seen in the areas of educational fulfillment, income satisfaction, and in their attitudes toward some cultural traditional social values.
2. Generally speaking, the male primary and secondary school teachers' satisfactions, beliefs, and attitudes are closer in proximity to each other than to the university professors.
3. The male university professors seem much more satisfied with their educational achievement and income than the male secondary and primary school teachers; and the secondary school teachers seem more satisfied than the primary school teachers. The more dissatisfied

teachers are the more they intend or are likely to plan to leave the teaching profession.

4. Teaching in schools is no longer considered a prestigious and rewarding profession since a very low percentage of the educators aspired the field of teaching at primary or secondary levels, for their children.
5. Some of the long-standing social-cultural traditions seem weakened and/or are in the processes of change among the educators as the results of the modernization and modern education in Iran. These processes of change are greater among the male university professors than among the secondary or primary school teachers.
6. A double standard in areas of morality seems to exist for boys and girls, and also there seems to be a difference in attitudes of the male educators toward their male and female children in the family.
7. The male university professors come from more educated and wealthier families than the secondary and the primary school teachers.
8. In general, the university professors are regularly at one end of a continuum, seem more liberal, departing most from Iranian traditions; while the primary school teachers are at the other end, seem more traditionally oriented. The secondary school teachers are somewhere in between, but closer in most parts to the primary school teachers.

IMPLICATIONS OF THE STUDY

This study presents information regarding changes in practices and attitudes of male educators in Tehran. It would seem that future considerations affecting educators in Tehran should be aware of the findings of this study. Accordingly, the following implications for future deliberations are presented:

1. That the findings and interpretations would be valid for policy makers in considering or planning improved teacher recruitment, educating, re-educating, and retention within the profession so that better educational opportunities can be created for both teachers and learners.
2. That findings of this study, would give a better insight to faculty members, teachers, college, university, public school administrators, government officials, and student-teachers, in understanding the profession, their own situation and trends involving both.
3. As more and more people get interested in the education of their children, and as more and more modern education and industry moves into Iran the competition for more and better teachers will increase. One solution in attracting better potential high school graduates to the profession and also in preventing teachers from leaving the profession may be to raise teachers' prestige in the society through raising their salaries, and fringe benefits, providing better housing, more social-recreational

and ways for improvement of their education. If the educators get satisfaction from their profession, it would help them to be more successful in their teaching, it would make their job more effective and more rewarding and it would also make their job more competitive with those in industry and other fields.

RECOMMENDATIONS FOR FURTHER STUDY

The findings of this study give evidence that the method and process could be helpful in assisting other investigators in their research on a study of educators. Since one should not come to exact conclusions from a single study, the investigator recommends that replications of studies should occur,²²⁸ and that further studies be made in the following areas:

1. Other researchers should perform replications of this survey, especially in cities and rural areas outside Tehran, in an effort to substantiate the study's findings and also for the purpose of generalization of the findings to all educator populations of Iran.
2. Both male and female educators should participate in future studies so that the findings can be generalized for both sexes.
3. Longitudinal studies of the same educators each five years over a span of perhaps twenty five years of the educators' life, should be made to study the movement

²²⁸David T. Lykken, "Statistical Significance in Psychological Research," Psychological Bulletin, LXX (September, 1968), pp. 155-56.

and changes of the educators' attitudes and interests during the passage of time.

There is also need for further studies such as the following:

4. Comparative studies of teachers who live in big cities with those who live in small towns/rural area.
5. Studies of college students in education, and follow-up studies of them while teaching, each five years, over a span of perhaps 25 years.
6. Comparative studies of the entire group of the professors at the University for Teacher Education in Tehran and other Teacher Training Colleges in the country with professors in the other fields.
7. Studies on job satisfaction, attitudes, and characteristics of educators separately in each of the three subjects, and also separately at different levels: primary, secondary and higher education.

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APPENDICES

APPENDIX A

LETTERS

(Translation from Farsi Language)

Mohssen Ghandi
P. O. Box 12-1251
Tehran

Dear Educator:

I am conducting a sociological research study concerning the educators' family as a part of the requirements for qualifications working toward a doctoral degree. On a random base, you have been selected as a male representative of the Tehran educators to participate in this research project.

I would like to ask your consent for participation. Your cooperation will be sincerely appreciated as it is very important for the success of this research study. I am interested in having the opinions of different educators at different levels, that is, primary school teachers, secondary school teachers, and university professors. I am only asking your opinion on matters concerning family life. All names and answers will be kept strictly anonymous. You do not need to sign the questionnaire. Responses to the questions will be coded and will be analyzed by computer.

I will communicate with you again to have your permission to mail the questionnaire and visit you if this is not an inconvenience to you. If you have any questions I will be very happy to answer. I sincerely request again your acceptance for participation in this study.

Cordially

Mohssen Ghandi

(Translation from Farsi Language)

Mohssen Ghandi
P. O. Box 12-1251
Tehran

Dear Educator:

Thank you very much for your positive response to my earlier correspondence and your agreement for participation in this research study.

Here is a copy of the questionnaire. There is no time limit for answering the questions, however, I will appreciate receiving the completed questionnaire as soon as possible at your convenience.

For most of the questions your one best answer is requested. If unsure as to an answer, give your best guess. Please do not leave any question without an answer. I will communicate with you again to visit you and take back the completed questionnaire. If you have any questions please feel free to call me at anytime. Thank you again for your cooperation.

Sincerely yours,

Mohssen Ghandi

APPENDIX B

EDUCATORS' QUESTIONNAIRE

(Translated from Farsi Language)

EDUCATOR QUESTIONNAIRE

Please write the appropriate answer, or place an "X" in the appropriate box to indicate your response (one response per question, unless otherwise specified).

1. Factual data:

- a. Age _____ years
- b. Teaching at: _____ elementary school, _____ secondary school,
_____ university
- c. Place of living (location or street)
- d. Place of working (location or street)

2. Without spouse

- () a. Divorced
- () b. Widower
- () c. Separated

3. Married

- a. How many years have you been married? _____ years
- b. How many times have you been married? _____ years
- c. If you have divorced your spouse(s), state number of them _____
- d. How many children do you have (from all your spouses)?
Sons _____ Daughters _____

4. At the time of your (first) marriage, were you living with your parents?

- a. () yes
- b. () no

5. If yes, are you still living with your parents?

- a. () yes
- b. () no

6. Is/Was your spouse a relative of yours?
- a. yes
 - b. no
7. If yes, what is the relation? _____
8. Is/Was your spouse from the same town or neighborhood?
- a. yes
 - b. no
9. How old were you at the time of your (first) marriage? _____
10. How well did you know your spouse before marrying her?
- a. Did not know at all
 - b. Knew casually as an acquaintance
 - c. Knew for a long time, seeing each other, discussing about marriage and its matters (Knew her well).
 - d. Other (specify)
11. How was your (first) marriage arranged?
- a. By your parents only
 - b. By you with agreement of your parents and/or by parents suggestion and your agreement.
 - c. By yourself without agreement of parents
 - d. Other (specify)
12. In general, do you believe that the marriages with relatives are better or the ones with non-relatives?
- a. Relatives
 - b. Non-relatives
 - c. No difference

13. Regarding the age of husband and wife, which one of the following do you find most desirable?
- a. () Both having the same age.
 - b. () Husband being older. How many years? _____
 - c. () Wife being older. How many years? _____
14. Regarding the degree of education of spouses which one of the following do you find most desirable?
- a. () Both having the same degrees
 - b. () Husband having a higher degree
 - c. () Wife having a higher degree
15. How is your age in comparison to your wife:
- a. () In the same age?
 - b. () Older? How many years? _____
 - c. () Younger? How many years? _____
16. How do you compare with your wife as to education?
- a. () Both have the same degree.
 - b. () You have a higher degree.
 - c. () Your wife has a higher degree.
17. Has your father ever had more than one wife at the same time?
- a. () Yes. If yes, how many? _____
 - b. () No
18. How many children has your father had?
- a. Living _____
 - b. Not Living _____
19. How many of your children are married?
- a. Daughters _____
 - b. Sons _____

20. If your son is married, how was his marriage arranged?
(and if he is not married, how would you like to arrange it?)
- a. With the agreement of you and your wife alone.
 - b. With the choice of your son and consent of you and your wife.
 - c. With the choice of your son alone
 - d. Other (specify)
21. If your daughter is married, how was her marriage arranged?
(and if she is not married, how would like to arrange it?)
- a. With the agreement of you and your wife alone.
 - b. With the choice of your daughter and the consent of you and your wife.
 - c. With the choice of your daughter alone
 - d. Other (specify)
22. If you have married children:
- a. How many of your married sons are still living with you? _____
 - b. How many of your married daughters are still living with you? _____
23. Which of the following do you regard as more important?
- a. Son.
 - b. Daughter.
 - c. No difference
24. Do you believe that sons and daughters should have equal rights for job opportunities, selection of spouse, education, freedom in social relations, etc.?
- a. Yes.
 - b. No.
 - c. Don't know.

25. Do you believe that sons and daughters should have equal shares of parental inherit wealth?
- a. Yes.
 - b. No.
 - c. Don't know.
26. If your son decides on a girl to marry, but you select another one for her, whose choice should be accepted?
- a. Mine.
 - b. His.
27. If your daughter decides on a boy to marry, but you select another one for her, whose choice should be accepted?
- a. Mine.
 - b. Hers.
28. Do you believe in family planning?
- a. Yes.
 - b. No.
29. Have you ever discussed with your wife the number of children you wish to have?
- a. Yes.
 - b. No.
30. What is the ideal number of children in family, in your view? _____
31. Do you believe that boys and girls should get acquainted with and know each other well before marriage?
- a. Yes.
 - b. No.
 - c. Under certain conditions.

32. If yes, or under conditions, which one of the following do you find most desirable?
- a. () Just a little and seeing each other's faces.
 - b. () Having long acquaintance and full mutual understanding.
 - c. () Dating and full intimacy as it is in Europe and USA.
 - d. () Other (explain please).
33. How necessary is it, in your opinion, for a girl to remain a virgin till her marriage?
- a. () Imperative.
 - b. () Preferable.
 - c. () No difference (not important).
 - d. () Undesirable.
34. What is your (most important) occupation?
35. Is your occupation, generally, within your field of specialization?
- a. () Yes.
 - b. () No.
36. How long have you had your present job? _____
37. Are you thinking of changing your present job?
- a. () Yes.
 - b. () No.
38. What is/was your father's most important occupation?
39. Did your mother ever have a job besides being a house wife?
- a. () Yes, What was her occupation? _____
 - b. () No.

40. In general, do you believe that women should be permitted to work?
- a. Yes.
 - b. No.
41. Is your wife, besides being a housewife, working?
- a. Yes, What is her occupation? _____
 - b. No.
42. If yes, what is the motivation for working?
- a. Helping the family financially.
 - b. Interest in social activities.
 - c. Both of the above.
43. Name the occupations of three of your most intimate friends:
- a.
 - b.
 - c.
44. What is the approximate amount of your income? _____
45. Number of people sharing your household?
- a. Earning Members _____
 - b. Dependent on you _____
46. What is their relationship with you?
- a. Earning Members
 - b. Dependeng on you
47. Let us assume that there are six classes in Tehran, that is to say:
- a. Upper-upper class
 - b. Lower-upper class
 - c. Upper-middle class
 - d. Lower-middle class

e. Upper-lower class

f. Lower-lower class

In such a case, to which one of the above classes do you think your family belongs?

48. How satisfied are you with your family economic conditions (that is, does the amount of money you earn, satisfactorily pay for food, clothes, entertainment, rent, and so on)?

a. () Completely satisfied.

b. () Satisfied.

c. () Average (so-so, fair).

d. () Dissatisfied.

e. () Completely dissatisfied.

49. If you were given 25,000.00 dollars, how would you spend it? (List 3 of the following in order of priority)

a. () Purchasing a house.

b. () Continuation of own education.

c. () Paying for children's education.

d. () Traveling.

e. () Go for a pilgrimage and spend on religious purposes.

f. () Free enterprise.

g. () Farming.

h. () Buying a car, radio, T.V. or items of comfort.

i. () Helping non-profit organizations.

j. () Go abroad for a tour.

k. () Any other (Name them please).

50. Are you satisfied with the degree of your education?

a. () Yes.

b. () No. Why did you not continue your education?

51. Have you ever wished to have more schooling?

a. () Yes.

b. () No.

52. Where did you obtain your highest education degree?

	Country	City	Town or Village
High School			
University			
Other			

53. How much education does (did) your mother have?

54. How much education does (did) your father have?

55. State the degree of education you think desirable for your sons and daughters:

Degree of Education	Sex	Primary	High	University
		School	School	
Daughters				
Sons				

56. If you prefer your daughters to get educated, where would you like them to go for higher education?

a. () Abroad

b. () In Iran

c. () No difference

57. What are the special fields in which you would like your daughters to get their training?
58. Where would you like your sons to get their higher education?
- a. () Abroad
 - b. () In Iran
 - c. () No difference
59. What is the special fields in which you would like your sons to get their training?
60. Where were you born (city)?
61. For how many years have you been living in Tehran?
62. Before coming to Tehran, in which places did you live?
63. What are the three most important activities on which you spend most of your leisure-time and holidays?
- a. () Movies
 - b. () Night Clubs and dancing
 - c. () Sports
 - d. () Visiting friends and relatives
 - e. () Scientific activities: (professional organizations)
 - f. () Voluntary services
 - g. () Study and reading
 - h. () Going to holy places
 - i. () Religious activities
 - j. () Others (explain please)

64. In general, from the point of religiosity, in which of the following categories would you place yourself?

- a. () Quite religious
- b. () Somewhat religious
- c. () Indifferent
- d. () Agnostic or atheist

65. Please, how often do you engage in the following religious activities?

	Regularly	Frequently	Some- times	Rarely	Never
Prayers (Salat)					
Fasting (Soum)					

66. If you do not perform any of the above, do you believe in God at all?

- a. () Yes.
- b. () No.

67. Comparing with your own past, do you think that your interest in religious affairs has increased or decreased?

- a. () Increased.
- b. () Decreased.
- c. () There has been no change.

68. Do you believe that religious training is necessary for your children?

- a. () Yes.
- b. () No.

BIOGRAPHICAL STATEMENT

MOHSSEN GHANDI

Born in Tehran, Iran

B. A., University of Tehran

Certificate: General Secondary Teaching

M. A., Social Science, University of Tehran

M. S., Group Work, George Williams, Chicago, Illinois

Professional Experience

Secondary School Teacher, Iran

High School Principal, Iran

Director of Youth Activities, Ministry of
Education, Iran

Instructor, Tehran School of Social Work

Instructor, University for Teacher Education, Tehran

Dean of Students, University of Teacher Education, Tehran

Graduate Studies, University of the Pacific, U.S.A.

Professional Organizations

Social Work Association, Iran

Phi Delta Kappa

General and Managing Editor of the Social
Worker, Journal of the Iranian Association
of Social Workers.

Publications

Introduction to Social Work, 1969.

Supervision in Guidance-Counseling, and Social Work, 1970.

Also has translated the following standard USA texts
into Persian language.

The Leader and the Process of Change, 1967, by Bennett

Introduction to Group Dynamics, 1968, by Knowles

Interviewing, its Principles and Methods, 1971, by
Garrett

Interviewing in Social Services, 1972, by Schweinitz