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A COMPARISON OF VALUES EXPRESSED IN THE SECOND GRADE
ELEMENTARY SCHOOL READERS OF
PAKISTAN AND ENGLAND

By

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A Thesis

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VALUES IN READERS OF PAKISTAN AND ENGLAND

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ABSTRACT

INTRODUCTION

Values provide the criteria for the selection of the means of action of each society's members. They guide the daily behavior of the people and facilitate communication among them. These values are diffused by the educational system of the society. School is one of the agencies through which these values are taught to the younger generation.

The methods of finding the values of a certain society are diverse. One of the methods is the analysis of the books used in the schools.

DEFINITION OF THE TERM VALUE

For the purpose of this study the term value is used to refer to a preference which is considered to be justifiable on the basis of moral and aesthetic judgment and which influences the means and ends of the action systems of the society members. It is a preference distinctive of a group of people which may or may not be verbalized, but can be indirectly inferred or abstracted from the action systems.

THE PROBLEM

In this study the contemporary Second Grade Elementary School books of West Pakistan have been compared with contemporary books of the same grade from Britain. The values stressed by these books have been examined.

LIMITATIONS

Only text books in reading are dealt with. In these readers content analysis is limited to stories because of the specific nature of the technique applied.

The study is an indirect way of finding the values. Moreover this study does not cover all of the values inherent in the society.

The lack of printed material related to this technique is another limitation of the study.

THE SAMPLE

The sample of material consists of four prescribed Second Grade Elementary School books of West Pakistan, and six text books of the same grade from Britain.

THE SCORING SYSTEM

The technique used for scoring the contents of the readers is the one devised by D. C. McClelland. Another technique devised by R. K. White was compared with the one used for the present study in regard to its reliability. McClelland's technique proved to be more reliable.

To test further the reliability of this technique a pretest of thirty stories was done by two persons - a Research Assistant from Psychology Department of A.U.B. and the writer.

This technique takes into consideration the role of the Ego, and tries to find the values through the action systems of the Ego. The values of the Ego are divided into two aspects - self-orientation and other-orientation. The self-orientation takes into consideration the individualistic achievement value-complex, while the other orientation includes the cooperation or conformation value-complex.

STATISTICAL TECHNIQUE

The chi-square technique is used to determine whether there are differences in the scores of the Pakistani and the British samples which could not readily be attributed to chance. Another technique, sometimes called the sign-test, is used to determine the significance of disproportions in the categories when the samples are taken separately.

RESULTS

Pakistani and British samples seem to be similar. Both stress the importance of being active; cooperation with other fellow members; cooperation with the motive of helping others; intellectual work; appreciation of nature; success in one's goal.

One of the few significant differences is that in Pakistani sample there is a preference for the use of intelligence without deceit, whereas the British sample stresses both the use of intelligence and the use of physical force. The British books put more stress on the use of intelligence along with deceit, ordinarily by the villain of the story.

Privileges earned by personal accomplishments of an individual as opposed to the birth privileges of another are used with approximately equal frequency by the Pakistani sample. Whereas in the British sample birth privilege is used significantly more often than earned privilege.

There is a significantly greater preference for cooperating with other society members for the purpose of helping needy ones in the Pakistani sample than in the British.

The institutions of the society are given significantly less stress in the British stories.

The data obtained by this study when compared with some information already available on British and Pakistani societies, showed agreement on most of the findings. In some instances there is disagreement, which may be attributed to the type of sample used.

The similarity between the samples may be due to the fact that some general standards of conduct are similar all over the world. Moreover the close socio-political relations between Pakistan and Britain before the past few years, and the fact that the educational system of Pakistan was established by the Britishers further explains this similarity.

The differences can be attributed to the differences between the cultures of the two societies.

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A. S. Gul Mohammad.

CHAPTER I

I. INTRODUCTION:

Values are one of the important constituents of a society. They provide the criteria for the solution of the daily problems of its members, and thus guide their action. Developed by the human mind, values, enhance, elevate and refine social relations and bind men together in their social participation and communication. For effective group participation and communication, it is essential that the society members should learn those values which direct their action system. It is through the process of learning and instruction that human civilization is preserved and perpetuated through generations. "Education is a social process. As a social process it has been a part of the social order as long as there have been societies".¹ So the very existence of the society depends upon its value system, which binds the members with a common set of ties. These values are diffused by the educational system of the society.

¹ B. E. Mercer and E. R. Carr, Education and the Social Order (Rinehart & Co. Inc.) N.Y., 1957, p. 228.

Moreover, education is always normative. It is always governed by the norms and values of society. These values derive their meaning from the ways of life of a people organized in a culture.

It seems from this point, that education is a means whereby a child can more harmoniously adapt himself to his culture. In this respect, then, the school is an agency for helping the child in cultural adaptation. Books are an important medium through which these values are taught. They reflect the value system which the older generation wants its younger generation to learn.

A comparative study of the books of the elementary schools of two societies can reveal the values stressed in these books. The similarities and the differences in values show the agreement and disagreement between the two societies about the values which they want to teach to the children.

Such a study shows the types of values which the present educational system in each society is imparting to the children. It is hoped that the present study can be considered in the nature of a pilot study to the extent that it lays a foundation for further research in the field of values in education. A researcher may find the values of these two societies with the help of some other method, and compare the results with the findings of this study. The present study aims at an objective and quantitative cross-cultural study of values, as revealed through elementary school reading books.

II. DEFINITION OF THE TERM VALUE.

The term 'value' presents a special difficulty. The concept is used with different references by different people. No extensive agreement on the nature of values and their exact definition exists among many researchers who are interested in this field. Every investigator has tried to coin a new definition, or to modify the existing definitions to fit his study. Before presenting the definition which well fit this study, some other well known definitions, which to some extent are related to this study, well be examined.

² Dodd defines value when he says, "Let 'a value' be defined as a desideratum i.e., anything desired or chosen by someone sometimes.... They (values) include whatever people strive for both as ends and as means to ends, from the minute to the magnificent."

Thus values would appear to be concrete goals or means. They could be objects like a hair pin (minute) or a palace (magnificent) or a means like money to buy these things, which are desired by an individual at any time. This definition has not only mixed up means and ends, but also has ignored the fact, that values are not the end product of an action, rather they are the

² S.C.Dodd, "On Classifying Human Values: A Step in the Prediction of Human Valuing" Am. Soc. Rev. Vol. 16, 1951, p. 646.

criteria which help in the selection of goals and means of an action.

Another criticism of this definition is that values include not only what "is" but also what "ought" to be. So they are desirable or have a normative function to perform besides their being desired.

This definition, moreover, is too specific and does not explain the whole sphere of the term value.

Mukerjee³ has defined values as, "socially approved desires and goals that are internalized through the process of conditioning, learning or socialization and that become subjective preferences, standards and aspirations".

This definition explains the social aspect of values, which is ignored by Dodd. The process of internalization of values is stressed. But the nature of values, other than their being a social phenomenon, is not touched by such a specific approach. This definition has explained the learning of values more than their nature and function. Values are equated to desires, goals and aspiration at the same time, which has made the concept very complicated.

According to Morris⁴ preferential behavior defines the term value. As he says, ".... all three usages of the term

³ B. Singh (ed.) The Frontiers of Social Science (Macmillian & Co. Ltd.) London, 1956, p. 23.

⁴ C. Morris, Varieties of Human Value (University of Chicago Press) Chicago 37, 1956, p. 12.

'value' would have in common a references to preferential behavior".

The term here is employed to refer to the tendency of the human beings to prefer one kind of object to another. The three usages of the term are, 'operative value', 'conceived value' and 'object value' when we refer to the direction of actual behavior of an individual, the term is used as 'operative value' while value when it has a significance for the person concerned, in the shape of a symbol, is called 'conceived value'. In the second case value is not materialized into actual behavior, but is a conception held by the person. The third employment of the term is concerned with preferable or desirable behavior.

The main criticism of this definition is that it is a limited conception of the field value. Value as a matter of preferential behavior may seem to exclude many important problems from its field. This is a psychological approach to value, whereas sociological, economic and educational approaches are as important and fruitful. The term value is comprehensive and includes more than the preferential behavior of human beings.

Aberle⁵ defined value as "an effectively charged idea or attitude in terms of which objects, events, actions,

⁵
D. F. Aberle, "Shared Values in Complex Societies"
Am. Sociolo. Rev., Vol. 15, 1950, p. 495.

individuals etc., are judged on a scale of approval-disapproval, whether the approval and disapproval are moral, aesthetic, hedonic, or in terms of some other dimension."

Here the value concept has been reduced to an idea or attitude which has emotional connotations for the individual. This idea or attitude provides the scale according to which the selection is made and things are either approved or disapproved. This selection is done either in the sphere of moral, aesthetic or hedonic values.

This definition has ignored the role of the society entirely in the recognition of values. Moreover the concept may appear too subjective. The social characteristic of the concept is completely ignored.

For the purpose of this thesis the definition given by Kluckhohn will be utilized.

"A value" says Kluckhohn⁶ "is a conception explicit or implicit, distinctive of an individual or characteristic of a group of the desirable which influences the selection from available modes, means, and ends of action".

Six implications of this definition may be singled out:

- (1) Values are constructs involving both cognitive

⁶ C. Kluckhohn, in Talcott Parsons & E. Shills (eds) Toward a General Theory of Action (Harvard University Press) Cambridge, 1951, p. 395.

(that is, logical or otherwise rational) processes and cathetic (that is, impulsively attractive or repellent) processes. So a value is not only a preference but is a preference which is considered to be justifiable on the basis of reasoning, moral or aesthetic judgment.

(2) They are always potentially but by no means always actually verbalized. This means that some of the values are partially verbalized, but can be indirectly inferred or abstracted from the action system.

(3) Values while primarily distinctive of some plurality of individuals, are unequally expressible by each individual and by each group.

(4) Because particular desires may be either disvalued or valued, it is essential to make sure, that values are equated rather with the 'desirable, defined according to "the requirements of both personality and socio-cultural system for order, the need for respecting the interests of others and of the group as a whole in social living."⁷

(5) Selection among alternative values is made both in terms of available means and available ends.

A value in connection with this thesis is taken as an implicit conception. One of the means through which this implicit conception can be inferred or abstracted is the educational system of the society. A value is further taken here as a distinctive characteristic of a group, which

⁷ Ibid., p. 399.

influences the selection from available ends and means, and thus organizes the action systems of the members. When society teaches some specific values through books, it wants to direct the action systems of the younger generation by influencing their selection of means and ends with the help of values.

III. RELATED STUDIES.

A great many studies have been made of different aspects of values by sociologists, social psychologists, educationists, economists etc. But studies related to the present one are few. Cross-national studies of values and the studies of value through content analysis are included in this section, to show the relationship of these studies to the present one and also to point out the special contribution of the present work.

Some information for social or cultural comparison is provided by Morris.⁸ His study consists of a type of questionnaire entitled "Ways to Live." "It offers thirteen descriptive conceptions of the Good Life; or variously stated thirteen possible ways to live. These alternative conceptions differ widely in their content, and include values advocated and defended in the several ethical and

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C. Morris, Varieties of Human Value (The University of Chicago Press) Chicago 37, 1956.

religious systems of mankind."⁹

The respondent is asked first to study these thirteen ways and then rate each separately on a desirability scale of from 7 to 1; the rating of "7" being interpreted as "I would like it very much for myself"; and the rating "1" being interpreted as, "I would dislike it very much for myself".

As a second step the respondent is asked to arrange all thirteen ways in order of preference from 1 to 13.

Morris has used the ratings given by students to these "Ways of Life" to make a cross-national study of the values of male students from the U.S.A., Canada, China, India, Japan, Norway and Pakistan.

When he compared the preferences of Asiatics and Americans for various paths of life, he found no support for the stereotypes of the patient, resigned, receptive Oriental and the active, aggressive American. Both cultural groups preferred in about equal degrees paths characterised by dependence and warmth, by striving and dominance, and detachment and passivity.

¹⁰ Gardner, used the same technique to study the values of a Middle Eastern society. He administered the "Ways to Live" questionnaire to a sample of 210 persons in Egypt. He concluded that, "the stress is upon responsible, conscientious,

⁹ Ibid., p. 1.

¹⁰ G. H. Gardner, "What Men Live By: A Study of Values in Middle Eastern Society" Middle East Forum, Feb. 1958, Vol. XXXIII, No. 2. pp. 11-14 & 36.

intelligent participation in human affairs. The orientation is primarily moral. There is awareness of the large human and cosmic setting in which the individual lives and an acceptance of the restraints which responsibility to this larger whole requires. The accent is upon the appreciation and conservation of what man has attained rather than upon the initiation of change - (there is) stress upon receptivity to persons and nature. The source of inspiration comes from outside the self, and the person lives and develops in the devoted responsiveness to this source". There is a certain stress "upon delight in vigorous action for the overcoming of obstacles" (Ways V & VI) but this is secondary to the above.

Gardner administered another questionnaire to sixty Egyptians. The subjects were asked to give a "Way of Life" which they consider appropriate for themselves, but which is not covered by Morris' thirteen ways. Through the responses of these subjects, he uncovered a need for a God-oriented "Way of Life" among Egyptians. None of Morris' Ways specifically covered this need.

¹² Prothro, when he compared the choices of Arab students with those of Morris' respondents, found that the former gave greatest preference to ways involving activity, group participation and self-control. They rejected ways

¹¹ Ibid., p. 38.

¹² E. T. Prothro, "Arab Students' Choices of Way to Live" J. Soc. Psy., 1958. 47, p. 3-7.

which centered on contemplation, solitary living and care-free enjoyment.

These are some of the cross-national studies which used the Ways of Life of Morris. We turn now to studies which used other techniques.

Lo¹³ surveyed Chinese college students, making use of materials that Brogan and Hund had used with American subjects. The material consisted of Brogan's list of vices and Hunt's list of ideals. This survey showed more similarities between Chinese and American students in moral judgment than differences.

McGranahan¹⁴ collected data through an anonymous questionnaire. He found evidence of differences in general patterns of values between post war German and American youth. As might be expected the latter value individual action, freedom of expression, etc., whereas the former value power and subjugation to the state.

R. K. White analysed the autobiography "Black Boy"¹⁵ by R. Wright, and some speeches of Hitler,¹⁶ to find the

¹³ C. F. Lo, "Moral Judgment of Chinese Students" J. Abno. Soc. Psy., 1942, Vol. 37, pp. 264-269.

¹⁴ D. V. McGranahan, "A Comparison of Social Attitudes Among American & German Youth" J. Abno. Soc. Psy., 1946, Vol. 41, pp. 245-257.

¹⁵ R. K. White, "Black Boy: A Value-Analysis" J. Abno. Soc. Psy. 1947, Vol. 42, pp. 440-461.

¹⁶ R. K. White, "Hitler, Roosevelt, and the Nature of War Propaganda", J. Abno. Soc. Psy. 1949, Vol. 44, pp. 157-174.

value-systems expressed therein. For this purpose he used one hundred categories of General Values and fifty of Political Values. These categories are divided into two sections - goals and value-judgment. The scoring consisted of three steps:

1. The symbol corresponding to each goal and each value-judgment that is explicitly stated in the material, or clearly implied by it, is put in the margin.
2. The symbols are tabulated.
3. The numerical results are interpreted in the light of the picture as a whole, with special attention to the person's possible reasons for conscious concealment or unconscious self-deception.

The technique is meant for a complicated material like autobiographies or political propaganda where psychological problems or hidden motives are likely to be present.

A study closely related to the present one involved asking nine graduate students of Education in the U.S.A. to evaluate several fifth grade text books in terms of the values listed in "a Code of Moral and Spiritual Values". This Code was based on the report "Moral and Spiritual values

in Public Schools" of the Education Policies Commission
 of N E A 1951.¹⁸

These student teachers were asked to indicate the concepts which a teacher or child might discuss as a result of reading these books. There was a high degree of consensus among the teachers concerning these listed values.

This study though quite useful, is still not very reliable. There is every possibility that the scorers influenced each other in their judgments.

Albecht¹⁹ tried to find the values of the different social classes of American society - through the content analysis of the short stories of popular magazines, current in 1950. The selection of these magazines, as represent three classes of the society was done chiefly according to the Warner's ranking of magazines. He (Warner) ranked the magazines according to their popularity in each of the six social classes of the society.

The sample chosen by Albecht consisted of 153 stories: 62 from the lower class magazines, 59 from middle and 32 from the upper class.

The stories were read and values were recorded based upon the plots and the behavior and thoughts of the characters. The principal values were differentiated from subsidiary ones

¹⁸ P. Anderson, "A Code of Moral and Spiritual Values" The Edu. Forum, Vol. XX, No. 4, pp. 401-406.

¹⁹ M. C. Albecht, "Does Literature Reflect Common Values" Ame. Sociolo. Rev., 1956, Vol. 21, pp. 722-729.

and plot itself was summarized.

To avoid the false assumption that values expressed in these stories are widespread in the society at large, a value system derived from a source other than the societies literature was necessary. For this purpose "Configurations" of Sirjamaki were chosen and modified to make then ten (instead of eight) basic values of the American family. The study supports the hypothesis that short stories in the magazines reflect the values and norms of the American family. On the whole the upper social class differs most from the other classes. This difference, to some extent, is due to the difference in value systems, but mostly to the difference in the educational level and broadness of general outlook of the upper social class, which makes it possible to include stories having **far-ranging** subject matter in the magazines. The family, in the upper class stories is often placed in the context of the larger world. The middle class on the other hand conformed most closely to the set basic values of the American family. This supports the idea that the values most dominant in the society are middle-class values.

Studies closely related to the present one are the research projects of McClelland. McClelland and his co-workers have done much research on the different aspects of achievement motivation. They have devised a scoring technique for measuring the achievement scores of stories or

folk tales.²⁰ These stories and folk tales are interpreted in terms of achievement motive.

In one of the investigation they tried to test the effect of need achievement on behavior. For this purpose they gave the test of creative imagination to two groups of subjects. One of these groups has successful life experiences,²¹ while the other of failure.

The results they obtained showed that the subjects who had an aroused need for achievement, more often described the characters in the stories as wanting to get ahead. The investigators say, "Common to all is the notion that the feeling of success depends on the gratification of this drive, and failure results from its frustration."²² Thus it can be expected that people with experiences of failure have an increased need to achieve. The scoring of these imaginary stories brings out the achievement need of the subjects.

McClelland and Friedman²³ tried to arouse motivation in a laboratory situation, and found it possible to estimate the strength of motivation to achieve a certain

²⁰ D. C. McClelland, The Achievement Motive. (Appleton) N. Y. 1953.

²¹ D. C. McClelland, R. Roby and T. Atkinson, "The Projective Expression of Needs: IV The Effect of the Need for Achievement on the Thematic Apperception" J. Exp. Psychol. Vol. 39, 1949, pp. 242-255.

²² Ibid., p. 250.

²³ D. C. McClelland and Friedman G. "A Cross-cultural Study between Child Training practices and Achievement Motivation appearing in Folk Tales" In Swanson. G. ed., Readings in Social Psychology, N. Y., (Henry Holt Co.) 1952, pp. 242-249.

goal, by counting the number of the "achievement-related responses" in the stories that the subject produced.

McClelland and Friedman, in order to determine the need achievement score of a culture, decided to use the folk tales of that particular culture. Friedman, Whiting and Roberts collected twelve stories from each of eight American Indian Culture and scored them for need achievement.

The conclusion at which McClelland and Friedman arrived from this study was that, "a general emphasis on achievement in the culture influences both child training and the kind of stories which are told in the culture - particularly since the stories may often be used to educate the young."²⁴

A project still uncomplete is "Children's Readers Project" by McClelland.²⁵ He is analysing the stories of children" readers to find the cross-cultural differences in stressing the individualistic achievement value complex and the society conformation value complex. The present study has utilized the same scoring system.

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Ibid.,

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D. C. McClelland, Children's Reader Project: A Cross-Cultural Study of Obligation Toward Self and Society. (Memeographed.)

IV. THE PROBLEM.

In this study the contemporary Second Grade Elementary school books of Pakistan have been compared with contemporary books of the same grade level from England. The values stressed by both sets of books have been examined. For this purpose content analysis was utilized as the research method.

V. LIMITATIONS.

This study is limited in its scope. First, the only books included in the sample are text books, for the Second Grade. Other books are not included, as the sample would have been too large to be dealt with in a limited study. Secondly, only reading books are included; books for other subjects are not treated. Thirdly, for the purpose of the content-analysis, the essays and the poems are excluded, due to the nature of the technique used. The technique was specifically designed for the analysis of stories. Fourthly, this study does not reveal all of the values of both societies. This limitation is due to the nature of the sample of the books used. Second grade elementary school books cannot be expected to reveal all the values of a society. Moreover it is not possible to explore a vast area of values in a single study of this kind.

Another limitation of the study is that it does not deal directly with the values which control the daily behavior of the members of both societies. Rather it attempts to show the values which both societies want to teach to their younger generations.

The last limitation is due to the non-availability of the background data of the technique used for the analysis. This technique has been newly devised by McClelland and has not yet been published in printed form. There was, however, a mimeographed pamphlet to depend upon. The technique itself - as far as the definition and explanation of the categories is concerned - is quite clear, and it is upon this technique that this study depends.

CHAPTER II

M E T H O D O L O G Y

THE SAMPLE:

As indicated earlier, the sample for analysis consists of certain Second Grade Elementary School books of England and West Pakistan.

Second grade books were chosen as the most elementary books suitable for this technique. The first grade books could not be taken, as their contents consist of simple sentences and vocabulary drill. With the technique here used only stories can be dealt with.

The Pakistani sample includes four books. Two of these books are compulsory for the government schools, while the other two are frequently used in private schools, though many of the private schools use the government texts. The non-compulsory books, however, are written according to the Second Grade Elementary School syllabus requirement of the Board of Education.

The four books are as follows:

1. Azeem, V; Sadiquee, A. L. and Zaie, B. H. Nai Katab Doosra Hisa, Doosree Jamaat Kayleey, (Urdu Markiz) Lahore, 1953.

2. Azeem, V; Sadiquee, A. L. and Zaie, B. H., (editor) Hashmi, B. A., Urdu Ki Doosry Katab, Doosree Jamaat Kayleey (Education Department) Lahore, 1955.
3. Khan, A. H. (Publishers), Sindh Urdu Reader, Doosra Hisa, Doosry Jamaat Kayleey (Feroz Sons) Lahore, 1952.
4. Muhammad, M. J. (Publishers) Urdu Ki Doosry Katab Doosry Jamaat Kayleey (Insari Riazi Ghar) Lahore, (undated).

Books 1 and 2 are the prescribed ones, while the other two are supplementary.

As for the authors and the editors - Prof. V. Azeem is from the Urdu Department, The Punjab University, Lahore, W. Pakistan.

Dr. A. L. Sadiquee is the Chairman of The Urdu Department, Punjab University, Lahore, W. Pakistan.

B. H. Zaie is a Punjab Education Service Person.

While Prof. B. A. Hashmi is the Principal of the Central Training College, Lahore, W. Pakistan.

²⁶ Azeem, V; Sadiquee, A. L. and Zaie, B. H., Nai Katab Doosra Hisa Doosry Jamaat Kayleey, (Urdu Markiz) Lahore, 1953.

²⁷ Ibid.

²⁸ Ibid.

²⁹ Azeem, V; Sadiquee, A. L. and Zaie, B. H. (editor) Hashmi, B. A., Urdu Ki Doosry Katab, Doosry Jamaat Kayleey, (Education Department) Lahore, 1955.

The British sample includes three series of books used in different elementary schools of Britain. During an interview with The Principal, British Community Elementary School, Beirut, Lebanon, it was found that the British Elementary Schools use any one of these series of books. The reference books could not be included in this sample, as there are no specific books to be used as reference books.

The six British books are as follows:

1. Schonell, F. J. (ed). The Happy Venture Readers Book II, (Oliver & Boyd Ltd.) Edinburgh, London, 1950.
2. Schonell, F. J. (ed). The Happy Venture Readers Book III, (Oliver & Boyd Ltd.) Edinburgh, London, 1950.
3. Schonell, F. J. (ed). The Happy Venture Readers Book IV, (Oliver & Boyd Ltd.) London, 1950.
4. Fasett, J. H. The Beacon Readers Book IV (Grinn & Co. Ltd.) London, 1953.
5. Fasett, J. H., The Beacon Readers Book V, (Grinn & Co. Ltd.) London, 1953.
6. Mabel O'Donnell & Rona Munro, Janet & John Book III, (James Nesbet & Co. Ltd.) London, 1950.

SCORING SYSTEM:

The technique used for scoring the contents of the readers is the one devised by D. C. McClelland. He is using this technique for "Children's Readers Project: Cross Cultural Scoring System For Obligation Toward Self and Society"³⁰. This study is not yet completed, so there is no published material related to this study.

The technique was selected on the basis of its reliability. This technique and another one devised by R. K. White were compared in regard to reliability. The results in the case of McClelland's technique were much better, and quite encouraging. The difference between the scorers (compared for reliability) were small and there was a great deal of agreement on most of the categories.

It was thought necessary to analyse some stories other than those of the sample, to test further the reliability of this technique, and to eliminate ambiguities in the definitions. For this purpose thirty stories were analysed. Analysis by this technique yields fifty-two categories. The results of the first eight stories showed agreement between two raters on all except six of the categories.

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D. C. McClelland, "Children's Readers Project: Cross-Cultural Scoring System For Obligation Toward Self and Society" (mimeographed).

Further analysis of the remaining six stories showed a difference of opinion on only four categories.

The difference was reduced to two categories when another set of six stories was analysed.

Analysis of four further stories showed agreement on all of the categories except one.

However, the analysis of the last six stories proved wholly successful, as there was agreement on all of the categories.

After thus establishing the reliability by the judges, the actual sample was analysed by both a Research Assistant and the writer.

It was necessary to translate the Pakistani stories, as they were in Urdu - the native language of W. Pakistan.

The stories of both samples were numbered in serial order. The Pakistani stories as 1P, 2P, 3P, etc. and the British one as 1B, 2B, 3B, and so forth. This numbering was done to identify the stories for the purpose of making the revision and correction easy in case the need arose.

McClelland's Technique:

This scoring system takes into consideration the role of Ego or the main character in the story. According to McClelland it is the Ego around which the values are

clustered.³¹ So with this technique the values are explored through the action system of the Ego. This action system is determined by the value-orientation of the Ego or the actor.

There are two aspects of this action system - self-orientation and other-orientation. The self-orientation, according to McClelland takes into consideration the individualistic achievement value complex, while the other-orientation includes the cooperation or conformation value complex.

Parsons³² has described these as personality aspects of the Ego. His division of self-orientation and collectivity-orientation, is the same as that of McClelland. "Self-orientation", explains Parsons, is "a need-disposition on the part of the actor to permit himself to pursue a given goal or interest of his own. ...but without regard to its bearing one way or another on the interests of a collectivity of which he is a member". While, "Collectivity-orientation: A need-disposition on the part of the actor to be guided by the obligation to take directly into account, in the given situation, values which he shares with the other members of the collectivity in question..."³³

³¹ D. C. McClelland, Personality (William Sloane Associates) N. York, 1951.

³² T. Parsons & Skills, Toward a General Theory of Action, (Harvard University Press) Cambridge, 1951.

³³ Ibid., p. 81.

The value system of the ego, therefore, can be found by noting his personal achievements and also by his conformity to the society. The goals, means, motives of action of the ego in both of these spheres will show his value orientation.

McClelland has explained many dimensions of these two aspects. These dimensions comprise sub-categories of this technique. The scorer has to score every story according to these two major aspects and then fit in them the different sub-categories.³⁴

STATISTICAL TECHNIQUE

The Chi-square technique is used in this study to determine whether there are differences between the scores of the Pakistani and British samples which could not readily be attributed to chance.

For a comparative study with small samples the technique is most suitable, to show the probability that the differences obtained are due to chance. The technique of Chi-square is explained by Connolly and Sluckin³⁵ as, "We take a sample; its observed distribution is one of many

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D. C. McClelland, "Children's Project: Cross-Cultural Scoring System For Obligation Toward Self and Society." (mimeographed).

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J. G. Connolly and W. Sluckin, An Introduction to Statistics For the Social Sciences (Cleaner-Hume Press Ltd.) London, 1953, pp. 107-108.

which could be obtained from other samples. Now the divergence between an expected distribution of a variable and one actually obtained may be expressed in terms of a quantity called x^2 . From this we may tell what is the probability that the difference between the observed and the theoretical results is due to chance sampling fluctuations".

The observed distribution for the present study is the scores in the different categories obtained from the stories of both samples. These categories are paired for the sake of comparison of both samples.

To check the significance level of the Chi-square results, we can refer to the x^2 table given in the appendix of any book on statistics. For the present study differences which are significant at the .05 level or better are considered to be significant.

Another technique sometimes called the sign-test, is also used to determine the significance of disproportions in the categories when the samples are taken separately. This is simply the application of the binominal distribution to determine whether chance factors can or cannot readily account for an observed deviation from a 50-50 split on any issue.

In the present study the different categories in the stories are paired. The same pairs which were used for x^2 , were taken for the sign-test method. Reference was made

to the Sign-test Table in Dixon and Messey,³⁶ to find the significance of the disproportion. Only disproportions which are significant at the .05 level or better are considered.

In summary, the Chi-square technique tests the significance of differences in scores when the Pakistani sample is compared with the British, whereas the Sign-test shows the significance of the differences between categories, when each sample is taken separately.

Tables I and II, which follow immediately below, summarize the findings of the statistical tests.

³⁶W. J. Dixon & Messey, An Introduction to Statistics
(McGraw-Hill) 1957.

T A B L E I
SCORING OF PAKISTANI AND BRITISH SECOND GRADE
READERS

Categories		Frequency of Occurrence in 63 Pakistani Stories.		Frequency of Occurrence in 43 British Stories.	
Ego Active		57	(90%)	40	(93%)
Classifica- tion of Ego	Superior	23	(36%)	12	(28%)
	Inferior	22	(35%)	17	(40%)
	Peer	12	(19%)	10	(23%)
Ego Passive		6	(10%)	4	(9%)
Ego Acted Upon By	Fate	2	(3%)	2	(5%)
	Man	2	(3%)	0	(0%)
	Nature	1	(2%)	0	(0%)
	Magical Power	1	(2%)	2	(5%)
Means Used By Ego	Brains-no-Deceit	27	(43%)	2	(5%)
	Brains-Deceit	8	(13%)	10	(23%)
	Brawn	12	(19%)	13	(30%)
	Magic	1	(2%)	8	(19%)
	Hardwork	4	(6%)	5	(12%)
	Others	5	(8%)	1	(2%)
Motives of Ego	Biological	22	(35%)	22	(51%)
	Others	39	(62%)	22	(51%)
Means of Ego	Acts on People	51	(81%)	34	(79%)
	Acts on Nature	7	(11%)	7	(16%)
Impulse Control	Positive Outcome	7	(11%)	0	(0%)
	Negative Outcome	0	(0%)	0	(0%)
Impulse Expression	Positive Outcome	5	(8%)	2	(5%)
	Negative Outcome	4	(6%)	1	(2%)

TABLE I (Continued)

Categories		Frequency of Occurrence in 63 Pakistani Stories.		Frequency of Occurrence in 43 British Stories.	
Status	Achieved	33	(52%)	12	(28%)
	Ascribed	30	(48%)	31	(72%)
View of Nature	Positive	11	(17%)	6	(14%)
	Negative	21	(33%)	8	(19%)
Total Outcome of Individualistic Action	positive	51	(81%)	32	(74%)
	Negative	12	(19%)	12	(28%)
Sources of Pressure	Impersonal Material	1	(2%)	0	(0%)
	Impersonal Institutional (Religious)	4	(6%)	0	(0%)
	Impersonal Institutional (State)	1	(2%)	1	(2%)
	Impersonal Institutional (Family)	5	(8%)	2	(5%)
	Impersonal Moral	7	(11%)	0	(0%)
	Impersonal Magic	0	(0%)	3	(7%)
	Impersonal Material Moral	1	(2%)	0	(0%)
	Inter-Personal Non-Individuated	8	(13%)	6	(14%)
	Inter-Personal Individuated	20	(32%)	14	(33%)
Means of Pressure	None	22	(35%)	5	(12%)
	Love (Positive Outcome)	4	(6%)	2	(5%)
	Love (Negative Outcome)	0	(0%)	0	(0%)
	Asks (Positive Outcome)	11	(17%)	15	(35%)
	Demands (Positive Outcome)	3	(5%)	0	(0%)
	Physical (Positive)	4	(6%)	4	(9%)
	Physical (Negative)	3	(5%)	1	(2%)
Motives of Cooperation	Self-Esteem	10	(16%)	6	(14%)
	Self-Interest	10	(16%)	12	(28%)
	Love	4	(6%)	1	(2%)
	Helping the Helpless	25	(40%)	5	(12%)
	Getting Work Done	1	(2%)	2	(5%)
Outcome of the Story	Positive	51	(81%)	32	(74%)
	Negative	12	(19%)	12	(28%)

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T A B L E II

STATISTICAL COMPARISON OF PAKISTANI AND BRITISH READERS

Categories	Chi-Square Technique		Direction of Significance	Sign-Test
	Direction of Significance	Level of Significance		Level of Significance
Ego Active vs Ego Passive	-	Not Sig.	Both Stress Ego Active	.05 for both
Ego Classification British vs Pakistani	-	Not Sig.	-	Not Sig.
Brains vs Brawn	Pakistani Books Stress Brain more than British do	.05	Pakistani Books Stress Brains	.05 for Pakistani only
Hard Work vs Other Means-	-	Not Sig.	-	Not Sig.
Brains-no-Deceit vs Brains-Deceit	Pakistani Stress Brains-no-Deceit British Stress Brains-Deceit	.01	Pakistani Stress Brains- No-Deceit British Stress Brain-Deceit	.05 for both
Biological Motives vs Other Motives	-	Not Sig.	-	Not Sig.
Ego's Act on People vs Ego's Act on Nature	-	Not Sig.	Both Stress Action People	.05
Impulse Control vs Impulse Expression	-	Not Sig.	-	-
Impulses vs No-Impulses	British Books Stress No-Impulses more than Pakistani Books do	.05	Both Stress No-Impulses	.05 for both
Achieved Status vs Ascribed Status	British Books Stress Ascribed Status more than Pakistani Books do	.05	British Books Stress Ascribed Status	.05 for British only
Positive View of Nature vs Negative View of Nature	-	Not Sig.	-	Not Sig.
Impersonal Pressure vs Interpersonal Pressure	-	Not Sig.	Both Stress Inter-Personal Pressure	.01 for both
No Pressure vs Impersonal Pressure	British Books Stress No-Pressure more than Pakistani Books do	.05	British Stress No-Pressure	.05 for British only
Interpersonal Pressure vs No Pressure	-	Not Sig.	-	Not Sig.
Asks for Cooperation vs Physical Reward	-	Not Sig.	Both Stress Asks	.05 for both
Asks for Cooperation vs Other Means	British Books Stress Asks more than Pakistani Books do	.01	British Books Stress Asks	.05 for British only
Self-Esteem vs Helping the Helpless	-	Not Sig.	-	Not Sig.
Self-Interests vs Helping the Helpless	Pakistani Books Stress Helping the Helpless more than British Books do	.01	Pakistani Books Stress Helping the Helpless	.05 for Pakistani only
Positive Total Outcome vs Negative Total Outcome	-	Not Sig.	Both Stress Positive Total Outcome	.05 for both
All Categories Combined	Not Relevant	.01	Sign Test Inapplicable	

CHAPTER III

R E S U L T S

The main results obtained from the scoring of the Pakistani and British books are shown in Tables I and II. Table I reveals the number and percent of Pakistani and British stories which fall into the various scoring categories. Table II analyzes the trends found in Table I, with particular attention to whether those trends can be thought of as attributable to chance.

As shown in Table II some of the small categories for the sake of comparison have been grouped together. For example, Impulses vs No-Impulses, where Impulses includes the small categories of Impulse Control and Impulse Expression; Brains vs Brawn, where Category Brains includes Brain-deceit and Brain-no-deceit; Impersonal Pressure vs Interpersonal Pressure, where the Category Impersonal Pressure includes Material Moral, Moral, Magic and Institutional, while Interpersonal Pressure includes, Interpersonal - individuated and Interpersonal-non-individuated; Impersonal Pressure vs No-Pressure, where all the agencies of Impersonal Pressure are grouped together to be compared with No-Pressure; Interpersonal Pressure vs No-Pressure, where Interpersonal-non-individuated and Interpersonal-individuated

Pressure is grouped against No-Pressure; Asks for cooperation vs others, where the category Others includes Love, Demands and Physical Reward as a means of Pressure on Ego.

It appears that the Pakistani and the British books are alike with respect to most of the categories compared. Out of nineteen comparisons significant differences occur only in seven, the rest showing no significant differences. However, the over-all Chi-square result (last line of Table II) shows a difference at the .01 level between the two samples. This means that in spite of the obvious similarities, there exist also significant non-chance differences between the two samples.

Both Pakistani and British books stress the importance of being active by pursuing goal-oriented action, rather than being passive by depending upon others, fate or destiny, magical manipulations and natural forces. Thus individualistic accomplishments are emphasized in both samples.

In the pursuit of the goal also, the individual in each group is encouraged to employ the assistance of another individual, rather than to act on nature.

The inhibition or the expression of the desire for self-indulgence as an end in itself or as anti-social behavior is given little recognition in either type of books.

Both samples give preference to interpersonal pressure as a means of getting the person to cooperate with the society, rather than impersonal pressure of forces of nature, moral

standards, supernatural powers, and institutions like the church, state, educational system, business enterprise and family.

Another similarity is the preference given by both samples of books to cooperation with the society members when they ask for help rather than dependence upon physical rewards or the fear of punishment.

Success in gaining one's goal is greatly emphasized by both samples, as is seen in the proportion of successful outcomes of both groups.

The differences, it seems, between the Pakistani and British books are few. But the Pakistani sample, on the whole seems to prefer the use of intelligence with no intention of deceiving others as a mean of obtaining a goal significantly more often than the British books, which more often emphasize the use of intelligence with the motive of deceiving others.

Another trend of action stressed significantly more often in the Pakistani books than in the British ones is to help the helpless as compared to cooperation based upon selfish personal interest.

While personal achievement and ascribed status are equally stressed by the Pakistani books, the British sample prefers ascribed status to achieved status in a significant majority of instances.

The Pakistani books prefer the use of intelligence to the use of physical force to reach a goal significantly more often than the British do.

The motive of helping other as compared to dependence upon physical reward or a promise of love is emphasized by the British books significantly more often than by the Pakistani books.

Another marked feature of the British books is the significantly smaller importance of institutions, moral standards, natural forces, and supernatural powers in imposing pressure on an individual.

CHAPTER IV

DISCUSSION

In view of the fact that the readers analyzed are widely used in the two countries, the question arises as to the insight we can obtain into the two societies from what we have learned about their Second Grade readers.

It is possible that a children's story stresses achievement because the need for achievement permeates all aspects of a culture. It is also possible that a reader stresses the need for achievement because those in charge of the school system feel that such motivation is lacking in the culture, and should be inculcated.

In this chapter the results of this study are compared with existing information on British and Pakistani society, with a view to assessing the role being played by the readers.

As was pointed out in the preceding chapter, the Pakistani and British readers are similar in many respects. This similarity is due to many factors. The general standards of ethics are the same all over the civilized world. As, "The sense that certain things should be done, that

others should not be done, is universally known."³⁷ This similarity in the general standards of the two societies is to be expected.

Another possible reason for this similarity is the close socio-political relations between the two societies. The cultures of both of the countries have been influenced by each other, bringing them closer together. There are many evidences of British influence on Pakistani (Indian before 1947) society. This influence can be found almost everywhere, As Spear³⁸ says, "Western influence does not merely consist in material novelties like guns or machine goods, typewriter or electric fans; it is fundamentally a set of ideas about life and reality of which these are the superficial symbols".

Thirdly, the fact that the educational system of Pakistan was established by Britishers is almost certainly responsible for much similarity. Spear³⁹ has quoted Maculay's explanation of the educational objectives of British government during their stay in India, as follows:

³⁷ S. E. Ase, Social Psychology (Prentice-Hall, Inc.) N. Y. 1952, p. 354.

³⁸ P. Spear, India, Pakistan and the West (Oxford University Press) N. Y. 1952, p.

³⁹ Ibid., p. 163.

"There would be, as Maculay said in his minute 'a class of persons, Indian in blood and color, but English in taste, in opinion, in morals and in intellect' and they would be the interpreters of Western civilization to the Indian masses". Thus the role of education in westernizing the ideas and thoughts of the Indians was a deliberate one which explains numerous cultural similarities.

One of the similarities is that both samples stress the importance of being active (i.e., to follow the goal-oriented action) rather than being passive.

In the case of Pakistan, the same picture is shown by Morris.⁴⁰ His Pakistani subjects ranked high on Way 6 i.e., "Constantly master changing conditions" and low on Way 9 i.e., "Wait in quiet receptivity".

On the other hand Eglar⁴¹ says about the Pakistani villager that, "God has apportioned to him a certain share in life from the very moment a man is born...

"Kismet, or the concept of destiny is ever present in the minds of the people. Death, sickness, unhappy marriage, loss of property - all of these are explained by referring to kismet".⁴²

The subjects of Morris are from urban society, whereas the observation of Eglar is about village people.

⁴⁰C. Morris, Varieties of Human Value (The University of Chicago Press) Chicago, 1956, pp. 54-55.

⁴¹Z. Eglar, "Panjabi Life" in S. Maron, Pakistan: Culture and Society, p. 75

⁴²Ibid.

The difference in their results is therefore, due to the differing influence of concepts like destiny etc. in the village society. The villagers being uneducated and unaffected by the influences of modern civilization, are the victims of various fatalistic ideas and beliefs. The picture in urban society is different, the people being more educated and more receptive to new ideas.

It seems that the selected books represent the urban society of Pakistan. However, as the rural society lacks the motivation to be active, the books, in stressing the urgent need of goal-oriented activity, are performing a normative function.

In the case of the British sample, Buchanan and Cantril's ⁴³ study support this point to some extent. In their study Americans and Dutch people characterized British as "Hardworking".

However, Farber's ⁴⁴ study has contradicted this finding. His study show a significant difference between the British and American's selection of certain qualities on a list as the ones they admire most in a person. The Britishers ranked low on the cluster of qualities called "Un-Moral-Exploiting Qualities". The choices were 7% as compared with 31% of the Americans. Qualities like "Industry"

⁴³ W. Buchanan and H. Cantril, How Nations See Each Other (University of Illinois Press) Urbana, 1953, p. 51.

⁴⁴ M. L. Farber, "British and Americans: A Study in National Character". J. Psy. 1951, Vol. 32, pp. 241-249.

and "Initiative" are included in this cluster. Nothing definite can be concluded from such contradictory statements.

The preference of both samples for cooperating with fellow beings rather than with natural forces to attain goals can be due to the importance given to other society members. Possibly both of the societies want to promote better understanding and a healthy atmosphere by making the members realize the role of their fellow men in their lives.

Interpersonal relations rather than the pressure of impersonal institutions is given importance by both of the samples. This again shows the significance of the help of fellow beings. Possibly the significance of close face to face interpersonal relations rather than the impersonal institutional effect, for young children of this age is realized by both of the societies.

The preference shown in both samples for cooperating with the motive of helping others rather than depending upon some hope of reward or fear of punishment, is supported by other studies also.

In the case of Pakistan Morris's⁴⁵ study supports this finding. Morris's subjects ranked high on Way 3 i.e.,

⁴⁵ C. Morris, Varieties of Human Value (The University of Chicago Press) Chicago, 1956.

"Show sympathetic concern for others" while about Britain
 Browntree ⁴⁶ says, "In Britain to-day so much effort is
 expanded caring for and helping people in every kind of
 need, that it would be a major task to give an adequate
 impression of what is being done by a great number of
 agencies varying from individuals to Departments of State
 and including a host of societies of different kinds".

Farber's ⁴⁷ findings also show Britishers quite high
 on the control of "Anti social Impulses" which includes being
 unselfish. The choices of the Britishers of this cluster of
 qualities out of a list of these and others, were 30% - quite
 high as compared to the Americans on the same qualities.

Intellectual work is preferred to manual work in both
 of the societies. In the case of the British sample, Brogan ⁴⁸
 says, "It is of course to be noted that academic distinction
 in England pays far better in money than does athletic dis-
 tinction. I have known an American win more money in Oxford
 by brilliance in his studies than he could have got as a
 brilliant foot ball player in the most unreformed American
 College". While in the case of Pakistan nothing can be cited

⁴⁶
 B. S. Browntree and G. R. Lavers, English Life
 and Leisure (Longmans & Green & Co.) London,
 1952, p. 356.

⁴⁷
 Farber, op.cit.

⁴⁸
 D. W. Brogan, English People (Hamish Hamilton)
 London, 1944, p. 242 (Foot note).

in this connection, it is nevertheless reasonable that the school system, at least, should stress intellectual values.

The preference for self-esteem as a value in both of the samples, is supported by other studies in the case of Britain only. Brogan⁴⁹ says "English phlegm, English self-esteem save the average English-man from undue irritation even at irresponsible and almost malignant criticism."

The appreciation of nature by both samples is supported by another study in the case of Pakistan only. Eglar⁵⁰ says about Pakistan "Man feels close to nature and in Panjabi song and epic poetry the changing seasons find their reflection in the moods of the people".

In both of the samples the dangerous aspect of nature like floods, storms etc. is also pointed out.

The small importance given to self-control or self-gratification in both samples is contradicted by other studies about these societies.

Morris's⁵¹ study shows Way 10 "Control the self stoically" ranked highest by the Pakistani subjects. This reveals a

49 Ibid., p. 249.

50 Z. Eglar, "Panjabi Village Life". S. Maron, "Pakistan: Culture & Society". p. 74.

51 Morris, op.cit.

tendency to control impulses by the Pakistanis. While another observation about the Pakistanis says, "Pakistanis, generally speaking are also emotionally labile and express sentiments readily".⁵²

Nothing can be concluded about the Pakistani Society on the basis of these two contradictory studies.

However, Farber⁵³ in his study about the socialization of the British child says, "The pattern which appears to emerge reveals a strong attempt to suppress impulses".

Wolfenstein⁵⁴ found the same characteristic in the British films. He says, "The British films seem to stress the restraint of the character".

It seems that self-control is stressed quite highly in the British society. But the total neglect of the mention of impulses in both samples seems to be due to the fact that neither society gives any importance to the teaching of self-control or self-gratification at this age level. However, it can not be said that the children of this age level do not need this training. This may be a valid criticism of these books.

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J. J. Honigmann, Culture and Personality (Harper & Brothers) N. Y. 1954, p. 253.

53

M. L. Farber, "English and Americans: Values in the Socialization Process" J. Psy., 1953, 38, pp. 243-250.

54

M. Wolfenstein, Movies: A Psychological Study (The Free Press Glen Co.) Illinois, 1950, p. 24.

Success in gaining one's goal and also in conforming with the society's standards is stressed by both samples. This shows that individualistic value complex and cooperation with society value-complex, are shown in harmony by both types of books. The society members are shown gaining success while following their own individual goals, and at the same time cooperating with others.

In the case of Pakistan an observer says "we observed in Panjabis a pronounced fear of failure..."⁵⁵ It can be said that there is a great deal of need achievement motivation in the society. The fear of failure shows the need achievement in the members. Thus arises a great stress on success, which is reflected by the books. The books are trying to encourage children to perform goal-oriented action, by showing success - motivation which is highly prized.

The differences between both samples are few, as pointed out in the previous chapter.

In the case of the Pakistani sample the preference for the use of intelligence other than to the application of physical force makes it possible to draw many inferences. It might be due to the fact that being a young nation, there is a great need of experts and intellectual persons for the

progress of the country. Programs like Adult Education, Fundamental Education and Free Education etc., show the urgent need for educated people in the country. May be the society lacks the motivation of intellectual pursuits, so its high importance and urgent need in the society.

The stress on the use of intelligence with no intention of deceiving others shows the appreciation of honesty as a value in the Pakistani books. This may be due to the influence of religion and its moral teaching. Qureshi⁵⁶ emphasizes the role of religion in setting the moral standards when he says, "... and they (Pakistanis) staunchly believe that the principles enunciated by Islam can bring peace, tolerance and charity to a world distrought with narrow, selfishness, immoral competition and blind greed."

The British sample on the other hand stresses the use of both intelligence and physical force in the pursuit of the goal. This finding is supported to some extent by the study of stereotypes of Prothro and Melikian.⁵⁷ They administered the questionnaire of Katz and Braly type to 107 Arab students at A. U. B. One of the revealed stereotypes is that these students categorize English people as

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T. H. Qureshi, The Pakistani Way of Life (William Heinemann) London, 1956, p. 15.

57

G. T. Prothro and L. H. Malikian "Studies in Stereotypes: V Familiarity and the Kernal of Truth Hypothesis" J. Soc. Psy., 1955, 41, pp. 3-10.

"Intelligent".

While Zeligs's⁵⁸ study supports the other aspect of the present findings. His subjects name the English as ".... strong, brave ... good fighters ..."

But these are not facts. They are merely stereotypes, which may or may not be very dependable. The dependability of the stereotypes is a debatable issue, and hence open to differences of opinion. There are researchers who believe that the stereotypes are true, and so quite dependable. Centers⁵⁹ says that stereotypes, ".... constitute one of the clearest examples we have of socially and culturally acquired cognitive structures which shape perception and thought in their own distorted image".

However there is an extreme opposite view, where the stereotypes are rejected for being wrong and undependable. Asch⁶⁰ supporting this later view introduces the silent assumption, ".... that every view of groups is subjective, and wrong. Instead of asking how inadequate social ideas are formed, the investigations emphasize the fact that they are inadequate and conclude feebly that it is the product of an inherent tendency in individuals". The stereotypes,

58

R. Zeligs, "Children's Concepts and Stereotypes of Americans, Greeks, English, German and Japanese". J. Edu. Sociology, 1955, v.28, pp.360-368.

59

R. Centers, "An Effective Classroom Demonstration of Stereotypes" J. Soc. Psy., 1951, 34, pp. 41-46.

60

S. Asch, "The Doctrine of Suggestion, Prestige and Imitation in Social Psychology" Psycho. Rev., 1948, 55, pp. 250-276.

though not true facts, still show the national characters of different peoples as pictured by others.

Not only the use of intelligence, but the use of intelligence with the intention of deceiving others is stressed by the British sample. This is just opposite to the Pakistani sample.

However a further analysis of the British stories reveals that in most of the cases the villain is shown performing the main act. This deceit is used by the villain to gain his selfish motive. This fact shows the dangerous role of the villain, by throwing light on his evil side. So it can be concluded that in the British stories the hostile world, where enemies can acquire the roles of friends is pointed out. This can be a good lesson for the children to be careful and watchful of the cunning people. Also it is a lesson for them to learn to fight their way in the world. The books, it seems, are trying to show realistic conditions, and train their readers not to expect a very smooth life where every thing is what it seems to be. Instead of showing the hero conquering every obstacle the books show how the villain can succeed by deceiving the hero and by using unfair means.

Some of the stories, however, show the hero outwitting the villain by using intelligence. But even here it is clear that the hero is using tricks to overpower the evil villain. In general, this picture of the world calls

to mind the international role of Britain in which the British seem to see themselves as using brains and deception to deal with a difficult and even hostile empire.

It can hardly be concluded that the Britishers are dishonest or that they want to teach dishonesty to their children. No society wants its members to grow to be dishonest persons.

Privileges due to personal accomplishments of an individual who struggles for his position in life as opposed to the birth privilege of another is judged equally by the Pakistani sample. This finding is supported by the study of Kennedy⁶¹ who says, "In the present day Pakistan the group in urban society which has the highest prestige consists of those who hold high government offices, railway officials, wealthy landowners and those of the business community who have achieved wealth and power". This observation indicates that landowners and the government officials i.e. the people who have inherited high social status and those who have labored for their positions, are equally respected by the society. This might be due to the fact that landlordism is prevalent even at the present

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M. J. Kennedy "Panjabi Urban Society" S. Marn
Pakistan: Culture and Society, p. 83.

time on quite a large scale in the country. The nobility or the upper class includes these property holders. The urgent problem of the land tenure system and the various measures taken by the government, is another evidence of the existence of landlordism in the society. Another writer writes about the social conditions of Pakistan, "Pakistan is a new country with a heritage of ruling oppression, feudalism"⁶² These statements seem express the values inherent in the present social system of Pakistan. The books accurately reflect this situation in the country.

The British sample on the other hand prefer the birth right or hereditary status as a determinant of the social position. This finding is also supported by Zeligs's⁶³ study. He gave the Zeligs Intergroup Attitude Test to 200 American, Sixth grade students in 1944, to give their opinion and preferences for five national groups including English. Children rated the English as "high-class nobles, gentlemen, those who keep butlers".

Another observation supporting the same view is Lewis and Maude's⁶⁴ description of British society. They say,

⁶² F. Smitters and I. Dar, Growing up in Pakistan (International Cooperation Administration Pakistan) Lahore, 1957, p. 9.

⁶³ R. Zeligs, "Children's Concepts and Stereotypes of Americans, Greeks, English, German and Japanese". J. Edu. Soc. Psy.

⁶⁴ Lewis and Maude in T. H. Peer, English Social Differences (George Allen & Unwin Co.) London, 1955, p. 150.

" ... it seems that even the huge distribution of wealth which has taken place has left the country as class conscious as before the war". This statement points out the presence of a nobility or an aristocratic class in the society, which is a legacy of the past.

The greater Pakistani preference for cooperation with society members with the motive of helping the needy ones rather than for some personal motive, has been supported by the study of Morris too, as quoted earlier. Another evidence confirming this view is the observation made by Kennedy⁶⁵ about the urban people of one of the big cities of West Pakistan. She says, "It is considered obligatory to give some form of Zakat or tithe toward the less fortunate."

The institutions of the society are given little significance in the British books. They attach no importance to the formal impersonal relations which press on individuals to conform to the society's standards and norms.

Sir Henry Maine⁶⁶ says about Western Europe that there is "a gradual dissolution of family dependence and the growth of individual obligation in its place."

⁶⁵ Kennedy, op.cit. p. 97.

⁶⁶ K. B. Smillie, The British Way of Life (William Heineman) London, 1955, p. 28.

While Wolfenstein's⁶⁷ opinion is that the "British films provide the hero and heroine with family relations more frequently".

Brogan⁷⁸ observed that "Christain belief of a vague kind still has a powerful hold on the emotions of the English man in the street", but on the next page of the same book he has shown the artificiality of this religious influence when he says, "The English are now a Bible-buying than⁶⁹ a Bible-reading people".

On the bases of these studies we can say that the influence of religion is dying in British society, and that the family, too, is losing its hold on the individual. But as far as the importance of other institutions is concerned, it can not be concluded, on the basis of the present study, that they do not have importance. It is just possible that the society does not consider it necessary to teach about such institutions at this age level, or alternatively, this may be one of the defects of the books. In either case it certainly can not be concluded that institutions do not have any importance in British society. On the contrary, British society is most often characterized as one where

⁶⁷ Wolfenstein, op.cit. p. 102.

⁶⁸ Brogan, op.cit. p. 38.

⁶⁹ Ibid., p. 39.

institutions have considerable hold over the daily lives of the people.

In general, then, it would appear that content analysis of these second grade texts reveals evidence on similarities and differences in British and Pakistani society which is frequently confirmed by other studies. By and large, the method seems to be useful in revealing information about values in a culture. In some instances, the data obtained by this technique is at variance with results of other studies. While it is not possible to give a definitive explanation of these differences, it is possible that they can be attributed to the type of sample used, to the fact that not all values are taught at a single academic level, or to the lack of a close congruence between the values stressed in the second grade readers and the contemporary values of the society members.

CHAPTER V

SUMMARY AND CONCLUSIONS

At the outset of this study the role of education in teaching values to society members was explained. An attempt to evaluate and to define the basic concept - value - was made. The problem of the study was stated. Also an attempt was made to evaluate the data used for the purposes of the study in order to point out its scope and limitations.

The study was based on the Second Grade Elementary School books of West Pakistan and Britain. The procedure followed in the study was the content analysis of the stories of both of these samples, and a comparison of the results of this analysis.

The technique used for this purpose was the one devised by D. C. McClelland for "Children's Readers Project". Initially scoring was done by the two persons - another researcher and the writer - to establish the reliability of the technique.

The comparison of the two samples was made with the help of two statistical techniques - Chi-square and binomial test for the significance of the difference of disproportion from a 50 - 50 split.

As a result of the analysis, it was found that the Pakistani and British books are alike with respect to most of the categories compared. There are, however, significant differences as shown by the over-all Chi-square results.

As for similarities both samples stress the importance of being active rather than passive. Preference is shown in both sets of books for cooperating with fellow beings rather than with the natural forces. Both samples give importance to the pressure of interpersonal relations rather than of impersonal institutions. There is a preference shown in both of the samples for cooperating with the motive of helping others as opposed to depending upon some hope of reward or fear of punishment. Intellectual work is preferred to manual work by both samples. Another similarity between the two samples is their emphasis on the appreciation of nature. Success in achieving one's goal is highly represented in both of the samples. Neither sample gives much attention to self-control or self-gratification.

One of the few significant differences is that in Pakistani sample there is a preference for the use of intelligence without deceit, whereas the British sample stresses both the use of intelligence and the use of physical force. The British books put more stress on the use of intelligence along with deceit, ordinarily by the villain of the story.

Privileges earned by personal accomplishments of an individual as opposed to the birth privileges of another are used with approximately equal frequency by the Pakistani sample. Whereas in the British sample birth privilege is used significantly more often than earned privilege.

There is a significant greater preference for cooperating with other society members for the purpose of helping needy persons in the Pakistani sample than in the British.

The institutions of the society are given significantly less stress in the British stories.

The similarities between the values stressed by both of the samples may be due to the fact that some standards of conduct are the same all over the civilized world. The educational system of a society is responsible for teaching these standards to the society members. However, the close sociopolitical relations between Pakistan and Britain, and the fact that the Britishers are the founders of the educational system of Pakistan further explains this similarity.

The differences are due to the differences in the cultures of the two countries, which demand different value standards from their members. The role and value of education in particular seems to differ in the two countries. This difference in the cultures is reflected in the differences in the educational objectives followed by the school systems of both Pakistan and Britain, and expresses itself in discrepancies in the stress given to certain values by the two samples of books.

APPENDIX

D.C. McClelland's

CROSS CULTURAL SCORING SYSTEM FOR OBLIGATION
TO SELF AND SOCIETY:
CHILDREN'S READER PROJECT.

D. C. McClelland's

CROSS CULTURAL SCORING SYSTEM FOR OBLIGATION TO SELF AND SOCIETY:
CHILDREN'S READER PROJECT

In part one of the story the scorer identifies with ego. Ego is defined as any character who participates in a major sequence of interaction, involving at least one third of a story. By ego, we mean a person or an animal acting as if he were human (i.e. in a humanlike way). Each character in a story who meets these requirements is to be scored separately in part one of the scoring system. The most important character is scored first.

I. The self orientation (individualistic achievement value complex): take the point of view of the ego.

A. EGO IS ACTIVE: He performs some activity to aid him in reaching his goal. This activity must be an instrumental or goal oriented series of acts. Activity of some kind is almost universal so there must be evidence as to the instrumental nature of the action.

Examples: If the horse went down the street looking for something to eat, or in order to find something to eat, this would be scored. However, if the horse was hungry, went down the street, found a branch and started to eat it, this would not be considered instrumental activity. Here there is no evidence about the instrumental nature of the action.

Each actor or ego must be classified as either a superior, inferior, or as a peer, when active.

1. By SUPERIOR we mean any individual who is in a position of authority or superiority relative to others around him. Age, size, social status, or strength are the characteristics which mark off a superior individual.

Examples: King lion called a council of the jungle animals to see whether they could discover what the great creature was that flew over the jungle a few days before.

Father tells Peter that if he thinks a dog's life is better than that of a human he ought to try it.

2. By INFERIOR we mean any individual who is in a position of lesser age, size, social status or strength with regard to others interacting with him.

Examples: A lion cub who is told that man is intelligent while he is only a beast, investigates and finds that it is true, much to his sorrow.

The loyal little mouse frees king lion.

3. PEER is to be used under two conditions: The first of these is when ego's position is not explicitly superior or inferior or when he is both. He must be classified then as a peer. The second meaning of Peer is when ego is "one among equals". Here we mean someone of the same age, size, social status, strength, etc.

Examples: Of all the students in the contest, Peter brings in the brightest gift and wins the prize.

Jimmy and Judy didn't know the strokes well enough, and Johnny didn't know how to swim at all. One day Bob put up a pole with a sack attached to it, and Peter and he were sailing.

- B. THE EGO IS PASSIVE: By this we mean that ego is acted upon, rather than does the acting, planning and expediting of instrumental behavior himself. He waits around or wanders along until something happens which he didn't anticipate or bring about. Ego can be acted upon by a major press of the external world, as classified into four categories or sources of intervention: FATE, NATURE, MAN, MAGIC.

1. The ego is PASSIVE and FATE intervenes. Ego is acted upon by destiny, it is his appointed lot that such and such shall happen or did happen in the past; the thing was preordained.

Example : The wolf was going to eat the lamb because the lamb called him names a year ago. The lamb protests that she wasn't born a year ago, but the wolf replies that while it may have been someone else, he will eat her all the same. (It's too bad for the lamb, c'est la vie).

2. The ego is PASSIVE and NATURE intervenes. By this we mean that ego is acted upon by nature, the world around him or a natural event.

Example : Peter was on the way to his grandmother's house when the river flooded the road and washed out the bridge, so that he could go no farther.

3. The Ego is PASSIVE and MAN intervenes. (or an animal with human characteristics) Here the ego is acted upon by some other actor, who initiates the action sequence. That is, Ego is "just there", when a second party appears and does something to Ego which has consequences for him.

Example: The tortoise is carried home by Mr. Fox, for his dinner. Mr. Rabbit follows them and rescues the tortoise from the clutches of the villainous fox.

4. The Ego is PASSIVE and MAGICAL POWERS intervene. Ego is acted on, and is either benefited by or victimized by magic which may be manipulated by another actor in the story.

Example: Peter - Never - Mind - the - Weather is casually delivering some eggs when a playful fairy tests Peter by making rain fall in the form of cats, dogs, pitchforks, etc.

Categories A and B form the active-passive dimension of ego's action. Thus, if Ego is scored as active he cannot be scored passive and vice-versa.

C. MEANS. This category is scored only when the Ego is active. Ego can employ any of the following means to reach his goal, whatever it may be. The means is the instrumental activity involved in the action sequence, and all those which occur in the story may be scored.

1. BRAINS - using deceit. This category is scored when Ego uses his brains to deceive another actor, in order to reach his goal. Cleverness, trickery, outwitty, and cunningness may be employed.

Example: The fox flatters the crow into singing, so that she drops the cheese which he eats.

2. BRAINS - no deceit. This category is scored when Ego uses his brains, but with no intent to deceive, in order to reach his goal.

3. BRAWN. Ego can attain his goal by using either A. External strength and force i.e. the "big club". B. By virtue of his inherent characteristics i.e. depends on his native strength and force.

Example : A. The rabbit hit the fox over the head with a cabbage to free his friend the tortoise.

B. The lion rules because he is big and powerful, the acknowledged king of the jungle.

4. HARD WORK. This category is scored when Ego is involved in definite labors, employed for the purpose of reaching his goal. The work may consist of a single supreme effort, or it may be work over either a long or short period of time.

Example: Peter was lying in bed and saw something moving in the corner of his room. After gathering up his courage "with a jump he was out of bed, ran across the room, and reached with both his hands into the dark shadow which was still moving back and forth." This is an example of a single supreme effort.

The mother who rescues her baby from an eagle's nest at the top of a mountain in a tremendous burst of energy and willpower is an example of short hard work.

5. MAGIC. Ego invokes magical means to achieve his goal, in the form of spirits, prayer, fantasy, sorcery, and magical manipulations.

Example: The good fairy wishes to teach all the children at court a moral lesson. Holding up the horn, he cried, "No boy who has ever been unkind can blow this horn."

An example of fantasy is Mary and Jane at a tea party with their dolls. "well," says Jane, "this is astonishing! Where do you get your chickens Madame? In my country they have only two wings." "I buy them in a small town, one hundred miles beyond the moon."

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6. OTHER. This category is to be scored when the scorer cannot specify the means in terms of any of the above categories, but yet finds that Ego is doing something instrumental to aid him in reaching a goal.

Example: Mary is looking at the bunches of flowers. She counts her pennies and buys a bouquet. Obviously Mary is doing something instrumental but it doesn't fall under above category.

D. MOTIVES IN EGO: BIOLOGICAL - OTHER:

By this category we mean that Ego undertakes a given activity to attain specific biological goals (food, sex, shelter, water, heat, fuel, and clothing in the sense of protection.) The biological category is scored only when ego is seeking these supplies as an aid to his basic maintenance in the world - the preservation of his life. If there is any luxury or surplus meaning attached to the items, then the action must be scored as other. Thus by other we mean any goal oriented behavior not falling into the specific biological category.

Examples: When there was no more porridge in the pot the little old lady set out to search the woods for berries. (biological)

When the maid ran out of caviar Mrs. Cabot (and/or Lodge, Lowell, etc.) called S.S. Pierce for another barrel. (other)

- E. THE MEANS OF ACTION: In the pursuit of a goal, Ego may either attempt to arouse motive states in, or generally employ the assistance of, another individual. Or he may act on nature.

1. Acts on People - Ego is active and other people are involved in Ego's sequence of action toward the goal.

Example: The two Littletownians want to make a business profit and they cheat each other to get it.

2. Acts on Nature - Ego is active but no other person is involved - only nature or the natural world.

Example: "The children practiced rowing... Mary cut up tiny paper-dolls and placed them in her boat... meanwhile Jimmy loaded wooden pegs on a boat, pretending that he sailed to town with wool".

- F. IMPULSE CONTROL: + or -. The meaning of this category is the Ego is inhibiting the desire for self-indulgence as an end in itself, or as anti-social behavior. This suppression has either positive or negative consequences for him in terms of the outcome of the interaction sequence.

Example: While Peter is lying in bed, he is frightened by shadows in the corner of the room. He decides to investigate himself, rather than calling his mother, who has a headache and should not be disturbed. Peter conquers the situation himself and is glad that he did not call his mother. Thus the situation has positive consequences for him.

This category of impulse control + is exemplified by the Christian ideology of turn the other cheek where the rewards for not expressing hostile impulses are great in the long range view.

Example: Impulse control - . The good hearted straw takes pity on the ember and swims back to ferry him across the river. In the process, the straw catches fire and the ember drowns. In this case, inhibition of the impulse to let the ember get across on his own steam results in negative consequences for Ego.

- G. IMPULSE EXPRESSION: + or - . The meaning of this category is that Ego is expressing impulses aimed at self-indulgence and gratification (ego-centric) either in direct rejection of the feelings of others or in indirect neglect of the feelings of others. This expression, has either positive or negative consequences for him in terms of the outcome of the interaction sequence. (pride before fall selfish, also scored).

Example: Impulse expression +. In the story of the mistletoe, the bad fairy dislikes the good fairy and wants to do him in. He manages this by getting a blind fairy to throw a harmful piece of mistletoe at the good fairy. The good fairy falls dead while the bad fairy gets away with his hostile purposes. Here then, impulse expression had positive results in terms of the goals of the bad fairy.

Example: Impulse expression -. "As they reached the middle of the water, the good hearted straw caught flame and the ember drowned. When the bladder saw that, he laughed so hard he burst. It served him right. Why was he so malicious?"

- H. ACHIEVED STATUS: The meaning here is to change one's rank in the social order, relative to other persons, or to gain recognition; by accomplishing some end, i.e., by doing something. The individual is evaluated in terms of his accomplishments or achievement, rather than in terms of his fixed characteristics, given by birth.

Example: "The sheep, in contrast to the goats, are blessed of God and know neither hunger nor cold, because they sheltered the Saint when he was in trouble and the goats did not."

- I. ASCRIBED STATUS: This category implies that the individual is evaluated by fixed characteristics which are given by birth, rather than in terms of his accomplishments.

Example: "Then they were sure that she was a real princess, since through twenty mattresses and twenty feather beds she had been able to tell the pea. Only a princess could be so sensitive. Then the prince married her for now he knew that he had a real princess."

"Be careful when you see man, for he is intelligent and we are only beasts".

Note: To avoid giving extra credit to cultures that use more descriptive adjectives, each of these last two categories will be scored only once per story.

- J. VIEW OF NATURE + or -. Scoring this category must be done in terms of the story as a whole i.e. it is done only once per story. The classificatic defines the overall view that the culture takes of nature. Nature can be perceived as either dangerous or threatening (-) or as in harmony with man, to be conquered, used for recreation and treated as safe (+).

Example: (-) Peter went walking. When he had walked a bit more he lost his way and came into a bog, where he began to sink down into the mud. Now he cried for help. "But where did you go," cried the moon. "Give me light," cried Peter, "I'm lying deep in the bog."

(+) The sun was shining nearly every day, and every day Daddy bathed together with the children and taught them how to swim. (recreation)

- K. TOTAL OUTCOME + or -. This category is to be scored for each interaction sequence, in terms of positive or negative consequences for Ego. If the goal is attained, a + score is given; if the action is unsuccessful, it is scored negatively (-).

Example: (+) Mr. Rabbit's goal is to free his friend the tortoise from the hungry fox. He distracts the fox and releases the tortoise, who gets away safely. Thus the goal is achieved.

(-) The young lion sets out to find his traditional enemy, man, and fight against him. He is trapped, however, and his two front legs are broken. Thus the total outcome of the interaction sequence is negative because he is thwarted in attaining his goal.

- II. The Other-Orientation (cooperation or conforming value complex.) Take point of view the other (another person, society.) The task is to induce cooperation or conformity, etc.

- L. SOURCE OF PRESSURE: This category classifies the agent who forces Ego to conform to his society or group, and specifies the general nature of the pressure in terms of whether it is interpersonal or impersonal.

1. Impersonal pressure - The source of pressure to get the person to conform, cooperate, or go along with others is impersonal. That is, a particular other person is not the source of or reason for the cooperative act. Instead, pressure comes from any of five sources: the material world, institutional world, moral world, magic world, or material-moral world.

a. the MATERIAL WORLD as the source of pressure: The material world refers to the natural world; the forces of nature in man's external environment. These forces serve to coerce man into conforming to the standards of the group.

Example: In Holland the members of the community must work together in a cooperative effort to construct dykes. A failure to do so would result in floods and destruction. The sea serves as a source of pressure.

b. the INSTITUTIONAL WORLD is a source of pressure. The meaning of the institutional world is that of a force for conformity which is highly generalized, superindividual, persistent over time, and supplying to the actor a set of rules for his behavior. The following are to be considered institutions in this classification:

The Church (religious)
 The State (political)
 The State (economic)
 The State (legal)
 Private Enterprise and Business (economic)
 The Educational System (intellectual)
 The Family (social and emotional)

NOTE: The () indicate sphere of activity

All of the above supply Ego with guideposts for action and conformity. The pressure may come from an individual acting in an institutional role i.e. the butcher, the baker, the candlestick maker, but not from any one specific individual acting toward Ego in terms of his unique personality or relationship with him.

c. the MORAL WORLD as a source of pressure. In this case the force for conformity is supplied by the moral order as a part of man's external environment. The moral order can be defined as a code of behavior, widely accepted by the members of the society, which differentiates "right" from "wrong" action, and is not tied to any one, specific institution.

Example: the Ten Commandments when no particular religion or god supplies the context.

d. MAGIC as a source of pressure. In this instance supernatural forces come into play, to force the individual to conform to the society. In the course of influencing events, fairies, devils, angels, etc. may be involved but there can be no reference to personal spirits.

Example: The emphasis is on conforming to a standard of honesty -- A carpenter drops his axe into the river and is rewarded for telling the water elf the truth about the material composition of his axe. For this he is given a golden axe to replace the wooden one he dropped into the pond. Another carpenter, greedy and dishonest, sets out to deceive the water elf, and loses his own hatchet as well as failing to obtain a golden one. Thus dishonesty is punished by magical means while honesty is rewarded.

e. the MATERIAL-MORAL world. The meaning of this concept is that the material world serves to reinforce the code of right and wrong conduct as defined by the moral order of the society. Thus any deviations from the moral order will be punished by the natural forces of the external environment.

Example: Peter knows that it is wrong to steal, yet he takes his neighbor's horse. The next week on the way to the city he is hit by a bolt of lightning.

2. Interpersonal pressure - the source of pressure to get the person to conform, cooperate, or go along with others is interpersonal. That is, a particular person or group is the source of or reason for the cooperative act. It can either be individuated or non-individuated.

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- a. Non-individuated: Two people act together, or a group plays together etc. where there is no explicit evidence that pressures are being exerted on members to conform. In addition, no motives are stated.

Example: Two people are building a snowman.

- b. Individuated: In this case pressure to conform is being exerted by some specific other person. In addition, Ego's role in the social system may in itself supply the pressure to conform. This situation applies only when the role behavior cannot be referred to any of the institutions enumerated under L., 1., b. In the case of pressure supplied by another individual, that individual should be classified as a superior, peer, or inferior. If the discrimination is not possible, the individual should be classified as a peer (C. P. part I., A: 1, 2, 3).

Example: (superior) - A small boy is punished by a man much older than himself, because the boy has been cruel to a dog.

(peer) - In the story of the Jellyfish and the Monkey, the King of the Sea attempts to lure the Jellyfish into his court; "He bids me greet you as his brother and entreats that you will mount upon my back."

(inferior) - The story of the Mouse and the Cat: The Mouse promises to free the cat from the trap in which he was caught, provided that the cat promises never again to harm the mouse and his brothers.

- M. MEANS OF PRESSURE: The means or type of pressure to get Ego to cooperate is to be differentiated from the source of that pressure. "Source" specifies the where of pressure while "means" or "type" specifies the how of pressure.

1. None - The person is to cooperate and there is no evidence of a means of pressure.

2. Means of Pressure: The means of getting Ego to cooperate involves the application of pressure to conform, and this means of pressure can be divided into five categories.

- a. love +
- b. love -
- c. asks +
- d. demands +
- e. physical + and -

- a. Love +: The person cooperates because someone promises love. No hint of rejection can be present, i.e. a threat of loss of love.

Example: "Help my father beat the barbarians," said the maiden to the knight, "and I will love you forever."

Note: Love + is to be scored sub + if the technique is successful and sub - if it is unsuccessful. (cr scoring sheet)

- b. Love -: The person cooperates because someone threatens loss of love for not cooperating.

It is important to make the distinction between plus and minus when scoring, because the minus category attempts to tap the dimension of conditional love. This is a technique which may be used in some societies and not in others.

Example: Peter's parents want him to come home to dinner on time so he can help around the farm, and "if you don't do it we won't love you."

Note: Love - is to be scored sub + if the technique is successful and sub - if it is unsuccessful.

- c. asks: Someone asks Ego for help, cooperation, or information.

Example: (information) - "Where are you going, friend Straw," asked the Burning Ember. "We are going into the world". "Well let's go together."

(cooperation or help) - The king needs the heart of a monkey and so he sends the jellyfish to trick the monkey into coming with him to the king's court: "I come to you from the King of the Sea, he bids me greet you as a brother and entreats you to mount my back."

Note: asks is to be scored sub + if the technique is successful and sub - if it is unsuccessful.

- d. demands: Social pressure is applied to Ego to get him to conform. It may be in the form of demanding, teasing, or shaming.

Example: "The King of the Sea called to his nearest attendant, who happened to be a jellyfish. The King ordered him to swim at once to the shore and return with a monkey on his back."

Note: demands is to be scored sub + if the technique is successful and sub - if it is unsuccessful.

- e. physical rewards + or punishment -: Physical reward means that Ego, by cooperating or conforming, obtains gratification in the form of some kind of specific material or physical benefits. Physical punishment means that, provided that Ego does not cooperate or conform, he subjects himself to material or physical deprivation. In these instances, some specific other person is manipulating the system of rewards and punishments.

Example: (reward) - "This angel," said the teacher, "is too lovely to be given to any child who is not good and pure of heart." "He who brings me tomorrow the brightest thing on earth shall have the angel for his own."

Note: physical + is to be scored sub + if the technique is successful and sub - if it is unsuccessful.

(punishment) - The lion commands the tiger to divide the spoils of the day's hunt: "Tiger I command, Obey!" The tiger had thought that he had made good shares and he looked at the lion for his approval. The lion raised his paw which was armed with mighty claws

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and hit the tiger. The tiger fell to the ground shouting with a broken leg. The lion cried, "You do not know how to share."

Note: physical - is to be scored sub + if the technique is successful and sub - if it is unsuccessful.

N. MOTIVES FOR COOPERATING: This category is scored when there is some evidence that ego's motives are playing a role in engaging this cooperation. Ego's motivation may be any of five kinds:

- a. self-interest (X) or (?)
- b. self-esteem (X) or (?)
- c. love (X) or (?)
- d. helping the helpless (X) or (?)
- e. getting work done (X) or (?)

If there is an explicit statement of ego's motivation, the category is scored (X)...for explicit. But if any inferences are made about the existence of Ego's motivation, then the category is scored (?). Inference here does not mean a high level clinical judgment, rather, the sense is that of a low level guess. For instance, if the story stated that Mary gave her cloak to the poor shivering beggar and nothing more is said, one would score 'Help the Helpless' (?) because while one might think that this motive is at the root of the cooperative act, there is no explicit evidence for same. However, if the story stated that Mary gave her cloak to the poor shivering beggar because she felt sorry for him and wanted to help him, the (X) would be scored since there is an explicit statement of the motive.

- a. Self-interest: The person is to cooperate out of hope of pleasure or fear of pain. The concern here is with self gratification and indulgence.

Example: (self-interest) - Two Littletownians heard that much could be gained by trade and exchange. They decided to cooperate and exchange their houses, each thinking that he would get a "better deal," and outwit the other. (X)

- b. Self-esteem: The person is to cooperate out of hope of gaining self-respect or fear of failure.

Example: (fear of loss of self-esteem) - Peter-never-mind-the-weather had a reputation for being oblivious to weather conditions. He could go out in rain, shine, sleet, or snow. His mother asked him to get some eggs from a neighbor's farm, but changed her mind because it looked like it might rain. Peter went out anyway because he had a reputation to uphold. (?)

- c. Love: As in the external scoring category, the person cooperates out of the hope of gaining love (+) or fear of loss of love. However, here there is no external agent responsible for manipulating the variable. The means - the how of cooperation is supplied by pressure from within Ego.

Example: Cooperation out of love (+)
"With pity the sheep made a compact group and among them the Saint could not be seen." (X)

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"The eagle has carried off Mary's baby...but who is able to scale that dizzy cliff? Mary darted forward and began to make her way up the steep face of the mountain." (?)

Example: Cooperation out of fear of loss of love:

Mother could never love a little boy who didn't wash his hands (X)

d. Help the helpless: This notion most closely corresponds to altruistic charity.

Example: Mary takes pity on the poor beggar at the side of the road and gives him her cloak. (X)

e. Getting work done: A task is to be completed, a chore accomplished, etc.

Example: Each day at the beach the children work together to get the boats built so that they can sail out to fish. (X)

0. OUTCOME OF THE STORY: This category is scored either + or - . A plus score indicates that the goal of the cooperative behavior has been achieved.

Example: (positive outcome): By giving the cloak to the beggar, Mary successfully helps the helpless.

Example: (of a negative outcome): The young lion disobeys by not heeding his mother and seeking out man - thus he is punished. Disobedience is not rewarded but has a negative outcome.

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