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Values of Syrian Youth

A Study Based on Syrian Students in  
Damascus University

A Thesis

By

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## ABSTRACT

The aim of the present study is to explore the attitudes and values of Syrian youth and their variations in relation to sex, age, place of residence, religious and ethnic affiliations, and socio-economic status.

Damascus University was chosen as the field of study because it is - in addition to the recently established Aleppo University - a main center wherefrom leaders to the Syrian community emerge. Moreover, this university includes students of both sexes who come from different parts of the country and belong to the varied religious and ethnic groups.

A questionnaire was developed on the basis of Gillepsie and Allport's instrument which they used in their cross-national study entitled, "Youth's Outlook on the Future." The selected items from Gillepsie and Allport questionnaire focus on students' outlook and attitudes toward their personal future, sources of life satisfaction, occupations, family-relationships, occupations of women and democracy. A thousand copies were distributed to a sample of students in Damascus University. The returns amounted to 265 copies, representing 26.5 per cent of the distributed copies. The results, expressed in terms of percentages, were first stated for the whole group of

respondents, then analysed in terms of the major variables of sex, age, religion, place of residence, social class as estimated by the respondent and the students' fathers' occupations, yearly income and education. Differences among the sub-groups and categories were tested by means of  $X^2$ , except for the sources of satisfaction where the rank order was added in order to indicate the hierarchy of students' preferences.

Checking the sample against the total student population in Damascus University, and the whole Syrian population showed that the majority of students belonged to the middle and lower classes. The religious groups were well represented, but an imbalance was revealed with respect to women students compared with male students.

The major findings of the study can be summarized as follows:

Some trends are prevailing among Syrian youth such as: optimistic outlook on the future; faith in personal efforts as determinants of one's own future; estimation of occupation, family and Arab nationalism as the three most satisfying activities in life; desire for social mobility through entering prestigious occupations; approval of women's work outside the home especially before marriage; disapproval of polygamy; looking to the conjugal relationship as a partnership; and

interpreting democracy in terms of social justice.

Besides, the findings point to differences persisting among the sub-groups of the student population related mainly to sex, religion, and place of residence; and emerging differences related to the socio-economic status and education of the fathers of student respondents.

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## CHAPTER I

### THE SYRIAN SOCIETY

In this chapter we will concern ourselves with the land and the people in which and among whom live the students we are going to study. We will review some of the aspects of the Syrian culture complex which are significant for the present study, with special emphasis on the elements which, in the course of time, might have brought about homogeneity or differences in opinions, attitudes or beliefs among group or individual citizens.

#### A. The Land and the People

The Syrian Arab Republic is an Arab country in Southwest Asia. It includes the inner part of Natural Syria divided after the World War I into four parts: Lebanon, Palestine, Jordan and Syria. It is bounded on the West by the Mediterranean sea and Lebanon; on the East by Iraq; on the South by Jordan and Palestine; and on the North by Turkey. The term Syria is used at present to mean the Syrian Arab Republic.

The total area of the land is 181,337 square kilometers, and the population numbered 5,634,263 in 1965.<sup>1</sup>

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<sup>1</sup>Syrian Arab Republic, Ministry of Planning, Directorate of Statistics, Statistical Abstracts, 1965, p.18.

The land is characterized by variety of physical features. If we cross the country from the West to the East, we meet first a narrow coastal plain, then the western range of mountains. The inland plains separate these mountains from the Eastern range. The Desert of Al-Sham and the fertile plains of Jezirah, Rakkah, and Euphrates run to the East and North-East of the country.

#### 1. A Brief Historical Review

Syrian history has been deeply affected by the structure and position of the land. Being an important link in the trade routes which connect the Mediterranean world with India and the Far East, and the nearest urban center to the Arabian desert; its excellent strategic position and resources have tempted the powerful rulers in the neighboring regions to stretch their rule over Syria. As a consequence of trade and wars, large migrations into Syria took place in the past the most influential of which was that from the Arabian Peninsula, when in 635<sup>2</sup> the Arabs invaded Syria, the conquest was all the easier since the process of Arabization had already begun. After the conquest, along with Arabization, a parallel process of conversion to Islam

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<sup>2</sup>Carl Broklman, History of Islamic Peoples, Arabic translation by Nabih Amin Fares and Mounir El-Ba'lbaki (4 volumes, and edition, Beirut, Dar El-'Ilm-Lilmalayin, 1953), vol. I, p. 112.

took place, and within a generation Syria became the center of the Moslem Empire under the Umayyad Caliphate.

After the twelfth century, war and unrest brought about a period of decline in economy and decrease in population. So when the Ottoman Turks attacked Syria in 1516,<sup>3</sup> they conquered it without difficulty.

From 1516 until 1918 Syria remained under Ottoman rule. This period was one of stagnation. The decrease in wealth and population continued, so that at the beginning of the nineteenth century Syria was a decayed and half-deserted land.

The modern history of Syria falls into three distinct parts:

1. The period of the Arab national awakening and the struggle against the Ottoman Turks. This period begins in the middle of the nineteenth century and ends in the year 1918.
2. The period of the French mandate and the struggle against the French occupation extending from 1920-1946.
3. The independence and the strife on the one hand for liberating the country from the foreign influence, and on the other, for achieving progress, prosperity and strength in the country. This period is characterized, politically, by the

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<sup>3</sup>Philip Hitti, Al-'Arab (Second edition, Beirut, Dar El-'Ilm Lilmalayin, 1954), p. 249.

trying out of many alternatives, namely, the parliamentary form of government, the military form; the cooperation with the other Arab states, and the immediate and complete unity with Egypt within the United Arab Republic from 1958-1961.

## 2. Ethnic and Religious Background

Generally speaking, the cultural background of the Syrians is homogeneous; Islamic in religion, Arab in nationality. "Islam gave the traditional society of Syria its dominant creed, its explicit moral code and its political organization. Its language and literature and its images of heroism and human grandeur came from the Arabian desert."<sup>4</sup> Yet, there are many group loyalties and group differences in terms of religion, nationality and language.

For over a thousand years the majority of the population had been Moslem. There were however, religious minorities within the Moslem community and outside it. On the one hand, beside the Moslem Sunnis, there were the Shi'is, the Alawis, the Druzes and Sma'ilis. On the other, there were a number of Christian sects: Catholics, Greek Orthodox, Protestants and others, and a small number of Jews.

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<sup>4</sup>Albert Hourani, Syria and Lebanon (Third Impression, London: Oxford University Press, 1954), p. 64.

Lacking recent figures, the following list may give an idea about the sectarian composition of the population:

Table 1

Distribution of Syrian Population by Religion  
and Sect, 1956.<sup>5</sup>

<u>Community</u>	<u>Number</u>	<u>Per Cent (Approximately)</u>
A: <u>Moslems</u>	3,484,332	86.90%
1. Sunnis	2,870,473	71.9 %
2. Alawis	429,441	10.6 %
3. Shi'is	15,687	.3 %
4. Sma'ilis	40,142	1.0 %
5. Druzes	125,063	3.02%
6. Yazidis	3,326	.08%
<hr/>		
B: <u>Christians</u>	508,999	12.4 %
1. <u>Orthodox</u>		
Greek	181,750	4.4 %
Armenian	114,041	2.7 %
Syriac	55,343	1.4 %
2. <u>Catholics</u>		
Greek	60,124	1.5 %
Armenian	20,637	.5 %
Syriac	20,716	.5 %
3. Latins	7,079	.2 %
4. Maronites	19,291	.5 %
5. Chaldaens	5,723	.1 %
6. Protestants	12,535	.3 %
7. Nestorians	11,760	.3 %
<hr/>		
C: Jews	32,034	.7 %
<hr/>		
Total	4,025,165	100.0 %
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<sup>5</sup>Statistical Abstracts, 1956, op. cit., pp. 18-19.



A more recent global figure indicates that: 85% of the population are Moslems, 14% are Christians, and 1% are Jews.<sup>6</sup> Of these religious communities, the Armenians and the Assyrians are not Arabic speaking, and have for the most part come recently into the country.

The Armenians came originally from the Caucasus and have their own language and national traditions. Most of them have entered the country during the last half-century, in consequence of the great massacres in Asia Minor, and more recently, after the annexation of Alexandretta by Turkey. In Albert Hourani's words these Armenians have several alternative conceptions of their future as a nation. There are some, mainly those who have made good, who are prepared to live permanently in Syria as a minority; in order to make this possible they wish the Armenians to learn Arabic, to prove themselves good citizens and to co-operate with the bulk of the population in matters of common interest, but at the same time to retain their Armenian characteristics and loyalty. Probably the majority of the Armenians, however, regard their residence in Syria as temporary, and hope sooner or later to return to their own country.<sup>7</sup> Hourani's statement though written

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<sup>6</sup>Ministry of Information, Directorate of Information, Syrian Region, 1959, p. 12.

<sup>7</sup>Albert Hourani, op. cit., p. 135.

in 1946, is still valid. To the writer's knowledge, a large number of Syrian Armenians have emigrated to the Soviet Armenia during the last decade. Hence, the insistence of the Armenians on having their own private schools in which the medium of instruction used to be the Armenian. At present, Armenian is taught in Armenian schools as a second language.

The Assyrians: Most of them were settled in the Jesirah in 1942 after the tension between them and the Iraqi government.<sup>8</sup>

The Syrian Orthodox and Catholics: have been settled since before the coming of Islam in North Syria. Many are bilingual in Arabic and Syriac, others have abandoned Syriac and are now Arabic speaking.<sup>9</sup>

There are certain other groups which resemble the Armenians and the Assyrians in not being Arabic-speaking, but unlike them are Orthodox Moslems (Sunnis). The most important of them are:

The Kurds. They are mountaineers from the high country which links the Anatolian and Persian plateaux and speak a dialect akin to Persian. Some of them have long been resident in the country, but others have emigrated in the last 40 years from their homes in the mountains of Eastern Turkey, in order to escape the repressive massacres of the Turkish Government.<sup>10</sup>

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<sup>8</sup>Ibid., p. 125.

<sup>9</sup>Ibid., p. 126.

<sup>10</sup>Ibid., p. 126.

The Turcomans, came originally from central Asia, and their language is a dialect of Turkish.<sup>11</sup>

The Circassians: They are by origin Moslems from the Caucasus, who fled after the Russian conquest in the nineteenth century and were settled by the Ottoman government along the western edge of the Syrian Desert. They have their own language and customs.<sup>12</sup>

There are also a number of Yazidis, adherents of a secret dualistic religion and with a dialect of their own.

With regard to language the statistics indicate that: 83% of the population have only Arabic as their mother language, and 13% speak Arabic as well as another minority group language.<sup>13</sup>

The persistence of these religious-national minorities may be explained by:

First, the attitude of Islam toward Christianity and Judaism. As 'people of the book', believers in God, in prophecy and in the Day of Judgment, Christians and Jews were to be tolerated and allowed a certain status by the side of the Islamic community. But they could not be regarded as members of that community.

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<sup>11</sup>Ibid., p. 126.

<sup>12</sup>Ibid., p. 127.

<sup>13</sup>Directorate of Information, Syrian Region, 1959, p. 14.

Second, the Millet system during the Ottoman Empire. This system was described by Albert Hourani as follows: "The Ottoman Empire was composed of a large number of groups, local, tribal, linguistic and religious. On the whole, these groups formed closed communities. Each was a "world" sufficient to its members and exacting their ultimate loyalty. The worlds touched but did not mingle with each other... Almost all were stagnant, unchanging and limited; but the Sunni world, although torn by every sort of internal dissension had something universal, a self-confidence, and<sup>a</sup> sense of responsibility which the others lacked. They were all marginal, shut out from power and historic decision."<sup>14</sup>

Third, the social isolation of local groups before the introduction of modern means of communication and transportation, due to the presence of mountains and the Syrian desert, hampered the governments from having control on the inaccessible areas, and thus helped local cultures to preserve their own character.

Fourth, France's policy during the Mandatory times gave protection, encouragement, and financial aid for these ethnic minorities through the missions-religious, educational, humanitarian-, and second, through the encouragement of the autonomist

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<sup>14</sup>Albert Hourani, Minorities in the Arab World (London: Oxford University Press, 1949), p. 22.

spirit in the regions where there were compact minorities. The consequence of which was the dismemberment of Syria, and the establishment of local governments independent of Syria and under all-pervasive French control in Jebel-el-Druze, and Jebel-el-Alawiyin, and the direct French rule of the district of the Jezirah. These administrative arrangements lasted till 1942.

Fifth, the differences in educational background between Moslems and Christians. It was noticed by Albert Hourani that "32% of the Christian students attended schools controlled mainly by foreign Christian missions, 61% attended private schools maintained by religious communities, and only 7% attended official schools. Since the education given to the first two types of schools is sectarian, Christians are receiving a different kind of education from Moslems, a far larger proportion of whom attends official institutions!"<sup>15</sup> The same thing applies to the Armenians, almost all of whom at present attend Armenian schools.

### 3. Social Background

#### Desert, Village, City, and Social Class

Syrians live in three broad kinds of communities, each with its own economic foundation.

A small and declining number are still desert nomads, according to the statistics of 1956 - about 180,000-<sup>16</sup> Wrestling

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<sup>15</sup> Albert Hourani, Syria and Lebanon, op. cit., p. 143.

<sup>16</sup> Ahmed Rustum et al, Al-Mujtama' Wa Moushqilatuhu, (Aleppo: Maktabet Al-Shark, 1962), p. 41.

a living from a niggardly environment by raising livestock and wandering according to well established patterns. Having no specialized political institutions, they live wholly within a tribal structure which is governed by tradition rather than by written law.

After the independence, governments in Syria have adopted programs to help settle the bedouin on the land, including the provision of water and education for agriculture and literacy. This policy along with other developments has helped to reduce the problem of tribal power.

Two thirds of the Syrians live in villages and towns and earn their living by cultivating the land around them. They, too, are bound by tradition. The family rather than the tribe is their most important social unit.

The Syrian village is isolated from the towns, and life within it is so simple as to offer few opportunities to establish differences in class among its inhabitants. Therefore, most villages have homogeneous populations in which there are differences in the degree of prestige enjoyed by various families, and the level of education reached by their children. Before land reform, the sharpest difference in the village was between the absentee owners of large estates and the wage-workers on them. After the land reform, absentee landownership has been almost entirely eradicated.

During the phase of parliamentary regimes and political parties, the villages were the objects of campaigns at election times. Now with only one party permitted, the central governments themselves, through the mass organizations they have set up, try to penetrate the villages and arouse a sense of national loyalty among their indifferent inhabitants.

Just after World War II, a French geographer (Weuleresse) having the Syrian peasant in mind, could say that to the Arab peasant the state was an arbitrary thing unrelated to his life, and that he completely lacked the patriotism of the European peasant. This divorce between the peasant and the state led to the following paradox: "...on one side, states without national territories, without a nation or patriotism; on the other, peasant masses, amorphous and undifferentiated. To states without a national territory correspond peasants without a fatherland."<sup>17</sup> He contrasted the rapid change in the cities with the "aggressive conservatism", stagnation and even retrogression of the countryside and he speculated how long such a difference could continue under national independence. The same thing cannot be said of the Syrian village today.

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<sup>17</sup>Jacques Weuleresse, Paysans de Syrie et du Proche-Orient (Paris: Gallimard, 1946), Quoted in Morroe Berger, The Arab World Today (New York: Doubleday & Company, Inc., 1964), p. 67-68.

A substantial and powerful minority live in large cities which, through the power derived from concentration and specialization, have a commanding position over villages and desert. The inhabitants of the six large cities in Syria - (Damascus, Aleppo, Homs, Hama, Latakia, and Deir-el-Zor) amounted in 1965 to 2,067,159,<sup>18</sup> which accounts for more than a third of the whole population. Through its concentration of governmental power, the Syrian city dominates politically, through its trade connections it dominates internally, and through its concentration of the communication media the city dominates the cultural life of the country.<sup>19</sup> Syria has no provincial press, no local radio. Cultural creativity is attracted to the big cities, where it is absorbed and rechanneled outward. Social differences are more marked in the cities, composed usually of "quarters," that is, homogeneous districts of commerce, of crafts and residences.

#### Family, Marriage, and Women

Syrian culture is essentially authoritarian. Tribalism and loyalty to the clan or extended patriarchal family have been the bases of society until the present century. The family is all pervasive and requires the support and loyalty of its members. In return it provides its members with the essential

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<sup>18</sup>Statistical Abstracts, op.cit., 1965, pp. 21-22.

<sup>19</sup>M. Berger, The Arab World Today, op. cit., p. 78.



security and support. Therefore, the family constitutes a very important social unit in the life of an individual, and its standing in society at large contributes to the prestige of its individual members. The family ascribes clearly defined roles and statuses to its members, and relations within it are governed by the imperatives of these roles.<sup>20</sup>

The conjugal relationship is a formally dominant-submissive one. The role of the father as a provider gives him more prestige, allows him to be the dominant person, to expect obedience and gratitude. While that of the mother is to accept submission and sacrifice. The world of the mother is exclusively the home; her prime function is to look after the household and to produce children. Even in the control of the children she has very little authority, the father being the final court of appeal.

The Moslem girl before marriage is expected to stay at home, to help with the housework and with the care of the younger children. Her freedom is strictly limited. In the most conservative of Moslem families she receives little or no formal education, her training being primarily in the household

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<sup>20</sup>Levon Melikian and Lutfi Diab, "Group Affiliations of University Students in the Arab Middle East." The Journal of Social Psychology, 1959, vol. 49, p. 146.

arts with a view to early marriage. Early marriage for the woman is regarded as both normal and desirable. So important, in fact, is her prospective role of wife and mother that she is carefully sequestered before marriage from all contact with males outside the limits of the immediate family. Even to be seen by a strange male is somewhat dishonoring - hence the traditional cloak and veil.

Islam permits polygmy. A man may marry as many as four wives at the same time on the sole condition of being just and treating them equally, then he should marry only one. This custom is indicative of the low status of women in the traditional family.

## B. New Forces in The Syrian Traditional Scene

### 1. The West, The Soviet Union

The West's impact on Syria, in modern times, came in the nineteenth century when the Ottoman Empire was still dominant in the area.

Western influences came first indirectly, through the occupation of Ibrahim Pasha, Mohammad Ali's son from 1831-1840 which may be regarded as the beginning of the modern times for the country. During his rule, Syria was given a centralized government, a system of education and taxation. The judiciary was reformed, agriculture and crafts were encouraged and

commerce with western countries flourished remarkably. Moreover, Ibrahim Pasha permitted foreign missions to open schools, which in their turn, spread western education, worked at reviving the Arabic literature and introduced the printing press.

Western influences came also by way of Syrian emigrants, in the second half of the nineteenth century, to other countries, mainly to America. Some of them returned, others maintained contact with their parents. Those emigrants introduced new ideas and the example of a new way of life.

Another factor through which western influence came, is the Syrian students who began to go abroad to seek the new learning of Europe and America.

During the period between 1920-1946, western influence came directly through the occupation of Syria by the French. The Mandatory rule, notwithstanding, its imperialist policy helped the establishment of a modern system of government with a rational and scientific administration, introduced technology, reformed agriculture, spread western education and culture and developed modern means of communication, and thus created an atmosphere in which change was possible. After Independence, indirect western influences continued to flow but a new force was about to enter the area. The Soviet Union stood out as a catalyst and a model for the most cherished goals of Arab leadership: Independence from the west, and domestic economic

strength through industrialization. Morroe Berger described the interests of the Soviet Union in Syria in the following words: "On the first goal Russia was of course in sympathy with the Arabs and eager to play the role of catalyst in pushing the west out of the Near-East. On the second, Russia was equally eager to have the less developed countries of Asia and Africa look to it as a model of economic and social modernization through its version of socialism."<sup>21</sup>

Russia has given Syria diplomatic support, and granted her considerable military and technical assistance at critical times. Russia's prestige in Syria was also enhanced when it adopted a consistent anti-Israel policy after having first supported Israel and then rather ignored her.

Culturally and ideologically, too, relations between the Soviet bloc and Syria flourished and hundreds of young Syrians went to study science and technology in the Soviet Union and East Europe.

## 2. Political Developments and Ideologies Arab Nationalism, Socialism and Democracy

Syria's modern awakening can best be appreciated when considered as part of the general awakening of the Arab nation since it is an admitted fact that the first stirrings of Arab

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<sup>21</sup>M. Berger, *The Arab World Today*, op. cit., p. 323.

nationalism appeared in Syria in the second half of the last century. This awakening gradually gathered strength, so that at the beginning of the present century Syria had become the center of the Arab national movement and had provided that movement with the majority of its leaders.

Historically, during the dark ages of the Ottoman rule, the idea of nationality, as it was described by Constantine Zurayq, was unknown to the inhabitants of the Near-East, who looked upon themselves as subjects of the Ottoman Caliph and not as members of a great and all-embracing Arab nation. They were distinguished by the religion to which they belonged and the town or district from which they came. During his nine years of government in Syria and Lebanon, Ibrahim Pasha, rendered, indirectly, a great service to Arab nationalism by encouraging education and welcoming the establishment of foreign missions. With the appearance of a well educated politically minded class, the scene was set for the rise of Arab nationalism, and the second half of the nineteenth century abounded with symptoms of the new spirit. Secret societies were formed, political groups were organized and plans were drawn up aiming at the realization of Arab national aspirations.<sup>22</sup>

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<sup>22</sup>Constantine Zurayq, "The National and International Relations" Edited by T.C. Young, Near Eastern Culture and Society (Princeton University Press, 1951), pp. 205-206.

After World War I, two developments, in particular, have been significant:

In the first place, the hope for Arab national unity was frustrated by the system of mandates established under the League of Nations, a system which served to divide rather than to unify the Arab World, but which did not succeed in destroying the ideal of a common Arab nation. In the second place, there has been the establishment of the Israeli State, a development that is universally regarded as a threat to Arab national existence and consequently had the effect of consolidating and strengthening Arab in-group feelings.

Some of the questions that suggested themselves for social and political thought were:

1. What is a nation? that is to say, what is the community which is and ought to be the source of political authority and the object of loyalty?
2. What is the common core and content in Arab nationalism?
3. Which of several possible directions should the governments follow in their attempts to further economic development and social welfare?

For over forty years now, all intellectual and political forces in the Arab world have been busy tackling these problems and trying to arrive at a proper and satisfactory solution for them.

Concerning the first question, loyalty to Syria as a territorial unit and faith in her political survival could not easily take root in the face of the appeal of a greater Arab homeland. To quote only, Edmond Rabbath, a Christian born in Aleppo and resides in Lebanon, who played an important part in the negotiation of the treaty of 1936 between France and Syria in his book "Unite Syrienne et Devenir Arabe", Rabbath stated: 'There is no Syrian nation, there is an Arab nation.'<sup>23</sup> Syrians have always been especially vulnerable to the appeal of Arab nationalism. So that no separatist movement could last after the Independence, to mention only the tragic fate of the Syrian National party founded in 1932 by Antun Sa'ade whose principle was 'Syria (Natural) Syria) belongs to the Syrians who constitute a nation complete in itself.' Nor could the Pan Islamic movement which pleaded for 'solidarity among all Moslem countries' divert Syrians' drive from Arab unity to a larger one.

The basic assumptions of Arab nationalism are: "first, that there is or can be created an Arab nation, formed of all who share the Arabic language and cultural heritage; secondly, that this Arab nation ought to form a single independent political

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<sup>23</sup>Quoted in, Albert Hourani, Arabic Thought in the Liberal Age (London: Oxford University Press, 1962), p. 310.

unit, both in the interests of the nation itself and those of the world, and thirdly, that the creation of such a political unit presupposes the development among the members of the Arab nation of a consciousness, not simply that they are members of it, but that their being members is the factor which should determine their political decisions and loyalties. The ultimate aim of Arab nationalism is to preserve and enrich the Arab heritage: to enable the Arabs to live in the modern world on an equal footing with other peoples, and to contribute to its civilization without being forced to break with their past."<sup>24</sup>

The comprehensive Arab nationalism was given political form by the Ba'th Party, and later by President Nasser whose conceptions of Arab nationalism laid emphasis on the need for social revolution, that is, the re-distribution of wealth, the national ownership of public utilities and resources, the agrarian reform, social insurance and labor legislation.

In these conceptions, socialism is an essential part of Arab nationalism.

As to the system of government which is regarded as most capable of furthering economic development and social welfare, one distinguishes three main points of view. The one lays

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<sup>24</sup>A. Hourani, Syria and Lebanon, op. cit., p. 101.



emphasis on political democracy of the western pattern, another lays emphasis on social democracy in the form applied in the Soviet Union and Socialist countries, a third, advocates the return to the political system of Islam. The latter conception is not largely widespread.

1. Most thinkers and politicians in Syria before the 1950's believed that the system of government must be constitutional, in which the emphasis is placed on freedom - freedom of belief, of thought, of expression, of work, business and movement - within the frame of private property. These freedoms should be recognized to the individuals and groups, in a written constitution issued through elected parliaments. Individual citizens have the right to share in making and controlling the policy of their country by means of universal suffrage.

The leaders who participated in this movement, during a quarter of a century, came mainly from the higher classes composed of landowners, and industrial and commercial bourgeoisie.

2. After Independence, many individual thinkers and political organizations such as the communist party, the Hawrani's socialist party and the Ba'th (the latter two organizations were later combined in the Arab Ba'th socialist party), emphasized the need for social democracy which aims at raising the standard of living of disinherited classes of peasants and workers and removing

economic, social and educational blocks that hampered them from participation in the public life.

It is believed by many in Syria that the kind of constitutional democracy the country experienced has failed to achieve this objective. Democratic governments are viewed as hampering change instead of promoting it. They were subject to the whims of the wealthy who opposed land reform, secularization, nationalization and protective social legislation.

Indicative of the resentment from the democratic form of government were the numerous coups d'etat and the military regimes.

### C. Summary and Conclusions

The vast social changes resulting mainly from the growth of education and the new ideologies of nationalism and socialism, the introduction of modern means of communication, industrialization and the advent of the military regimes seem to have altered the whole nature of the problem. The present study may reveal the extent to which such changes are influencing the outlook of Syrian youth. These changes can be summarized as follows: First, the differences between the Arabic-speaking religious minorities and Moslem Sunnis may have been exaggerated. They are in some sense a single people. They share a language and many social customs and traditions.

Furthermore, the introduction of freer social customs from the west, the spread of education, and the growth of the idea of nationalism are helping to make the young generations less conscious, than their elders, of their confessional loyalties and may in the end succeed in breaking down the barriers between the sects and religions. Education is also helping to blur the ethnic and language differences.

Second, the existence of the closed communities of the past was inseparably linked with the feudal or village economy. Now better means of communication and transportation are linking regions and villages with one another and changing the whole organization of rural life. Urbanization and industrialization are creating new employments which are beginning to make occupation a more important determinant of one's social class. Another determinant of social-class position is the advent of the military regimes and their augmentation of the role of the state in economy through regulation, government investments in private firms, and outright nationalization of property. The effect has been to raise the power and prestige of the military elite and the upper levels of the civilian bureaucracy while reducing the influence and status of the large landowners and industrialists and bankers who are declining in number, and of the deposed professional political "class" which is today weakened in Syria.

Third, the new sentiments inspired by the wider community,

the nation are diminishing the intensity of the traditional concerns built around the family. Traditional family functions are declining. Education, trade unions and cooperatives, social security and labor legislation, are examples of what the state is doing for the individual that the peasant and working-class family can not do any longer for him. On the other hand, though still permitted, polygamy is declining, especially in the cities, but even in the villages and among desert tribes. The rising level of education of both men and women, economic changes are bringing forth a society in which polygamy is becoming increasingly anachronistic. Moreover, a Syrian law of 1953 gives a court the right to refuse a married man permission to take another wife where it is shown that he cannot support both.

The most profound change in the Syrian family is, the emancipation of women. Through education and urbanization the role of women is changing rapidly, in and outside the home.

On the other hand, within the home, the conjugal relationship is changing from a dominant - submissive type to a more or less partnership type. The wife is beginning to have her word in the direction and control of the affairs of the family and the rearing of children.

In life outside the home, recent statistics indicate that the proportion of female students on all educational levels is steadily increasing:

Table 2

Enrollment of Female Students in Primary, Preparatory,  
Secondary, Teachers-Training, and Higher Education in  
1954-1955 and 1964-1965.<sup>25</sup>

<u>Year</u>	<u>Elementary</u>	<u>Preparatory &amp; Secondary</u>	<u>Teachers- Training</u>	<u>Higher Education</u>	<u>Total</u>
1954-55	96,327	14546	599	65	111,537
1964-65	199,231	34928	2120	4664	240,943

Table 2 indicates that the number of female students over a period of ten years, has more than doubled in the elementary schools, trippled in the preparatory and secondary schools, quadrupled in the teacher-training schools, and has increased seventy two times in the universities of Damascus and Aleppo.

Moreover, women at the present time, may find in certain fields, especially, education, secretarial work, nursing and social work, a way of leading independent life, and a few have even ventured successfully into such professions as medicine, law and pharmacy.

Finally, we can say that, though it would be premature to speak of equalization of status between the sexes there is no doubt that Syrian women are moving toward equality.

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<sup>25</sup>Extracted from, Al-Jumhuriya al-'Arabiya al-Souriya, Wazarat al Tarbya, Mudiryat al-Ihsa, Tataour al Ta'lim min 1954-1965.

## CHAPTER II

### FIELD OF STUDY - DAMASCUS UNIVERSITY

In this chapter we will concentrate on Damascus University, the institution that brings together the students we are going to study. We will give special emphasis to the basic and social characteristics of its student body in terms of age, nationality, religion, region, and socio-economic conditions of the parents. We will also concern ourselves with the academic offerings of the University, with the requirements for admission, fees, grants and scholarships, and accommodations for student life. We will begin with a brief historical review.

#### A. Historical Background

The origin of Damascus University goes back to the beginning of this century, when in 1903 the Turkish authorities established the Institute of Medicine in Damascus, in which the medium of instruction was Turkish. The growth of this Institute was hampered by the advent of World War I; when the Jesuits left their Institute in Beirut, Damascus Institute was transferred to the Jesuit compounds in Beirut and remained there until the end of the war in 1918.

The establishment of the School of Law, after the promulgation of the Constitution in the Ottoman Empire, due to

to the Arabs' insistence upon having their own institutes of higher learning constituted the second stage in the life of the University. The Law School was opened first, in Beirut in 1913. Its main teaching body was composed from Arab teachers, and many courses were given in Arabic. In 1914, the School was transferred to Damascus, then transferred back to Beirut in 1918.

The First Arab Government in Syria, under King Faisal, undertook the re-establishment of these two Institutes of higher learning in 1919. These Institutes, it was hoped, would soon develop into a large university that would open its doors to all Arab students. But with the advent of the Mandatory rule in 1920, the realization of these hopes has had to wait until Independence.

The only development during the 25 years of Mandatory rule from 1920-1945 were first, the merging of the two Institutes under the name of the Syrian University and second, the opening of a Dental School and School of Nursing and Midwifery within the Institute of Medicine.

The size of the student population remained very small. It increased from a total of 227 students in 1921-22 to 797<sup>26</sup> in 1944-45 with a rate of 26 students per year.

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<sup>26</sup>Damascus University. The Statistical Collection, 1965-1966, p. 57.

After Independence, the Syrian hopes were revived, and since 1946 the University has witnessed an enormous growth. First, four new faculties were established, a Faculty of Sciences, a Faculty of Letters, a Teachers Higher Training College (now the Faculty of Education), and a Faculty of Engineering in Aleppo. In 1955, a Faculty of Islamic Jurisprudence was added. In 1960, a new University was started in Aleppo around the Faculty of Engineering, and the name of the University in Damascus was changed from the Syrian University to Damascus University. In the same year, the Dental School became the Faculty of Dentistry, the School of Commercial Sciences was separated from the Faculty of Law and given the name of 'Faculty of Commerce,' and a Faculty of Engineering was opened. In 1962, the Department of Pharmacy, which had been part of the Faculty of Medicine, became the Faculty of Pharmacy. In 1963, the Institute of Fine Arts and Agriculture, originally run by the Ministry of Education, and the Institute of Social Service which was administered by the Ministry of Labor and Social Affairs, became faculties in the University - a total of 12 faculties at present.

In addition to the expansion in faculties, Damascus University has witnessed a tremendous increase in the number of students. Over the last two decades, from 1946 to 1966, enrollment in Damascus University increased by twenty-eight fold (from 1049 to 28,235) with an average of 1359 students



per year. This student population has been recruited from the different regions of the country and from many Arab and Foreign countries in Asia and Africa. In the academic year 1964-65 the University graduated 2409 students, a number much greater than the total number of graduates from 1918 up to Independence, the latter amounted to 2025. Table 3 illustrates this increase:

Table 3

Number of Students (Syrian and Foreign) and  
Graduates at Damascus University  
from 1945-46 to 1965-66.<sup>27</sup>

Year	S t u d e n t s			Graduates
	Syrian	Arab and Foreign	Total	
1945-46	786	263	1049	94
1950-51	2534	301	2835	442
1955-56	4690	700	5390	508
1960-61	11163	2622	13785	866
1964-65	21303	7855	29158	2409
1965-66	20840	7395	28235	1901

<sup>27</sup>Compiled from, Damascus University, The Statistical Collection, different years.

Along with this numerical expansion, a similar expansion has been going on in buildings, hospitals, laboratory and library facilities, halls of residence, sports grounds and equipments, health and social services in addition to the securing of Syrian, Arab and Foreign teaching staff and the sending of teachers abroad. Enormous sums of money have been allotted yearly from the national budget to Damascus University in order to provide for this growth. The budget increased from L.S. 1,289,000 in 1945 to 14,799,000 in 1965.<sup>28</sup>

#### B. Faculties and Departments

Damascus University includes at present 12 faculties and one institute (the Higher Institute of Social Work). A brief statement will be said in the following about each of these faculties.<sup>29</sup>

##### Faculty of Letters

The Faculty of Letters was founded in 1946 with only two departments, those of Arabic and History and Geography. Today, the Faculty comprises the seven departments: Arabic language and literature, English language and literature, French language and literature, History, Geography and, Philosophy

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<sup>28</sup>Damascus University. The Statistical Collection, 1965-66, p. 131.

<sup>29</sup>This summary and description of each Faculty is adapted from a) Damascus University, General Catalogue, 1960-61. b) Damascus University, General Catalogue, 1965-66. c) Damascus University, Department of Student Affairs, Guide for the Academic Year 1967-68.

and Social Studies. All of these departments prepare students for the degree of Licentiate of Letters, in their respective specialized fields. The minimum residence requirement for this degree is Four years. Attendance is obligatory in the French and English departments. A School for teaching the Arabic language to foreign students is annexed to this Faculty, in which the duration of the study is two years.

#### Faculty of Law

Is the heir of the School, then the Institute, of Law established in 1913. It prepares the students for the degree of Licentiate in Law in a minimum period of four years.

The Faculty of Law prepares students also for the Post-Graduate Diploma in either Private or Public Law, after a course of one-year post graduate study in either of them.

#### Faculty of Commerce

In 1958, the Institute of Commercial Sciences, formerly attached to the Faculty of Law, attained faculty status. Ever since, it has awarded its own degree, that of Bachelor of Commerce, in one of its three branches: Applied and Fiscal Mathematics, Business Administration, and Accounting. Attendance is obligatory, and the minimum residence requirement for this degree is four years.

### Faculty of Science

Established in 1946, this faculty started two departments: Mathematics and Natural Sciences. Today, it has seven departments: Applied Mathematics, Pure Mathematics, Physics, Chemistry, Zoology, Botany, and Geology. Attendance is obligatory, and the minimum residence requirement for graduation is four years.

This Faculty is also responsible for all the pre-medical courses required for the faculties of Medicine, Dentistry, and Pharmacy.

### Faculty of Medicine

Is the heir of the Medical Institute established first in 1903, and which together with the School of Law, formed the nucleus of the Syrian University, now the University of Damascus.

Attached to this faculty is a School of Midwifery and Nursing, and a compound of three hospitals: The National Hospital, Al Muwasat Hospital, and the Maternity Hospital. Attendance is obligatory, and the minimum residence requirement for the degree of Doctor of Medicine is six years in addition to a pre-medical year in the Faculty of Science

### Faculty of Dentistry

In 1962, the Department of Dentistry, was separated from the Faculty of Medicine and granted faculty status. The

only degree awarded by this faculty is that of Doctor of Dental Surgery for which the duration of study is four years after a pre-medical year in the Faculty of Science. Attendance is obligatory in this faculty.

#### Faculty of Pharmacy

In 1962, the Department of Pharmacy, for long attached to the Faculty of Medicine, became the Faculty of Pharmacy.

To qualify for the degree of Bachelor of Pharmacy and Pharmaceutical Chemistry a student is expected to pursue four years of study preceded by a preparatory year in the Faculty of Science. Attendance is obligatory.

#### Faculty of Engineering

In 1960, the Aleppo Faculty of Engineering, was separated from the Syrian University to form the nucleus of the new University of Aleppo, and Damascus University established its own Faculty of Engineering. The Faculty prepares students for the degree of Bachelor of Science in Civil Engineering and the minimum residence is for five years. Attendance is obligatory. Preparations are currently underway to open new branches.

#### Faculty of Education

Was established in 1946 as the Higher Teachers College to train the teachers needed by the country's rapidly increasing

and expanding secondary schools.

Until 1953, the college prepared students for the post-graduate Diploma in Education only. In 1953, the Faculty opened undergraduate courses leading to the degree of Licentiate in Education. Today, emphasis is placed on advanced studies leading to: The General Diploma in Education, which requires a minimum of one-year of advanced studies with full attendance. The Special Diploma in Education, which requires one-year advanced studies after the General Diploma, and the Master in Education which requires one-year studies after the Special Diploma.

#### Faculty of Islamic Jurisprudence

Established in 1954, this faculty aims at preparing the religion teachers needed by the country's schools, and at encouraging objective research into Islamic Jurisprudence. The Faculty prepares students for the degree of Licentiate in Islamic Jurisprudence, and the minimum residence requirement is four years.

#### Faculty of Fine Arts

The Institute of Fine Arts, established in 1962, became a faculty in 1963.

This Faculty prepares students for the degrees of

Bachelor of Architecture and Bachelor of Arts. The minimum residence for the former is five years, for the latter, four. Attendance is compulsory.

#### Faculty of Agriculture

The high Institute of Agriculture was established in 1960 in order to meet the urgent needs of the country for specialists in the different branches of agriculture. The Institute remained attached to the Ministry of Education until June 1963, when it was given faculty status within the University of Damascus.

The Faculty has its own farm which is extensively used for experimental work and research. The minimum residence requirement for the degree of Bachelor in Agriculture is four years. Attendance is obligatory.

#### The High Institute of Social Work

Until 1963 this Institute was part of the Ministry of Labor and Social Affairs. It prepares students for the degree of Licentiate in Social Work in a minimum residence requirement of four years. Today, the Institute is on its way to be dissolved.

Table 4 summarizes this information.

Table 4

A Summary of University Faculties  
with Date of Establishment, Degree Granted, and  
Years of Study

<u>Faculty</u>	<u>Date of Establishment</u>	<u>Degree Granted</u>	<u>Number of Years Required</u>
Letters	1946	Licentiate of Letters	4
Law	1913	(Licentiate of Law	4
		(Post Graduate Diploma	1
Commerce	1958	Bachelor of Commerce	4
Science	1946	Licentiate of Science	4
Medicine	1903	Doctor of Medicine	6*
Dentistry	1962	Doctor of Dental Surgery	4*
Pharmacy	1962	Bachelor of Pharmacy	4*
Engineering	1960	Bachelor of Science	5
Education	1946	General Diploma	1
		Special Diploma	1
		Master in Education	1
Islamic Jurisprudence	1954	Licentiate in Islamic Jurisprudence	4
Fine Arts	1962	Bachelor of Architecture	5
		Bachelor of Arts	4
Agriculture	1960	Bachelor of Agriculture	4

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\* Plus one pre-medical year in the Faculty of Science.



### C. Admission Policy, Fees, Grants

The University admission policy is the product of the interaction of many factors,

First, the needs of the country in specialists, technicians and secondary school teachers.

Second, the shortage of finances which is a real hindrance to the expansion of scientific and practical branches.

And third, the new principles of social equality, whose influence may be explained as follows: People through the concepts of social justice and equality of opportunity exercise their pressure so that they get the doors of the University wide open; and the government guided by the same principles tries to make higher education available almost to every one who holds the secondary school certificate. Hence, the general rule of admitting all students who get an average of fifty per cent in the secondary school certificate. But since the budget is limited, and the practical branches cost too much and cannot be expanded at the rate of the theoretical ones, the University resorts to allocating applicants to the different faculties and departments on the basis of their grades in the secondary school certificate: beginning with Medicine and Engineering for the higher grades and ending with Literature, History and Islamic Jurisprudence for the lower ones. However, only holders of

the scientific branches of the secondary school degree can be admitted to the practical branches while those who hold the "literary" degree are admitted to the other faculties.

It was the principle of equality of opportunity, that inspired the permission of combining study and work in some of the theoretical faculties since 1954, and the suppression of tuition fees for all students who are admitted in the first year, and for those who are promoted from one grade to the next since October 1966.<sup>30</sup>

The same principle may explain also the provision of additional places for students coming from poor and remote parts of the country such as the Raqqah, the Hasaka, the Deir-el-Zor, Al-Kuneitra districts, the town of Tadmur and the Island of Arwad, and the granting of pecuniary aids to poor students according to their need.

In order to recruit the bright students, the University gives pecuniary rewards to those whose average is more than seventy per cent in the Secondary School Certificate, or in the University grades, and larger rewards to those obtaining more than 80 per cent.

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<sup>30</sup>The Law of 10-10-1966 is referred to in: Guide for the Academic Year 1967-68, op. cit., p. 60.

Students from towns and villages are encouraged to pursue their higher education by the provision of halls of residence within easy reach of the main University buildings and with reasonable fees.

Foreign students are also eligible for admission provided they meet the entrance requirements; a limited number of scholarship seats is allocated each year for students from the Arab countries.<sup>31</sup>

#### D. Students

The admission policy, the absence of fees in most cases, and the small fees in the others, the pecuniary aids and scholarships and other provisions explain the increasing number of students at Damascus University. Taking enrollment in the year 1965-66 the students are distributed in the various branches of study as shown in Table 5

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<sup>31</sup>Ibid.

Table 5

Enrollment of Male and Female Students in  
the Different Faculties in the Academic  
Year 1965-1966.<sup>32</sup>

Faculty	Male Students	Female Students	Total	
(Medicine	717	92	809)	958
(Nursing	-	113	113)	
(Midwifery		36	36)	
Pharmacy	169	86	255	
Dentistry	141	17	158	
Law	6633	627	7260	
Letters	10024	2708	12732	
Commerce	1534	363	1897	
Science	1893	355	2248	
Engineering	520	26	546	
Education	205	94	299	
Islamic Jurisprudencel	064	171	1235	
Fine Arts	166	88	254	
Agriculture	336	1	337	
Institute of Social Service	45	11	56	
<b>TOTAL</b>	<b>23447</b>	<b>4788</b>	<b>28235</b>	

<sup>32</sup>Damascus University, The Statistical Collection, 1965-66, op. cit., p. 3.

Table 5 shows a disequilibrium between the size of the population of theoretical faculties and that of practical faculties a proportion of 83% in the former and 17% in the latter.

The number of students registered in faculties of literary and theoretical subjects - Law, Letters, Education, Shari'a, Commerce, Social Service - exceeds by far that of students in faculties of scientific and technological subjects - Science, Agriculture, Engineering, Dentistry, Pharmacy, Medicine, Arts -. This disequilibrium is mainly caused by the general drive toward higher education, and the effort to provide for equal opportunity. The theoretical colleges cost less money to establish and they can also allow students to register but not necessarily to attend. The result is that a large part of the students in the theoretical faculties is composed of officials of different ages holding the Secondary Education certificates who come to the University twice during the academic year, the one to register, and the other to take the examinations.

Another aspect of disequilibrium is shown by the high proportion of male students in comparison with that of females. Table 5 demonstrates that the number of male students is 23,447 forming more than 83% of the whole student population.

One would argue that it is expected to find such a difference in joining higher education between males and females

in the Syrian conservative society where girls marry very early, and where women's life centers around the family. Granted this is true, one also expects to find a growing tendency to join higher education among girls viewing the process of modernization that has been taking place since the second quarter of this century, and permeating all aspects of Syrian life including the structure and functions of the family itself. A quick look at (Table 6) suffices to realize the slow march of Syrian women to join the process of progress and emancipation.

Table 6

Development of Male and Female Students at  
Damascus University From the Academic Year 1946-1947 to  
1965-1966.<sup>33</sup>

Year	Male Students		Female Students		Total
	Number	Per Cent	Number	Per Cent	
1945-46	984	93.8	65	6.2	1049
1950-51	2000	81.0	470	19.0	2470
1955-56	4418	82.6	930	17.4	5348
1960-61	11346	82.3	2439	17.7	13785
1964-65	24311	83.1	4847	16.9	29158
1965-66	23447	83.1	4788	16.9	28235

<sup>33</sup>Number of male and female students is compiled from Damascus University, The Statistical Collection, 1965-66,

For over twenty years now, women students have been forming only about 15-20% of the total student population at Damascus University.

Lacking statistics concerning the other characteristics of the student population, one can not be sure about the composition of this population with respect to region, social class, and religion. But viewing the fact that higher education is mostly gratuitous, and that poor students receive financial aid which helps them manage their lives in the city of Damascus, and viewing the measures and provisions designated to encourage students from poor families and districts and from the remote parts of the country, one would expect to find the lower and middle classes largely represented at the University. One would also expect to find a large number of students coming from villages and towns in addition to the city dwellers.

As to the high classes of landowners and businessmen, whose children come from private and foreign elementary and secondary schools, one would expect many of them to send their children abroad for higher education. The writer's observations, during the later two decades, confirm this assumption. Some religious minorities, especially the Catholics who reside in the large cities, such as Damascus and Aleppo, and work in the private business and professions, send their children to study in France or at the Jesuit University of Beirut.

### E. Conclusion

Since its establishment, Damascus University has been playing an important role in the life of the country and the surrounding area. The efforts of its authorities and schools have been directed to achieve the following objectives:

1. Training specialists and technicians who are urgently needed for the economic and cultural development of the country in particular and the neighboring countries in general. In fact, the ever increasing expansion of the University was intended to admit not only a greater number of Syrian students but Arab and Foreign students as well.

2. Making available in the Arabic language the contents and findings of modern science. In fact, Damascus University has been teaching, for over forty years now, science and medical subjects through the medium of Arabic. This has involved the writing of science textbooks and the coining of new technical terms.

3. Carrying out research work and making new discoveries in the various fields of learning. In this, Damascus University has not contributed as it should to the development of sciences. Nevertheless, independent research is being encouraged through the expansion of laboratory and library facilities and the sending of teachers abroad for further study and training.<sup>34</sup>

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<sup>34</sup>Adapted from: Damascus University, General Catalogue, 1965-66,



In addition to these objectives, Damascus University has been an agent of social mobility and homogenization, helping the offsprings of low and middle classes to ascend the social strata through learning, bringing together people from the different parts of the country, rural as well as urban, and from the different linguistic and religious groups and giving them a unified culture.

## CHAPTER III

### THE STUDY

The first chapter focused on some aspects of the Syrian society which in the course of time might have brought about homogeneity or differences in opinions, attitudes, or beliefs among groups or individuals.

The second chapter provided the main characteristics of the student population in Damascus University, the special setting where the study took place.

Before proceeding to an analysis of the data at hand, the present chapter proposes to introduce the problem of the study, its objectives, significance, limitations and methodology.

#### A. The Problem

Social scientists recognize that within any culture there is a set of values which govern the peculiar way of life of each society and that every individual adheres to a system of beliefs, attitudes and standards which he has selected or unconsciously adopted from his environment. Nevertheless as each culture grows and matures, traditional concepts are challenged and a new code of behavior starts to take shape. Therefore, it is natural to expect some differences in values between new and older generations within the same culture.

The unity in beliefs, attitudes and standards characterizes homogeneous societies, but in societies where group rivalries, conflicts or mere isolation prevail; where in-group loyalties persist, and a sense of community identification fails to develop, it is difficult to find a common system of values among individuals. Rather, values will be heterogeneous or even conflicting.

#### B. The Purpose

This study seeks first to explore the values held by the Syrian youth. It seeks to find out empirically what young people really believe in instead of having to rely on subjective estimation or speculation.

The study also seeks to find out in what way and to what extent are these values affected by such factors as sex, religious and ethnic affiliations, rural-urban residence and the socio-economic status of the family.

#### C. The Place

During the last three decades, the study of values has been a topic of concern and interest to sociologists, psychologists and educators all over the world. Already, in 1957, Philip Jacob, in his inventory of the data about values of American students

refers to 331 books and articles dealing with this subject and classified as follows:

1. Profiles of student values.
2. Changes or persistence of student values.
3. Curricular influence on student values.
4. The impact of the instructor.
5. Effects of teaching methods
6. Value-profiles of particular institutions.
7. Personality determinants of educational outcomes.
8. Value research-methodology and instruments.<sup>35</sup>

The most comprehensive and penetrating studies conducted in the United-States, cross-cultural studies, or studies conducted in the Arab Middle East were:

- I. General surveys of values held by students.

American Council on Education, the cooperative study in general education, and the cooperative study of evaluation in general education.

These two studies, conducted from 1939-1944 and 1949-1954 respectively, collected a great variety of data on students at a wide range of institutions. An inventory of beliefs and a test of critical thinking in social sciences were administered

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<sup>35</sup>Philip Jacob, Changing Values in College (New York: Harper and Publishers, 1957), p. 138.

to students in at least 19 institutions on one or more occasions.<sup>36</sup>

II. The Cornell values survey, conducted by the Social Science Research Center of Cornell University. This has been the most comprehensive survey of the attitudes and values of American students. A lengthy questionnaire was first tried out at Cornell University itself in 1950, then in 1952, it was administered to 4585 students representing a cross-section of the male undergraduates at 11 universities.<sup>37</sup>

III. Gordon W. Allport, Philip Vernon, and Gardner Lindzay, study of values.

This instrument has been widely used in its original and revised forms for 25 years, on a variety of student groups.<sup>38</sup>

It was constructed on a theory of types of men projected by Edward Spranger and inferences are drawn from each student's test responses concerning these values: Theoretical, economic, aesthetic, social, political and religious.<sup>39</sup>

<sup>36</sup>The results of these two studies are reported and analyzed in P.L. Dressel and L.B. Mayhew, General Education: Explorations in Evaluation (Washington, D.C.: American Council on Education, 1954). Referred to in P. Jacob, Ibid., p. 139.

<sup>37</sup>The main report on this survey is: Edward A. Suchman, M. Jr. Robin, and Rose K. Goldsen, Student to Soldier, (Cornell University: Social Science Research Center, August 1952). Referred to in P. Jacob, Ibid., p. 140.

<sup>38</sup>Ibid., p. 13. The writer's readings of more recent books and periodicals show that it is still used now.

<sup>39</sup>Louis Rath, "Appraising Changes in values of College Students," Journal of Educ. Research, 35, 1941-42, p. 557.

IV. Ernest Haveman and Patricia West, They Went to College. Report on an opinion survey conducted by Time Magazine in 1947, of a representative cross section of 9000 American college graduates.<sup>40</sup>

V. James Gillepsie and Gordon Allport, Youth's Outlook on the Future.

A cross-national study that was carried in 1952, to find out how youth in various countries view the future. Students were asked to write a personal essay concerning their expectations, plans, and aspirations for the future - an "Autobiography: From now to 2000 A.D." These were supplemented by a 50-item questionnaire. This approach provided unusual insight into a student's values, sensitive both to his individuality and the characteristics he had in common with his cultural group.

The sample included students from Egypt.<sup>41</sup>

VI. The Cross-Cultural Research Group.

A survey of the effects of modernization upon youth was one of the projects undertaken by this group. A questionnaire was developed to ascertain student attitudes and opinions on family and social relations, religion and other questions,

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<sup>40</sup>Ernest Haveman and Patricia West, They Went to College: The College Graduate in America Today (New York: Harcourt, Brace & Co., 1952). Referred to in P. Jacob, op. cit., p. 14.

<sup>41</sup>James Gillepsie and Gordon Allport, Youth's Outlook on the Future (New York: Random House, Inc., 1955). Referred to in P. Jacob, Ibid., p. 141.

and was administered in 1956 to broad samples of students in the United States and Middle Eastern countries, namely (Syria, Lebanon, Egypt, Jordan and Iraq). Bradford B. Hudson and Robert B. MacLeod are the United States members of the Research Group.<sup>42</sup>

VII. Levon Melikian and Lutfi Diab, Group Affiliations of University Students in the Arab Middle East.

This study was conducted in 1957-1958 on students of the American University of Beirut coming from Lebanon, Jordan Syria, Iraq, Saudi-Arabia, and Bahrain. The questionnaire was designed to find out the rank order of importance the students accorded to family, religion, citizenship, ethnic group and political party.<sup>43</sup>

VIII. Munir Bashshur, "The Role of Two Western Universities in the National Life of Lebanon and the Middle-East."<sup>44</sup>

This study was conducted in 1961 on both the students and graduates of the American University of Beirut, and the University of Saint Joseph of Beirut. The questionnaire for students included items on the students' views concerning

<sup>42</sup>The Journal of Soc. Issues, vol. XV, No.3, 1959 was consecrated to a detailed report on this survey.

<sup>43</sup>L. Melikian and L. Diab, "Group Affiliations of University Students in the Arab M.E.," The Journal of Soc. Psychology, 49, 1959, p. 159.

<sup>44</sup>Munir Bashshur, "The Role of Two Western Universities in the National Life of Lebanon and the Middle-East." Unpublished Ph.D. Dissertation, University of Chicago, Department of Education, March 1964.

occupations expected and desired and how they relate to the occupations of the students' fathers. The questionnaire for graduates inquires about the degree of satisfaction with the actual occupation, cause of dissatisfaction, and the most important contribution of the graduates' university studies to their lives.

Of these, the most pertinent to the purposes of the present study was "Youth's Outlook on the Future"

In the writer's opinion Gillepsie's and Allport's study, succeeded in setting up meaningful criteria for determining priorities for studies, especially in countries where very little has been done in this domain. The authors took institutional relationships with family, occupation, religion, community, nation and others as the most potent sources for values. This classification may be defended on the grounds that societal institutions consist of the organized striving of most people for values which are most desired at most times and places. The items in the questionnaire asked about characteristic aspects of these relationships briefly, clearly and directly.

For these reasons, the present study adopts a similar classification: it focuses particularly on family and occupation, and tries to find out which of the relationships such as domestic, occupational, recreational, local, national and international



are most satisfying for the educated youth in Syria.

The present study also borrows its main questions from the instrument of Gillepsie and Allport, adding some items concerning the basic information about the student respondents, and their fathers.

#### D. Methodology

In approaching our problem, we first defined the objectives of the study, then we decided upon the study area. Damascus University was chosen as the most appropriate unit for, on the one hand, it is a manageable unit for purposes of empirical research, and on another hand, since 1946, it has been recruiting the youth of Syria from both sexes and from different parts of the country, rural as well as urban. In addition, the student belong to the varied ethnic, religious, and socio-economic groups existing in the country. Following this, the sample for study was thought of. It was decided that a stratified random sample of 1000 university students from both sexes and different faculties, representing the main religious and ethnic groups, the social classes and the rural-urban communities, would be drawn.

A questionnaire was consequently prepared.<sup>45</sup> The

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<sup>45</sup>A copy of the questionnaire in Arabic and its translation to English is found in the Appendix.

Gillepsie-Allport instrument was translated into Arabic, and the questions concerning family, occupation, democracy and personal motivation of students were selected. Some questions regarding basic data on students and their fathers were added.

In order to sample the several areas of study (family, democracy, occupation, sources of satisfaction and personal future) the questionnaire schedule came out to be a long one. It was a matter of choosing between an extensive study covering these areas presumed to be significant, or an intensive study concentrating upon a restricted area using more reliable measures. The former was elected for, as it was the first study on Damascus University, it was felt that breadth of coverage in terms of areas would result in a clearer image of the students' opinions and attitudes than an intensive study of a limited area.

The questionnaire consisted of 23 items divided into 3 parts:

1. The first part aimed at collecting basic data on students: sex, age, religion, place of residence, social class as estimated by the student, language spoken at home, university class, field of study, full time or part time study, and employment in addition to study.

2. The second part aimed at collecting background data: students' fathers' occupation, education and yearly income.

3. The third part aimed at collecting opinion data: the students' reflections and viewpoints, their attitudes with

regard to their future, sources of life satisfaction, occupations, family relationships, marriage, status of women and democracy.

The second step was to contact Damascus-University authorities. The conference with the Secretary General revealed some difficulties warranting change in the procedure of sampling. Those difficulties were the following:

1. Damascus University has a total number of about 30,000 students, most of them do not attend classes, and a large part of them do not reside in Damascus; some of them do not reside even in Syria. There was no way of contacting such students directly.

2. In line with the government's policy, the university does not ask about the religion or ethnic group of its students. The students' register gives the nationality of students only in order to differentiate Syrian from non-Syrian students.

3. It was discovered too late unfortunately that the timing of the study was not advantageous. Investigation on the students took place in April 1967, where most of the usually attending students, being preparing for the final examinations, stop coming regularly to the university. Therefore it was felt that it will be a waste of time to try to randomize the sample using the students' register. Thus, we were obliged to limit ourselves to the students who, for one reason or another, still came to the university.

The Secretary General of the University accepted to take on his charge the distribution of the copies to the faculty deans according to the number of students registered in their faculties, and the collection of returns from each faculty. He asked to add a note to the questionnaire requesting the students to return their copies to the Central office in their faculties to be transferred from there to the Secretary General.

The Rector of Damascus University offered to explain the purpose of the study to the faculty deans, in the monthly meeting, and ask them to supervise the distribution and collection of the questionnaire each in his faculty. Every dean charged an official, often a teacher in each of his departments of entering the classes and handing every present student a copy of the questionnaire.

The returned questionnaires were collected from the office of the Secretary General by the author. The number of returns amounted to 174 before the fifth of June when classes were suspended as a result of the Arab-Israeli war. The examinations were postponed till July, and during this month new copies arrived. The total number of completed questionnaires amounted to 265 which means that less than one third of the total copies distributed were filled and returned.

With regard to the plan of analysis followed in this study; it will be divided into two parts:

The first, will be devoted to a brief description of

the basic characteristics of student respondents with respect to:

- a. Sex, age, religion, place of residence, social class,
- b. Field of study, university class, full-time or part-time study, employment carried along with study.
- c. Occupation, education and yearly income of their fathers.

The second part will deal with the attitudes and opinions of student respondents with respect to the areas of study: personal future, sources of life satisfaction, occupations, marriage, family relationships, occupations of women, and democracy. The following design will be adopted:

- a. Statement of the attitudes and opinions toward the main questions for the whole group.
- b. The break down of the respondents using the major classification variables of sex, age, religion, place of residence, social class, and the students' fathers' yearly income and education.

The results will be expressed in percentages and differences among these categories will be tested by means of  $X^2$ , except for the sources of satisfaction where the rank order will be added in order to indicate the hierarchy of students' preferences.

#### E. Significance

The significance of the study lies in the fact that, although university students by virtue of education are unrepresentative of Syrian Youth at large viewing the high proportion of illiterates in the country, nevertheless, they

are the country's most articulate group.

Damascus University is looked upon as the main factory of leaders to the Syrian community in all sections of activity. A large number of its graduates enter the teaching professions, others occupy the main offices in the ministries and the remainder go to the liberal occupations.

It is the writer's belief that there is nothing more important for the development of the future generations of a society than the value structure which is woven into the very depths of their personalities. This value system or philosophy of life influences every decision that is made, and the knowledge of it may be the key to an understanding of the future of the country. Hence it follows that every educator should have objective understanding of the views of university students relative to the issues which indicate the value trends of the society. This knowledge is also needed if we are to develop insight into what our present curricula and the total school experiences are producing by way of value structure in the minds of students. True, we cannot divorce life experiences, as Corey stated, from school experiences, and say that the present value trends are the direct result of an autonomous process centered in the school.<sup>46</sup> But it

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<sup>46</sup>Fay L. Corey, Values of Future Teachers (New York: Bureau of Publications, Teachers College, Columbia University, 1955), p. 21.

does seem possible to analyse the value trends that are evident in this particular study with a view to exploring the need for additional emphasis relative to certain areas of value development among Syrian Youth.

#### F. Limitations

This attempt to study the values held by young people is subject to all the errors which any effort to study personality or attitudes encounters. On the one hand, though values are internal, we can assess them only externally through observing the behavior and expression of the subjects. On the other hand, the use of the questionnaire has basic shortcomings. It limits the possibility of expression of the individual to a definite number of questions and imposes predetermined categories into which the individual must be inserted. Moreover, even though the name of the student is not requested, there is reason to believe that the individual's desire to make a good impression might lead him to give erroneous facts or views. The latter remark applies especially in those societies where people are not used to scientific inquiries about social and personal matters, which is the case in the Syrian society.

In addition the present study has its own limitations. Although the sample is adequate with regard to the purpose of the study, in the sense that the respondents include students from

both sexes and from the major religious groups coming from the rural and urban regions of the country, and are distributed on the different faculties and university classes. There is reason to question whether the sample is representative of the whole student population or not, viewing the difficulties encountered in sampling.

That a few questions presented some difficulties to students is now evident, such as the question 3 - "Do you speak at home another language in addition to Arabic? What is it?," and the open-ended questions 17, 18, 19, and this in turn annuls some of the value of replies to those particular questions.

This then is basically an exploratory study, and as such will make no claims that its findings are representative of Damascus University students in all faculties. Results and interpretations contained in the following chapters concern the sample employed only. In the text and for the sake of brevity such terms as "men," "women," "Sunnis," "Catholics" etc... will be employed, it is to the sub-groups of the sample that such references are made.



## CHAPTER IV

### THE SAMPLE

In considering the background of student respondents, 12 main variables are studied. Some of these variables are studied for the sole purpose of obtaining information regarding the composition of the sample and its relation to the whole student population. Those are; field of study, university class, full-time or part-time study. The remaining variables: sex, age, religion, rural-urban residence, social class as estimated by the respondents, language spoken at home, students' fathers' occupation, yearly income and education serve an additional objective. Such variables are looked upon as constituting the basic factors of differentiation among students, whose impact upon the students' attitudes and opinions the study intends to test.

#### A. Field of Study

Damascus University includes, as it was mentioned in Chapter II, twelve faculties and one institute. Some of the faculties have several departments.

If we compare the distribution of students among faculties in the whole student population with that of the student respondents we find some differences, as Table 7 demonstrates:

Table 7

Distribution of Sampled Students by Field  
of Study, and Comparison with Total University Population  
in 1965-1966

<u>Faculty</u>	<u>Department</u>	<u>Total Student Population</u>	<u>Sample</u>
Arts (Total		44.9% (12732)	44.6% (118)
	Arab Literature	7.4	14.3
	English	3.2	1.2
	French	1.5	.4
	History	8.3	4.9
	Geography	16.2	23.4
	Philosophy	8.3	.4
Law		25.7 (7260)	1.5 (4)
Science & Mathematics		8.0 (2248)	.8 (2)
Commerce		6.8 (1897)	12.8 (34)
Islamic Jurisprudence		4.4 (1235)	6.8 (18)
Medicine		3.4 (958)	-
Engineering		2.0 546	-
Agriculture		1.2 337	5.6 (15)
Education		1.1 299	3.4 (9)
Pharmacy		.9 (255)	-
Architecture & Fine Arts		.9 (254)	7.2 (19)
Dentistry		.5 (158)	12.0 (32)
Social Service		.2 (56)	5.3 (14)
<b>TOTAL</b>		100.0 (28235)	100.0 (265)

The difference between sample and population are mainly due to the procedure followed in sampling. The high percentage of respondents in some faculties or departments such as, Geography, Dentistry etc... may be explained by the zeal of the teachers charged of the distribution of the questionnaire and to the attendance of students for one reason or another while in some other faculties especially Medicine, Engineering and Pharmacy, the non attendance was almost complete, the students were preparing for the final examinations at the time of distributing the questionnaires.

#### B. University Class

A comparison made between the distribution of students by university class, in the whole student population and in the sample shows also some discrepancies, as it is illustrated in Table 8.

Table 8

Distribution of Students by University Class  
in the Whole Student Population During the Academic Year 1965-66  
and in the Sample

<u>Class</u>	<u>Whole Student Population</u> <sup>48</sup>	<u>Sample</u>
First Year	35.5%	25.6%
Second Year	25.5	15.8
Third Year	20.3	16.7
Fourth Year	18.3	37.7
Teaching Diploma	.3	3.0
Graduates	.1	.8
No Answer	-	.4
	<u>100.0</u> (28235)	<u>100.0</u> (265)

<sup>48</sup>Compiled from Damascus University, The Statistical Collection, 1965-66.

Table 8 shows that the proportion of the first, second, and third-grade students is lower in the sample than in the student population and the proportion of the fourth-grade students is higher. This discrepancy may be explained by the attendance requirements for the fourth grade on the one hand, and on the other, by the better understanding of these students of the purposes of the study.

#### C. Full Time or Part Time Study

The sample was not expected to include students combining study and job, as most of these students are registered in the theoretical faculties where attendance is not required. But in spite of this fact, the data show that 30 per cent of student respondents belong to this category. It seems that a large number of these students - especially those who reside in Damascus - attend afternoon classes since 83 per cent of the working student respondents are government employees. The remaining 13 per cent are privately employed.

#### D. Sex

It seems that social customs still play a very important role with respect to this variable. As it was noticed in chapter two, for over twenty years now the proportion of women in Damascus University did not exceed 20 per cent. Our data

on student respondents are in harmony with this observation. Of our respondents 84.9 per cent are males; 15.1 per cent are females.

#### E. Age

This variable is useful in indicating where the younger generations stand in comparison with the older ones. It helps to reveal whether there is change in the values of the new generations; to determine the tempo, and to point out to the direction of this change.

Our data show that 36.6 per cent of the total respondents were between 18 and 22 years of age, 50.5 per cent between 23 and 27; 8.6 per cent between 28 and 32 and 1.6 per cent between 33 and 37 years of age. 2.7 per cent of our respondents did not specify their ages.

The high proportion of the relatively older students may be explained by the permission of combining study and job in most theoretical faculties.

However, as the difference in age among student respondents is not large enough, we cannot expect to find significant differences in attitudes among younger and older students, 87 per cent of the total respondents being between the ages 18 and 27.

Damascus University as it was mentioned above, has been adopting, since Independence, a policy of opening the doors of higher education wide open to all individual citizens who hold the "Secondary School Certificate." The succeeding governments, on the other hand, have been adopting a policy of opening the "closed communities" i.e., the less advanced, of the past and mixing the whole Syrian population.

Consequently, one expects to find all the ethnic and religious groups all the social classes; and the different parts of the country represented in the student population.

#### F. Religion

The variable of religion is meant to find out whether the new developments designated to bridge the gap between the different religious groups, have succeeded in bringing these groups closer to each other through developing similar values and attitudes.

As it is expected our data demonstrate that our sample includes members belonging to the main religious groups existing in the country.

Table 9 compares the distribution of student respondents by religion with the last available statistics dealing with the religious distribution of the whole Syrian population.

Table 9

Distribution of Syrian Population & Student  
Respondents by Religion

<u>Religion</u>	<u>Country</u> <sup>49</sup>	<u>Sample</u>
<u>Moslems</u>		
Sunnis	71.9%	76.2%
Alawis	10.5	5.2
Sma'ilis	1.0	1.1
Druzes	3.1	4.5
Others	.3	-
	86.9	87.0
	(3,484,332)	(231)
<u>Christians</u>		
Catholics	2.5	4.0
Orthodox	8.5	8.6
Protestants	.3	.4
Others	1.1	-
	12.4	13.0
	(508,999)	(34)
<u>Jews</u>		
	0.7	-
	(32,034)	-
<hr/>		
Grand Total	100.0	100.0
	(4,025,165)	(265)

<sup>49</sup>Percentages in the country column are based on the data given in: Syrian Republic, Statistical Abstracts, 1956, op. cit., pp. 18-19.

These figures confirm our expectations. They show that Damascus University is well representative of the religious composition of the society, and in this regard can be considered a truly national institution. The proportion of Moslems and Christians are nearly the same in the sample and in the whole population.

The relatively lower proportion of Alawis may be explained by the fact that most Alawis still reside in the Latakia district, and the students from that district, being in the North of Syria, are allocated to Aleppo University in the case where the same faculty and department are available. The same reason may explain also the higher proportion of Druzes, residing mainly in the Soueda district in the South of Syria; the students from that district being allocated to Damascus University.

Distributed by religion and sex our student respondents spread as follows (see Table 10)



Table 10

Distribution of Student Respondents by  
Religion & Sex

<u>Religion</u>	<u>Males</u>	<u>Females</u>	<u>Total</u>
<u>Moslems:</u>			
Sunnis	79.8% (168)	20.2% (34)	100.0 (202)
Alawis	92.9 (13)	7.1 (1)	100.0 (14)
Sma'ilis	100.0 (3)	-	100.0 (3)
Druzes	100.0 (12)	-	100.0 (12)
Total	84.4 (196)	15.6 (35)	100.0 (231)
<hr/>			
<u>Christians:</u>			
Catholics	100.0 (10)	-	100.0 (10)
Orthodox	79.0 (18)	21.0 (5)	100.0 (23)
Protestant	100.0 (1)	-	100.0 (1)
Total	85.3 (29)	14.7 (5)	100.0 (34)

Table 10 shows that the proportion of women respondents is higher among Moslem Sunnis than among the other religious sects except for the Christian Orthodox. This may be taken as a testimony against those who describe the Sunni community as more conservative than the other religious sects. As a matter of fact, the Sunni community in Syria has been taken the lead in matter

of women's higher education. This may be explained by the fact that Damascus University is considered as the highest level of the official educational system, which most Sunnis follow in their elementary and secondary education, while the other sects, especially the Catholics, used to go to elementary and secondary private schools, shaped after the French system. Lacking the appropriate higher educational level in Syria, they worked in business and the banks, making use of their knowledge of the French language. Therefore while Christian women worked in private institutions as secretaries, typists or the like, the first women lawyers, physicians, dentists or pharmacists were Sunnis. Moreover women's working in the teaching profession is highly regarded in the Sunni community because of the non existence of coeducational institutions, and the closed feminine atmosphere of the girls' schools. A study conducted in Latakia district by Hani-Al-Rahib shows that, out of 19 official secondary-school women teachers in Latakia, 12 were Sunnis, 1 was Alawi, and 5 were Christians.<sup>50</sup>

The Orthodox have always been closer to the Moslem community than the Catholics, and their schools have been following more or less <sup>the</sup> governmental system even before Independence. This explains the higher percentage of Orthodox

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<sup>50</sup>Hani-Al-Rahib, "Aims of Education as Viewed by Secondary School Teachers in Latakia, Syria." An unpublished M.A. Thesis, A.U.B. Education Department, June 1965), p.34.

male and female representation in the university.

Another explanation for the relatively high percentage of Sunni Women in Damascus University, is that most of them reside in Damascus and other big cities where the majority of the population is Sunni. The other Moslem sects reside mainly in the rural areas as the Alawi Mountains or the Druze Mountain, and the Syrian rural environment, as the case is everywhere, is more closed and limited than the urban environment.<sup>51</sup>

Before ending the discussion of this variable, we must point out that the question of religious differences is a very touchy affair in Syria. Many students wrote notices in their answers disapproving of including such an item in the questionnaire. Others protested strongly to the authorities of the University and asked to delete such an item.

#### G. Language Spoken at Home

This variable was included in the study in order to find out whether ethnic groups in the country, as reflected in home language, share common values.

Considering government's policy of homogenization, question No. 3 in the questionnaire, designated to inquire

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<sup>51</sup>Morroe Berger, op. cit., p. 74.

about this point, was formulated in an indirect form. Thus, 47.3 per cent of the students did not respond to the question; 50.3 per cent indicated Arabic as the home language; 1.2 per cent Turkish; and 0.8 per cent Kurdish and 0.4 per cent Sarcassin. In view of the large proportion of no answers, this variable is not used in the whole study.

#### H. Rural-Urban Residence

The villages and towns in Syria are now relatively well connected with the large cities, and the national system of education is, by now, well spread in the rural areas. What is the impact of these developments on the values and attitudes of our youth? The variable of rural-urban residence is meant to clarify this point.

By urban, we mean the six large cities of Syria: Damascus, Aleppo, Homs, Hama, Latakia and Deir-el-Zor, whose population amounts to 1/3 of the Syrian population, and in which industrialization is starting to make a difference in the lives of inhabitants. Rural, includes villages and towns, where the main activity is agriculture. 41.5 per cent of our student respondents came from such rural places which account for 2/3 of the total Syrian population, while 57.7 per cent came from the six large cities; and 0.8 per cent did not indicate their origin.

This shows that rural students are still less represented in the university than they are in the society. Some material or social obstacles are still hindering some of them from joining Damascus University. Unfortunately we do not have data on the total student body of the University to compare our sampled data with.

#### I. Social Class as Estimated by the Respondents

In asking: To what social class, would you say, your family belongs? We assume that an individual's estimation of his class, regardless of the fact, is related to his total set of attitudes and behaviors. There are no data on the social class distribution of the Syrian population. Furthermore, the term class is, at present, involved with discrimination, and as such it is rejected. This concept has undergone genuine transformations, as a result of the changes which has been occurring in the Syrian society at large since the beginning of this century. Under the Ottoman Empire, the closed communities reflected a concept of social class based on ethnic and religious differences. But as the majority of inhabitants depended on land as their main source of livelihood, economic status of individuals within these communities depended on the size of one's holdings and one's family, clan or tribal background. Therefore, we may distinguish by that time two broad classes: The landowners, most of which being

the officials of the Sultan, in the upper class; and the peasants and artisans in the lower class.

In the second quarter of this century, as industry started to grow, urbanization to increase and communication to become easier. Other types of social distinctions which formerly overlapped with or were obscured by the ethnic and religious differences, have begun to emerge more clearly and to assume independent significance. These are the social classes or strata based on occupation, income and education. The most important of these new classes were: the middle class, composed of industrialists, businessmen, bankers etc...; and the working class in the cities which started to organize itself in trade unions. The old class of peasants persisted as the largest group.

The more recent developments that accompanied the military rule, land reform, nationalization of industry and spread of education tend to reduce differences among classes. Some groups are virtually disappearing through emigration or changing status. Those are the big landowners and big businessmen and industrialists. A student respondent expresses this development by stating that, before we belonged to the upper class, but gradually we were driven to the middle then to the lower class.

Other groups are rising. Those are the military leaders, the ruling party's representatives and officials. The level of education, by itself, is becoming a useful guide to class position. Emphasis on formal education as a means of social mobility is setting up strong expectations that a certificate or diploma entitles one to prestige and a certain kind of employment.

The writer took advantage of her being a member of a Committee charged of interviewing a thousand Syrian students who hold the Secondary School Certificate and were applying for admission to teacher-training schools, in order to develop an understanding of the way that Syrian youth are looking at social classes. Although many students assured that their fathers were either peasants or workers and artisans, and that they earned less than 1000 S.P. per year. No one accepted to attribute to one's family the lower class position. This fact suggests that the "lower class" has a pejorative meaning, which connotes the homeless people, the beggars and even the criminals. The "upper class" begins to mean exploitation and selfishness..., but the "middle class" is acquiring a moral and patriotic sense. It means those people who earn their living by their proper work, who behave according to the moral rules, and who are faithful to their country and their fellow citizens. This meaning is, very different, from the concept of the middle class developed

in the west during the last two centuries.

With respect to this variable Table 11 gives student respondents' own reaction to the question "What social class does your family belong to?"

Table 11

Respondents' Estimate of Their Social Class

<u>Social Class</u>	<u>Per cent</u>
Upper	3.0%
Middle	53.6
Working & Peasant	40.7
No answer	<u>2.7</u>
	100.0 (265)

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This classification has one limitation. It does not mention the term "lower class" to know our respondents' feeling about it. Instead we used "working and peasant class" which surely has different connotations.

93% of our respondents classify their families in the middle, and working and peasant classes. Only 3% speak of themselves as belonging to the upper class.

Viewing the subjective quality of this variable, we resort to more objective criteria of socio-economic classification. Those are, the respondents' fathers' occupation, yearly income and level of education.



### J. Students' Fathers' Occupation

Is a less subjective variable which helps determine the socio-economic background of our respondents, because occupational prestige is usually derived from measurable differences of income and level of education.

The occupations of our students' fathers are distributed as shown in Table 12.

Table 12

Distribution of Student Respondents  
by Their Fathers' Occupation

<u>Occupation</u>	<u>Per Cent</u>	
<b>I. HIGHER</b>		
1. Physician	1.9%	
2. Engineer	-	
3. Lawyer	-	
4. University Teacher	-	8.0%
5. Army, Police Higher	-	
6. Big Landowner	1.9	
7. Big Trader	1.2	
8. Higher Government Employee	3.0	
<hr/>		
<b>II. MIDDLE</b>		
9. Small & Middle Government Employee	13.9	
10. Small & Middle Employee in Private Agency	3.0	54.6%
11. Secondary School Teacher	1.9	
12. Small & Middle Landowner	10.9	
13. Small Trader	17.7	
14. Army, Police Lower	4.6	
15. Elementary School Teacher	2.6	
<hr/>		
<b>III. LOWER</b>		
16. Artisan	8.7	
17. Worker & Peasant	25.7	34.4%
No Answer	3.0	
	<u>100.00</u>	
	(265)	

Considering that the first eight categories in Table 12 represent the upper class it is seen that 8 per cent of our respondents' fathers belong to the upper class; while 54.6 per cent belong to the middle class composed of the following seven categories; and 34.4 per cent belong to the lower class which includes the last two categories in table 12.

#### K. Students' Fathers' Yearly Income

Income is another variable which can be used to distinguish among respondents on easily measured bases. The following classification given in Table 13 can be interpreted as follows:

The first category (more than \$10,000) corresponds to the income of high civil servants, military officers, private professionals; and may include the traditional upper class.

The second category (6,000-9,999) corresponds to the income of the majority of university graduates occupying private or government employments, small-scale businessmen, and the like.

The third category (2,000-5,999) corresponds to the income of secondary school graduates, artisans, shopkeepers and permanent and skilled workers.

The fourth (less than 1,999) corresponds to the income

of peasants, small employees, unskilled and temporary workers, and small artisans and shopkeepers.

Table 13

Distribution of Student Respondents by  
the Level of Father's Yearly Income.

<u>Yearly Income</u>	<u>Number</u>	<u>Per Cent</u>
More than 10,000	16	8.0
6,000- 9,999	28	14.0
2,000- 5,999	95	47.5
Less than 1,999	61	30.5
	<hr/>	<hr/>
	200	100.0
No Answer	65	
<hr/>	<hr/>	<hr/>
TOTAL	265	
<hr/>	<hr/>	<hr/>

The big number of no answers may be explained by the instability of income, death of the father, or simply the ignorance of the respondent.

These data are in harmony with the respondents' distribution by their fathers' occupation. Furthermore, they demonstrate that the majority of the respondents' fathers fell into the lower-middle and the lower classes in terms of income. This fact is indicative of the aspirations for social mobility by means of higher education among the poor classes in Syria.

### L. Students' Fathers' Education

In addition to giving an objective picture of the socio-economic background of our respondents, this variable serves another purpose. Education is, in the same time, an indice of exposure to influences other than the traditional values and thus acquiring new opinions and attitudes. It helps us infer some conclusions about the impact of the educated family atmosphere on the values of our respondents.

Table 14 gives an idea about the level of education achieved by the respondents' fathers.

Table 14

Distribution of Respondents by Level of  
Their Fathers' Education

<u>Level of Education</u>	<u>Per Cent</u>
University	6.0%
Preparatory & Secondary	17.4
Literate & Elementary	40.0
Illiterate	20.0
No Answer	16.6
<b>TOTAL</b>	<b>100.0</b> <b>(265)</b>

The data show that a small number of our respondents have grown in a well educated families.

Only 6% have fathers completed their higher education, 17.4% have fathers who completed their preparatory or secondary education.

Those whose fathers are literate or of the elementary level score highest. They amount to 40%.

The 16.6% of no answers may be included in the illiterate father category, because if the student's father has achieved some degree of education, the respondent would have been proud of it and would have mentioned it without hesitation. This makes the illiterate fathers score 36.6%.

#### M. Conclusion

Two points are to be concluded from this chapter.

1. The sample may be considered as an adequate one, with respect to the purposes of the study. It includes students from the two sexes and different ages distributed on most faculties and departments, and from various university grades. It represents the rural and urban communities and the different religious groups.

2. The majority of our respondents come from poor socio-economic backgrounds as indicated by level of fathers' occupation, yearly income, and education. Furthermore, this more or less objective classification agrees with the respondents' own estimates of the social classes they come from.

## CHAPTER V

### OUTLOOK ON PERSONAL FUTURE

How does Syrian youth view their personal future?

How do our university students feel at the threshold of social, economic and political life?

Do they seem optimistic, self-confident or rather pessimistic, powerless, in front of external circumstances beyond their control?

Chapter V tries to answer these questions as stated in questions No. 20 and 21\* in the questionnaire.

The results may be stated as follows:

More than two thirds of the student respondents appear to be contented in regard to their outlook for the future. About one third of them show worries about their perspective careers, the state of national society or the likelihood of their enjoying secure and happy lives. The students responses are summarized in Table 15.

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\*It is advisable that the reader refer to the questionnaire in the Appendix before going ahead.

Table 15

Students' Outlook on Their Personal  
Future

<u>Outlook</u>	<u>Per Cent</u>	
Optimistic (Hopeful (Content	44.2% 23.8	} 68.0
Pessimistic (Indifferent (Resigned (Embittered	8.3 7.2 15.4	} 30.9
No Answer	1.1	
100.0 (265)		

The majority of them are confident also that their destinies lie within their own control rather than in the grip of external circumstances. In other words, they expect their own destiny to be determined largely by what they themselves make of it. Table 16 summarizes the responses of the students to question 21:

Table 16

Determinants of Students' Destinies

<u>Belief</u>	<u>Per Cent</u>
Self	55.1%
External circumstances	36.6
Both	6.0
No Answer	2.3
100.0 (265)	

Since we are dealing here with a value question it would be more revealing to quote here some of the statements offered by the respondents to these two questions than to satisfy ourselves with figures and percentages. The following views appear frequently in the students' responses:

On the positive side:

- Most of the important things in life are the result of a person's own efforts, rather than of circumstances beyond his control.
- Every one can determine his own destiny.
- Any one can succeed by his own handwork.
- Any man who is able and willing to work hard has a good chance of succeeding.

On the negative side:

- Man is not what he wants, but what the external circumstances impose upon him.
- Man is his luck and fate rather than his abilities.
- Man's fate lies in the hands of God.
- Man's future and position in his society is determined to a large extent by the social and the political conditions and ideologies predominant in that society.

When the student is self-confident, believer in God or in the social order predominant in his society, he appears optimistic about his future. Otherwise he is indifferent,



resigned or embittered. This explains the larger percentage of students in the (hopeful, content) category in Table 15, in comparison with the self-confident category in Table 16.

Here are some quotations of students' responses with respect to these two questions:

- I am hopeful because I am striving to insure a good future for myself.
- I am quite hopeful because work creates everything, and I am ready to share in constructive work.
- I am hopeful because he who works according to his conscience and thus satisfies God, is always successful.
- I am hopeful because I myself, chose my field of study. I know what this study requires from me, and what rewards, it will give me.
- I am hopeful because I have already obtained much of what I wanted to have with God's help.
- I am hopeful because an educated man can always find his way and position in society.
- I am hopeful because I will graduate soon from the university and I will find a job in the Arab countries in the worst situations.
- I am hopeful because of my patience and ambition.

- I am hopeful because I am an ambitious man and I never failed in my life.
- I am hopeful because I always do my duties.
- I am hopeful because I believe in God.
- I am hopeful because the real Moslem adopts the Prophet's saying: "If you expect the good, you will find it."
- I am hopeful because I am satisfied with all that happens, that is prescribed by God.
- I am hopeful because social equality is spreading in our society.
- I am indifferent because I know that social and political circumstances will influence my future directly or indirectly.
- I am embittered because of the lack of freedom and democracy in our society.
- I am embittered because of the instability in the country.
- I am embittered because of the social oppression, and the unjust criteria applied for evaluating people.
- I am embittered because I did not decide about my future. My low grades in the Secondary School Certificate led me to enter a field which I do not like.
- I am embittered because I always wanted to enter a

scientific branch in Damascus University, especially Medicine, but because of my low average in the Secondary School Certificate I was forced to enter a literary faculty. The greatest mistake of our universities is that they allocate students to fields of study according to grades rather than to personal interests.

These general statements are given in the beginning of this chapter to give a general picture of the most recurrent views and how they are worded. However more interesting than these expressions as such is their relationships with background factors. To take the factor of sex we find significant differences illustrated in Table 17 and 18.

Table 17

Outlook on the Future and the Sex of Respondents

<u>Outlook</u>	<u>Males</u>	<u>Females</u>
Optimistic	64.5%	87.5%
Pessimistic	35.1	7.5
No Answer	.4	5.0
<b>TOTAL</b>	100.0 (225)	100.0 (40)

Table 18

Determinants of Destiny and the Sex of Respondents

<u>Belief</u>	<u>Males</u>	<u>Females</u>
Self	55.5%	52.5%
External Circumstances	37.0	35.0
Both	5.8	7.5
No Answer	1.7	5.0
<b>TOTAL</b>	<b>100.0</b> <b>(225)</b>	<b>100.0</b> <b>(40)</b>

Though the percentages of those who believe in their ability to determine their own future, and those who believe in the influence of external circumstances are nearly the same among male and female respondents, Table 17 shows that optimistic views are significantly more widespread among females than among males. The reasons may be that, in the Syrian society, women on the one hand, still feel less responsible of providing for their families than do men, therefore their worries about this point are less apparent. On the other hand, women are less involved in politics, therefore are not threatened in their careers and income with every political change that occurs in the country.

No statistically significant differences appear to be

related to the variable of age.

With respect to the variable of religion we cannot draw any conclusion because the small size of the sub-samples makes any conclusion unreal. We can only state that, with respect to question 20 the data do not reveal any consistent pattern; and with respect to question 21, the religious-minority samples, Moslem as well as Christian, include relatively more respondents who believe in their personal resources, and less respondents who believe in external forces, than the Sunni sample as Tables 19 and 20 demonstrate.

Table 19

Outlook on the Future and the Religion of Respondents

<u>Outlook</u>	<u>Sunni</u>	<u>Alawi</u>	<u>Druze</u>	<u>Catholic</u>	<u>Orthodox</u>
Optimistic	66.3%	78.6%	58.4%	100.0%	65.0%
Pessimistic	32.7	21.4	41.6	-	35.0
No Answer	1.0	-	-	-	-
<b>TOTAL</b>	100.0 (202)	100.0 (14)	100.0 (12)	100.0 (10)	100.0 (23)

Table 20

Determinants of Destiny and the Religion of Respondents

<u>Belief</u>	<u>Sunni</u>	<u>Alawi</u>	<u>Druze</u>	<u>Catholic</u>	<u>Orthodox</u>
Self	51.0%	71.0%	58.4%	80.0%	60.8%
External Circumstances	40.0	29.0	33.3	10.0	35.0
Both	7.0	-	8.3	10.0	4.2
No Answer	2.0	-	-	-	-
<b>TOTAL</b>	100.0 (202)	100.0 (14)	100.0 (12)	100.0 (10)	100.0 (23)

Notice: The Sma'ili and Protestant categories were neglected because they include a very small number, 3 and 1 respondents respectively. The remaining variables, namely, the place of residence, the social class, the level of father's income and education do not seem to lead to significant differences in responses to these two questions.

Concluding Remarks.

The above findings suggest that, beside the belief that man can do nothing to change his fate because the all-powerful God has ordained every man's life, and that man has only to rely on the mercy and justice of God, of whom nothing evil can originate, other attitudes are emerging among the Syrian youth. One of which is, the belief in man's aptitude to determine his

own future. This attitude has an origin in the Korān as this verse indicates: "Man obtains only what he strives for." But this emphasis on man's work and abilities had been obscured during the Dark Ages of the Arab-Islamic history. Another emerging attitude is the belief that the social and political order plays an important role in determining the individuals' future by either discriminating religions, sects, races or classes, or providing for equal opportunities for all citizens.

## CHAPTER VI

### SOURCES OF SATISFACTION IN LIFE

Man is a purposive creature. His strife for the achievement of one or another end satisfies his needs and fulfills his desires. Hence we can assume that the individual will accord higher value to the activities that satisfy him most and will persevere in their accomplishment even if this will cost him great sacrifices in time, comfort and money. The questions that are designed to reveal such tendencies are questions No. 23, and 18 in the questionnaire.

The sources of satisfaction in the closed question (23) were selected for the following reasons:

1. Family and religion, as was explained in Chapter I, have been the core of the traditional Syrian society. Until recently, they have been constituting the backbones of the social structure, and beside satisfying the individual's need for identification and security, they have also been the main determinants of one's legal and social status. Since other factors are beginning to permeate the social structure, it is possible that their importance is beginning to diminish.<sup>52</sup>

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<sup>52</sup>L. Melikian and L. Diab, The Journal of Social Psychology, op. cit., p. 146.



2. Beyond family and religion, there has been the occupational group for those who lived in an urban area. This was the guild until the guild system virtually disappeared under the impact of foreign penetration of the Syrian markets and the development of local modern industry.<sup>53</sup> Under this system occupations were inherited in the family, the son being obliged to follow the occupation of his father. Other limitations on occupational choice were set on ethnic and religious grounds. These traditional patterns allowed little freedom with respect to the work of women outside the home; women being secluded, and their work was confined to the house.<sup>54</sup> The recent economic and social developments in the country have been breaking up these limitations and broadening the opportunities of occupational choice for all citizens. The modern outlook on careers which emphasizes the importance for the individual of choosing his lifework according to his interests and abilities, and thus building up an efficient career by which he becomes more fully developed and more complete, has not found yet its full application.

### 3. Recreational activities.

Because occupations require arduous and long— sustained

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<sup>53</sup>Morroe Berger, op. cit., p. 33.

<sup>54</sup>Levon Melikian, "Authoritarianism and Its Corrolates in the Egyptian Culture and in the U.S.," The Journal of Social Issues, op. cit., p. 62.

physical or mental effort, modern societies are providing for the individuals' exercise of some activities which afford relaxation and enjoyment in their leisure time. These activities may be need-satisfying and life-fulfilling to the extent that some persons make careers of them. That is why the Syrian authorities and the private organizations have been active in the recent years in expanding recreational facilities in the schools and official and private clubs.

4. **Citizenship and Arab Nationalism:** The development that took place in the Arab Middle East after World War I, namely, the establishment of new states and new boundaries in an area previously considered as one by the Turkish Sultanate, generated new identification, a new group to which the individual could be affiliated. Hence citizenship in the Arab countries as Melikian states: "is based on somewhat artificially induced boundaries and not on ethnic or linguistic factors."<sup>55</sup>

On the other hand, Arab nationalism, which had arisen in the late nineteenth century, has its ethnic and linguistic bases but no unified state and government which can demand the allegiance and loyalty of the individual Arab. This splitting up is causing damages for both the individual and the society.

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<sup>55</sup>L. Melikian, and L. Diab, The Journal of Social Psychology, op. cit., p. 147.

On the one hand, it frustrates an individual's need for identification and security and, on the other, it deprives the country from the active participation of its citizens in the services directed toward their own welfare. An example of this splitting up between loyalty to the "Small" and "Great Nation" is the many instances in which individual Syrians tore the Syrian flag as a protestation against the secession of the Syro-Egyptian unity in 1961.\*

#### 5. Internationalism:

Syrians' concern with international affairs has more than one source. One of them goes back to the early Islamic society when internationalism meant the universality of Islam and its validity for all men everywhere, irrespective of race, nationality or culture. This outlook led to the quick expansion of the Islamic faith and community far beyond the Arab world to the extent that Islam now embraces many more non-Arabs than Arabs. The present embodiment of this interpretation is the call for "Islamic Brotherhood" or "Pan-Islamism" which is as Morroe Berger states, "a fundamentalist reassertion of the political unity of all Moslems, irrespective of nationality, and of the applicability of Islamic doctrine to all of human affairs."<sup>56</sup>

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\*The writer is referring here to her personal observations.

<sup>56</sup>Morroee Berger, op. cit., p. 317.

This call came, in some instances, into clash with Arab nationalism.

In the modern times, this international concern sprang from the fact that, throughout their struggle to achieve independence, Arab unity and modernization, Syrians in particular, and Arabs in general, have gradually become aware of the impact of international relations and the interests of the Great Powers in their countries, on the achievement of these goals. Hence, the rise of ideologies such as "positive neutralism between the two Great Blocs," "peaceful coexistence" and "Afro-Asian solidarity, the latter has meant, the cooperation and mutual support of millions of people facing the same problems for the advancement of their cause.

There is still another orientation in international concern, that is the marxists' outlook which advocates the union of the laborers of the whole world against imperialism.

It remains now to see what are the three more satisfying activities mentioned by our university students out of seven given in question No. 23. It should be stated that the students were asked to rank these items in terms of first, second and third sources of satisfaction and their responses are given in Table 21.

Table 21

Sources of Satisfaction Mentioned by Student Respondents  
as Their First, Second, or Third Choice, and the Percentages of  
Students who Mention Each Source as Either First,  
Second or Third Choice

<u>Source</u>	<u>First Choice</u>	<u>Second Choice</u>	<u>Third Choice</u>	<u>Total</u>
Occupation	28.0%	22.9%	16.0%	66.9%
Family	21.5	18.6	13.6	53.7
Arab Nation	10.6	23.8	14.8	49.2
Country Syria	8.6	16.9	12.9	38.4
International Betterment	9.8	8.6	20.0	38.4
Religion	18.1	4.4	9.0	31.5
Leisure	1.5	2.4	9.0	12.9
No Answer	1.9	2.4	4.7	9.0
<b>TOTAL</b>	100.0 (265)	100.0 (265)	100.0 (265)	300.0 (265)

Each student checked three items and ranked them in order of importance as first, second or third choice; thus the column of first choices reflects what the students give top priority to; the second column, second priority; and the third column, third priority. The fourth column is the total of the previous columns and it affords a frequency picture of the percentages of choices that each item obtained as either first, second or third choice.

Column 4 shows that Occupation is expected to provide satisfaction for the majority of our university students. Two

thirds of university students gave priority in considering their future activities to their careers. More than the half, expected to derive satisfaction from their family relationships.

About the half, expected services oriented to the welfare of their Arab nation to provide one of their three sources of satisfaction in life. Citizenship appears to be less important than Arab nationalism as a source of satisfaction. It was checked by only 38.4 per cent of student respondents. Consistently with the growing importance of Arab nationalism, our students do not seem to be interested in identifying themselves as Syrians but more as Arabs.

International betterment was also checked by 38.4 per cent of the students.

Less than one third of our students expected to derive satisfaction from religious activities. This points to the growing trend toward secularism. And finally, most students do not seem preoccupied with recreational activities. Only 12.9 per cent checked the item "leisure," as an expected source of satisfaction.

If we compare Column 4 with Column 1 which represents the students' first choice, we see that the ranking of the items is the same in the two columns, except for religion which ranks third in Column 1 and sixth in Column 4 only before leisure.

That is because few students mentioned religion as either their second or third choice.\* This suggests that the students are either religiously oriented and thus giving top priority to religion or not interested at all in religious activities. The latter group being the majority, 68.5 per cent of the sampled students.

Let's now see what influence have the variables we are concerned with on the ranking of these sources. We will take sex variable first.

Sex: The sex variable seems to be leading to significant variations in the responses. This is shown in Table 22.

Table 22

Sources of Satisfaction (First, Second and Third)  
and The Sex of Respondents

<u>Source</u>	<u>Per Cent</u>	<u>Source</u>	<u>Per Cent</u>
Occupation	69.0%	Family	75.0%
Arab Nation	52.2	Occupation	57.3
Family	49.8	Religion	40.2
Country (Syria)	40.5	International	35.1
International	39.0	Arab Nation	30.0
Religion	30.0	Country (Syria)	27.3
Leisure	13.5	Leisure	7.5
No Answer	6.0	No Answer	27.6
<b>TOTAL</b>	<b>300.0</b>		<b>300.0</b>
	(225)		(40)

\* See Column 2, and Column 3, Table 21.

In Table 22 we note first that female respondents give heavier emphasis to the satisfactions they hope to derive from family relationships than do male respondents. A happy family appears to be a vital ingredient in the Syrian women's scheme for a full life, and the wife-mother role is still considered the woman's role "par excellence," nevertheless, a large number of women respondents express a desire to escape the confines of a purely domestic life and expect to derive satisfaction either from their future occupations or from socially oriented activities. Second, religion appears to be preoccupying more women than men, and third, Arab nationalism rises with men to the second place. It comes next only to their careers. This suggests that men are more attached to their social and political context than are women.

Age: Though the differences of age are relatively small among our students the data point to some differences in attitudes among them. This is shown in Table 23.

Table 23

Sources of Satisfaction (First, Second and Third Choices) and The Age of Respondents.

18 - 22		23 - 27		28 - 32	
Source	Per Cent	Source	Per Cent	Source	Per Cent
Occupation	65.1%	Occupation	68.7%	(Occupation	65.1
Family	52.8	Family	53.7	(Country	65.1
Arab Nation	49.5	Arab Nation	47.7	Arab Nation	60.9
(International	37.2	International	41.1	Family	47.7
(Religion	37.2	Country	35.1	International	39.3
Country	36.0	Religion	29.1	Religion	12.9
Leisure	14.1	Leisure	12.9	Leisure	9.0
No Answer	8.1	No Answer	11.7	No Answer	-
TOTAL	300.0 (97)		300.0 (134)		300.0 (23)



Age seems to affect significant differences with respect to the percentages of choices of religious activities and citizenship and some other minor differences.

With respect to religion, 37.2% of the youngest age group (18-22) expect to derive satisfaction from religiously directed activities against 12.9% of the oldest age group (28-32). The (33-37) age group is not included in Table 23 because it has only 1.6% of the total respondents. This may be explained either by the effect of the liberal university instruction, the older students being mostly in the advanced classes and thus have spent from three to five years in the university, or by the special interest adolescents and post-adolescents show in religious activities. Another reason could be the emphasis placed on the teaching of religion after the Arab Cultural Agreement in 1957 in the whole Syrian educational system, and the graduation of religion teachers since 1958 - the Shari'a Faculty was established in 1954 - in numbers which exceed the need of the Syrian schools, so that many of those teachers begin to teach other subjects in addition to religion or work as administrators in the preparatory and secondary schools, and finally by the limitations placed upon the youths' participation in the social and political affairs of the country viewing the present systems of government in Syria. Consequently religion is relied upon by many of them as an outlet for their resentment.

As for citizenship, the data show that about two-thirds of the oldest age group give citizenship top priority in considering their expected sources of life satisfaction, on the same footing as their careers, against a little more than one third in the younger age group. It is worth noting that this desire among the older students to take an active part in local responsibilities and to be useful citizens does not diminish their concern with Arab nationalism; the percentages of those who expect to derive satisfaction from activities directed toward the unification and welfare of the Arab nation are also higher among this group than among the two younger groups. Their previous experiences in public service, most of them being part-time students combining job and study, and their greater maturity of judgment on issues of social policy may explain their aptitude to see no conflict between the welfare of the "Small Fatherland" and that of the "Great Nation;" the first being a part of the latter.

The relatively larger percentage of students interested in recreational activities among the younger age-group may reflect the recent concern of the Syrian authorities with providing the facilities needed for the practice of these activities.

Religion: Before analyzing the data with reference to this variable, we would like to consider the responses of the Shari'a students because, they are not apparently related to the attitudes of

students in the other faculties . Those responses are summarized in Table 24.

Table 24

Percentages of Those who Mention Various Sources of Satisfaction as Either First, Second or Third Choice Among Shari'a Students and Students of Other Faculties.

Shari'a Students		Students of Other Faculties	
<u>Source</u>	<u>Per Cent</u>	<u>Source</u>	<u>Per Cent</u>
Religion	94.2%	Occupation	70.0%
International Welfare	72.0	Family	54.2%
Family	44.4	Arab Nation	50.1
Occupation	33.3	Country	40.4
Arab Nation	33.3	International	36.0
Country	11.4	Religion	26.6
Leisure	-	Leisure	13.7
No Answer	11.4	No Answer	9.0
TOTAL	300.0 (18)		300.0 (247)

The table shows that there are highly significant differences between the responses of the two groups, while students from the different faculties emphasize occupation, family and Arab Nationalism as their likely sources of satisfaction, Shari'a students' outlook on the future is based almost unanimously on religion and internationalism in the sense of Islamic brotherhood.

The striking similarity of the Shari'a students' responses, which seem too rigidly set in a mold at odds with the prevailing university standards, leads us to question whether this phenomenon is the outcome of the Shari'a faculty's climate and instruction or of the kind of the religiously oriented youth in this faculty. Because all of these students are Moslem Sunni, the data related to this category must be treated carefully.

The other point to be noted before the analysis of the data obtained by using the variable of religion, is that any conclusion based on these data can not be generalized to the total population of the university or the country, because of the small size of the religious-minority samples. Therefore we will try to be cautious in interpreting the findings.

Table 25

Sources of Satisfaction (First, Second and Third Choices)  
and The Religion of Respondents

Order	Sunni		Alawi		Druze		Catholic		Orthodox	
	Source	Per Cent	Source	Per Cent	Source	Per Cent	Source	Per Cent	Source	Per Cent
1	Occupation	67.8%	Country	100.0%	Arab Nation	83.1%	Occupation	80.1%	Occupation	74.1%
2	Family	57.9	Arab Nation	71.6	Country	66.6	Country	69.9	Country	56.7
3	Arab Nation	45.9	International	71.4	Occupation	58.2	Family	50.1	Family	52.9
4	Religion	39.0	Occupation	35.7	International	50.1	Arab Nation	39.9	International	43.5
5	International	35.7	Family	14.1	Family	41.7	International	30.0	Arab Nation	39.6
6	Country	29.4	Religion	"	Religion	"	Leisure	30.0	Religion	9.0
7	Leisure	15.0	Leisure	"	Leisure	"	Religion	"	Leisure	9.0
	No Answer	9.3	No Answer	7.2	No Answer	"	No Answer	"	No Answer	15.6
TOTAL		300.0 (202)	300.0 (14)		300.0 (12)		300.0 (10)		300.0 (23)	

First of all, the rank of religion and the percentages of respondents who chose it vary between the majority and the minority sub-groups. With the Sunni respondents, religion ranks fourth after occupation, family, and Arab Nation. 40% of them mentioned it as an expected source of satisfaction, most of whom looking to it as their first choice; while among the minorities none of the Alawis, Druzes or Catholics mentioned it, not even in their third choice. Only 9% of the Orthodox anticipate that religion will provide them with satisfaction in life.

The students' responses to the other questions may clarify this point.

In question 1-C, about the religious background of the student respondents, the protests against including this item came exclusively from members of the Moslem minorities. Many of them wrote comments such as the following:

- It is preferable that the study leaves out this item in this period.
- It is preferable to leave out this sectarian classification.
- There are no sects in the real Islam... and the student gives a long explanation warranting his viewpoint.
- A student crossed the word "Moslem" after writing it and puts "Arab" above.

In question 18 about the causes for which the students

are willing to give the greatest sacrifices, some of the Sunnis lay emphasis on religion by mentioning: Islam, Islamic State or Al-Jihad, but none of the minority Moslem or Christian sects makes allusion to it.

An example of the minorities' abhorrence of emphasizing religious differences is the reaction of an Alawi teacher in Damascus University in the Faculty of Sciences. As a protest against item 1-C in the questionnaire, he merely kept the copies in his office, as the writer heard recently, and thus prevented science students from receiving them.

This attitude may be explained by the minorities' strong desire to rid themselves of their minority status, by emphasizing the more unifying factors that apply to the whole population. Arab nationalism appears to be a common denominator which acts as a unifying factor. Citizenship appears to be another one. Another embodiment of this attitude is the recent emphasis of the Moslem minorities on the practice of religious duties such as praying, fasting and pilgrimage and the building of mosques throughout the Alawi-Mountains, as a notable Alawi told the writer.

The data also show that the christian minorities lay heavier emphasis on satisfactions derived from their participation in services directed toward the welfare of their country (Syria), rather than from Arab nationalism; while among the

Sunnis Arab nationalism precedes citizenship by far on the scale of sources of life satisfaction. This may be indicative of the persistence of the Syrian Christians' fears from their possible submersion or elimination in a greater Arab nation which includes other Arab countries where the population is entirely Moslem and where the secular trend is less apparent than in Syria.

The position of "family" varies with these religious groups. It goes up with the Sunnis, Catholics, and Orthodox to the second and third rank, and goes down with the Alawis and Druzes to the lowest rank of the scale. When we remember that the first three groups are mainly from urban areas and the latter groups are from rural areas, we may relate this attitude to the fact that emigration of the educated youths to the large cities is continual in Syria, and this in its turn helps weakening the family ties.

#### Urban-Rural Residence

Before proceeding to the analysis of the data we remind the reader that the item 1-D, in the questionnaire\* inquired about the original place the students come from, and that by urban we meant the six large cities in the country, and by rural we meant the towns and villages.

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\* See the questionnaire in the Appendix.



The data show that in spite of the uniformity of responses with respect to some items such as, occupation, religion, internationalism and leisure, some differences appear with respect to Arab nationalism, family and citizenship. This is illustrated in Table 26.

Table 26

Sources of Satisfaction (First, Second  
and Third Choices) and The Place of Residence of  
Respondents

Urban		Rural	
<u>Source</u>	<u>Per Cent</u>	<u>Source</u>	<u>Per Cent</u>
Occupation	66.9%	Occupation	66.3%
Family	64.8	Arab Nation	60.0
Arab Nation	41.1	Country (Syria)	45.6
International	39.9	Family	41.1
Country (Syria)	32.7	International	36.3
Religion	30.0	Religion	30.9
Leisure	14.4	Leisure	11.7
No Answer	10.2	No Answer	8.1
TOTAL	300.0 (153)		300.0 (110)

Table 26 indicates that rural students mentioned citizenship more frequently than urban students did.

Though the difference is not statistically significant, we report it because of its congruence with related data, namely,

those obtained by using the variable of religion, where the choices of country amounted to 100% among the Alawis and 66.6% among the Druzes, most of them are from rural areas against 29.4% among the Sunnis who are mostly urban. The high percentage of choices of "country" among the urban Christians is probably stemming from the Christian-Arab dilemma to which we made allusion above.

The attachment of some Christians to the country (Syria) is accompanied with a more reserved attitude toward Arab nationalism.

The place of residence appears to lead to significant differences with respect to the percentage of choices of Arab nationalism; 60% of the rural students manifest their concern with this value against 41% of the urban students.

A significant difference appears also in the ranking and choices of family among the two groups. 64.8% of the urban students expect to derive satisfaction from their activities directed toward the welfare of their own families against 41.1% of the rural students.

Putting these disparate findings together, it appears that there are fewer students interested in socially and politically oriented activities among urban students than among rural students. Among urban students we find more self-contented students who are mainly concerned with their families and careers.

In the meanwhile a large number of rural students are emigrating to the large cities, seeking jobs and higher statuses, cutting their family ties, and becoming more involved in public affairs. This leads them to devote more effort to influence the social order in a manner that would open for them larger opportunities for social mobility. On the other hand, rural students include a larger number of Druzes and Alawis for whom, Arab nationalism is the first and second source of life satisfaction respectively\* and among whom the adherents to the Ba'th party are numerous.

#### Socio-Economic Background

The variables we used in this study to determine the socio-economic background of the students were:

- a. The students' social class as estimated by the students themselves.
- b. The level of students' fathers' yearly income.
- c. The level of students' fathers' education.

Let's see what the first variable reveals with respect to the sources of life satisfaction, and because of the small number of those falling in the upper-class category, we limit ourselves to comparing the responses of the two other categories.

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\* See Table 25.

Table 27

Sources of Satisfaction (First, Second and Third Choices) and the Respondents' Own Estimates of Their Social Class

<u>Order</u>	<u>Upper</u>		<u>Middle</u>		<u>Working &amp; Peasant</u>	
	<u>Source</u>	<u>Per Cent</u>	<u>Source</u>	<u>Per Cent</u>	<u>Source</u>	<u>Per Cent</u>
1	Occupation	87.6%	Occupation	71.7%	Arab Nation	62.1
2	Family	87.6	Family	61.5	Occupation	61.2
3	Country (Syria)	37.5	International	40.8	Country	56.4
4	Religion	37.5	Arab Nation	39.9	Family	43.5
5	International Betterment	25.2	Religion	32.4	International	35.0
6	Arab Nation	12.3	Country	26.1	Religion	27.9
7	Leisure	12.3	Leisure	15.6	Leisure	8.4
	No Answer	-	No Answer	12.0	No Answer	4.5
	<b>TOTAL</b>	<b>300.0</b> <b>(8)</b>	<b>TOTAL</b>	<b>300.0</b> <b>(142)</b>	<b>TOTAL</b>	<b>300.0</b> <b>(108)</b>

It appears that, the way students rank themselves in terms of social class leads to significant variations in the ranking and percentages of choices of Arab nationalism and citizenship, and minor differences with respect to the other sources. While Arab nationalism ranks first with the working and peasant-class students, two-thirds of them having chosen it as one of the main three sources of satisfaction in life; it goes down with the middle-class students to the fourth rank, being mentioned by only 39.9 per cent of them. Arab nationalism seems to be more attractive to the working and peasant

class than to the middle class. It probably has assured a degree of identification with socialism and improvement of the social and economic status of the lower classes, while middle classes appear more enthusiastic to their occupations.

The case of citizenship is similar, chosen by 56.4 per cent of the working and peasant-class students, it ranks third to Arab nation and occupation. The same source goes down to the sixth rank with the middle-class students of whom only 26.1 per cent expect citizenship to provide them with satisfaction. In this the offsprings of the traditionally disadvantaged classes express their strong desire to rid themselves from the low status and oppression they had experienced for a long time, and reach positions in which they become able to influence the affairs of the country. This is in line with the data given in Table 26.

Though the differences in the choice of family do not reach the conventional magnitude, we report them because they are in harmony with the previous findings. Family ranks higher with the middle-class students as 61.5 per cent of them expect to derive satisfaction from their family relationships against only 43.5 per cent of the working and peasant-class students.

Using the second variable, the level of fathers' yearly income, we find numerous differences, large but not statistically significant, except for Arab nationalism and family. This is shown in Table 28.

Table 28

Sources of Satisfaction (First, Second and Third Choices)  
and the Level of Students' Fathers'  
Yearly Income

Order	More Than 10000		6000 - 9999		2000 - 5999		Less Than 1999	
	Source	Per Cent	Source	Per Cent	Source	Per Cent	Source	Per Cent
1	Occupation	81.3%	Occupation	85.8%	Occupation	72.0%	Arab Nation	68.7%
2	Family	62.4	Family	57.0	Arab Nation	50.4	Occupation	63.6
3	Arab Nation	50.1	International	46.5	Family	49.5	Country	50.7
4	International	43.8	Country	39.3	International	44.4	Family	36.0
5	Country (Syria)	24.9	Arab Nation	32.1	Country	36.9	Religion	34.2
6	Leisure	18.9	Religion	21.3	Religion	21.3	International	30.9
7	Religion	12.3	Leisure	7.2	Leisure	15.9	Leisure	9.6
	No Answer	6.3	No Answer	10.8	No Answer	9.6	No Answer	6.3
TOTAL		300.0 (16)	300.0 (28)		300.0 (95)		300.0 (61)	

In table 28, we also preferred to leave out the students belonging to the highest socio-economic class because of their small number, 16 out of 265. The data concerning the three remaining income categories show that Arab nationalism ranks higher with the students of low economic origins, and is more frequently chosen by them as either their first, second or third source of life satisfaction; while family is regarded more satisfying among the economically advantaged students. This is in line with students' reactions as summarized in Table 27.

No statistically significant differences appear to be related to the third variable, the level of fathers' education. However the variations noted in Tables 27 and 28 appear in Table 29 with less emphasis.

Leaving the category of university graduate fathers, the comparison of the second and fourth categories reveal that religion, Arab nationalism and citizenship are slightly more checked by students of illiterate fathers; occupation and family are slightly more checked by students whose fathers are of preparatory or secondary educational level. Because the variations do not reach the accepted magnitude we cannot draw any general conclusion.

Table 29

Sources of Satisfaction (First, Second and Third Choices)  
and The Level of Students' Fathers' Education

Order	University		Preparatory and Secondary		Literate and Elementary		Illiterate	
	Source	Per Cent	Source	Per Cent	Source	Per Cent	Source	Per Cent
1	Family	88.2%	Occupation	69.6%	Occupation	66.0%	Occupation	63.9%
2	Occupation	75.0	Family	60.9	Family	51.0	Arab Nation	54.0
3	Arab Nation	49.8	Arab Nation	48.0	Arab Nation	49.2	Family	48.9
4	International	31.2	International	36.9	International	43.5	Country	41.4
5	Country	24.9	Country	30.3	Country	40.5	Religion	37.5
6	Religion	18.6	Religion	30.3	Religion	30.9	International	35.7
7	Leisure	12.3	Leisure	8.7	Leisure	16.2	Leisure	11.1
	No Answer	-	No Answer	15.3	No Answer	2.7	No Answer	7.5
TOTAL		300.0 (16)	300.0 (46)		300.0 (106)		300.0 (53)	



With respect to the socio-economic variables used in the study, the data suggest that the students' estimate of their social class, and the level of fathers' yearly income are determining more variations among the responses of the students concerning the sources of satisfaction than the level of fathers' education.

In the responses to question 18 which reads "What is the thing that you find yourself ready to sacrifice all what you have for its sake?" Social and political ends rank first with (56.6) per cent of the total responses, family comes next (15.5) per cent, then religion (15) per cent, and personal future (4.5) per cent. Scientific research (1.6) per cent appears to be an emerging value sought by some of student respondents.

Under social and political ends, responses covered:  
 First, Arab Nation, and the occupied parts such as, Palestine or Alexandretta.  
 Second, Ideals and ideologies such as: Arab nationalism, socialism, pan-Islamism and communism. and  
 Third, ends related to social policy such as, stability, social order, and freedom.

In spite of the fact that the majority of students (66.9) per cent gave priority in considering their three most satisfying activities in the future to occupations,\* this item

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\*See Table 21 page 119.

did not appear on the list of ends.

It seems that those students regard their occupation as an expected source of life satisfaction but not as an end for which they would be willing to make the greatest sacrifice.

Though the political and social activities were mentioned\* by a large number of students as expected sources of life satisfaction, it seems that they are more considered as ends than as sources of satisfaction. Many students assert that they are willing to make the greatest sacrifice (their life, their wealth, their future, even their family) for the sake of their country, of Palestine or of the Arab nation in general. This is indicative of the involvement of Syrian students in their social and political context.

#### Concluding Remarks

Most Syrian University students regard their future careers as one of the most satisfying activities in life. The students' self-esteem is more related to their personal achievement than to the family or religious groups to which they belong. Moreover, the activities that give them more satisfaction and which enlist their enthusiasm and dedication seem to be, in the majority of instances, altruistic, directed either to their parental families-father, mother, and siblings - as well as

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\* See Table 21.

to their future families - wife and children -, or to their nation - Arab nation generally -.

The students' feelings of responsibility towards the welfare of their nation and their fellow-citizens diminishes their preoccupation with religion. On the other hand, the findings do not reveal a uniform pattern of attitudes toward the main sources of satisfaction. Some differences exist among the sub-groups: rural - urban, Moslem - Christian, male - female, and lower and middle class. Some of which appear to be related to the traditional factors; others, to the emerging factors in the country.

## CHAPTER VII

### OCCUPATIONS

The kind of views that will be surveyed in this chapter are:

1. Students' expectation of work in comparison with their fathers.
  2. Work most desired by respondents.
  3. Husband's occupation desired by female respondents.
  4. Wife's occupation desired by male respondents.
- 
1. Students' expectation of work in comparison with their fathers! Question 9.

The responses to this question are summarized in Table 30.

Table 30

Work Expected by Student Respondents  
in Comparison With their Fathers'.

<u>Work Expected</u>	<u>Per Cent</u>
Same as father's	2.6%
Similar	6.4
Different	83.0
No Answer	8.0
<u>TOTAL</u>	<u>100.0</u> <u>(265)</u>

The majority of our respondents 83 per cent expect to enter occupations which are different from their fathers'. The fathers are in the large majority of instances workers, peasants, artisans, or small traders, landowners and employees. This suggests that most university students expect their higher education to open for them new horizons and enable them to acquire higher status and prestige than that of their illiterate or scarcely literate fathers.

The desire for upward mobility is ever present in the offsprings of the lower class in Syria. A candidate for the teacher training school told the writer in the aforementioned interview. "I have worked sufficiently in the mud and cement. Now that I am a holder of the Secondary School Certificate, I intend to find a more suitable occupation, a more intellectual one." This example is also indicative of the low estimation of the manual and practical work in general. No holder of Secondary School Certificate would accept willingly a manual work, but he resorts to it when he does not find a white-collar job.

## 2. Work Desired

Question 10 - If you had the opportunity to choose the occupation that suits you most regardless of whether it is available to you in your society, which one would you choose?

The answers to this question spread as follows:

Table 31

Work Desired by Student Respondents

<u>Work Desired</u>	<u>Per Cent</u>
Professions (Engineer, Physician, Pharmacist)	26.0
Teaching (University, Secondary)	24.9
Army	3.4
Managerial, Administrative	3.0
Private Trade, Business	7.2
Land-owning, Farming	3.8
Diplomacy, Politics	3.8
Letters, Arts, Sports	7.2
Scientific Research	2.2
No Answer	18.5
<hr/>	
TOTAL	100.0 (265)
<hr/>	

The data show that the professions and teaching rank first; letters, arts, private trade and business come next but far behind, then follow the army, the managerial and administrative work, land owning and farming, and diplomacy and politics. At the lower end comes the scientific research.

The writer's explanation of this ranking is that during these periods of political and social instability, the youth seek a secure rather than a well rewarding career. Out of these occupations, the professions, in addition to being well rewarding, seem to be the most secure and independent careers, but they

are not within the reach of everybody, viewing the fact that entrance to the faculties which prepare students for the professions depends on grades and competitive examinations.

Teaching comes next, in spite of its being a government employment because of its non political character. The same thing can not be said of the army, politics, diplomacy or administration which are strongly connected with political fluctuations, or the trade and business, which are connected with economic fluctuations.

Landowning and farming are desired to some extent by agriculture students for whom the land still represents a value in itself and landowning is looked upon as a means which may enable them to move up to a higher status than their fathers' who are in the most cases peasants and sharecroppers. One of those students states: "I like <sup>to</sup> work in a land of my own".

Scientific research represents a new value in the Syrian society. Therefore it is no wonder to find few students attached to it.

Hesitancy; though the question is clear and direct, there is a large number of no answers - 18.5 per cent. How can we explain the indecision of university students who are about to graduate and enter the practical life? May it be the result of instability or lack of opportunities in the country? We can

not be sure. Though the question is worded in a manner that extracts occupation from the social implications, nothing ensures us that the respondents are not referring to the whole picture of the social conditions and opportunities while reflecting on their occupational aspirations.

Some differences in responses appear to be connected with the variable of sex. Table 32 represents students' responses distributed by sex.

Table 32

Work Desired and the Sex of Respondents

<u>Work Desired</u>	<u>Male</u>	<u>Female</u>
Professions	29.0%	10.0%
Teaching	23.6	32.5
Army	4.0	-
Managerial, Administrative	3.1	2.5
Private Trade, Business	8.4	-
Land Owning, Farming	4.4	-
Diplomacy, Politics	4.0	2.5
Letters, Arts, Sports	7.1	7.5
Scientific Research	2.2	2.5
No Answer	14.2	42.5
<b>TOTAL</b>	100.0 (225)	100.0 (40)

Women respondents, as it is expected in the Syrian society rank teaching first with 32.5 per cent of responses.



It is a noble work, practiced entirely in women's institutions because coeducation is almost non-existent in the Syrian schools, and women teach in girls' schools except in rare cases where there is shortage of male teachers in the primary boys' schools. Furthermore, teaching in Syria is in most cases a part-time occupation since the secondary school teacher is required to work between 19-21 hours per week and the schools are given a large quantity of holidays and a number of vacations.

Nevertheless we find a relatively high percentage of women students who aspire to enter the professions or work in letters and arts, administration and politics and even in scientific research.

The most remarkable discrepancy between women and men respondents is in the percentage of undecided among the two groups; about three times as many women as men are silent on this question - The reason may be that the tradition of women's working outside the home is not solidly rooted yet in the Syrian society; the Syrian woman does not consider her future as mainly dependent upon her own work.

No important variations appear to be connected with age and religion. But the place of residence seems to be a relevant factor as it is demonstrated in Table 33.

Table 33

Work Desired and the Rural-Urban Distribution  
of Respondents

<u>Work Desired</u>	<u>Urban</u>	<u>Rural</u>
Profession	26.8%	24.6%
Teaching	21.6	30.0
Army	2.0	5.5
Managerial, Administrative	3.9	1.8
Private Trade, Business	9.8	3.6
Land Owning, Farming	.6	8.1
Diplomacy, Politics	3.9	3.6
Letters, Arts, Sports	8.5	5.5
Scientific Research	2.0	1.8
No Answer	20.9	15.5
<b>TOTAL</b>	<b>100.0</b> <b>(153)</b>	<b>100.0</b> <b>(110)</b>

The Rural group includes a higher percentage of students who desire to work in teaching, land owning and farming, and a smaller percentage of undecided, while the urban group includes a higher percentage of students who desire to work in trade and business, administration, letters, and arts. The professions are almost equally chosen among the two groups.

All these differences are not statistically significant, except for land owning and farming which seems strongly connected with rural residence.

To the variations in the father's income seem to be related some variations in the choice of the two highly desired occupations: The professions and teaching. This is shown in Table 34.

Table 34

Work Desired and the Level of Father's Income

<u>Work Desired</u>	<u>More Than 10000</u>	<u>6000-9999</u>	<u>5999-2000</u>	<u>Less Than 1999</u>
Professions	25.0%	42.9%	31.6%	19.8%
Teaching	6.2	14.4	22.1	39.6
Army	12.5	-	5.2	3.2
Managerial, Administrative	-	7.1	3.1	3.2
Private Trade, Business	-	3.5	8.5	8.3
Land Owning, Farming	-	7.1	2.1	6.5
Diplomacy, Politics	12.5	3.5	2.1	3.2
Letters, Arts, Sports	25.0	7.1	5.2	6.5
Scientific Research	-	-	3.1	3.2
No Answer	18.8	14.4	17.0	6.5
<b>TOTAL</b>	100.0 (16)	100.0 (28)	100.0 (95)	100.0 (61)

We overlook the first category, those whose fathers earn more than 10000, because they are very few, 16/265.

The data show that the more the father's income the more the choice is oriented toward the professions. The less the father's income the more the student is oriented toward teaching.

This fact may be easily warranted by the capital, those working in the professions need during the first years of establishment.

The variable which appears to be significant in determining variations in responses to this question is the education of the father.

Table 35

Work Desired and the Level of Father's Education

<u>Work Desired</u>	<u>University Level</u>	<u>Secondary &amp; Preparatory</u>	<u>Elementary &amp; Literate</u>	<u>Illiterate</u>
Professions	25.0%	34.8%	29.3%	17.0%
Teaching	12.5	21.7	28.3	24.5
Army	6.2	2.1	..9	11.4
Managerial & Administrative	6.2	4.4	2.8	1.9
Private Trade, Business	6.2	-	9.4	9.4
Land Owning, Farming	-	2.1	2.8	9.4
Diplomacy, Politics	6.2	4.4	2.8	5.6
Letters, Arts, Sports	6.2	2.1	7.6	11.4
Scientific Research	-	4.4	1.9	-
No Answer	31.5	24.0	14.2	9.4
<b>TOTAL</b>	100.0 (16)	100.0 (46)	100.0 (106)	100.0 (53)

If we overlook also, the university-graduate father category because they are very few 16/265. The comparison of the three remaining categories suggests that the lower the

education of the father, the greater the tendency of respondents to be oriented toward Letters, Army, Land Owning and Farming, the lower the tendency to choose the professions and Managerial work, and the lower the hesitancy about the occupation they desire to enter. The latter point may be explained by the fewer alternatives or experiences the illiterate fathers can convey to their children or provide for them.

### 3. Husband's Occupation Desired by Female Respondents.

Among women students, preference for husbands in the professions predominate; most of women respondents being from urban residence. Next comes teaching but far behind. Table 36 summarizes the responses of women students to the question 11.

Table 36

#### Husband's Occupation Desired by Female Respondents

<u>Occupation Desired</u>	<u>Per Cent</u>
Professions	47.5%
Teaching	12.5
Private Trade, Business	5.0
Diplomacy, Politics	2.5
Letters, Arts	2.5
Government Employee	5.0
Any Work	2.5
No Answer	22.5
<hr/> <b>TOTAL</b> <hr/>	<hr/> 100.0 (40) <hr/>

## 4. Wife's Occupation Desired by Male Respondents.

Table 37

Wife's Occupation Desired by Male Respondents

<u>Occupation Desired</u>	<u>Per Cent</u>	
No Work Outside the Home	51.2%	
Professions	3.6	} 37.7%
Teaching	28.0	
Letters, Arts	.4	
Any Part time Job	.4	
Government Employment	1.8	
The Same Work as Mine	2.2	
Any Work	.9	
The Decision is up to Her	.4	
No Answer	11.1	
<hr/>		
TOTAL	100.0	
	(225)	
<hr/>		

However looking at this question from the men's angle we find that most men respondents do not approve of their wives working outside home. In the answers we find frequently the following statements:

"I want my wife to work at home."

"My wife's job will be to fulfill her duties toward her home, husband and children."

"Woman's occupation outside home may bring material gains

for the family, but it surely causes great losses, especially in the education of children."

The majority of respondents who approve of their wives' working outside the home, want them to work in teaching - 28% -

Only one respondent expresses the attitude that the decision is his future wife's business and not his. Two others do not put any limitations on their future wives' work.

#### Concluding Remarks

These results can be appreciated only when compared with the traditional outlook on occupations. They show clearly as Levon Melikian stated that: "The traditional patterns are changing. The males have practically been emancipated, and women have travelled a long way, with the slow break up of the extended family; with the increased opportunities for education and the practical disappearance of ethnic, religious and sex limitations on choice of job and the opening of opportunities for economic gains away from the family. It is the authoritarian parent who is most likely to still restrict the woman's freedom in these areas."<sup>57</sup>

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<sup>57</sup> Levon Melikian "Authoritarianism and its Correlates in the Egyptian Culture and in the United States." The Journal of Social Issues, op. cit., p. 62.

## CHAPTER VIII

### FAMILY, MARRIAGE AND WOMEN

This chapter will concern itself with the views of students in connection with:

1. Family Relationships.
2. Qualities most appreciated in the wife or husband.
3. Monogamous marriage.
4. Occupations of women.

#### 1. Influence in Family.

Question 16: "If you marry and have a family, who do you expect will have the main influence in the direction of the affairs of the family? Myself, wife; both equally," is mainly intended to men students viewing the male domination in the Arab culture. Nevertheless it is interesting to see what is the women's reaction to this situation. According to our data women do not appear very different from men in expecting the male to dominate. This is shown in Table 38.

Table 38

Member Expected to be More Influential  
in The Family Distributed by Sex

<u>Member More Influential</u>	<u>Male</u>	<u>Female</u>
Husband	24.4%	17.5%
Wife	1.8	5.0
Both	72.2	72.5
No Answer	1.8	5.0
<u>TOTAL</u>	<u>100.0</u>	<u>100.0</u>
	(225)	(40)



The data convey also that the majority of male students have already abandoned the traditional conviction of the male superiority, verbally at least, and accepted the women as an equal within the small society of the home.

The religion of respondents seems to lead to significant differences. Among Moslem males we find more exponents of the male domination than among Christian males, as Table 39 demonstrates.

Table 39

Member Expected to be More Influential in The  
Family and The Religion of Male  
Respondents

<u>Member More Influential</u>	<u>Moslem Male</u>	<u>Christian Male</u>
Myself	27.1%	6.9%
Wife	1.0	6.9
Both	69.9	86.2
No Answer	2.0	-
<b>TOTAL</b>	<b>100.0</b> <b>(196)</b>	<b>100.0</b> <b>(35)</b>

Our data also reveal that age leads to statistically significant differences with respect to this question.

Table 40

Member Expected to be More Influential in The  
Family and The Age of Male Respondents

<u>Member More Influential</u>	<u>18-22</u>	<u>23-27</u>	<u>28-32</u>
Myself	32.4%	20.5%	21.7%
Wife	-	2.5	4.4
Both	66.2	74.4	73.9
No Answer	1.4	2.6	-
<hr/>			
TOTAL	100.0 (77)	100.0 (117)	100.0 (23)
<hr/>			

The youngest group (18-22) includes the greatest number of respondents attached to the ideals of male domination. One wonders whether this is a sign of the males' reaction to women's emancipation or the immaturity of youth during this period of age. The other points may clarify this standing.

## 2. Qualities of a Good Wife or Husband.

The data show that our students have departed from the traditional outlook with respect to the qualities desired in the future wife or the future husband. This is consistent with their outlook on conjugal relations.

Wealth, beauty, are rarely mentioned by our male respondents, but the "good family" is still valued to some extent, because probably this term is not connected for most

Syrians with wealth and prestige, but with honor, good behavior and social relations. This is expressed in the Arabic sayings: "This branch comes from that tree." or "The serpent breeds only a serpent."

The qualities most desired and more frequently mentioned by our male respondents are:

"A good companion , pleasant disposition."

"Intelligent, common sense."

"Educated."

"Shares my own opinions and beliefs."

Women respondents seek the same qualities in their future husbands.

Moreover, some students express their desire of having marriage based on love rather than an arranged one. One male student states: "The first thing I desire in my future wife is that she loves me." One girl comments: "All these qualities are not the essential in marriage - Love is."

### 3. Monogamy.

Question 15: "Do you consider it at all likely that you may marry more than one woman," is not intended to women nor to the males of Christian sects; because women from all religious groups and men from Christian sects are not allowed to marry more than one except in the case of the partner's death or in case of divorce which is seldom permitted to members of these groups. On the other hand, Moslem males are permitted

to divorce and to have as many as four wives at the same time, though some restrictions have been introduced lately in Syria.

Table 41

Attitude Toward "Marriage More Than Once" Among  
Moslem Males

<u>Attitude</u>	<u>Per Cent</u>
Don't think of it at all	69.9%
Think of Marrying more than one.	8.6
Think of it if I have enough money	.5
Think of it if first Marriage did not succeed.	3.6
Have no idea	.5
No Answer	16.9
<hr/>	
TOTAL	100.0 (196)
<hr/>	

The data show that about 70 per cent of our Moslem male respondents do not think of marrying more than one. Moreover some respondents display negative attitudes toward polygamy, and express their disapproval in different manners. Here are some quotations:

"Of course No!"

"Never."

"No, no, and no."

"Marrying more than one woman is selfishness."

"No, because marriage is not only pleasure... It is mutual understanding and the building of a happy little society."

- One Shari'a student states: "Only one, because God said in the Korān: If you are not sure of being just, marry only one!"
- Another Shari'a student comments: "Of course no, because polygamy was originally allowed for the sole reason of maintaining equilibrium in the early Islamic society, threatened by the successive wars."
- One extremist student says: "No, I oppose it strongly, and hope that the government forbid polygamy and set severe restrictions upon divorce."

12.7% of respondents approve of polygamy, 8.5% of them accept it without restrictions, and 4% let the question depend on the circumstances. The members of this category are, in general, less enthusiastic in expressing their views. We rarely encounter a statement such as:

- "If I had the opportunity, I would marry four wives."

But those respondents generally state:

- "One or two may suffice.."
- "Yes, if I have enough money."
- "It depends upon the circumstances."
- "I think of it if the first marriage had not succeeded."

- One Shari'a student avoves: "These thoughts come to my mind, but I strive to run away from them."

About 17.5% did not answer. The question does not seem to preoccupy them for the time being as one student declares.

Two variables appear to lead to significant differences in responses with respect to this question, namely, age and religion. Taking age first we present the data in Table 42.

Table 42

Marriage More Than Once Among Moslem Males  
Distributed by Age

<u>Attitude</u>	<u>18-22</u>	<u>23-27</u>	<u>28-32</u>
Don't think of it at all	80.3%	69.3%	29.4%
Think of marrying more than one	5.6	8.9	17.7
Think of it if I have enough money	1.4	-	-
Think of it if first marriage did not succeed	2.8	3.0	11.7
Have no idea	-	-	5.9
No Answer	9.9	18.8	35.3
<b>TOTAL</b>	100.0 (77)	100.0 (117)	100.0 (23)

Table 42 shows that the exponents of polygamy among the youngest age group (18-22) are only 9.8% of respondents, while they amount to 29.4% among the oldest age group (28-32).

Let's see now what the distribution of Moslem males by religious sect reveals.

Table 43

Marriage More Than Once Among Moslem Males  
Distributed by Religious Sect

<u>Attitude</u>	<u>Sunni</u>	<u>Alawi</u>	<u>Druze</u>
Don't think of it at all	68.4%	69.4%	83.4%
Think of marrying more than one	9.5	7.6	-
Think of it if I have enough money	.6	-	-
Think of it if first marriage had not succeeded	4.2	-	-
Have no idea	.6	-	-
No Answer	16.7	23.0	16.6
<b>TOTAL</b>	100.0 (168)	100.0 (13)	100.0 (12)

Table 43 shows that the exponents of polygamy are more numerous among Sunnis than among the other Moslem sects. They are 14.3% among Sunnis against 7.6% among Alawis and none among the Druzes.

#### 4. Occupation of Women.

When it comes to the question whether women should work - questions 12, 13 - this point appears to arouse the greatest discrepancies among the different subgroups of our student respondents.

On the one hand males disapprove of careers or occupations outside the home for both unmarried and married women more frequently than do females. Women, as might be expected, demand more latitude for self-development outside the home. The data point to a possible sex-conflict, in the sense that, in their desire for before and post-marriage occupations, Syrian women probably encounter some opposition and limitations. It is interesting to note that no female respondent put the restriction of women's working in female institutions as do some men. Table 44 shows the discrepancy of responses between male and female respondents.

Table 44

Attitudes of Male and Female Respondents  
Toward Work of Unmarried and Married Women.

<u>Attitude</u>	<u>Work</u> <u>of Unmarried Women</u>		<u>Work</u> <u>of Married Women</u>	
	<u>Male</u>	<u>Female</u>	<u>Male</u>	<u>Female</u>
Do not approve	32.4%	5.0%	46.7%	30.0%
Approve of Full Time Career	7.1	7.5	3.1	5.0
Part Time Occupation	48.5	80.0	35.2	42.5
In case of need	6.2	-	8.4	2.5
In women's Institutions	2.2	-	2.2	-
No Answer	3.6	7.5	4.4	20.0
<b>TOTAL</b>	100.0 (225)	100.0 (40)	100.0 (225)	100.0 (40)



There is almost unanimous approval among female respondents of work for unmarried women, while a relatively large number of men still show resistance; about 1/3 of them disapprove of any work outside home even for unmarried women. As to the occupations of married women, the differences between the responses of the two sexes appear in the percentage of those who disapprove of post-marriage work or employment rather than in the percentage of those who approve of it. The opponents of post-marriage work amount to 46.7% among men and 30% among women. About 50% of the two groups acknowledge the right of married women to escape the confines of a purely domestic life. The relatively high percentage of hesitants among women respondents - 20% - reminds us of the high percentage of undecided among them - 42.5 - with respect to the work desired,\* which amounts to nearly the sum of the two categories of opponents of post-marriage occupations and hesitants about it - 50% -. The discrepancy here reveals a double standard by which many Syrian young men and women judge things and feel about them. Another example is the discrepancy between the percentage of men respondents who disapprove of post-marriage carriers for married women in general and for their future wives in particular. The first category amounts to 46.7%, the second to 51.2%.\*\*

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\* See Chapter, VII Table 32.

\*\* See Chapter VII, Table 37.

It is interesting here to mention some comments of student respondents about this question. We begin with the most conservative ones:

- A Sunni male, Shari'a Faculty had the following to say:

I do not approve of any work outside home for women; women are a "bird" or honor, we must protect it.

- A Sunni male, Agriculture Faculty said:

Unmarried women must not go outside the home except for some innocent visits with their brothers.

My wife's work shall be: cooking, rearing my children in morality and religion.

- A Sunni male, Shari'a Faculty remarked:

I approve of the unmarried woman's higher education on condition that the University Authorities provide for special isolated seats for women students. This separation of the sexes is not reaction but progress. And I am ready to discuss these ideas with whoever opposes them. As to occupation, the State must provide first work for men, then for women.

Married women may work outside home, provided their role as wives and mothers is not handicapped. And again on condition of not mixing with men.

- A Sunni male, Shari'a said the following:

I do not approve of unmarried women going out of the home except in special cases where it is necessary.

I do not approve of occupation for married women except in case of need and in some occupations as teaching in girls' schools midwifery, nursing and women Medicine.

The group that approves of women's occupations take the matter more lightly. The majority of them answer simply by putting a check mark. The commentaries are rare; here are some of them.

- A Sunni girl, Shari'a Faculty remarked:

I approve of careers for unmarried women. I approve of part time occupations for married women provided the wife-mother role is not handicapped.

- A Sunni male, Fine Arts, Architecture said:

Unmarried women may work on condition that they should be the paragon of politeness and good behavior in dealing with their men colleagues.

I approve of part time work for my wife. I prefer her to be an architect like me and help me in my office, or work as an art-teacher in girls' schools.

- A Moslem male, who refused to mention his religious sect, explaining that there are no sects in Islam, in the Faculty of Letters, History, said the following:

I approve of part time occupations for women, on the one hand, because our society needs the work of everybody and on the other, because the woman is a

human being who has her own characteristics and abilities.

- An Orthodox male, History said:

Women must work in the public institutions because they are half of the nation.

When we compare our data with those found by the Cross-Cultural Research Group in 1956 in five Arab countries, namely, Egypt, Lebanon, Iraq, Jordan and Syria. We find some differences. The findings of that study show that, all women and 97% of the men in the interviewed sample have no objection to women working before marriage. 41% of the men do not approve of women working after marriage, while only 24% of the women show definite disapproval.<sup>58</sup> According to these data, the Syrian youth may appear more conservative than some of their Arab colleagues. In the writer's thinking these differences may be explained first, by the difference of methodology. In an interview we have reason to expect the students' desire to make good impression more than he would in an anonymous questionnaire; and second, the presence of Lebanese students who are generally more exposed to western influences, and Egyptian students in whose country the relatively low income and salaries make the work of women outside the home highly desired lead to such differences.

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<sup>58</sup>The Journal of Social Issues, op. cit., p. 38.

The variable<sup>of</sup> religion reveals also significant differences. As might be expected too, Christian males are more favorable to the employment of women than their Moslem colleagues.

Table 45

Attitudes Toward Work of Women and The Religion  
of Respondents

	Work of Unmarried Women		Work of Married Women	
	<u>Moslem</u>	<u>Christian</u>	<u>Moslem</u>	<u>Christian</u>
Don't approve	30.3%	15.2%	47.2%	24.3%
Approve of Full time Occupation	7.4	6.0	3.6	3.0
Part time Occupation	50.9	66.8	32.6	54.5
In case of need	5.7	3.0	8.5	3.0
In Women's instit- utions	2.2	-	1.9	3.0
No Answer	3.5	9.0	6.2	12.2
<b>TOTAL</b>	100.0 (231)	100.0 (34)	100.0 (231)	100.0 (34)

These data are consistent with those concerning conjugal relations. This may be explained by the higher western exposure among Christians. As we have seen in Chapter I Christian missions have been active in Syria since the early nineteenth century, and the Christian churches have long been in communication with the churches of Europe. Also the number of Christian emigrants to America, who either returned or still maintain contact with the homeland is much greater than that

of Moslems. Such factors are probably behind the more liberal attitudes of Christian students in comparison with Moslem students.

The variable of age appears again enigmatic. The responses it leads to, seem incoherent, unexplainable.

Table 46

Attitudes Toward Work of Women and The Age  
of Respondents

<u>Attitude</u>	<u>Work of Unmarried Women</u>			<u>Work of Married Women</u>		
	<u>18-22</u>	<u>23-27</u>	<u>28-32</u>	<u>18-22</u>	<u>23-27</u>	<u>28-32</u>
I don't approve	26.8%	29.1%	39.1%	48.5%	41.8%	34.8%
I approve of :						
Full time occupation	8.2	4.5	17.4	5.2	.8	13.0
Part time occupation	50.5	56.0	39.1	28.9	41.0	34.8
In case of need	7.3	4.5	-	9.2	6.7	-
In women's Instit- utions	3.1	1.4	-	2.0	.8	13.0
No Answer	4.1	4.5	4.4	6.2	8.9	4.4
<b>TOTAL</b>	100.0 (97)	100.0 (134)	100.0 (23)	100.0 (97)	100.0 (134)	100.0 (23)

While the younger the student the higher the probability of his standing for the occupations of unmarried women, the contrary is true with respect to occupations of married women. In order to shed light on these apparently contradictory attitudes a more intensive study is needed.

Urban-Rural residence does lead to some differences but not significant. Table 47 gives the data related to this variable.

Table 47

Attitudes Toward Work of Women and The Place of  
Residence of Respondents

	<u>Work</u> <u>of Unmarried Women</u>		<u>Work</u> <u>of Married Women</u>	
	<u>Urban</u>	<u>Rural</u>	<u>Urban</u>	<u>Rural</u>
Don't approve	24.8%	33.6%	43.8%	46.4%
Approve: Full Time Occupation	7.8	7.3	2.6	4.6
Part Time Occupation	57.0	46.4	34.0	39.1
In Case of Need	4.5	6.3	8.5	6.3
In women's Institutions	2.0	1.8	2.0	.9
No Answer	3.9	4.6	9.1	2.7
<b>TOTAL</b>	100.0 (153)	100.0 (110)	100.0 (153)	100.0 (110)

As it might be expected too, those approving of women's occupations are more numerous among the urban students than among the rural ones. The persistence of large families, the dependence on land for living, the scarcity of other jobs in the small towns and villages may be responsible of these differences.

Differences highly significant may be related to the socio-economic background of student respondents, as it is

shown in Tables 48 and 49.

Table 48

Attitudes of Student Respondents Toward Work  
of Women and the Level of Father's Income

	Work of Unmarried Women			Work of Married Women				
	More Than 10000	6000- 9999	2000- 5999	Less Than 1999	More Than 10000	6000- 9999	2000- 5999	Less Than 1999
Don't approve	12.5%	17.9%	28.4%	37.7%	37.5%	32.2%	48.4%	50.8%
Approve of: Full time Occupation	6.2	3.5	4.2	9.8	-	7.1	1.0	6.5
Part time Occupation	62.5	67.9	55.8	39.5	50.0	46.5	35.8	26.4
In case of need	-	3.5	6.4	9.8	6.2	3.5	7.5	11.4
In women's Institution	6.3	-	2.1	1.6	-	-	2.1	-
No Answer	12.5	7.2	3.1	1.6	6.3	10.7	5.2	4.9
<b>TOTAL</b>	100.0 (16)	100.0 (28)	100.0 (95)	100.0 (61)	100.0 (16)	100.0 (28)	100.0 (95)	100.0 (61)

Table 48 shows clearly that with the increase of fathers' income more students approve of employment of married and unmarried women. It is remarkable to find students from poor families to state conditional statement such as, "in case of need"; 9.8% from poorer families make such statements while none of the richer ones in connection with employment of unmarried women and 11.4% to 6.2% with respect to occupations of married women. This suggests that, income, by itself, is leading the poor and mostly illiterate people to accept women's occupations outside the home.



Table 49

Attitudes of Student Respondents Toward Work of Women and  
the Level of Father's Education

	Work of Unmarried Women			Work of Married Women		
	University	Sec. Prep.	Elem. Lit.	University	Sec. Prep.	Elem. Lit.
Don't approve	12.5%	15.0%	23.6%	41.5%	37.5%	58.5%
Approve of: Full time occupation	12.5	4.4	7.6	5.6	-	1.9
Part time occupation	68.8	72.0	54.7	41.5	25.0	26.4
In case of need	-	2.1	8.5	5.7	12.5	7.5
In women's Institutions	6.2	2.1	.9	3.8	6.2	1.9
No answer	-	4.4	4.7	1.9	18.8	3.8
TOTAL	100.0 (16)	100.0 (46)	100.0 (106)	100.0 (53)	100.0 (16)	100.0 (53)
					100.0 (46)	100.0 (106)

These data are consistent with those obtained using the variable of the level of father's education as demonstrated in Table 49.

The higher the level of father's education the higher the probability of the student's approving of women's working outside the home, especially in the case of the work of unmarried women.

#### Concluding Remarks

The problem posed by this Chapter of the study is, to see how the conjugal relations and the role of women within the home and outside it, are being affected by the developments that have been taking place in the country; and where the respondents from different sub-groups of the sample stand with respect to these questions.

The findings demonstrate that changes that are already apparent in a relatively small number of Syrian families, will most probably spread and be more marked in the future families of this generation. The direction of change is toward greater liberalism; these changes are not in the conception of women's basic role as wives and mothers, but rather in the extent to which, without sacrificing this role, women can achieve a fuller and richer participation in the affairs of society that have been traditionally reserved for men. Education and social

contacts through it, and jobs approved especially before marriage are paving the way for women to achieve this objective.

The outstanding factor in this change is education. The desire for upward mobility through education among lower classes, the opening up of greater educational opportunities for increasingly large segments of the population are leading to more interaction and communication of ideas and thus spreading somewhat liberal attitudes toward the basic matters of social life.

## CHAPTER IX

### DEMOCRACY

This chapter is meant to survey the students' opinions on democracy as expressed in question No. 22 which reads: "Usually two interpretations of democracy are offered: the first emphasizes, the rule of the people by the people, the other, social equality among individuals. If you had to choose only one of these interpretations which one would you choose?"

\_\_\_\_\_ rule of the people by the people? or  
\_\_\_\_\_ social equality?

Before proceeding to an analysis of the data, few remarks are in order:

First, in spite of the fact that question No. 22 is a closed one, and thus should delimit the students' answers, nevertheless, many students felt the need to break through these limits and state different views, which fell into three additional categories:

Democracy as comprising both categories.

Democracy as different from either of the two interpretations; and

Democracy within the framework of the Islamic Shari'a.

Second, though the majority of students had a clear

idea of what each of the two interpretations meant as illustrated by the agreement of most students' responses to this question with their responses to other items in the questionnaire, nevertheless the differences between those interpretations are not clear-cut in the mind of some students some of whom interpreted "the rule of the people by the people" in terms more related to "social equality" while others referred to social equality in an Islamic sense. Here is a sample of the students' responses:

- Rule of the people by the people through provisions for individual freedoms.

- Rule of the people by the people if this means the disinherited classes, and not the bourgeois.

- Social justice by means of socialistic measures.

- Social justice because "justice is the foundation of governing."

- Social justice through Islam. God does not want people to adhere to any other religion.

- If we content ourselves with one of these interpretations, there will be no democracy.

- Democracy implies the two interpretations at the same time.

- The important thing is not the definitions but the intentions to apply them.

- These two definitions are not in harmony with what I believe in.

- There is no democracy in Islam because Islam is the rule of God. Nevertheless Islam accepts the principles of democracy within the framework of the Shari'a.

- Moslem's affairs are decided upon by conference.

Table 50 summarizes the responses of the students to this question.

Table 50

Attitudes of Student Respondents with  
Respect to Democracy

<u>Interpretation</u>	<u>Per Cent</u>
Rule of the People by the People	36.6%
Social Equality	54.7
Both	3.4
Neither	1.5
Islamic Shari'a	1.9
No Answer	1.9
<hr/>	
TOTAL	100.0 (265)
<hr/>	

More than half of the students conceived of democracy

a source of life satisfaction and as ends for which they are willing to make the greatest sacrifice, testifies to the underlying trend of separating between religion and government that is going on even in the thinking of those supposed to be the most conservative students.

What is the influence of the other variables we are concerned with on the students' responses to this question?

The Data show that from all these variables, only the level of students' fathers' education appears to lead to statistically significant differences in the responses of students.

With the other variables the differences are small and do not permit any real generalization.

Here are examples of these differences:

Using the variable of sex, we found that, 37.7 per cent of men checked "rule of the people by the people" against 32.5 per cent of women; and 53.8 per cent of men checked "social equality" to 60.0 per cent of women, small percentages checked the three other categories.

The slightly higher emphasis upon social equality among women, and upon the rule of the people by the people among men may be the result of the little participation of women in the life in Syria.

Using the variable of the place of residence we found that 42.4 per cent of urban students chose the rule of the people by the people to 33 per cent of rural students; and 51.0 per cent of urban students chose social equality against 56.4 per cent of rural students.

The slightly higher emphasis upon social equality among rural students may be explained by the fact that most rural students belong to the peasant class which is so far in quest for equal opportunities with the urban population.

The variable of social class, which is thought of as the main determinant of one's standing with respect to these two interpretations of democracy, did not lead to statistically significant differences in the responses. Nevertheless some variations appear to be connected with it as shown in Table 51.

Table 51

Interpretations of Democracy and the Social  
Class as Estimated by the Respondents

<u>Interpretation</u>	<u>Upper</u>	<u>Middle</u>	<u>Working &amp; Peasant</u>
Rule of the People	62.5%	43.7%	28.7%
Social Equality	25.0	50.0	63.0
Both	12.5	0.7	6.5
Neither	-	1.4	0.9
Islamic Democracy	-	2.1	-
No Answer	-	2.1	0.9
<b>TOTAL</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>
	(8)	(142)	(108)



If we compare the responses of the middle and working and peasant class students we find that exponents of political freedom are relatively more numerous among the middle-class students; while the working and peasant class includes more exponents of social equality. Through the latter interpretation of democracy, individuals from the working and peasant class try to increase their opportunities for social mobility.

No consistent pattern appears to be related to the level of father's income, and no explanation could be given to this fact. The data obtained in connection with this variable are presented in Table 52.

Table 52

<u>Interpretation</u>	<u>Interpretations of Democracy and the Level of Father's Income</u>			<u>Less than 1,999</u>
	<u>More than 10,000</u>	<u>6000-9,999</u>	<u>2000-5,999</u>	
Rule of the People	56.0%	35.8%	32.7%	44.3%
Social Equality	44.0	53.4	55.8	49.2
Both	-	7.2	5.2	3.3
Neither	-	-	3.2	1.6
Shari'a	-	-	1.0	1.6
No Answer	-	3.6	2.1	-
<b>TOTAL</b>	<b>100.0 (16)</b>	<b>100.0 (28)</b>	<b>100.0 (95)</b>	<b>100.0 (61)</b>

As we said above, the only factor that led to statistically significant differences is the level of father's education. Those differences are illustrated in Table 53.

Table 53

Interpretations of Democracy and the Level of  
Students' Fathers' Education

<u>Interpretation</u>	<u>Univer-</u> <u>sity</u>	<u>Preparatory</u> <u>&amp; Secondary</u>	<u>Elementary</u>	<u>Illiterate</u>
Rule of the People	63.0%	54.3%	31.1%	30.2%
Social Equality	31.0	41.3	56.6	64.1
Both	-	-	7.5	-
Neither	-	-	1.0	3.8
Shari'a	-	2.2	2.8	1.9
No Answer	6.0	2.2	1.0	-
<b>TOTAL</b>	100.0 (16)	100.0 (46)	100.0 (106)	100.0 (53)

The higher the education of the father, the higher the emphasis of the student on the rule of the people by the people. The lower the education of the father, the higher the emphasis on social equality.

When our educated people give priority to social equality, this means that they emphasize, in this stage of the country's development, their urgent needs and the needs of their fellow-citizens for a higher level of material welfare and

better education. However, these educated youth do not forget that they also need stability, internal order and freedom from official arbitrary and whimsical domination, but those appear to be given second importance in the present time. This is shown in the students' responses to question No. 16 in the questionnaire which reads: "What two things would you like your children most to have that you yourself did not have?"

Table 54 shows the students' responses; these responses are, as evidenced in the totals, frequency responses accounting for cases when a student checked more than one item.

Table 54

Students Responses as to the Two Things That They  
Did Not Have and Like Their Children to Have

<u>Things</u>	<u>Percentage</u>
Better & Early Education	46.8%
To Enter the Study they Like	26.8
Money	35.0
Stability, Order, Freedom	32.3
Social Participation	3.3
Affection & Care	27.8
Character, Intelligence, Beauty	5.0
Health	2.9
Travels	2.2
Luck	.6
I Did Not Lack Anything	17.3
<b>TOTAL</b>	<b>200.0</b>
	(360)
<b>No Answer</b>	<b>(170)</b>
	(530)

The emphasis is first of all on education. 46.8 per cent want their children to have better and early education. This desire appears especially in the responses of those students who are combining between study and job. 26.8 per cent want their children to have the opportunity to enter the field of study they like. Those students are indirectly criticizing Damascus University's policy of allocating students to fields of study according to their averages in the Secondary School Certificate, which is in turn, the result of the inability of the country to expand the scientific and practical branches in the educational system. 35.0 per cent want to ensure for their children a higher economic level, and point to the poverty of their families and the difficulties they have encountered for achieving their higher education.

Viewing these urgent needs we expect those students to approve of any form of government which makes education available for all citizens and adopts policies which help to broaden work opportunities for them. Nevertheless, 32.3 per cent of the students express their bitterness concerning the lack of stability, order and freedom in their society, and 3.3 per cent complain of the lack of opportunities available for them to participate in the social and political affairs of the country. This longing for freedom, internal order, predictability and

political participation may set up pressures for increased political freedom.

#### Concluding Remarks

The above constitutes one explanation of the students' demands for social equality. Another explanation is the rising of socialistic ideas in Syria and other Arab countries during the last two decades as a result of the Arabs' resentment against the West, their coming into contact with the Soviet Union, and their search for an ideology which unites them and directs their efforts to advance their nation. Socialism has come to supply Arab nationalism with its social content.

On the other hand, the Syrians' own experiences with the parliamentary elections led them to distrust them in the present time. Considering the high rate of illiteracy among the masses and their low political enlightenment. As the present governments are making efforts to expand education, we may foresee an increasing political enlightenment and attachment to the ideal of political freedom to go hand in hand with this expansion.

## CHAPTER X

### GENERAL CONCLUSIONS

The problem that preoccupies Arabs in general and Syrians in particular is how to contrive change in their countries rapid enough and extensive enough in order to achieve a certain level of material welfare and put them on an equal footing with the industrialized developed countries.

Apparently a material change such as change in modes of production and transportation may be easily diffused, but "Arabs are becoming aware" as Morroe Berger says, "that it is not easy to borrow a technique without first creating a value appropriate to it, or at least, developing such a value later in order to realize the technique's fruits in a reliable, stable manner."<sup>59</sup> In other words, the change of a society from a traditional, tribal or agricultural form to an industrialized developed one requires a previous or parallel change in the individual members of this society "from a personality-type that is undisciplined, unaccustomed to the time-rythm of an industrial society, oriented to local and family loyalties exclusively, and not anxious for self-advancement in modern

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<sup>59</sup>Morroe Berger, op. cit., p. 410.

terms, to a personality-type that displays wider loyalties, adjusts to the tempo of an industrial-urban society, is more oriented toward the future, strives for economic and educational advancement and is an active part of the national community."<sup>60</sup>

The Syrians, as stated earlier, have been in contact with the western civilization since the second half of the nineteenth century. Education has spearheaded western influence in the modern times-missionary schools, native schools on the western model, foreign teachers, native teachers who have been educated in the west, western textbooks and curricula, etc... Technical changes followed education and have proceeded rapidly. Means of production underwent rapid changes, the new means of transportation and communication have linked and centralized the population, new consumer demands have been created, and the day by day living of the people has been largely transformed, particularly in the urban centers.

What are the attitudes of Syrian youth toward the main issues that confront them? and what is the relation of such attitudes to the conditions of Syria as a changing society? Those were the questions that the study tried to answer.

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<sup>60</sup>Ibid., p. 378.

Though the study was not inclusive and intensive enough to enable us to give a full and reliable answer to these questions, nevertheless, it provided us with some insights into the characteristics and opinions prevailing among Syrian university students. It furnished some situations where differences were found among the responses of the students, and helped to relate these differences to the conditions existing in the Syrian society. The followings are the main findings:

#### Uniformity and Variations in the Students' Attitudes and Opinions

The study reveals that Damascus University acts as a truly national institution which opens its doors to all segments of the population through free instruction, a flexible policy of admission allowing students from poor and remote areas to enroll, living arrangements, pecuniary aids and permission to combine study and job especially in the literary and theoretical fields, and thus provides the Syrian youth with opportunities for educational and social advancement. Therefore the majority of student respondents look at the future hopefully and with self-confidence; and many of them are sure that their hard work will enable them to achieve their ultimate goals which are in most cases altruistic related to the welfare of their families, the unification of the Arab nation, the



development of their country or the fostering of ideologies they believe in. Higher education is considered by a large number of students as a means to increase and improve their services for their nation through their occupations and direct participation in public affairs. As such individual ambitions appear to be mingled with feelings of responsibility, and allegiances do not seem to be exclusively centered around the family or the ethnic or religious group to which the students originally belong, but rather to the Arab nation as a whole. The artificial divisions of the Arab fatherland, and the loss of some of its parts are stimulating nationalistic sentiments and feelings of responsibility towards the achievement of national goals. This is inspite of the various instances that confronted the youth with frustrations, the last of which was the defeat of the Arab armies in the last war with Israel on June the fifth. Though a large number of the returned questionnaires were collected one month after this incident, the responses of students do not differ from those collected before this date.

Arab nationalism appears to have two main dimensions: secularism and socialism. It is secular in the sense that it is unifying the different religious groups and directing their efforts toward secular aims, namely, the material and social advancement of the nation and its military strength; and it is

socialistic in the sense that it lays emphasis on the achievement of social equality among all citizens.

The drive for social mobility is intense among university students, most of whom belong to the lower and middle classes. Almost all of the students aspire to enter an occupation different from that of their fathers. Two factors appear to present real obstacles to the students' occupational aspirations: first, poverty which hindered some of them from joining the scientific branches, or the branches that prepare for the professions, because these branches require full attendance; and second, the university policy of allocating students according to grades obtained in the Secondary School Certificate.

Students' attitudes toward family-relationships and women show both liberalism and conservatism. On the one hand, there is a general disapproval of polygamy, signs of less formal and closer relationships between husband and wife, and approval of the work of women outside the home, especially before marriage. On the other, there is still restriction of the work of women to teaching in girls' schools or any other work in a feminine institution in order not to mix with men.

By and large, these attitudes prevailing among Syrian University students, are in harmony with the characteristics of people described by Morroe Berger as those who function in a modern industrialized society. But within these major trends

one finds some differences, small toward some questions, significant toward some others. What are these differences and to what factors are they related? we shall concern ourselves mainly with those differences which were statistically significant and related to the traditional or emerging conditions of the Syrian society.

1. Sex differences appear in the greater role the family plays in women students' plans for the future, and the greater importance men students accord to their occupations and participation in activities directed toward the welfare of their country and Arab nation. But inspite of their high preoccupation with family affairs, women's claims for broader opportunities to work outside the home are stronger than what men are ready to accord them. This may be a sign of a possible sex conflict with respect to improving the status of women.

2. Religion, the desire of the religious minorities to improve their position and rid themselves of their minority status appears to make them rely more markedly on their own resources and efforts than do the Sunnis, who are a majority. The differences in this respect may be also explained by a more fatalistic outlook among Moslem Sunnis toward the determinants of human destiny. Moreover, the religious minorities lay more emphasis on the factors that unify the whole population by affiliating themselves with the larger groups, Syrian or Arab

and expressing a stronger desire to participate in the social and political life of the country. However, the Christians show a relative reticence with respect to Arab nationalism which may be the result of the strong reliance of some Arab nationalists on Islam as a basic factor in their conception of Arab nationalism.

With respect to the status of women, students of Moslem and Christian minorities appear to be more liberal than their Sunni counterparts.

3. Rural-Urban residence. Long isolation and poverty of the Syrian rural areas appear to be leading the new rural generations to seek wider horizons through committing themselves to Arab nationalism, and better level of living through advocating social equality among all citizens and trying to achieve these goals by participating actively in the social and political life of the country. These attitudes are less marked among urban students who, in turn, lay more emphasis on family relationships as expected sources of life satisfaction and on political freedom as an interpretation of democracy.

4. Socio-economic status, the same remarks apply when we examine the students' responses from the angle of the social class to which they belong. The drive for social mobility among youth of the working and peasant class is so intense that their individual ambitions are leading them to commit themselves

to Arab nationalism and socialism in a stronger way than do their middle and upper-class counterparts, and thus try to reach to influential positions in the direction of the affairs of the country.

If we put these disparate findings about religion, rural-urban residence, and socio-economic status together, we may conclude that these differences combined, indicate an alarming cleavage that the Syrian society is experiencing at present between the educated offsprings of the peasant classes who belong mainly to Moslem minority sects, and the educated urban people who are Sunnis in majority. What makes this cleavage a serious one is that the minority groups have assumed power through military coups-d'etat replacing the majority who were consequently pushed out of the political scene. The combination of these factors: rural, peasant class, religious minority on the one side and urban, middle class, religious majority on the other, presents some complications to a "class struggle" unknown before. In order to shed more light on this conflict, we will try to reconstruct the social and political development in Syria from this angle.

Until Independence, the upper-class landowners, urban and Sunni in majority, were dominating the political stage. From then on, their supremacy have been increasingly challenged.

First by the rising upper-middle class of industrialists and merchants, and then by educated urban leaders with radical ideas. The role of urban workers remained limited, which might be due to the recent industrial development and small proportion of workers in the whole population, or to early state control of the developing trade unions. But in the meanwhile the rural areas began in the late fifties to produce a mobile educated elite which moved to the cities asserting the values and aspirations of the peasant-class.

The mountain regions, arid and cut off in the past from the other parts of the country, became a refuge of religious minorities seeking safety from persecution. Fears and isolation made these minorities establish closed communities bound by family and religious loyalties and living on the subsistence level. Indicative of the misery of these people is the habit that some of them followed during the first half of this century to sell their 5-10 year old daughters as house servants or let them for long terms in order to provide for the rest of the family. Now that these regions have become connected with the rest of the country, education, government offices and army positions have become accessible to them. The educated youth of these areas started to migrate to the cities, to make their entrance to the social and political scene and to partake of the rising tides of Arab nationalism and socialism. The

successive coups d'etat brought them to the front of the political stage.

A French journalist, Eric Roulaux, who visited Syria last year as a reporter to "Le Monde," reported that, in an interview with a Syrian leader he asked him to explain the apparent sectarian aspect of the present regime. The leader's explanation was that the Moslem minorities are, by virtue of their peasant-class origin, more revolutionary than other groups in the population.

Within this picture the responses of students, especially regarding their personal future became more meaningful. While responses as the following,

"- I am hopeful, because social justice is spreading in our country." or "- I am hopeful because of the presence of large opportunities for work." recur among rural students of religious minorities, other responses recur among urban Sunni students such as: "- I am embittered because of the lack of opportunities for work." or "- I am embittered because of the criteria by which people are evaluated in my country." or "- I am embittered because of the instability and lack of freedom and democracy," or "- I am hopeful because I am sure of finding a work in the other Arab countries, if I could not find it in my own country."

The question that arises here is whether this revolutionary attitude is warranted, at present, viewing the Israeli occupation of a part of the Syrian land in the fifth of June and the continuous Israeli threat; a situation which, in the writer's opinion calls for putting aside the internal problems and harnessing all the resources of the country, human as well as material, for the sake of solidifying the internal front.

5. The Level of students' fathers' education, appears to have a liberalizing effect on the students' attitudes. The higher the education of the student's father, the more liberal the attitude of the student with respect to the status of women, the more often he interprets democracy in terms of political freedom or "the rule of the people by the people," and the less he resorts to religion in order to derive satisfaction in life.

Viewing the increasing expansion of education we expect liberal attitudes to gain momentum among the future Syrian generations.

Before ending we repeat that the study had many limitations: the timing was unsuitable, some of the questions were vague and the sample was not a random one. We ventured in an unexplored field and we surveyed many areas therefore we stayed on the surface. We hope that more accurate and more intensive studies will follow.



## APPENDIX

### A COPY OF THE QUESTIONNAIRE DISTRIBUTED TO DAMASCUS-UNIVERSITY STUDENTS

Dear Students.

In responding to this questionnaire you will be rendering me a great service in connection with the study I am undertaking on the students of Damascus University.

The purpose of this study is to obtain the largest possible collection of facts and opinions, which will later be analyzed and compared with each other to arrive at some scientific conclusions.

In spite of this, I hope this will not influence, in any way, what you say in your responses. Very simply, what I want from this questionnaire is to know the kind of ideas that occur to you from time to time and in a spontaneous way, ideas which represent your independent thinking, apart from the influence of others.

I will not ask you to mention your name or to sign this questionnaire so that you will express yourself very freely. Some of the questions would not require from you except a check mark (X) that you put next to the appropriate item. There are other questions which require of you answers in one or two sentences and in your own words.

Please answer each of the following questions, and I thank you in advance for your valuable assistance.

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Please turn in this questionnaire, after you fill it, to the Chairman of your department in a week's time from the day of receipt.

Q.1- Please indicate your sex, age, religion, sect and the part of the country you come from.

a. Sex \_\_\_\_\_ male  
 \_\_\_\_\_ female

b. Age \_\_\_\_\_

c. Religion \_\_\_\_\_ Moslem, sect \_\_\_\_\_ Sunni  
 \_\_\_\_\_ Alawi  
 \_\_\_\_\_ Sma'ili  
 \_\_\_\_\_ Druze  
 \_\_\_\_\_ Christian, sect \_\_\_\_\_ Catholic  
 \_\_\_\_\_ Orthodox  
 \_\_\_\_\_ Protestant

d. The part of the country, you consider, as the permanent residence of the family.

\_\_\_\_\_ a city (center of a province, mouhafaza)  
 \_\_\_\_\_ a town (center of a qada')  
 \_\_\_\_\_ a town (center of a nahia)  
 \_\_\_\_\_ a village.

Q.2- In your opinion, to what social class does your family belong?

\_\_\_\_\_ upper class.  
 \_\_\_\_\_ middle class.  
 \_\_\_\_\_ working class.  
 \_\_\_\_\_ peasants.

Q.3- Besides Arabic, is there any language that you speak at home? what is it?

\_\_\_\_\_

Q.4- Please indicate your university status.

\_\_\_\_\_ class.

\_\_\_\_\_ field of study.

\_\_\_\_\_ full time student.

\_\_\_\_\_ part time student (combining between study and work).

Q.5- If you had a job in addition to your study what kind of a job is it?

\_\_\_\_\_ teaching

\_\_\_\_\_ a job other than teaching, what is it? \_\_\_\_\_

\_\_\_\_\_ a private job, what is it? \_\_\_\_\_

Q.6- What is your father's principal occupation? (if he is retired or deceased, what was his occupation?) if he is/was working in more than one job, please indicate which is the principal one and which is the secondary one.

\_\_\_\_\_ profession (physician, pharmacist, lawyer, engineer.

\_\_\_\_\_ employment in government.

\_\_\_\_\_ university teaching.

\_\_\_\_\_ teaching in a preparatory or a secondary school.

\_\_\_\_\_ teaching in a primary school.

\_\_\_\_\_ military service (please indicate rank).



Q.10- If you had the opportunity to choose the occupation that suits you most regardless of whether it is available to you in your society, which one would you choose?

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Q.11- In case you marry, what would you like your husband's or wife's occupation to be?

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Q.12- What is your attitude towards outside of home occupations for unmarried women?

\_\_\_\_\_ I approve of full time occupations.

\_\_\_\_\_ I approve of part time occupations.

\_\_\_\_\_ I disapprove of any occupation outside the home.

\_\_\_\_\_ other.

Q.13- What is your attitude towards outside of home occupations for married women?

\_\_\_\_\_ I approve of full time occupations.

\_\_\_\_\_ I approve of part time occupations.

\_\_\_\_\_ I disapprove of any occupation outside the home.

\_\_\_\_\_ other.

Q.14- Which of the following qualities do you desire your future husband or wife to have.

\_\_\_\_\_ shares my private opinions and beliefs.  
 \_\_\_\_\_ intelligence - common sense.  
 \_\_\_\_\_ pleasant disposition - a good companion.  
 \_\_\_\_\_ wealth.  
 \_\_\_\_\_ good family origin.  
 \_\_\_\_\_ education.  
 \_\_\_\_\_ other. \_\_\_\_\_

Q.15- Do you consider it at all likely that you might marry more than one woman? (question only for men).

\_\_\_\_\_ yes.

\_\_\_\_\_ no.

Q.16- If you marry and have a family, who do you expect will have the main influence in the direction of the affairs of the family?

\_\_\_\_\_ myself.

\_\_\_\_\_ my wife (or husband).

\_\_\_\_\_ both equally.

Q.17- What two things would you like your child most to have that you yourself did not have?

1. \_\_\_\_\_

2. \_\_\_\_\_

Q.18- What is the thing that you find yourself ready to sacrifice all what you have for its sake?

\_\_\_\_\_

Q.19- Mention three events or three situations in your past which had the preatest effect upon your present life.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

Q.20- Concerning your personal future, would you say that in general you feel.

\_\_\_\_\_ hopeful.

\_\_\_\_\_ content.

\_\_\_\_\_ indifferent.

\_\_\_\_\_ resentful.

\_\_\_\_\_ embittered.

Why \_\_\_\_\_

Q.21- Do you expect your destiny to be

\_\_\_\_\_ determined largely by what you yourself make of it?

\_\_\_\_\_ determined largely by external circumstances over which you have little control?

Q.22- Two interpretations of democracy are usually offered: the first emphasizes the rule of the people by the people, the other emphasizes social equality among individuals. If you had to choose only one of these two interpretations, which one would you choose?

\_\_\_\_\_ rule of the people by the people.

\_\_\_\_\_ social equality.

Q.23- Mention three things or three activities which you expect will give you the greatest satisfaction and comfort in your life. Please put no.1 in front of the item that satisfies you most, no.2 in front of the item that is second in importance, no. 3 in front of the third.

\_\_\_\_\_ your career or occupation.

\_\_\_\_\_ family relationships.

\_\_\_\_\_ leisure time, recreational activities.

\_\_\_\_\_ participation as a citizen in the affairs of your country.

\_\_\_\_\_ participation in activities directed toward the betterment of the Arab nation in general.

\_\_\_\_\_ participation in activities directed toward the international betterment.

\_\_\_\_\_ your religious beliefs and activities.

\_\_\_\_\_ other.



THE ORIGINAL COPY OF THE QUESTIONNAIRE  
DISTRIBUTED TO DAMASCUS UNIVERSITY STUDENTS

اخواني الطلاب والطالبات

في اجابتم على هذا الاستفتاء أكبر العون والمساعدة لي في الدراسة التي  
أقوم بها بين طلاب جامعة دمشق .

ان الغرض الذي ترمي اليه هذه الدراسة هو الحصول على أكبر قسط من  
المعلومات والآراء التي سأقوم في النهاية بمقارنتها بعضها مع بعض طمعا باستخلاص  
بعض النتائج العلمية .

ومع ذلك فاني آمل الا يكون لهذا أى تأثير على ما تكتبون .

انني - ببساطة - أريد من هذا الاستفتاء أن أعرف الأفكار التي تخطر  
في أذهانكم أو تمر على بالكم بصورة عفوية والتي تمثل كلا منكم كفرد مستقل كل الاستقلال  
بعيد عن تأثير الآخرين .

لن أطلب منكم أن تذكروا اسمكم ولا توقيعكم ليكون جوابكم حرا طليقا من كل

قيد .

ستكون هناك أسئلة لا تحتاج منكم الى أكثر من اشارة ( x ) تضعونها الى  
جانب الاجابة التي تناسبكم . كما أن هناك اسئلة أرجو أن تجيبوا عليها بعبارة واحدة  
أو عبارتين بكلماتكم الخاصة .

الرجاء الاجابه على كل سؤال من الأسئلة التالية . ومقدما أشكركم على مساعدتكم

القيمة .

---

الرجاء أن تسلم هذا الاستفتاء بعد الاجابة عليه الى

رئيس دائرة الكلية التي تنتسب اليها

في موعد لا يتجاوز الاسبوع من تاريخ استلامه

---

س ١ الرجاء تحديد جنسك ، عمرك ، دينك ، مذهبك والمنطقة التي قدمت منها  
٢ - الجنس

\_\_\_\_\_ ذكر

\_\_\_\_\_ أنثى

ب - العمر

\_\_\_\_\_

ج - الدين

\_\_\_\_\_ مسلم

المذهب

\_\_\_\_\_ سني

\_\_\_\_\_ علوي

\_\_\_\_\_ اسماعيلي

\_\_\_\_\_ درزي

\_\_\_\_\_ مسيحي

المذهب

\_\_\_\_\_ كاثوليكي

\_\_\_\_\_ أرثوذوكسي

\_\_\_\_\_ بروتستانتني

د - المنطقة التي تعتبرها المسكن الدائم للأسره

\_\_\_\_\_ مدينة

\_\_\_\_\_ قضاء

\_\_\_\_\_ ناحية

\_\_\_\_\_ قرية

\_\_\_\_\_ ( مركز محافظة ) سمها

\_\_\_\_\_ ( مركز قضاء ) سمه

\_\_\_\_\_ ( مركز ناحية ) سمها

\_\_\_\_\_ سمها

س ٢ في رأيك الشخصي ، الى أية طبقة اجتماعيه تنتمي أسرتك

\_\_\_\_\_ الطبقة العليا

\_\_\_\_\_ الطبقة المتوسطة

\_\_\_\_\_ الطبقة العاملة

\_\_\_\_\_ الفلاحون

س ٣ هل هناك لغة أخرى - الى جانب العربية - تتكلمونها في المنزل ما هي

\_\_\_\_\_

س ٤ الرجاء تحديد وضعك الجامعي

\_\_\_\_\_ الصف

\_\_\_\_\_ الفرع

\_\_\_\_\_ طالب متفرغ كليا للدراسة

\_\_\_\_\_ تجمع بين الدراسة وعمل آخر

س ٥ اذا كنت تعمل الى جانب الدراسة فما هو نوع عملك

\_\_\_\_\_ التعليم

\_\_\_\_\_ وظيفة أخرى غير التعليم ما هي \_\_\_\_\_

\_\_\_\_\_ عمل \_\_\_\_\_ ما هو \_\_\_\_\_

س ٦ ما هي مهنة والدك الرئيسية ( واذ كان متقاعدا او متوفى فماذا كانت مهنته )

الرجاء فيما اذا كان يمتحن اكثر من مهنة واحده أن تشير الى ذلك وتحسب

أيها الرئيسية وأيها الفرعية في الحقول التالية لذلك .

\_\_\_\_\_ عمل حر ( طبيب صيدلي محامي مهندس ..... )

\_\_\_\_\_ موظف ( مع تحديد نوع الوظيفة بدقه )

\_\_\_\_\_ معلم في جامعه

- \_\_\_\_\_ معلم في مدرسة ثانويه أو اعداديه  
 \_\_\_\_\_ معلم في مدرسه ابتدائيه  
 \_\_\_\_\_ في السلك العسكرى ( مع تحديد الرتبه )  
 \_\_\_\_\_ ملاك عقارات او أراضي \_\_\_\_\_ فئه أولى  
 \_\_\_\_\_ فئه ثانية  
 \_\_\_\_\_ فئه ثالته  
 \_\_\_\_\_ صناعي أو تجارى \_\_\_\_\_ فئه أولى  
 \_\_\_\_\_ فئه ثانية  
 \_\_\_\_\_ فئه ثالته  
 \_\_\_\_\_ صاحب حرفه ( مثلا نجار خياط كهربائي حلاق )  
 \_\_\_\_\_ خلاف ذلك .
- 

س ٧ كم يبلغ دخل والدك العالي من جميع المصادر في السنه

\_\_\_\_\_

س ٨ ما هي درجة التعليم التي أنهاها والدك

\_\_\_\_\_ الجامعه

\_\_\_\_\_ المرحله الثانويه

\_\_\_\_\_ المرحله الاعداديه

\_\_\_\_\_ المرحله الابتدائيه

\_\_\_\_\_ خلاف ذلك

س ٩ هل تتوقع أن تشغل

\_\_\_\_\_ نفس المهنة التي شغلها والدك

\_\_\_\_\_ مهنة أو وظيفه تربيته جدا من مهنة أبيك

\_\_\_\_\_ مهنة أو وظيفة أخرى مختلفه

س ١٠ اذا أتيح لك أن تختار المهنة التي تلائمك بغض النظر عما اذا كانت غير متوفره في مجتمعك فأية مهنة تختار

\_\_\_\_\_

س ١١ في حال زواجك ماذا تفضل أن يكون عمل زوجك أو زوجتك

\_\_\_\_\_

س ١٢ ما موقفك من عمل المرأة غير المتزوجه خارج المنزل

\_\_\_\_\_ أوافق على أن تعمل خارج المنزل طول النهار

\_\_\_\_\_ أوافق على أن تعمل خارج المنزل فتره من النهار

\_\_\_\_\_ لا أوافق على أن تعمل أى فترة من النهار خارج المنزل

\_\_\_\_\_ خلاف ذلك \_\_\_\_\_

س ١٣ ما موقفك من عمل المرأة المتزوجه خارج المنزل

\_\_\_\_\_ أوافق على أن تعمل خارج المنزل طول النهار

\_\_\_\_\_ أوافق أن تعمل خارج المنزل فترة من النهار

\_\_\_\_\_ لا أوافق على أى عمل لها خارج المنزل

\_\_\_\_\_ خلاف ذلك \_\_\_\_\_

س ١٤ ما هي الصفة التي تؤثرها في زوجك المقبل ( أو زوجتك المقبله )

\_\_\_\_\_ أن تشاطرنى آرائى ومعتقداتى الخاصه

\_\_\_\_\_ أن تكون ذكيه وذات حس سليم

\_\_\_\_\_ أن تكون ذات خلق رضى ومعشر حسن

\_\_\_\_\_ أن تكون غنيه

\_\_\_\_\_ أن تكون ابنة عائله

\_\_\_\_\_ أن تكون متعلمه

\_\_\_\_\_ خلاف ذلك

س ١٥ هل يدور في بالك أنك قد تتزوج بأكثر من امراه واحده ( للشباب فقط )

س ١٦ اذا تزوجت وكان لك اولاد فمن تتوقع أن يكون له التأثير الأول في ادارة الاسره

\_\_\_\_\_ أنا نفسي

\_\_\_\_\_ زوجتي ( زوجي )

\_\_\_\_\_ الاثنان معا بالتساوى

س ١٧ ما هما اهم شيئين حرمت أنت منهما وتتمنى أن يكونا عند اولادك .

1

2

س ١٨ ما هو الشيء الذى تجد عندك الاستعداد للتضحية من أجله بكل ما تملك

س ١٩ اذكر ثلاثة أحداث أو ثلاثة ظروف مرت بك في السابق وكان لها الأثر الأكبر في حياتك الحاضرة

1

2

3

س ٢٠ ما هو شعورك بصورة عامه نحو مستقبلك الشخصي هل تستطيع أن تقول أنك :

\_\_\_\_\_ مفعم بالأمل  
\_\_\_\_\_ مطمئن  
\_\_\_\_\_ لا مبالي  
\_\_\_\_\_ ساخط  
\_\_\_\_\_ شاعر بالمراره

لماذا

س ٢١ هل تتوقع أن يكون مصيرك

\_\_\_\_\_ متوقفا الى حد بعيد على ما تصنعه يداك  
\_\_\_\_\_ متوقفا الى حد بعيد على ما تصنعه الظروف الخارجيه  
التي لا تملك سيطرة كافية عليها .

س ٢٢ هناك تعريفان للديمقراطية - التعريف الاول يؤكد على حكم الشعب نفسه بنفسه ، بينما يؤكد التعريف الثاني على تأمين العدالة الاجتماعيه بين أفراد الشعب . اذا فرضنا أن عليك أن تختار أحد التعريفين دون الآخر فأيهما تختار

\_\_\_\_\_ حكم الشعب نفسه بنفسه  
\_\_\_\_\_ العدالة الاجتماعيه

س ٢٣ اذكر ثلاثة أشياء أو ثلاث فعاليات مما يلي تتوقع أن تهبيء لك في حياتك أكبر قسط من الرضى والارتياح . الرجاء أن تضع رقم ( ١ ) تجاه الشيء الذى يرضيك بالدرجة الاولى ، ورقم ( ٢ ) تجاه الشيء الذى يرضيك بالدرجة الثانيه ورقم ( ٣ ) تجاه الشيء الذى يرضيك بالدرجة الثالثه .

\_\_\_\_\_ وظيفتك أو مهنتك  
\_\_\_\_\_ روابطك العائليه  
\_\_\_\_\_ أوقات فراغك و نشاطك الترويحي

مشاركتك كمواطن في شئون بلدك سورية \_\_\_\_\_

مشاركتك في الفعاليات التي توجه لخدمة الوطن العربي  
عامة \_\_\_\_\_

مشاركتك في الفعاليات التي توجه لخدمة الانسانية عامة \_\_\_\_\_

• معتقداتك ونشاطك الديني . \_\_\_\_\_

• خلاف ذلك \_\_\_\_\_



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