

THE LIBERAL-TRADITIONAL ATTITUDE OF ARABIC-SPEAKING STUDENTS AT  
THE AMERICAN UNIVERSITY OF BEIRUT TOWARDS  
DIFFERENT ASPECTS OF LIFE

by

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THE EFFECT OF WESTERN CONTACT ON ARAB UNIVERSITY STUDENTS

## PREFACE

The writer hopes that the data presented in this study will contribute to the field of communications as well as provide some description of the type and nature of the change which the Arabic-speaking countries are undergoing as a result to their adopting new ideas and patterns of behavior that are alien to their traditional way of life.

Several politicians and social thinkers have been concerned with social change in this part of the world but very few attempted to study the effect of these new ideas and patterns of behavior, which were adopted mainly as a result of the impact of the West, on this change.

This study will give, the writer hopes, a picture of the attitude of a distinctive group of the Arabic-speaking society which has been exposed to different degrees of contact with the West. It is hoped that this study will help draw inferences about the psychology of the society in general.

The writer would like to mention his great indebtedness to Professor George Fetter, Chairman of the Sociology and Anthropology Department, for his kind and valuable advice all through the stages of this study; to Professor Gene Petersen, of the Sociology Department, for his critical suggestions and extensive corrections which helped develop the study to its present final shape; to Professor Levon Melikian, Chairman of the Psychology

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## ABSTRACT

The societies of the Arabic-speaking people have been described as a mosaic system of heterogeneous groups having a general authoritarian Islamic culture. Within this general culture each group has its own individual norms and differs in its degree of control of its members. Thus, when faced with new ideas and patterns of behavior each group is expected to react in its own way, accepting or refusing these patterns.

In the light of this theory the writer set forth to study the differential attitude of some groups of the Arabic-speaking peoples toward new non-traditional (liberal) aspects of life that were introduced into their culture.

To carry on this study, the writer interviewed a ten per cent random sample of the Arabic-speaking students at the American University of Beirut coming from all parts of the Arab world. This sample was interviewed in the fall semester of the academic year 1958-1959 using a questionnaire aimed at gathering background information about the respondents and measuring their attitude by the use of Likert-type scale developed for this study. ~~The scale was composed of 38 statements.~~ The scale was composed of 38 statements of preference about the different aspects of the new and old ways and methods. Five responses to each statement were possible: strongly agree, agree, neutral, disagree, and strongly disagree. ~~Each~~ respondent was instructed to check one response to each statement. For the

statements that were liberal, a strongly agree response was given a score of five and a strongly disagree response was given a score of one, with the rest scoring in between. The scoring was reversed for the conservative statements.

The sum of each individual's scores were considered as a unit,, no analysis of differences with respect to individual items or group of items was undertaken except to calculate the T value of each statement to determine the validity of the statements. The mean scores of the different groups under study, together with the means of the first and last quarters of each group were calculated and compared. Student's "t" statistic were used to determine the statistical significance of the differences between the observed scores.

The general hypothesis of this study was that the greater the contact with new ideas and patterns of behavior the more liberal the attitude toward new ideas and patterns of behavior. Four detailed hypotheses were studied: The first stated that Christian students are more liberal in their attitude towards new ideas and patterns of behavior than Moslem students; the second stated that students from urban areas are more liberal than students from rural areas; the third stated that the longer the students of the American University of Beirut stay at the University the more liberal they become, and the fourth hypothesis stated that the greater the education of the parents of these students, the more liberal were their attitude.

The data which was obtained from this study supported all the

hypotheses. Furthermore, the results implied that the liberal quarter of the Moslem group had more attitudinal mobility than the liberal quarter of the Christian group.

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## CHAPTER I

### INTRODUCTION

What types of people in the Arabic-speaking countries are liberal, in the sense that they readily adopt the newly introduced ideas and patterns of behavior, and what types are traditional, in the sense that they resist these new ideas and patterns, and why, were the questions which started this study.

To be able to identify the types of people who readily accept the new change and those who resist it and adhere to their traditional ways of behavior and ideas, this study attempted to observe the differential attitude of a sample of Arabic-speaking students at the American University of Beirut towards some traditional and liberal ideas and patterns of behavior.

The attitudes of the students were taken as the dependent variable. These were compared with respect to the following independent variables: religion; community of origin - rural or urban; education of parents, and years of study at the American University of Beirut.

Several other variables - such as ethnic group, age, sex - were not considered. It was not possible to control the ethnic group variable because the universe of the study (the American University of Beirut) did not include relevant population. The

age variable could not be controlled because the students fell within the same age group, and the nature of the population at the University did not recommend the study of the female population. Usually, only liberal Arab parents send their daughters to this University while other parents, if they approve of higher education for women, send their daughters to non-coeducational colleges.

To be able to understand the basis of this study and before going further into describing it, the writer believes it is pertinent to give some basic information about the general universe, the Arabic-speaking countries, of which the immediate universe of this study is a part.

#### A. The Background of the Arab Countries

The Arabic-speaking peoples have been, for the past centuries, living under an Islamic rule with the Qur'an as the constitution of their state. In this state non-Moslems or nasara were expected to obey this system and pay a jizya<sup>1</sup> if they adhere to their old culture.

Thus, by time, the culture of Islam did not only include Moslems but also non-Moslems since it succeeded in replacing the memory of the old cultural traditions in its area of influence with its own background of history and tradition. When

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<sup>1</sup> A special capitation tax.

we speak of Islam, therefore, we speak of more than a religious system.

Islam is indeed much more than a system of theology; it is a complete civilization. If we were to seek a parallel term, we should use Christiandom rather than Christianity, China rather than Confucianism.... It includes a vast number of peoples different in race, language, character and inherited aptitudes, yet bound together not only by link of a common creed, but even more strongly by their participation in a common culture, their obedience to a common law and their adoption of a common tradition.<sup>1</sup>

This Islamic culture that the Arabic-speaking peoples shared can best be described as an authoritarian culture characterized by ethical particularism, status ascription, and collectivity orientation.

The Qur'an, on several occasions, sets up as an ideal trust in God and absolute submission to His will. The authoritarian characteristics of the Islamic culture were "reflected in the relationship of the father to the boy, of the mother to the daughter, of the rich to the poor and of the government to the governed."<sup>2</sup>

Its ethical particularism is clear both in theory and in practice within the Islamic culture. Ethical duties were not applied "impersonally" to all men. To every group there were

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<sup>1</sup> Gibb, H.A.R., Whither Islam, London, Victor Gollancz, 1932, pp. 16-17.

<sup>2</sup> Kurani, Habib, "Evolution in Education" in Fisher, S.N. (ed.), Evolution in the Middle East, Washington, Middle East Institute, 1953, p. 10.

different ethics. With his friends and family members an Arabic-speaking person had a special set of ethics that do not necessarily apply to other people. The Qur'an (the written revelation), the Sunna (the oral revelation transmitted through the channel of tradition), and the Hadith (the act or saying attributed to the Prophet or to his 'companions' by which it was sought to justify and confirm the Sunna) clearly are distinctively different sets of ethics.

In the Islamic culture a person was believed to achieve his ultimate status in the hereafter world, but his status in this world was very much decided by ascribed features. Thus, though social mobility in this culture was theoretically accepted, it was achieved with difficulty.

Finally, the people adopting this Islamic culture followed the pattern of collectivity-orientation in contrast to self-orientation. In other words, the self was important but the group came first. This was illustrated in the willingness of the individuals, and their feeling of obligation, to sacrifice themselves for their family, group, nation, or religion.

A discussion of some aspects of the Islamic culture will help show how these patterns fitted in this culture.

#### 1) Family Life

The family in the Islamic culture was basically of an extended patrilineal type. It was the fundamental and essential

determinant of every individual's personal identity and family obligations took precedence over all others. It was also based on a patriarchal relationship where the father made all major decisions pertaining to the affairs of members of his family. The father's position was dominant and the wife and children submitted to his authority. The relations between the members of this family were formal.

Roles and patterns are so clear-cut and defined that there is hardly any room for choice and decisions. Whenever there is need for decision, the father has the final word because 'he knows.' With this conviction, mother and children submit, not grudgingly, but complacently and willingly. The eldest son learns early in life his privileges and responsibilities next to the father, identifies himself with him, internalizes his values and, in the case of his death or absence replaces him and feels bound by duty toward younger siblings.... Sibling relationships are governed by a common loyalty to parental expectations. The older takes moral responsibility, with parents, of guiding the young.<sup>1</sup>

Age and sex were important factors of authority; the eldest sons dominated the younger ones, the males dominated the females. Family ownership of property, family-arranged marriages, and family group living in one house were common. The head of the family in the Islamic tradition was expected to exercise his authority in all family decisions, minor or major. Dr. Levon Melikian reports that "in some of the more conservative families the children are not allowed to sit, eat or smoke in the presence

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<sup>1</sup> Lipsky G.A., et.al., Saudi Arabia, New Haven: HRAF Press, 1959, p. 48.



of their father."<sup>1</sup>

The father was considered the most important member of the family and was the center of the family's attention. An Arabic proverb says: "Pleasing the father is next to pleasing God." (Rida el-ab min rida Allah). No matter how the parents treat their children "disobedience to parents is considered... as one of the greatest sins.... An undutiful child is very seldom heard of among the Arabs in general."<sup>2</sup>

In rare cases, in the Islamic family, could a woman divorce her husband while the right of the husband to pronounce divorce against her was almost unlimited. The Islamic laws of succession stated that "the right to succeed was confined exclusively to the male relatives.... Consequently, all female relatives as well as all male minors were excluded from the right to succeed."<sup>3</sup> As to the laws of inheritance, the Qur'an states: "God commands you concerning your children, for a male the like of the portion of two females."<sup>4</sup> Furthermore, Islamic courts did not give women's testimonies as much weight as given to the testimony of any man, irrespective of their education or social status.

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<sup>1</sup> Melikian, Levon, "The Dethronement of the Father," Middle East Forum, Beirut, January, 1960, p. 23.

<sup>2</sup> Frayha, Anis, Modern Lebanese Proverbs, American University of Beirut, 1953, p. 70.

<sup>3</sup> Roberts, Robert, The Social Laws of the Quran, London: Williams and Norgate, 1925, p. 62.

<sup>4</sup> The Qur'an, Sura 4, 12ff.

Thus, a woman's place in this Islamic culture was in the home. Education for her was a luxury since she was not expected to work for hire outside her home. Her father and male relatives were supposed to support her. Traditionally, in this cultural setting, a woman who worked did so only in a case of extreme need. She was considered inferior to men, weak, needed the protection of the men in her family, and can not produce as much as men can.

The woman in the Islamic tradition, furthermore, was considered one of the main sources that may bring dishonor to her family since premarital and postmarital chastity of women were vital to the family's honor. The Islamic culture is full of proverbs which indicate the importance of family honor and how women threaten this honor.<sup>1</sup> The girl's reputation was something of utmost importance and she was expected to be extremely careful in whatever public act she did in order not to be criticized. Her virginity was a sign of her purity. Should she lose it before marriage, her relatives were expected to kill her and "clean"

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<sup>1</sup> Frayha, Anis, op.cit., listed the following proverbs: "A girl brings shame and gossip to her family and pleases the enemy" (El bint bitjib el'ar wil mi'ar ou bitjib el-'adu lildar). "When a girl starts to menstruate, either give her in marriage or bury her." (El bint mata jara damha ya jazitha ya tumha), and "The death of the girls is fortunate even when they are brides and are ready to be wed." (mout el banat min el mus'adat wallau kanou 'arayis mjahazat), pp. 196, 198 and 691 respectively.

their honor. Should they fail to do so, they would be looked down at by the members of their community.

Until recently it was a custom in the rural communities for the relatives of the bride to wait outside her house the first night of marriage until her husband would throw out to them a handkerchief with the bride's blood of virginity on it. The relatives would then rally around the village singing and cheering celebrating their clean honor and their daughter's purity. Thus, to preserve one's honor was to keep his daughters or female relatives from mixing with boys, or as my grandmother put it: "To keep them away from temptation."

Lack of mixed social life is characteristic in most places in the East of Christians as well as Moslems.... The casual social contacts and normal friendships of young people are almost unknown. The attention is always focused on the main idea of marriage.... No girl of good family could be seen alone in the streets at night with a man. She would have to go in a group of cousins or family friends, but not with an individual friend. Even a girl with whose family his won had been on intimate terms could not run the risk of going with him alone. It might start a scandal. Moreover being seen with him would probably damage her chances for marriage, as most Syrian men do not want to marry a girl who has received attention from anyone else.<sup>1</sup>

Describing the social discipline regarding sex in an Egyptian village, Dr. Hamed Amar wrote: "The maturing of sex functions...

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<sup>1</sup> Woodsmall, Ruth F., "Moslem Women Enter a New World," (written in 1936), Middle East Forum, Beirut, January 1960, p. 9.

is noted with great embarrassment, shame and feeling of guilt by adolescents... complete hush and excessive secrecy prevails over sexual matters among adolescents as well as adults.... Sexual pleasure of any kind outside the marriage tie is condemned by the text of the Koran."<sup>1</sup>

When the children reached the marrying age (usually shortly after reaching puberty) their parents tended to marry them within the family, if possible. The marriage of a girl to her cousin was a very common practice. So accepted was this idea that until the present time a woman's husband in rural areas is very often referred to as "her cousin." This tendency was, perhaps, one way of maintaining the cohesiveness of the family, and preserve the family wealth or prestige from being shared by other families or groups. Marriages were arranged by proper social arrangements and convenient material circumstances. Romantic love had no place in this tradition and bride and groom rarely saw each other until the wedding day.

## 2) Business Life

"What is with God is better than sport and than merchandise, for God is the best of providers," says the Qur'an.<sup>2</sup> And says

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<sup>1</sup> Ammar, Hamed, "Growing up in an Egyptian Village," London: Routledge and Kegan Paul, 1954, p. 190.

<sup>2</sup> The Qur'an, Sura 62, 9ff.

the Arabic proverb: "Everybody's living is from God."<sup>1</sup> Thus material things were minor in the life of the Moslem, what counted more were good deeds. What a Moslem business man sought in this "lower life" was just to be able to live decently. Time had no value to him. According to an Arabic proverb "hurry is the devil's work."<sup>2</sup>

Status is symbolized by the degree to which a position is free from work. Even the lowest clerk in a government office will do his best to give his visitors the impression that he does not have much to do. Something is wrong with a man who feels it necessary to do something all the time. Business should not be dealt with directly but only after considerable social talk, and a request for urgency unless it is a matter of utmost importance arouses suspicions of ulterior designs.<sup>3</sup>

This tendency to relax at work is still clearly observed in the present Arab societies. Most of the "service cars" and shops (even business offices) in Beirut have small posters with the proverb: "You have to be patient," or "God will clear up things."<sup>4</sup> These two proverbs describe the traditional mentality of the people in the Islamic society. An average Arab businessman in this tradition expected his clients to develop

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<sup>1</sup> Rizk el-kul 'ala Allah.

<sup>2</sup> El-'ajaleh min el-Shaytan.

<sup>3</sup> Lipsky, G.A., op.cit., pp. 305-306.

<sup>4</sup> Badak itawwil Balak and Byefrejha Allah.

a social relation with him. The more friendly two businessmen were the more they tended to do business together. Thus it was very common in this part of the world to start a business deal with the social and personal introductions. In most of the Arab villages a person visiting another on a business call would be considered impolite if he started talking about his business before the coffee had been served to him and before he had inquired about the health and condition of all the family members.

Another important side of business relations in the Islamic tradition was that it was family directed in the sense that a businessman employed his relatives first in his shop or business and made special concessions for his relatives and friends. It was considered a rude and unwise act to employ an "outsider" if a person could find a member of his family to fill that position. "Help your relatives and the poor," says the Qur'an,<sup>1</sup> and a popular Arabic proverb says: "Relatives deserve the priority of your good deeds."<sup>2</sup>

### 3) Personal Habits

"A mind so faithful to the heritage of Islam, so intensely

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<sup>1</sup> Wa ati thal kurba hakahu wal miskin.

<sup>2</sup> al akrabun awla bil ma'ruf.

convinced of the divine origin of its institutions will view the departure from even the least of his culture's prescriptions a rejection of some particles of divine grace."<sup>1</sup>

Through the process of socialization, the individual in the society develops certain personal habits that are dominant in his society. These personal habits determine to a degree the extent of tolerance of a person. In this and in other studies I have frequently been confronted by respondents expressing their personal tastes with respect to preference for specific types of foods, drinks, etc... The following are a selection of some of these:

"Food without bread is not food;" "don't listen to the gossip there isn't better than a dish of hommus;" "water has no taste unless it is drunk from a pitcher," and "Turkish coffee fills the head."<sup>2</sup>

Not only proverbs or comments express the personal habits encouraged by culture in a group but also some insight into their mores and cultural setting. Holding hands, for example, between people of the opposite sex in public was considered an indecent act. To substitute for this, holding hands bet-

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<sup>1</sup> Gibb, H.A.R., Whither Islam, op.cit., p. 54.

<sup>2</sup> el Akl bedoon khubz mannu akl; shu baddak bil haki ma fi ba'd sahn hommus; el mayyeh ma elha ta'mi ella min el ibrik, and el 'ahwe el Turkiyye bit'abi er-ras.

ween people of the same sex was widely practiced and viewed as a normal practice.

The same explanation can be offered to the habit of men (or women) kissing each other in public as a sign of greeting and affection. The suppression of the sexual act of a man kissing a woman brings about the legalization of the other act as a substitute.

#### B. The Mosaic System

As the Islamic government became weaker, more tensions were applied on the non-Moslems, "Nasara." Hitti et.al.<sup>1</sup> reported that the non-Moslems were isolated, forced to wear distinctive dresses so that they can be pointed out and that churches were put down.

Discrimination at that time was not only religious but also applied to the different social and ethnic communities. As a result, a mosaic type of society resulted which, though each of the social groups participated in the same general Islamic culture, each developed certain group solidarity and a special outlook to change. This type was best described by Professor Carleton Coon.<sup>2</sup> The mosaic system, as he viewed it, was not a caste system but rather a system that had an idea of emphasizing not the uniformity of the citizens of a

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<sup>1</sup> Hitti, Philip, et.al., The History of the Arabs, (in Arabic), Vol. 2, Beirut: Dar al-Kashshaf, 1950, pp. 432-434.

<sup>2</sup> Coon, Carleton, Caravan, second edition, New York: Henry Holt & Co., 1956.



country as a whole but a uniformity within each special segment, and the greatest possible contrast between segments.

Distinction between the different segments of the people — such as between Moslems and Christians — was of prime importance in the human relations in this system. Or as Professor Coon put it: "The members of each ethnic unit feel the need to identify themselves by some configuration of symbols... they will wear distinctive garments and behave in a distinctive fashion."<sup>1</sup> This distinction, however, did not mean that they were completely isolated. Every group was dependent on the other.

Individuals in this mosaic system identified themselves with their ethnic or religious group rather than with their nation or state. Thus it was very common in the Arabic-speaking countries to hear the statement: "I am a Moslem," or "I am from Jerusalem," or "I am a member of the Dajani family," in response to a question about one's identity. Prof. Gibb reported<sup>2</sup> that in the traditional Islamic culture nationalism in its modern understanding — which builds its philosophy upon national habits of thought, maturing slowly through the centuries and adopted to the needs and purposes of a complex social system — had no meaning. By nationalism the Islamic society

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<sup>1</sup> Ibid., p. 153.

<sup>2</sup> Gibb, H.A.R., op.cit., pp. 48-49.

understood the religious nation having the social habits of thought defined by Islam.

Nationalism demands that every person living permanently in a country become a citizen and feel himself a member of the nation with rights and responsibilities equal to those of all other members. According to the mosaic system, if you are a Christian in a Moslem land you are a visitor, albeit you and your ancestors have been visiting for some hundreds or even thousands of years. Your loyalty is to your own private people 'nation!'<sup>1</sup>

An example of this statement may be drawn from the 1958 uprisings in Lebanon when the population was divided into two main groups; one composed of a Moslem majority supporting the rulers of the United Arab Republic - who were Moslems - and the other composed of a Christian majority who wanted to preserve the situation in Lebanon as it was - a republic with a Christian group dominant.

Another feature of this mosaic system was that the pieces of mosaic developed specialization among themselves. Each ethnic group had its own special techniques that were monopolized by it and that were passed on to its members from one generation to another. A person inherited his father's possessions and profession as well. He was supposed to preserve these for his children. Until very recently, if an Arab spoke of a "photographer" anybody would understand that he was speaking of an Armenian person since this job was a speciality of Armenians.

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<sup>1</sup> Coon, Carleton, op.cit., p. 5.

Professor Coon also isolated a kind of division of labor among the Arabic-speaking peoples determined by the physical factors. He viewed three mutually dependent kinds of communities; the nomadic camp, the village and the town or city. These three types of community were dependent on each another for the maintenance of their ways of life, and each was specialized. The nomadic camp offered transport, the village offered vegetable food-stuffs, and the town or city provided processed goods including tools, and acted as a center of commerce.

#### C. Social Change in the Arab World

With the introduction of a common enemy - imperialism - to the different pieces of the Middle Eastern mosaic these pieces developed a sense of community and united together under the banner of "nationalism." This new force encouraged the different communities in the Arab world to sacrifice their individual interests for the common cause, and mobilized all the forces of these communities in support of a community united by a common language and culture.

Imperialism in the Arab world was first associated with the Ottomans, when their "Moslem Empire" developed into a "Turkish state." At this stage the Arabs started to be exposed more and more to the western culture and especially its ideas of nationalism, industrialization, and mechanization.

The growing sentiment of national unity in the Arabic-speaking lands had already succeeded to a very considerable extent in bringing Moslems and non-Moslems into an organic relation with one another. On every political and cultural organization in Egypt from cabinet to charity bazar... Moslems and Copts co-operate. The same features may be seen in the public life of Palestine, of Transjordan, in the greater part of Syria.

... It is undeniable that the prevailing tendencies are strongly in the direction of maintaining the Islamic basis of the new national units, and that the non-Moslem minorities have generally reciprocated the breaking down of traditional Islamic pale by accepting and supporting the state recognition of Islam.<sup>1</sup>

Describing the impact of the western culture on a part of the Arabic-speaking countries, Robin Fedden wrote:<sup>2</sup>

The middle of the nineteenth century saw the beginning of a new era in Syrian<sup>3</sup> history. The country painfully and, at first, slowly began to turn back towards the West, to reintegrate itself into the Mediterranean orbit and economy. The process is still a painful one, and though the economic advantages are palpable, the social and cultural dislocation is enormous. Western techniques, thought processes, clothes, have all invaded the life of Syria, and will continue to do so in ever greater measure.

However, the western culture was contaminated with political domination and military occupation and only those western ideas and patterns of behavior that did not conflict directly with the traditions of the different groups of the society were

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<sup>1</sup> Gibb, H.A.R., op.cit., p. 368.

<sup>2</sup> Fedden, Robin; Syria, London: Robert Hale Limited, 1956, p. 6.

<sup>3</sup> Meaning the area currently included in Jordan, Iraq, Syria, Lebanon and Palestine.

accepted. In other words, though the mosaic pieces forming the Arab world united, their perception of social change which did not contradict with national sovereignty deferred. Differential attitudes towards social change developed by the different groups of the Arab world.

Thus the speed or rate of social change in the Arab world was in part a function of the extent to which groups in this area were liberal or traditional in the sense that they accepted or resisted the new ideas, patterns of behavior and technological innovations with which they came into contact.

The bewildering differences of outlook which characterize modern Syria are partly due to the impact of the West upon groups of people variously equipped to receive it. There is a certain homogeneity, certain grounds of contact, between an Alawi and a Sunni<sup>1</sup> peasant. Both of these again know something of the way the mind of the desert Bedouin or the Damascus merchant works. On the other hand, the new business man, the new technician, the Westernized intellectual, these live in a different world. Between the unchange peasant and the intellectual educated in America are intermediary types who have lost much of one world and acquired only something of the other.... The interpretation of the old world and the new raises social and cultural problems which receive so much attention.<sup>2</sup>

#### D. The Influence of Education

The aforementioned brief discussion of some aspects of the

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<sup>1</sup> Different sects in Islam.

<sup>2</sup> Ibid., p. 211.

culture of the Arabic-speaking people serves to illustrate the important influence religion and community have on the attitude of members of this cultural complex. In this study we shall also consider the effect of education on the changing Arab society. Educational institutions, in most countries of the Arab world, were established mainly through the influence of western institutions, be it governmental bodies or missionaries. These educational institutions were patterned after the western parent institutions. A student, therefore, learns western ideas and patterns of behavior at the educational institutions of the area and, gradually, adopts some or all of these ideas and patterns.

The American University of Beirut, the universe of this study is a private co-educational institution of higher learning established in 1866 by American Protestant missionaries. Its students, staff and faculty, though composed of people from 61 nations,<sup>1</sup> form an area of non-traditional stimulation, not as an isolated phenomenon, nor a deviant pattern but en masse as a common if not behaviorally normal, at least statistically modal.

The area surrounding the American University is highly westernized. The immediate community presents extremely non-

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<sup>1</sup> Annual Report of the President of the University for 1958-1959, Beirut, American University of Beirut, 1960.

traditional patterns and norms. Here the students find night clubs, cinemas that show only western films, snack bars having western names and patterned after western snack bars which are different from the traditional Arab coffee shops which are absent in this area. Super markets are slowly invading the community, bowling alleys and pin ball machines have been introduced successfully.

It is in such a community that the Arabic-speaking students at the American University of Beirut live. They are not only taught according to the western system of education, but are in direct contact with a westernized life. The students here observe a large group living the western way of life in a community that admires the western ideas and patterns of behavior. They are in direct contact with western staff and faculty members, non-western faculty and staff trained in the west, or at least in western institutions, together with all the western ideas and patterns of behavior which the area provides.

The students in this University have one important thing in common, the mastery of the English language. This language, which is very important for their academic survival here, may become the language of their thoughts as well as that of their classes. In addition, campus activities provide further opportunities for an exchange of ideas and opinions between students. For instance, the University had 555 boarding students on its

campus during the academic year 1958-1959. These students lived in dormitories administered and supervised by the University. Students of different nationalities are encouraged to live together, as a matter of fact are required to live together.<sup>1</sup> They mix together in the University self-service cafeteria or restaurant, in the several milk bars on the campus, or in nearby snack bars.

As H.A.R. Gibb puts it, these students "... can not stay in daily intercourse with (western people), reading their literature, good or bad, without imbibing something more than the mere externals of western civilization.... Once having taken the first step, it was not within their power to set limits to the effects which might ensue."<sup>2</sup>

#### E. The Hypotheses of the Study

In the present study we shall attempt to test five hypotheses derived from the above discussion.

1) The first hypothesis states that Arab Christian students have a more liberal attitude towards new ideas and patterns of behavior than the Arab Moslem students. This hypothesis origi-

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<sup>1</sup> Information supplied from an interview with Mr. Abdur-Rahman Barbir, director of housing. This policy, he said, fosters the broadening of the student's mind and helps develop an awareness of the relativity of cultural values.

<sup>2</sup> Gibb, H.A.R., Whither Islam, op.cit., pp. 47-47. The findings of T.M. Newcomb in his study of the Bennington College Community support this argument.



nated from the theory that Arab Christians associate themselves with the west —the main source of these new ideas and patterns of behavior— easier than the Arab Moslems.

2) The second one states that Arab students from urban areas are more liberal in their attitude towards new ideas and patterns of behavior than Arab students from rural areas. This hypothesis, again, originated from the theory that people from urban communities are more exposed to new ideas than people from rural areas.

3) From the theory that education liberates the mind and prepares it to challenge tradition we deduced that an educated Arab person will be less authoritarian than an uneducated Arab person thus allowing more freedom of choice for his children. Thus our third hypothesis states that the higher the education of the parents of Arab students the more liberal are the attitude of the students towards non-traditional ideas and patterns of behavior.

4) Our fourth hypothesis states that the longer the Arab student stays at the American University of Beirut the more he tends to accept new ideas and patterns of behavior. This hypothesis is obtained from the theory that a long period of residence at the American University of Beirut means greater exposure to new patterns of thought and behavior, it also implies that the individual, however reluctant, has become conversant if not fluent in a foreign language; knowledge of

this language opens to the student additional non-traditional paths of behavior through exposure to non-traditional ideas in the mass media as well as in the classroom.

5) The final hypothesis sums up the first four ones. It states that the greater the contact with new ideas and patterns of behavior are, the more liberal the altitude of the student is.

## CHAPTER II

### SCOPE AND BACKGROUND

After this introduction to the problem of the study we shall now discuss its scope and theoretical background. However, before this discussion it would be in order to define the term "attitude" which we plan to measure in the present study.

An examination of definitions of the term by the different sociologists and social psychologists shows that there is an underlying unanimity on "state of readiness to respond or act," and "an organized set of values."

Following G.W. Allport, an attitude is a "mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related."<sup>1</sup> William Albig, on the other hand, reports that "an attitude originally meant a position of the body suited to a certain action, a physical preparation by position for action."<sup>2</sup> However, he adds that "this meaning was much broadened to cover all preparation and tendency to act, either overt or inner and psychic."

Thomas and Znanicki define attitude as "a process of indi-

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<sup>1</sup> Allport, Gordon W., "Attitude;" in Munchinson, Carl, ed., A Handbook of Social Psychology, London, Oxford, 1935, p. 810.

<sup>2</sup> Albig, William, Modern Public Opinion, New York, McGraw-Hill, 1956, p. 152.

vidual consciousness which determines real or possible activity of the individual counterpart of the social values; activity, in whatever form, is the bond between them."<sup>1</sup> According to George A. Lundberg an attitude is "that which denotes general set of the organism as a whole toward an object or situation which call for adjustment."<sup>2</sup> E. Faris states that an attitude "is a tendency to act."<sup>3</sup> The term, to him, designates a certain proclivity, or bent, as bias or predisposition, an aptitude or inclination to a certain type of activity.

Sherif and Cantril conceive an attitude as "that which denotes a functional state of readiness which determines the organism to react in a characteristic way to a certain stimulus or situation."<sup>4</sup> On the other hand, Krech and Crutchfield see it as "an enduring organization of motivational, emotional, perceptual and cognitive process with respect to some aspect of the individual's world."<sup>5</sup> Finally, Smith, Bruner and White

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<sup>1</sup> Thomas, W.I., and Znanicki, F., The Polish Peasant in Europe and America, Chicago, University of Chicago Press, 1918, Vol. 1, p. 27.

<sup>2</sup> Lundberg, G.A., Social Research, New York, Longmans, Green, 1929, p. 379.

<sup>3</sup> Faris, E., "Attitude and Behavior," Amer. Jour. Social., Vol. 34, No. 2, 1928, p. 277.

<sup>4</sup> Sherif, M., and Cantril, H., The Psychology of Ego-Involvements, New York, Wiley, 1947, p. 17.

<sup>5</sup> Krech, D., and Crutchfield, R.S., Theory and Problems of Social Psychology, New York, McGraw-Hill, 1948, p. 152.

define the term as "a predisposition to experience, to be motivated by, and to act toward a class of objects in a predictable manner."<sup>1</sup>

Thus, considering the above definitions, the term attitude will be used here to denote the individual's tendency, influenced by his environment and experience, to respond to his world. An attitude itself, it should be emphasized here, is not a response but rather a state of readiness to respond. It is not a physical object to be measured by an accurate index. According to Thurstone and Chave it is "a complex affair which cannot be wholly described by a single index."<sup>2</sup> Even if we develop an index to measure psychological and sociological phenomena we cannot measure attitude directly because it is something we cannot observe. An attitude is a state of mind and to be able to measure it we have to do so indirectly by measuring the determinants or the manifestations of this state of mind.

The scientific study of social phenomena suffers from the serious handicap that the phenomena that we call social are exceedingly difficult to describe in objective terms, to say nothing of quantitative measurement.... The very fact that one offers a solution to a problem so complex as that of measuring differences of attitude on disputed social issues makes it evident from the start that the solution is more or less restricted in nature

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<sup>1</sup> Smith, M.B., Bruner J.S., and White R.W., Opinions and Personality, New York, Wiley, 1956, pp. 2-3.

<sup>2</sup> Thurstone, L.L. and Chave, E.J., The Measurement of Attitude, Chicago, University of Chicago Press, 1951, p. 6.

and that it applies only under certain assumptions.<sup>1</sup>

For the sake of description, an attitude may be viewed as a middle process between forming an opinion and acting (behavior) or vice versa.<sup>2</sup> Therefore, just as we physically measure a human being or a table by the context of length or width in inches or meters, we can measure an attitude by the context of the intensity and direction of opinion or behavior. In the present study we chose to measure it by the context of opinion.

By the term opinion, following Lowell and Albig, we mean here an expression on a controversial point or issue. According to A.L. Lowell, an opinion is "the acceptance of one among two or more inconsistent views which are capable of being accepted by a rational mind as true."<sup>3</sup> William Albig, on the other hand, states that "on the basis of expressed opinion one may and does assume attitudes, mind-sets, beliefs and other subjective states, but the opinion is expression on a controversial issue."<sup>4</sup>

It is commonly agreed that both attitudes and opinions have the characteristic properties of direction and intensity - favor-

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<sup>1</sup> Ibid., pp. 1-5.

<sup>2</sup> This may be presented as: opinion ↔ attitude ↔ behavior.

<sup>3</sup> Lowell, A.L., Public Opinion in War and Peace, Cambridge, Harvard University Press, 1923, p. 12.

<sup>4</sup> Albig, William, op.cit., p. 4.

ing or disfavoring to some degree aspects of the individual's environment. Our assumption is that each may be measured by a scale of linear continuum expressive both of the direction and degree of this approval of disapproval and that we can specify, with some degree of precision, to what it is that the individual is reacting.

### The Scope of the Study

In their classification of public opinion studies, Smith et.al. state that there are three ways of approaching these studies. The first seeks to understand the broad relations between public opinion and political institutions. Such inquires, they said, seek in the main to form moral judgements on the best relationship between a public and the instruments of government. The second approach they cite is ecological in spirit. Its emphasis is upon the distribution of opinions in a population and the sub-groupings therein. Ecological investigations choose special groups for study in order to test hypotheses. These studies, the writers state, provide a ready, if risky, springboard into speculation about the psychological origins of group opinion. The inferences about psychological origins that grow out of these ecological studies lead us to the third, or psychological approach.<sup>1</sup>

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<sup>1</sup> Smith, Bruner and White, op.cit., p. 296.

Following this classification, the present study falls under the second approach in the sense that it is ecological in spirit. We shall attempt here to investigate attitudes of individuals with respect to various ideas and patterns of behavior which stand as real or potential points of conflict in their adjustment to a world which is changing rapidly and in which change, by their very attitudes, they participate broadly.

This study is, therefore, limited to an investigation of the affective aspects of some attitudes held by individuals in the sample. That is we are interested in the direction of orientation toward or away from some objects or aspects of objects or behavior and the intensity of this orientation. We are concerned not only with whether an individual approves or disapproves of various kinds of actions but also the strength of his approbation or disapprobation.

No attempt is made to study the cognitive, or informational content of attitudes distinguished as knowledge or belief affecting opinions nor is any attempt made to investigate the personalities of the subjects as reflected in the attitudes expressed.

In other words, the objective of this study is to investigate a particular attitudinal dimension --liberalism - conservatism-- of the respondents. Once we have established the existence of the attitude and its distribution among the members of our sample, we turn our attention to environmental factors



associated or correlated with the attitude in an attempt to understand or explain differing degrees of liberalism conservatism among our respondents.

The direction and intensity of attitudes to be examined here will be measured by a scale of linear continuum. The development of such a scale should consider the limitations of such a measure which are: (1) various factors may affect an individual's opinions, his statement of opinion at one time or under a given set of conditions may not correspond to his statement of opinion at another time or under another set of conditions, (2) the validity of scales purporting to measure attitudes, like other measuring devices, must be established,<sup>1</sup> and (3) the reliability of the scale must also be established, it should be possible to isolate differences in attitudes resulting from variations in the measuring instrument from actual changes or fluctuations in the phenomenon measured, in this case attitudes.

The first limitation noted above suggests that the social

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<sup>1</sup> Various methods may be used to achieve this. Sometimes reference is made to other measurements made on scales of known or accepted validity, at other times reference is made to outside criteria, such as other behavior of the individuals measured, or, the scale may be validated by means of the consistency of inferences made from the measurements with inferences made on other bases.

situation in which the opinions are elicited may affect the opinions markedly. The mere fact that a person feels that he is being observed or that his opinions are the object of study may cause him to alter his response from what it would be in a more permissive situation or in another social group.

The difference between the "truth" and the index that registers this truth is universal. According to Thurstone and Chave "truth is inferred only from the relative consistency of the several indices, since it is never directly known."<sup>1</sup> However, this study is not aimed at the prediction of opinion or behavior, nor is it interested in the latent attitudes of the individual that make him a deviant from his group. Its aim is to give a picture of how members of different groups of the Arabic speaking peoples verbalize rejection or acceptance of particular aspects of their own traditional culture.

Insofar as the purpose of this study is to measure the difference of opinion between the different groups, the opinions sought here are those that members of the group try to convince others that they hold. Thus, if a respondent is distorting his opinion or behavior due to pressure of his culture, he is not yet ready to officially adopt the opinions. The only measure that might affect such a study would be if the respondents are

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<sup>1</sup> Thurstone and Chave, op.cit., p. 8.

insecure, that is, the attitude under study contains pressure on and implies threat to them, or, that they are under an emotional influence. It would be unwise, therefore, to have the Soviet government study the attitude of the Russian citizens towards communism, or to interview people about an issue in the midst of a riot or a demonstration concerning this same issue.

The second and third sets of limitations of scales of linear continuum were avoided by the scale chosen for this study which will be discussed later in this chapter.

#### Theoretical Background

The scale of attitude measurement used in this study is developed along the Likert method of summated ratings. This method is a refinement of the Thurstone method of equal appearing intervals. Both methods are based on the laws of psychophysics, at least for defining the subjective continuum in the measurement of opinions. Therefore, before presenting the method of this study we shall briefly discuss its background.

The two best-known laws of psychophysics are "Weber's Law" and "Fechner's Law."<sup>1</sup> Both of these laws assume that the subjective or psychological continuum is not the same as the physi-

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<sup>1</sup> Thurstone, L.L., Psychophysical Methods, in Andrews, T.G. (ed.), Methods of Psychology, New York, Wiley, 1948, p. 128.

cal continuum. Fechner's Law states that "the relation between the subjective continuum S and the physical continuum R has been found experimentally to be logarithmic in shape, and hence the relation can be described by the empirical equation  $S = k \log R$ , where k is a parameter that varies with the nature of the stimuli and the experimental conditions."<sup>1</sup> Weber's Law, on the other hand, states that "in comparing magnitudes, it is not the arithmetical differences, but the ratio of the magnitudes, which we perceive."<sup>2</sup>

The laws of Weber and Fechner point out a main limitation in the use of a scale with a subjective continuum: the intervals in it may not mean the same distance to all the respondents. However, Thurstone assumes that the distribution of all discriminial processes aroused by a certain stimulus is normal about the modal discriminial process.<sup>3</sup> That is, the modal discriminial process will be the same as the mean or the median of the distribution. The mean or the median may be taken as the scale value of the stimulus. Thus, the ranking of opinions may show the quantitative relationship between the opinion types as measured on some scale.<sup>4</sup>

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<sup>1</sup> Ibid., p. 130.

<sup>2</sup> Woodworth, R.S., Experimental Psychology, New York, Henry Holt, 1938, p. 430.

<sup>3</sup> Edwards, E.L., Techniques of Attitude Scale Construction, New York, Appleton-Century-Crofts, 1957, p. 22.

<sup>4</sup> Albig, William, op.cit., p. 165.

1) Thurstone's Method

Thurstone has suggested a way by which statements of opinions are weighed and then presented to the respondents to choose the ones that agree with their opinion. From this choice, the intensity and direction of their opinion may be determined.

In order to construct a scale by the Thurstone method, selected subjective statements<sup>1</sup> are given to a group of judges to sort them, in terms of how much these statements are in favor or against a certain object of a controversial nature, into eleven categories where categorie six is the neutral interval. Thurstone's objective here is to present a scale based on the judgements of those who are to take the test or are similar in background and opinion to those who would take it.

The frequency with which each statement is placed in each of the eleven categories by the judges is tabulated and the mean and the standard error are calculated. Out of the statements that have the least standard error about 40 to 50 statements are picked. Half of these are chosen to be in favor of the object

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<sup>1</sup> Individuals are asked to write their opinions about this object, newspaper editorials or books and articles on the subject are consulted. From these a list of subjective statements pertaining to the object are selected. These would be about 150 statements which are clear and brief, are not contaminated (not double barred), related to the object measured, and not factual in the sense that they should be formed in a way that the respondent will either indorse or reject them according to his agreement or disagreement with the object concerned.

under study and the rest are unfavorable. In the completed scale, each of the statements included is assigned the weight or value of its average assigned position. When the scale is administered, the respondents are instructed to check the statements that express their opinion toward the object. The position of any respondent is determined by adding the scale values of each of the statements endorsed by him and by calculating their arithmetic mean.

This method, however, has several limitations, especially in as far as the present study is concerned. In the first place, this study attempts to find the differences in attitude between several Arabic speaking groups towards certain ideas and patterns of behavior that contradict their traditional culture. In other words, in this study we are concerned with people from more than once group and are attempting to measure the position (attitude) of members of each of these groups on a scale that is defined for each group by its own people. Thus, it is questionable that a scale developed by using one group of judges is applicable to quite different groups. Thurstone himself notes that scales established by different groups of judges may differ not only with respect to the weights assigned particular items but also with respect to the items included.<sup>1</sup>

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<sup>1</sup> Thurstone, L.L., The Measurement of Values, Chicago, University of Chicago Press, 1959, p. 150.

Further disadvantages of this method were noted by Theodore Newcomb who states:

The Thurstone scale does not give us any information about the intensity with which attitudes are held, since agreement with the same item is always scored in the same way, regardless whether the respondent feels strongly or weakly about it. And mere knowledge of an individual's scale position tells us nothing about the breadth or range covered by his favorable or unfavorable attitudes, and nothing about their consistency.<sup>1</sup>

In view of the above objections and to the aims of the present study, the Thurstone method of attitude measurement was not considered adequate for our problem. However, this method has undergone several modifications and elaborations since the time it was first used. One of these elaborations, that developed by Rensis Likert as the method of summated ratings, seems more adequate for our needs.

## 2) The Likert Method

The Likert scale is established by the collection of a large number of evaluative statements relating to an object of controversial nature. This is usually done by asking many individuals to write their opinions about this object or by referring to newspaper editorials, or articles on the subject. The relationship

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<sup>1</sup> Newcomb, Theodore, M., Social Psychology, New York, Dryden Press, 1952, p. 170.

of the statements selected to form the scale to the subject under investigation may be either direct, obvious and manifest or indirect, disguised and latent. The preliminary statements are edited to eliminate those that are, in the judgement of the investigator ambiguous, irrelevant, or otherwise faulty. An ambiguous statement is the one that can be interpreted in more than one way. An irrelevant one is that which does not relate to the psychological object, and a faulty statement is that which is factual or contaminated. A factual statement does not create a controversial response, and a contaminated one relates to more than one variable.<sup>1</sup>

The statements selected to form the completed scale are drawn up in the form of a questionnaire to be administered to respondents. The respondents are usually asked to read each statement and indicate whether they agree strongly, agree, are neutral, disagree, or disagree strongly with the statement. Thus the responses indicate not only the direction but the strength of agreement.

In order to avoid instrumental error or bias, the statements are constructed so that an "agree" response for about half of them will indicate a favorable opinion to the object measured and an "agree" response to the rest will represent an unfavorable

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<sup>1</sup> Remmers, H.H., Introduction to Opinion and Attitude Measurement, New York, Harper, 1954, p. 64.



opinion. Furthermore, the positive and negative statements are randomly distributed in the questionnaire. "The advantage of having both kinds of statements represented in the final scale is to minimize possible response sets of subjects that might be generated if only favorable or unfavorable statements were included in the scale."<sup>1</sup>

Each alternative (agreement alternative) is assigned a numerical value; from 1 to 5 (or 0 to 4). This is done in such a way that the response made by individuals with the most favorable attitude will always have the highest positive weight. For the favorable statements, Likert assumes that this is the "strongly agree" category; for the unfavorable statements he assumes that it is the "strongly disagree" categorie.<sup>2</sup> The individual's scale score is the sum of the weights assigned to the responses he made.

Newcomb has provided a concise summary of the properties of the Likert scale. He states that the aim of this scale is to place each individual at a particular point on an attitudinal continuum ranging from an unfavorable to a favorable attitude regarding the subject in question:<sup>3</sup>

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<sup>1</sup> Edwards, E.L., op.cit., p. 155.

<sup>2</sup> According to Edwards, op.cit., in the development of this scale, Likert found that scores based upon the relatively simple assignment of integral weights correlated .99 with the more complicated normal deviate system of weights.

<sup>3</sup> Newcomb, Theodore, Social Psychology, op.cit., pp. 171-173 (italics in original).

The nature of the continuum which the Likert scale scores represent, however, is quite different from that represented by Thurstone scores. One of the main differences is in the fact that the Likert scale values are influenced by the degree to which subjects favor or oppose attitude statements.

The items included in the Likert scale are not selected as representing differing degrees of favorable or unfavorable attitudes. Rather, all items are considered equivalent, the same score might be received by different individuals who agree with none of the same items.

A Likert scale position is thus influenced by the number, or range, of favorable and unfavorable responses, by the consistency of favorable or unfavorable responses, and by their intensity.... Likert scale scores, thus represent a pooling of several dimensions of an attitude. Unlike Thurstone scores, they have no meaning in themselves. There is no 'absolute' meaning to a Likert score; its meaning lies principally in its position relative to other people's scores. Thus Thurstone's scales have a more 'national' base line, whereas Likert's have a more empirical one.

a) The application of Likert Scale to the Study.- It will be remembered that in the method of Thurstone scale the respondents are asked to check only those statements with which they agree. Thus while it is possible to construct a scale measuring several dimensions of one object, there are, in this method, always a large number of statements which remain unchecked - towards which we have no indication of the respondent's attitude. It has been our operating premise that liberalism-conservatism is not a unidimensional phenomenon but a more complex orientation admitting of several dimensions or aspects. The Likert scale allows us to

separate these dimensions statistically and obtain scores for each aspect of the phenomena measured: using the Thurstone scale one has only a summary score for the whole scale.<sup>1</sup>

A complex object might have several aspects to which the same individual accepts some, rejects some, and is neutral to others. With regard to this study for example, the individual might accept liberal aspects dealing with the political system, be neutral to others dealing with liberal boy-girl relationships and reject liberal aspects toward religion. By responding to every item on the Likert scale a respondent's position is determined by the amount of favorable, unfavorable and neutral responses which accumulate in his responses to the different statements. Thus Likert looks at the opinion measurement as multi-dimensionally designed.

Another advantage of the Likert scale, in so far as this study is concerned, is that the "Thurstone scaling procedures give absolute meaning to scale units, and therefore to an individual score achieved on an attitude instrument constructed by these procedures: no such situation exists with the Likert techniques. In the latter case, an individual score can only be

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<sup>1</sup> A careful reader will note that it would be possible to construct a Thurstone scale which would result in summary scores for each of the dimensions measured by any Likert scale. The problem of independence of measurement is common to each.

interpreted by reference to sets of forms for defined populations, since the units of the scale are not 'rational' in the sense of having been defined psychologically as equal and equally spaced along the attitude continuum."<sup>1</sup> In the Likert scale the subjective continuum is provided for the scale as a unit and not for each individual item on it.

Thus, based on the above discussion, the writer concludes that the application of the Likert technique of scaling will be most fruitful for the purpose of the present study.

b) Reliability and Validity of the Likert Scale.- Any research, to be of scientific value, should be reliable and valid. A reliable research is that which is consistent, in the sense that when the same study is repeated on the same objects and under the same circumstances by a different investigator, the same results are observed. While a valid research is that which measures what it is supposed to measure without any influence of any outside factors.

Newcomb states that the test-retest method is the simplest way of establishing the reliability of attitude scales. He also suggests the simultaneous use of the split-half method of reliability check.

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<sup>1</sup> Remmers, N.H., op.cit., p. 95.

The most direct way of testing the reliability of an attitude scale would be to have the same individuals respond to it twice or more. However, as time elapses, the possibility that something has happened to change a person's attitudes increases and hence the test retest reliability of the scale will be spuriously low. The only remedy to this factor for reliability is to reduce the time interval to zero. This is done by a scale with at least twice as many items as will be needed for the final version.<sup>1</sup>

Newcomb also notes that unreliable scales may result from:

(a) the lack of certainty that each item "taps" the same attitude, that is they all may not refer to the same attitude — of readiness, but to different ones, (b) the presentation of the statements in an ambiguous way so that each item is not perceived within a single frame of reference.

"The validity of a scale is not completely independent of its reliability.... A valid scale must be a reliable one but a reliable one is not necessarily valid."<sup>2</sup> One way of checking validity may be secured by the internal consistency of the questionnaire. "Item analysis sometimes reveals that there are two or three 'clusters' of items in a scale. The items in such a cluster are very closely related to one another, but they are less closely related to items in different clusters."<sup>3</sup>

In the method of summated ratings (the Likert Method) use

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<sup>1</sup> Newcomb, Th., Social Psychology, op.cit., pp. 158-159.

<sup>2</sup> Ibid., p. 161.

<sup>3</sup> Ibid., p. 162.

is made of some form of item analysis to check the validity and reliability of the scale. The item analysis used here considers the frequency distributions of scores based upon the responses to all statements. This method takes 25 (or some other) per cent of the subjects with the lowest and highest total scores and assumes that these two groups provide criterion groups in terms of which to evaluate the individual statements.<sup>1</sup> In evaluating the responses of these two groups to the individual statements the following ratio is observed:

$$T = \frac{\bar{X}_H - \bar{X}_L}{\frac{\sqrt{\sum(X_H - \bar{X}_H)^2 + \sum(X_L - \bar{X}_L)^2}}{n(n-1)}}$$

Where:  $\bar{X}_L$  = the mean score on a given statement for the low scoring group;

$\bar{X}_H$  = the mean score on the same statement for the high scoring group;

$$\sum(X_H - \bar{X}_H)^2 = \sum X_H^2 - \frac{(\sum X_H)^2}{n}, \text{ and}$$

$$\sum(X_L - \bar{X}_L)^2 = \sum X_L^2 - \frac{(\sum X_L)^2}{n}$$

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<sup>1</sup> This method is theoretically based on the assumption that if a measure of an attitude is valid it should differentiate among groups who are opposed to the object of the attitude. A scale measuring the attitude of Arabs and Zionists towards the future of Palestine will have no meaning if both groups receive the same scores.

The value of T is a measure of the extent to which a given statement differentiates between the high and low groups. As a crude and approximate rule of thumb, any T value equal to or greater than 1.75 may be regarded as indicating the average response of the high and low groups to a statement differs significantly provided there are 25 or more subjects in the individual group. The reliability coefficients above 0.85 are typically reported for scales constructed by the methods of summated ratings, even when fewer than 20 items make up the scale.<sup>1</sup>

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<sup>1</sup> Ibid., p. 152.

## CHAPTER III

### SAMPLE AND METHOD

The present chapter will deal with the description of the sample, the dimensions to be studied, the preparation of the questionnaire, the interviewing and coding procedures, and the final development of the scale for the measurement of the liberalism-conservatism attitudinal dimension.

#### The Sample

Before describing the sample, however, it should first be stated that its choice was influenced by the crucial role played by educated Arab people in general, and graduates of the American University of Beirut in particular in the process of social change which the Arab world is undergoing.<sup>1</sup> The writer does not claim that the sample of this study is representative of the whole Arabic speaking peoples, nor is it representative of educated Arab speaking persons. It represents a group of those educated Arabs who are in direct and intimate contact with new ideas and patterns of behavior at a crucial point in their lives. In other words, it represents that portion of the Arabic speaking peoples which will

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<sup>1</sup> The files of the Office of University Relations at the American University of Beirut list some sixty alumni of the University who hold top positions in the Arabic speaking countries (prime ministers, ministers, deputies, etc.).



introduce, to a great extent, social change to the whole population.

At the time of this study -- the fall semester of the academic year 1958-1959 -- the American University of Beirut had an enrollment of 2589 students of both sexes. Although the University draws its students from some sixty nations, the majority of these come from nearby countries in Asia and Africa. The Arabic speaking population in this community is the largest single community. It consists of 1674 students<sup>1</sup> distributed among eleven countries as follows: Lebanon, 753 students; Jordan, 365 students; Palestine, 188 students; United Arab Republic (Egypt and Syria), 169 students; Sudan, 91 students; Saudi Arabia, 42 students; Iraq, 28 students; Bahrain, 21 students; Lybia, 11 students; Yemen, 2 students; and Aden and Kuwait, one student each.<sup>2</sup>

The Registrar of the University cooperated with the writer by making available an alphabetical list of the students. A ten per cent sample was drawn from the list by selecting every tenth name. The sample drawn included 75 Lebanese students, 44 Jordanians, 17 Syrians, 14 Palestinians, 5 Saudi Arabians, 5 Sudanese, 3 Bahrainis, 2 Iraqis and 2 Lybians.

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<sup>1</sup> This figure does not include Arab students of Armenian origin since their first language is Armenian and not Arabic.

<sup>2</sup> The figures were obtained from a list prepared by the Registrar of the University of the students enrolled during the academic year 1958-1959.

### Selection of Dimensions

To develop a scale for the measurement of the attitude of Arabic speaking students at the American University of Beirut towards liberal (non-traditional) aspects of their culture, the writer selected statements of opinion dealing with some aspects of the tradition of the Arab world which have been exposed to new and conflicting ideas and patterns of behavior.

These aspects were selected by consulting the literature dealing with the culture of the area and the changes that this area has undergone recently, and by discussing the possible dimensions suggested by this literature with members of a special graduate seminar on thesis planning.<sup>1</sup> Since some of the aspects that have undergone change can be delineated more easily than others the dimensions that were included after careful discussion were: business relations, education, family relations - role of children, role of father, role of women -, marriage, personal habits - action and general appearance, food choice, reading and art -, relations between the sexes - general relations, dating -, religion, social change, and social habits.

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<sup>1</sup> The seminar was administered to ten Arab graduate students by three American professors at the Sociology Department: Professors George Fetter, Stanley Hetzler, and David Yaukey. It was offered during the academic year 1958-1959.

### Collection of Statements

Ten Arab graduate students of sociology at the American University of Beirut and three medical students were requested to submit to the writer statements, pertaining to the above chosen dimensions, which they believe represent liberal or traditional aspects of their culture. Other statements were selected from proverbs, newspapers and books dealing with the Middle East. A few more were borrowed from a scale developed by Jack Lorenzo for a study of Arab students in the United States.<sup>1</sup> These statements were carefully designed in a way not to make the respondent feel obliged to answer in a certain direction but to leave his choice free and unbiased.<sup>2</sup>

After the original group of some 100 statements had been reduced to 70 in group discussions with the participants in the thesis planning seminar, three faculty members were asked to assist in the first selection of fifty items for inclusion in the questionnaire. Each of the faculty members; Professor Anis Frayha from the Arabic Department, Professor Levon Melikian from the Psychology Department, and Professor Kamal Salibi of the History Department, has specialized in some aspects of

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<sup>1</sup> Lorenzo, Jack, Acculturation as a Function of Time, unpublished Ph.D. dissertation, University of Texas, 1955.

<sup>2</sup> That is, every attempt was made to avoid indicating response that, from the point of view of the investigator, constituted more acceptable opinions.

Middle Eastern culture.

The final set of fifty questions was reviewed once more by the writer and Professors Fetter, Melikian and Salibi who suggested minor changes in wording and helped put the statements in a final form for a pretest which was administered to a group of ten students selected from among the personal acquaintances of the writer. These respondents were selected because, in the opinion of the writer, each manifested extreme attitudes, either liberal or traditional. Their responses helped shape the questionnaire in its final form which is presented in Appendix A.

#### Interviewing Procedure

To the 167 subjects randomly selected for the sample, an introductory letter was first sent to each one of them through his or her campus mail box. The introductory letter, signed by Professor George Fetter, asked for the cooperation of the students in completing the study. A copy of this letter is included in Appendix B.

Two days after sending the introductory letter the writer began the interviewing stage. In order to locate the students at a time when they were relatively free, the class schedules of each student was checked in the Office of Student Life. The records of this Office also included identification photographs. These were used to identify the students who were usually met outside their class rooms.

After due apology for the interruption of their busy pre-exam schedule, the writer explained the nature of the study and asked for the cooperation of the respondents. Practically no reluctance to participate in the study was encountered in these personal contacts. Only three students, out of 112 contacted in this manner refused to participate in the study either because they had no time or because they objected to being interviewed.

After the study had been explained each student was handed a questionnaire and asked to fill it out. The interviewer did not interfere in the process of filling out the schedule forms but did make sure that each respondent completed the form without interruption or assistance from others.

This procedure was extremely time consuming and had to be abandoned toward the end of the academic year. The fifty-five students who had not yet completed the questionnaire were sent another letter, (also included in Appendix B) which asked them to fill out and return the questionnaire enclosed. Completed forms were received from forty-nine students. Five students failed to complete the questionnaire even after they were approached for a second time on a personal basis. One student, a fifth year medical student, returned his completed questionnaire with a note explaining that, since he had no time, he had asked a nurse working with him to fill it out. Thus the total number of respondents who filled out the questionnaire for this

study are 158 students. The nine refusals constitute 6 per cent of the whole sample.

However, after concluding the interviewing stage, the female population was discarded from the sample in an attempt to limit the study to male Arabic speaking students. This late decision was adopted in view of the fact that the females on the sample were too few for analysis as an independent group, It was also felt that including their responses with those of the male respondents will distort the findings since the Arab female population at the American University of Beirut is much more liberal than the average Arab university men or women. Thus the final sample includes 130 students.<sup>1</sup>

This sample is distributed among the variables under study as follows: (1) 69 are Moslem students, 61 are Christians, (2) 79 come from urban communities while 51 come from rural ones, (3) 36 have spent one year at A.U.B., 17 have spent two years, 23 have spent three years, and 54 have spent four or more years, and (4) at least one parent of 30 students on the sample have university education, 27 have high school education, 67 have elementary education, and 5 have no education.<sup>2</sup>

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<sup>1</sup> The female population on the original sample included 15 Lebanese students, 10 Jordanians, 2 Syrians and one Lybian.

<sup>2</sup> One student refused to respond to the question on the education of his parents.

### Coding and Item Analysis

Upon the completion of the interviewing stage the writer developed a coding sheet to facilitate the analysis of the data. The informational contents of every schedule form were transferred on a separate coding sheet. The subjects' responses to the statements were translated on this sheet into numerical scores. An extreme liberal response received five points and an extreme conservative response received one point only. The coding sheet also included information obtained from the records of the Registrar and the Office of Student Life. (A copy of the coding sheet is presented in Appendix C).

The frequency distribution of responses to each of the fifty statements were then tabulated (tables 1 and 2) for the item analysis. Based on these responses and the scores of the respondents, the upper and lower 25 per cent of the subjects in terms of their total scores were used as criterion groups to evaluate the individual statements and calculate their T values. As a result of this analysis twelve statements were discarded from the scale since their T values were less than 1.75. (T values for each statement are presented in table 2). Thus the final scale for the measurement of the liberalism-conservatism attitudinal dimension used in this study is composed of 38 statements only. The minimum score an individual can score on this scale is 38 points. This score denotes an extreme conservative

attitude. A maximum score of 190 points indicates an extreme liberal attitude. The range of the scores on this scale, therefore, is 152 along which the respondents are placed according to the strength of their attitude.



TABLE I

DISTRIBUTION OF RESPONSES TO STATEMENTS

Statement Number	Traditional		Neutral	Liberal		No Answer
	Strong	Mild		Mild	Strong	
1	8	12	5	45	59	0
2	5	16	12	<u>50</u>	<u>46</u>	0
3	5	10	14	<u>50</u>	<u>49</u>	1
4	8	21	25	42	32	1
5	10	30	25	43	21	0
6	15	28	35	34	17	0
7	10	6	11	<u>59</u>	<u>43</u>	0
8	<u>80</u>	<u>21</u>	15	7	6	0
9	23	30	29	33	14	0
10	29	41	23	26	10	0
11	7	10	11	<u>41</u>	<u>60</u>	0
12	19	27	21	49	13	0
13	5	55	31	21	15	2
14	6	15	21	<u>38</u>	<u>49</u>	0
15	8	20	15	<u>48</u>	<u>38</u>	0
16	22	43	12	37	15	0
17	3	2	10	<u>46</u>	<u>67</u>	1
18	5	22	14	<u>41</u>	<u>47</u>	0
19	10	19	16	<u>48</u>	<u>36</u>	0
20	14	20	21	37	36	1
21	2	22	10	<u>46</u>	<u>49</u>	0
22	8	41	22	36	22	0
23	0	4	4	<u>42</u>	<u>79</u>	0
24	6	32	15	53	23	0
25	5	6	7	<u>59</u>	<u>52</u>	0
26	10	20	17	<u>42</u>	<u>39</u>	1

DISTRIBUTION OF RESPONSES TO STATEMENTS (Cont'd.)

Statement Number	Traditional		Neutral	Liberal		No Answer
	Strong	Mild		Mild	Strong	
27	17	39	20	43	10	0
28	4	15	22	54	34	0
29	8	66	7	34	13	1
30	2	9	8	<u>44</u>	<u>66</u>	0
31	1	18	11	<u>50</u>	<u>49</u>	0
32	6	3	14	<u>42</u>	<u>64</u>	0
33	0	2	5	<u>49</u>	<u>73</u>	0
34	<u>45</u>	<u>41</u>	29	9	5	0
35	34	31	27	32	5	0
36	7	24	17	<u>51</u>	<u>30</u>	0
37	3	6	19	<u>71</u>	<u>30</u>	0
38	27	34	25	37	6	0
39	3	12	37	64	11	2
40	6	5	28	<u>68</u>	<u>21</u>	1
41	6	27	29	39	27	1
42	30	51	26	17	5	0
43	16	54	30	25	4	0
44	20	42	29	33	5	0
45	12	33	21	46	17	0
46	<u>45</u>	<u>53</u>	25	5	1	0
47	14	59	25	26	5	0
48	22	46	30	23	8	0
49	9	24	34	47	15	0
50	22	46	42	14	5	0

TABLE II

DISTRIBUTION OF RESPONSES TO INDIVIDUAL STATEMENTS  
BY DIFFERENT QUARTERS OF THE SAMPLE

Statement Number	Score <sup>1</sup>																				T Value
	1	2	3	4	5	No Answer	1	2	3	4	5	U	L	M	U	L	M	U	L	M	
1	1	0	0	0	0	0	4	3	2	4	9	32	27	8	24	0	5,140				
2	1	0	0	0	0	0	7	4	7	8	9	33	22	6	18	0	5,081				
3	0	0	0	0	0	0	4	5	8	9	14	27	22	4	23	1	5,756				
4	0	3	7	11	16	11	16	9	11	12	9	21	12	3	17	1	3,802				
5	0	3	11	16	16	16	16	3	8	16	7	20	10	1	10	0	5,604				
6	1	2	10	16	16	16	16	6	23	11	6	17	12	0	5	0	6,338				
7	1	0	0	1	1	1	1	0	3	10	11	38	21	4	18	0	5,686				
8	9	26	45	7	3	11	11	8	2	5	0	2	3	1	2	0	3,933				
9	5	11	7	6	7	17	17	6	10	6	4	23	9	0	5	0	3,222				
10	3	13	13	3	12	26	26	6	5	14	1	11	6	1	3	0	5,944				
11	0	5	2	0	6	4	4	0	9	3	6	32	29	6	25	0	7,588				
12	2	9	8	3	9	15	15	3	7	19	6	24	5	1	7	0	4,556				
13	3	1	1	7	17	31	31	10	6	6	6	9	6	2	7	2	1,526				
14	3	0	3	1	6	8	8	4	7	6	13	19	18	6	25	0	1,714				
15	2	2	4	5	5	10	10	7	1	7	13	28	11	11	16	0	-0,590				
16	5	6	11	10	7	26	26	3	2	9	12	16	5	5	5	0	-0,384				
17	0	1	2	1	1	0	0	2	4	9	12	25	20	14	33	1	1,561				
18	0	3	2	6	6	10	10	4	2	8	10	25	16	11	20	0	1,161				
19	0	5	5	1	7	11	11	2	6	8	8	28	17	6	13	0	4,728				
20	0	11	3	2	7	11	11	5	5	11	6	25	19	3	14	1	6,160				
21	0	2	0	1	12	9	9	0	6	4	8	30	23	4	22	0	7,607				

<sup>1</sup> A score of one indicates a strong traditional response, a score of two indicates a mild traditional response, three indicates a neutral response, four a mild liberal response, and five a strong liberal response.

<sup>2</sup> U, L, M refer to upper, lower, and middle quartiles respectively. Thus this table may read that one subject whose total score falls in the upper 25% of the total score of the subjects expressed a very conservative response to the first statement, non of the subjects in this quartile expressed mild conservative responses to the statement, four expressed mild liberal response, and 27 expressed strong liberal response.

TABLE II (Cont'd.)

DISTRIBUTION OF RESPONSES TO INDIVIDUAL STATEMENTS  
BY DIFFERENT QUARTERS OF THE SAMPLE

Statement Number	Score												No Answer	T Value		
	1		2		3		4		5		M					
	U	L	U	L	U	L	U	L	U	L	U	L	M			
22	0	5	5	18	18	3	2	17	10	6	20	14	1	7	0	6.129
23	0	0	0	3	1	2	2	2	2	15	25	30	12	37	0	4.895
24	0	6	4	13	15	1	3	11	16	7	30	11	3	9	0	5.081
25	0	5	0	2	4	0	3	4	8	17	34	24	5	23	0	5.300
26	0	9	1	10	9	3	5	9	7	7	28	21	1	17	1	8.167
27	0	7	10	16	18	6	4	10	16	5	22	5	0	5	0	5.176
28	1	1	2	10	5	6	5	11	14	12	28	11	4	19	0	3.215
29	3	0	5	20	31	3	3	1	8	5	21	3	4	6	1	0.000
30	0	0	2	4	4	1	2	5	9	12	23	21	14	31	0	2.000
31	0	0	1	4	11	1	1	9	10	15	25	18	12	19	0	1.053
32	1	1	4	1	2	2	4	8	6	13	23	22	14	28	0	1.058
33	0	0	0	0	2	1	1	3	7	18	24	24	13	36	0	2.558
34	10	14	21	6	10	25	10	7	3	1	5	3	0	2	0	2.264
35	4	17	13	6	8	17	6	5	12	2	18	4	0	1	0	5.186
36	0	7	0	3	9	12	3	4	10	10	31	16	2	12	0	5.219
37	0	3	0	1	4	1	2	5	17	16	38	12	4	14	0	3.485
38	4	12	11	5	10	19	9	11	10	5	22	4	0	2	0	3.686
39	0	2	1	2	5	5	5	11	19	14	31	6	0	5	2	3.524
40	0	6	0	0	3	2	5	6	15	15	38	12	2	7	1	4.292
41	1	4	1	1	10	16	6	8	11	5	23	13	5	9	1	3.821
42	3	16	11	9	7	35	10	4	8	4	5	2	1	2	0	3.266
43	4	9	3	7	12	35	13	4	7	5	13	1	2	1	0	1.663
44	2	10	8	6	11	25	8	3	12	8	13	4	0	1	0	3.601
45	2	6	4	2	10	21	7	6	10	10	26	11	0	6	0	8.470
46	9	13	23	11	13	29	11	4	1	2	2	0	0	1	0	1.283
47	4	2	8	11	20	28	7	6	7	3	16	3	1	1	0	1.560
48	2	10	10	7	13	26	12	4	6	5	12	5	0	3	0	3.782
49	0	2	7	5	9	10	11	6	10	15	22	6	0	9	0	1.886
50	2	5	15	8	13	25	12	12	5	2	7	5	0	0	0	3.000

## CHAPTER IV

### FINDINGS AND CONCLUSION

The present chapter will deal with the data pertaining to the five hypotheses under observation. It will include a discussion of the composition of the sample in relation to the different variables, a presentation of the data pertaining to each hypothesis, and finally an attempt to explain the meaning of what we observed in this study for the Arab society as a whole and how these observations fit into the historical trend of the area. We shall also attempt to present some of the limitations we fell into.

To start with, and for the sake of analysis and comparison, the respondents were divided according to their total scores on the scale to three main groups: a) a liberal group including 25 per cent of the respondents with the highest total score; b) a conservative group composed of the 25 per cent of the respondents with the lowest total score, and c) a neutral group including the remaining 50 per cent of the respondents.

Student's "t" statistics was used here to determine whether the results obtained concerning the five variables show significant differences in relation to the subjects under study or not, and whether or not these differences are a result of chance. By definition, Student's statistic is:

$$t = \frac{\bar{X}_1 - \bar{X}_2}{s \sqrt{\frac{1}{n_1} + \frac{1}{n_2}}}$$

where  $\bar{X}_1$  is the mean of a sample of size  $n_1$ ,

$\bar{X}_2$  is the mean of a sample of size  $n_2$ , and

$s$  is the standard deviation of all observations.

The first mean is said to be significantly higher than the second mean at the 5 per cent level if "t" is greater than 1.658; otherwise, there is no significant difference between the means. Similarly, if "t" is greater than 2.358, there is significant difference at the 1 per cent level.

#### General Description of the Data

The lowest score, on the 38-statement scale, observed in this study was 74 points (the lowest score for a response to any individual statement being one, and the maximum being five). This score was obtained by a rural Moslem who was spending his first year at the University and whose parents had elementary school education. The highest score, 166, was scores by an urban Christian spending his third year at the University. Both parents of this student had high school education. The scores of the respondents were, therefore, distributed within a range of 92 scale points.

The histogram of the distribution of scores for the 130 respondents had a general shape similar to that of observations from a normal distribution. The median score was 129, the mode was

130.9<sup>1</sup> and the mean was 127.2. The standard deviation for these figures was 18.75.<sup>2</sup> The distribution of the scores for the group as a whole is presented in Chart 1 on page 61.

The mean score of the total respondents was calculated to be 127.2 or 3.35 points on the 1-5 points Likert scale. This indicates that the group, as a whole, is non-traditional in its outlook to the issues under study. Its score suggests that it is, in general, neutral towards new ideas and patterns of behavior but that its neutrality tends more toward acceptance (agreement) of these ways and patterns rather than rejection (disagreement).

Few of the respondents on our sample can be described as holding extreme attitude in either direction. The lowest score achieved on the scale (74) and the highest score (166) are 1.95 and 4.37 on the 1-5 points Likert scale respectively. A study of

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<sup>1</sup> The mode was calculated by using the formula:  $Mo = L_1 + \frac{d_1}{d_1 + d_2} \cdot i$  where  $L_1$  is the lower class limit of the modal class,  $d_1$  is the difference between the frequency of the modal class and the frequency of the preceding class (signs neglected),  $d_2$  is the difference between the frequency of the modal class and the frequency of the following class (signs neglected), and  $i$  is the interval of the modal class.

<sup>2</sup> This was obtained by using the formula:  $S^2 = \frac{\sum X^2 - \frac{(\sum X)^2}{n}}{n - 1}$  where  $X_1$  is a score from the total sample and  $n$  is the size of the total sample.

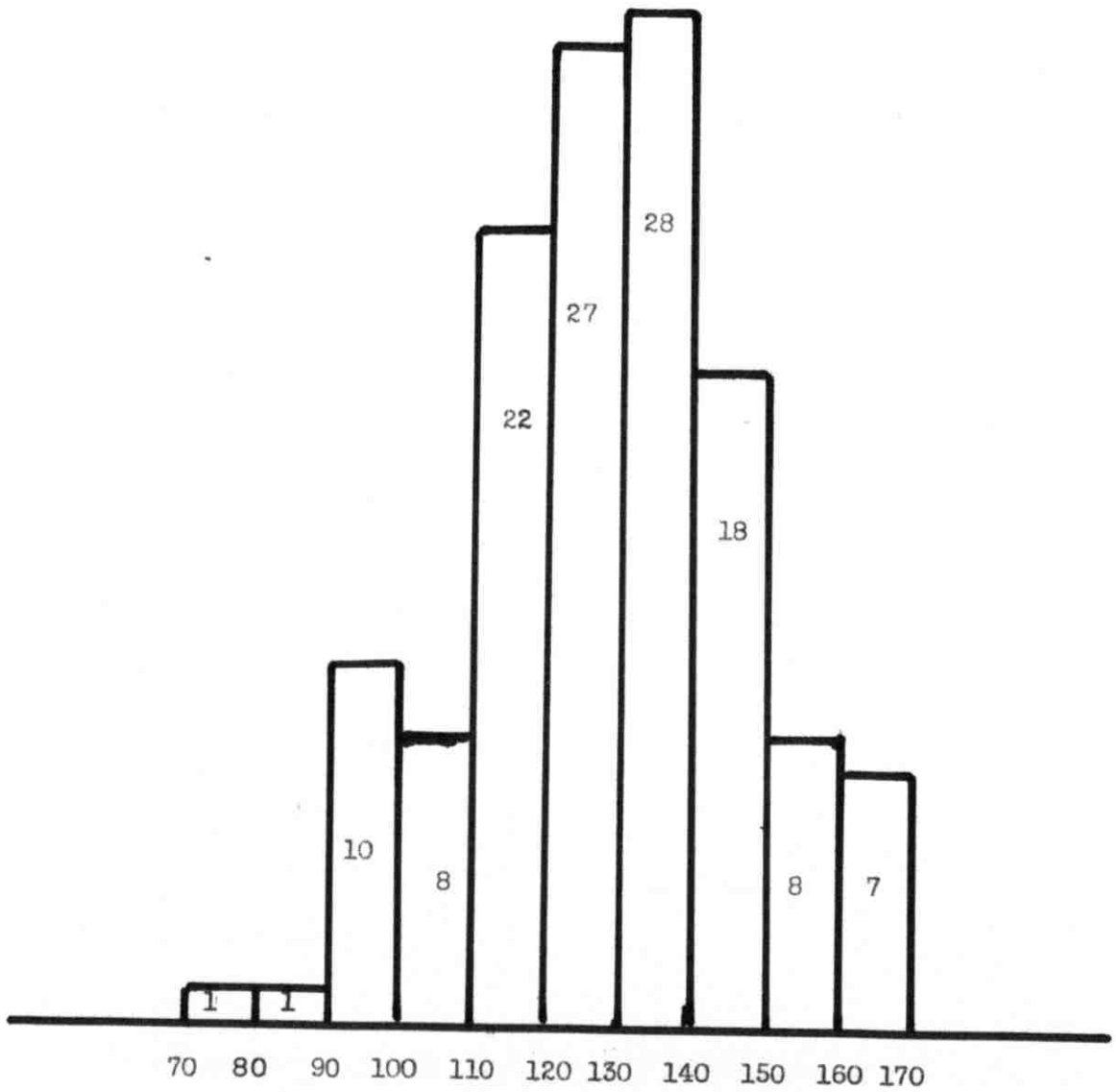


Chart 1. Distribution of the scores for the 130 respondents.



the mean scores of the liberal and conservative groups<sup>1</sup> indicates that the extreme scores in this study show, on the average, a disagreement bordering on neutrality and a mild agreement with the new ideas and patterns of behavior.

#### Effect of Religion on Attitude

The sample was composed of 69 Moslem and 61 Christian respondents. The histogram of the distributions of the scores of both groups had general shapes similar to those of observations from normal distributions. The mean score for the Christians was 131.43, the mode score was 135, and the median was 131.15. These scores for the Moslem group were 123.54, 123.3, and 123 respectively. The distribution of both the Christian and Moslem respondents in terms of total scores in the three liberal, conservative and neutral groups were mapped and presented in Charts 2a, 2b, and 3. Student's statistics was used to determine the significance of the difference between the liberal Christian and Moslem respondents, the conservative Christians and Moslems, and the total Christian and total Moslem respondents. Table 3 presents these figures.

The mean score of the total Christian respondents, as the table below indicates, is significantly higher than that of the total Moslem respondents. Student's "t" statistics for these two

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<sup>1</sup> These were calculated as 150.59 (3.96 on the 1-5 points scale), and 103.125 (2.71 on the 1-5 points scale) respectively.

TABLE III

MEAN SCORES OF CHRISTIAN AND MOSLEM RESPONDENTS

Religion	Number	Per Cent of Total	Mean Scores			
			Total Sample	Attitudinal Conservative	Orientation Liberal	Range
Christian	61	46.92	131.43	113.67	149.07	35.40
Moslem	69	53.08	123.54	95.94	151.76	55.82
"t" values			2.351	5.2830	0.802	
Level of significance			5%	1%		not Significant

means is only 0.007 off from the 0.01 level of significance. This supports the first hypothesis which states that Arab Christian students have a more liberal attitude towards new ideas and patterns of behavior.

Table 3 also presents the mean scores of both the liberal and conservative Christian and Moslem groups. The "t" values for the differences of the means suggest that these differences become, relatively, less significant as the group's mean score increases (i.e. as both groups become more liberal). Student's "t" value for the difference between the mean scores of the conservative Christian and Moslem groups is more than that for the difference

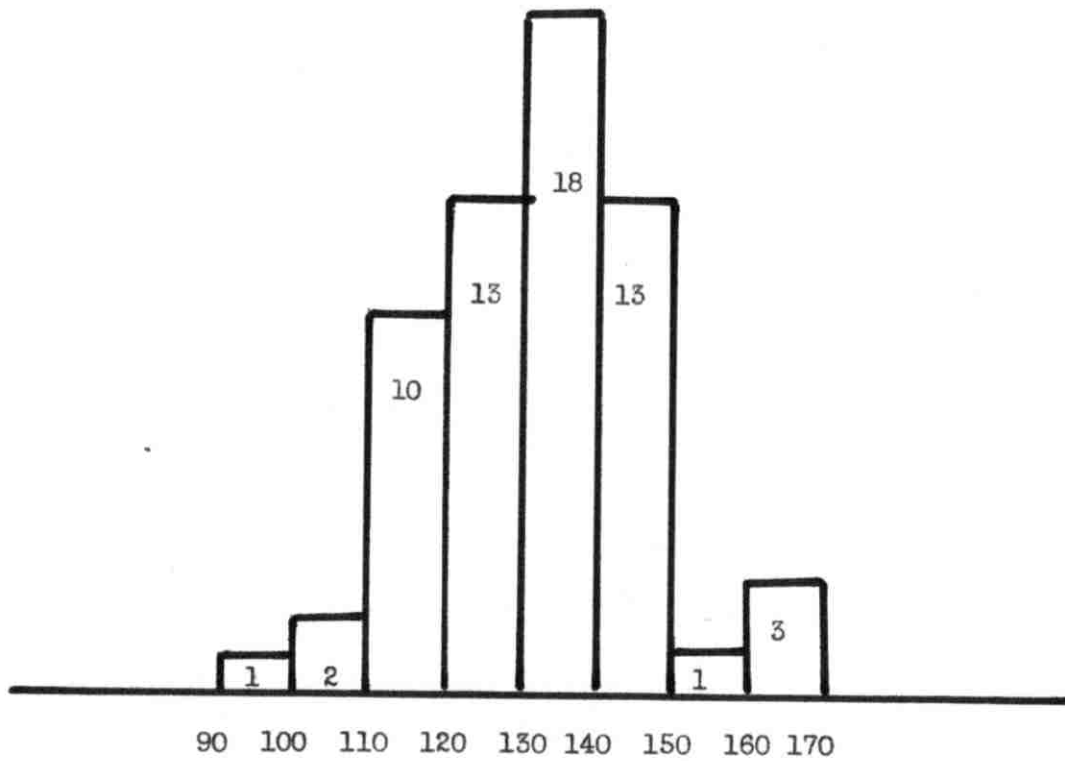


Chart 2a. Distribution of the scores of Christian students.

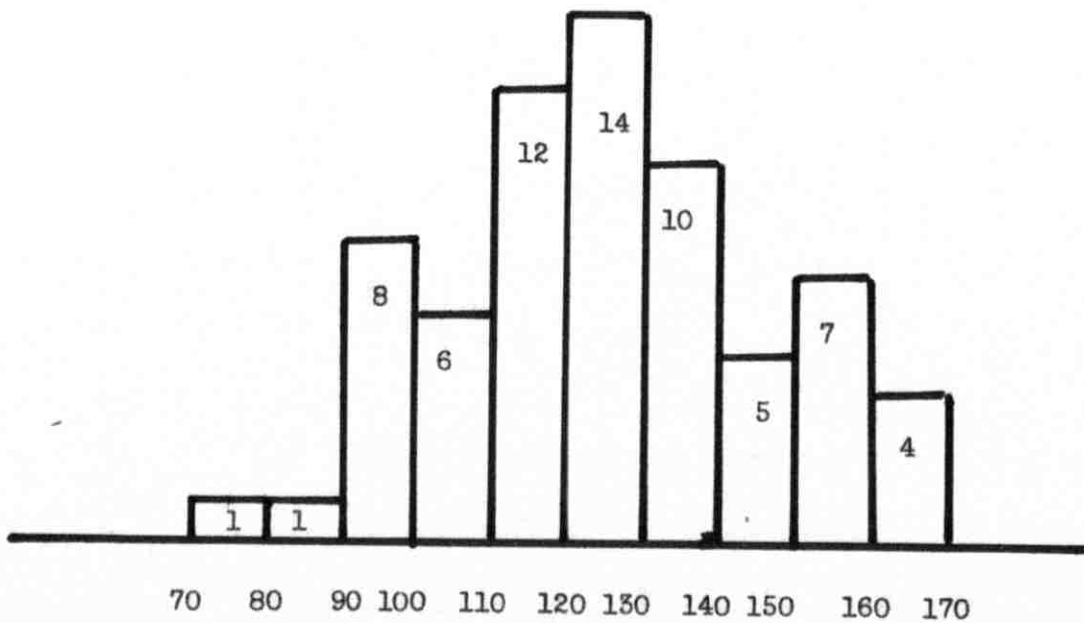


Chart 2b. Distribution of the scores of Moslem students.

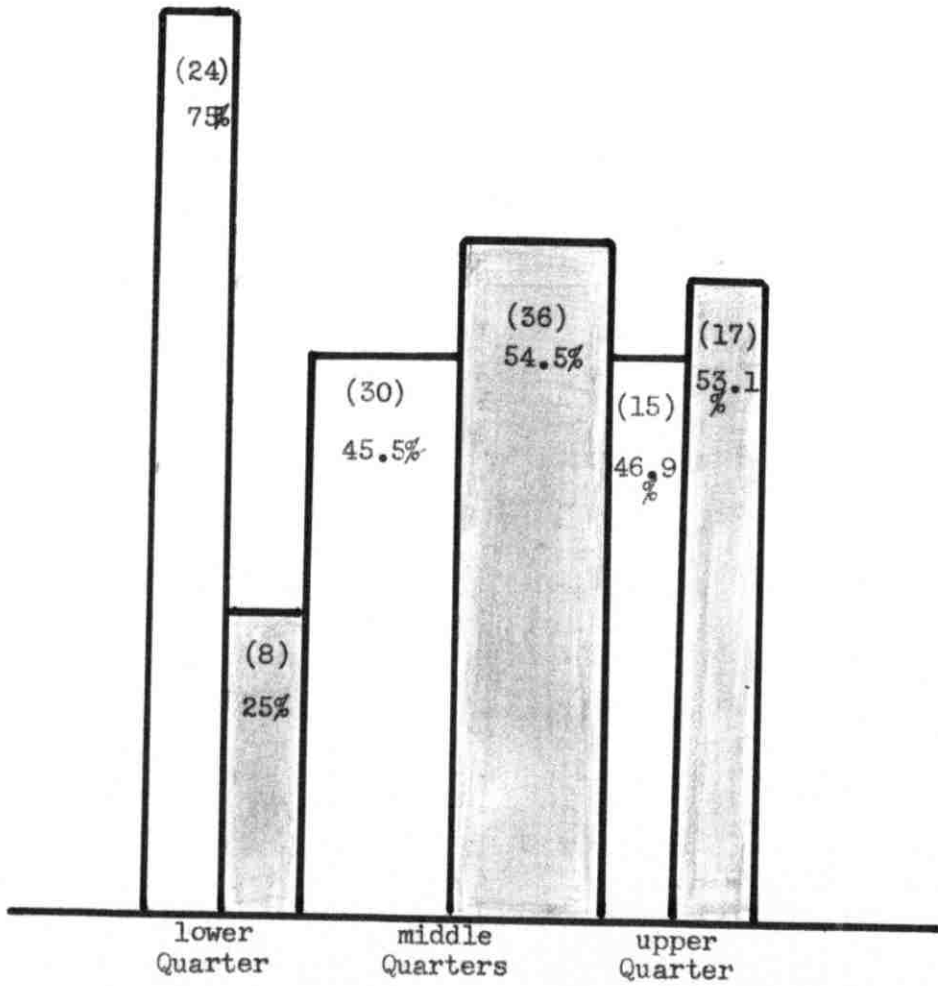


Chart 3. Distribution of Christian and Moslem students in the four quarters.



Christian Moslem

between the mean scores for the two total groups which is, in turn, more than that for the difference between the mean scores of the two liberal groups. The range of the differences between the mean scores of the liberal and conservative Moslem groups is larger than that for the Christian groups.

The above observations suggest that, considering the starting points of each group, the liberal Moslems on the sample have had a higher attitudinal mobility than the liberal Christians. The fact that the conservative Christians on the sample are significantly higher than the conservative Moslems on the liberal-traditional scale of this study and that the case is not the same for the liberal Christian and Moslem groups,<sup>1</sup> also indicates that the range of attitudinal mobility along the liberal-traditional scale for the Moslem students is larger than that for Christians. This may be explained by the fact that attitudinal mobility along the liberal-traditional scale for Christians is not as restricted as it is for the Moslems, thus the attitude of the Christian students fall along a smaller but regular range. On the other hand, this attitudinal mobility for the Moslem group is very restricted thus the few who break away from the traditional do that either out of conviction in new ideas and patterns of behavior or as an escape from the traditional ideas and patterns which they no longer accept. In

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<sup>1</sup> The mean score of the 15 liberal Moslems of the total group (153.5) is higher than the mean score of the 17 liberal Christians (148.1).

both cases they go farther than the Christian students whose attitude is, in general, determined by their group's outlook rather than conviction or escape from the norm.

Effect of Community of Origin on Attitude

The total sample included 79 students from urban communities (cities or towns) and 51 students from rural areas (villages). The histogram of the scores of both groups had a general shape similar to that of observations for a normal distribution. The distribution of the scores for both groups are presented in Charts 4a and b, and the distribution of the respondents from both urban and rural communities in the liberal, conservative and neutral groups is presented in Chart 5. The mean scores of these groups and the student's "t" value of their differences are presented in Table 4.

TABLE IV

MEAN SCORES OF URBAN AND RURAL RESPONDENTS

Community	Number	Per Cent of Total	Mean Scores			Range
			Total Sample	Attitudinal Orientation Conservative	Liberal	
Urban	79	60.77	130.19	106.70	153.45	46.75
Rural	51	39.23	122.19	98.69	143.00	44.31
"t" Value			2.2118	2.3867	3.1138	
Level of Significance			5%	1%	1%	

The data presented above points out that the mean score of the urban students on the sample is significantly higher than that of the rural ones. This supports the second hypothesis of the study which states that Arab students from urban areas are more liberal in their attitude towards new ideas and patterns of behavior than Arab students from rural areas.

Table 4 also suggests that the difference between the liberal and conservative rural and urban groups are significant at the 1 per cent level while that between the total rural and total urban is significant at the 5 per cent level only. This may indicate that the urban population has a more liberal start than the rural population and that the former has a wider attitudinal mobility. A comparison of the ranges presented in Table 3 with those in Table 6 suggests that the attitudinal mobility of the rural and urban groups are less than the range of the Moslem group but more than that of the Christian group.

To probe further into the nature of the liberal-traditional attitude of the rural and urban Moslem and Christian groups, the differences between the mean scores of the sub-groups were compared in Table 5.

The table below suggests that the differences in the mean scores between rural Christians and Moslems is statistically significant but that the difference between the urban Christians and Moslems is not. This may be explained by the fact that the atti-

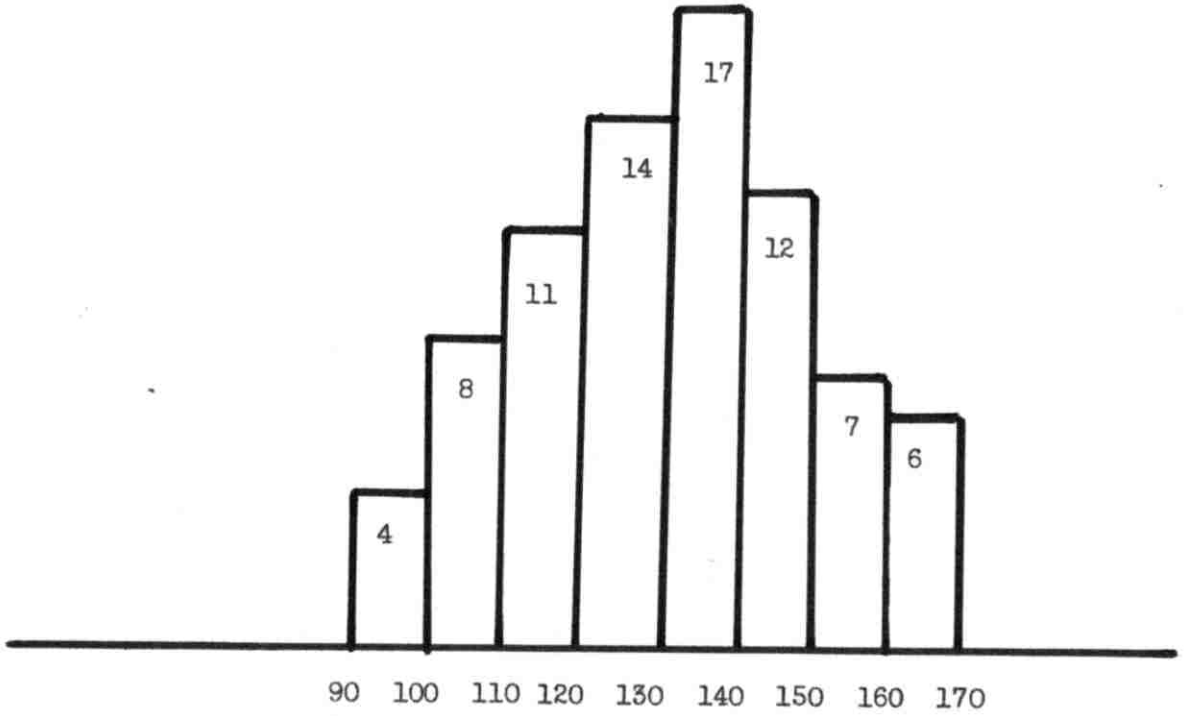


Chart 4a. Distribution of the scores of urban students

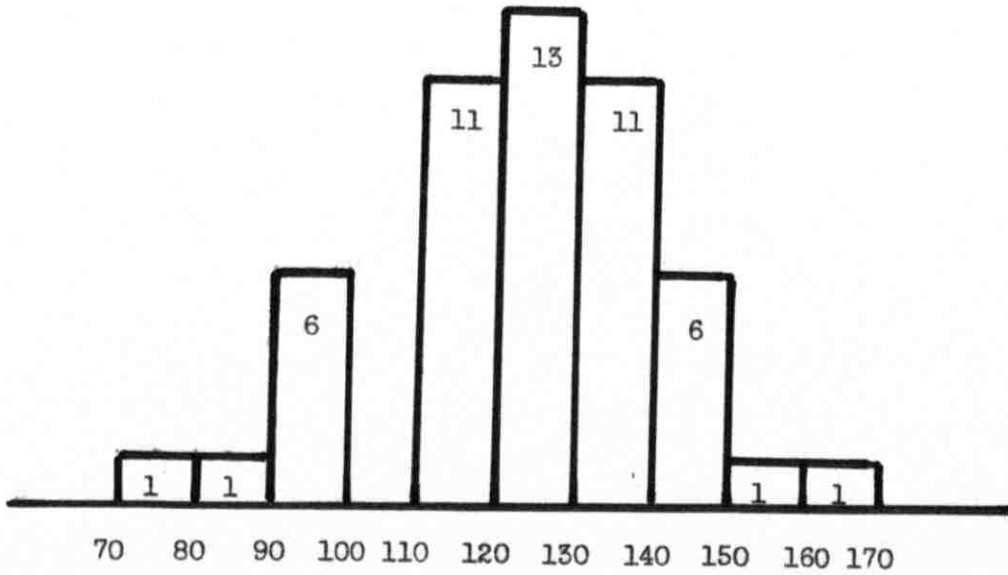


Chart 4b. Distribution of the scores of rural students



Urban	Rural
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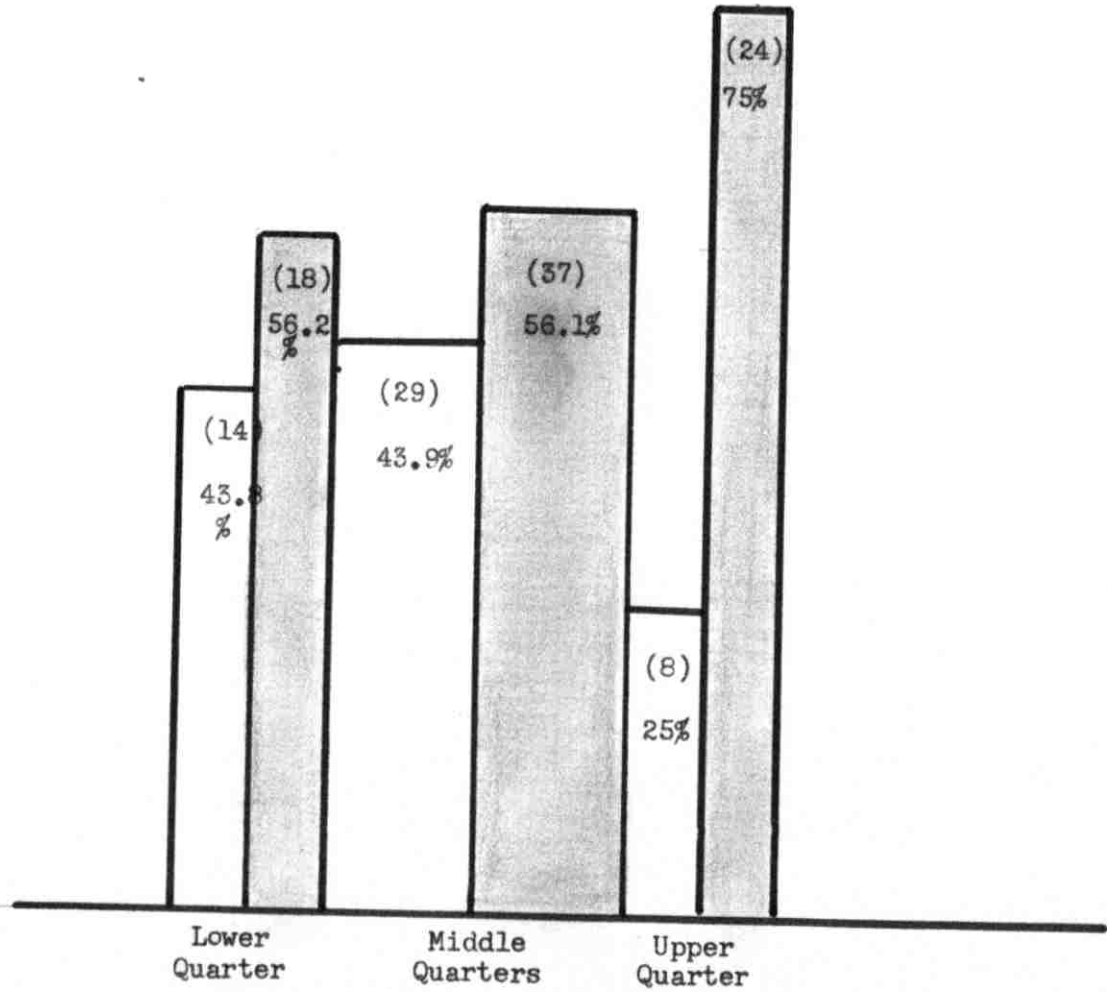


Chart 5. Distribution of Urban and Rural respondents in the four quarters.

TABLE V

MEAN SCORES OF URBAN AND RURAL, CHRISTIAN  
AND MOSLEM GROUPS

Religion	Community of Origin						Range
	Rural			Urban			
	No	%	Mean	No.	%	Mean	
Christians	22	16.92	129.36	39	30.00	132.59	3.23
Moslems	29	22.31	117.59	40	30.77	127.85	10.26
"t" Values			2.228			1.124	
Level of Significance			5%			Not Significant	

attitudinal range of rural and urban Christians is smaller (3.23) than that of the rural and urban Moslems (10.26). Urban Christians fall within almost the same attitudinal range of the rural Christians. Urban Moslems, on the other hand, have relatively a wider attitudinal range than rural Moslems but they are still less liberal than rural Christians.

A comparison of the attitudinal ranges of urban-rural and Christian-Moslem groups with the attitudinal ranges of the Christian urban-Christian rural and Moslem urban-Moslem rural groups suggests that the latter ranges (3.23 and 10.26) are very small

which may indicate that attitudinal mobility within the rural and urban Christian and rural and urban Moslem groups are great and that these include extremely liberal as well as extremely conservative respondents. However, we may expect that the movement of a Moslem from a rural to an urban community to more likely affect his attitude than the movement of a Christian from a rural to an urban community.

In relation to the new hypothesis, brought up in the discussion of the religion variable (that liberal Moslems are more liberal than liberal Christians), the writer may add here that Moslem respondents in urban areas have slightly more chances to break away from tradition than Moslem respondents in rural areas.

#### Effect of Stay at A.U.B. on Attitude

In the study of this variable, it was the original intention of the writer to divide the total sample into four groups in terms of the length of their stay at the American University of Beirut (those who had been at the University for one year, two years, three years, and four or more years). The sample included 36 respondents in the first category, 17 in the second, 23 in the third, and 54 in the fourth. The mean scores for these groups were: 121.5, 128.7, 127, and 130.7 respectively.

However, to facilitate the statistical analysis since the distribution in the original groups was not proportional, the groups

were combined into two major ones; those who had been at the University for two years or less, and those who had been at the University for three or more years. The total sample was thus composed of 53 students in the first category and 77 students in the second. The histogram of the distribution of scores for both groups had general shapes similar to that of observations from a normal distribution, though that of the first group is somewhat scattered as presented in Charts 6a and 6b. Table 6 presents the data collected about these two groups.

TABLE VI

MEAN SCORES OF RESPONDENTS IN TERMS OF LENGTH  
OF STAY AT AUB

No. of Years	No.	Per Cent of Total	Mean Scores		Range	
			Total	Attitudinal Orientation		
			Conservative	Liberal		
Two years or less	53	40.77	123.83	97.00	148.00	51.00
Three years or more	77	59.23	129.58	108.32	152.26	43.94
"t" Values			1.723	3.392	1.277	
Level of Significance			5%	1%	Not Significant	

The data presented in the above table supports our third hypothesis. It also points out that conservative students who have been at the A.U.B. for three or more years are more liberal than conservative students who have been at A.U.B. for two years or less. The same relationship, however, does not hold true of liberal students in both groups. The attitudinal ranges for both groups suggests that those who have been at the University for a lesser period have a higher range. Does this indicate that this group has a higher attitudinal mobility? Or, does it mean that the early stay at the University leaves the most effect on the students and that later on they tend to be more liberal but that this liberal attitude is gained slowly? To answer these questions in a clearer outlook we may refer to Charts 6a and b. These charts show that the attitudinal scale positions of respondents who had been at the University for two years or less includes a number of respondents around the relatively conservative and liberal ends of the scale. The other group, on the other hand, had a sort of a normal distribution, that is their attitudinal positions cluster around the middle.

The fact that a number of respondents in the first group cluster irregularly around the conservative side of the scale and a large number at the liberal end may have two possible explanations. The first is that these students have come to A.U.B. from different backgrounds. The longer they stay at A.U.B. the more homogenous and regular their distribution along the scale becomes. The second

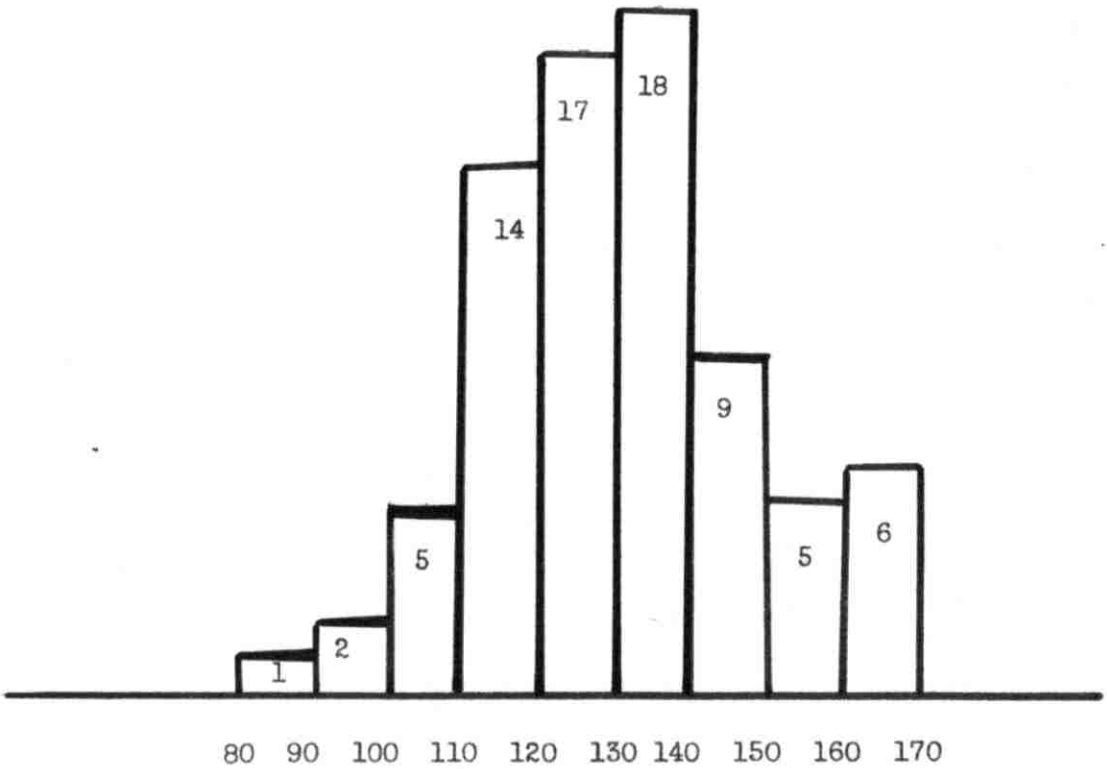


Chart 6a. Distribution of the scores of students who had spent three years or more at A.U.B.

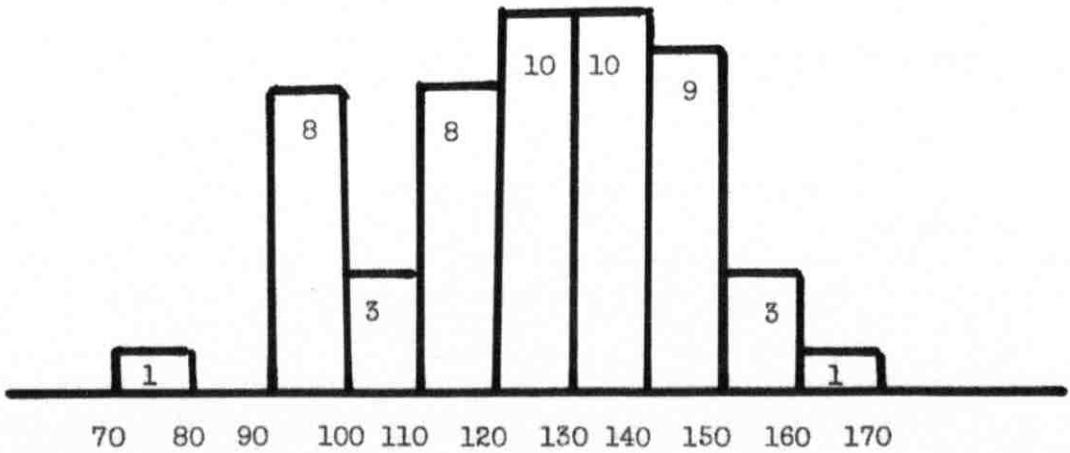


Chart 6b. Distribution of the scores of students who had spent two years or less at A.U.B.

possible explanation is that students at their early part of their stay at the University tend to hold extreme stands. Membership of students in political parties and fanatic organizations, for instance, is mostly composed of freshman and sophomore students.<sup>1</sup> It is also possible that the liberal attitude of some of these students is more due to their desire to break away from tradition and to associate with the western way of life which the University offers (to conform with their immediate environment), than due to a clear and rational understanding of the liberal ideas and patterns of behavior.

#### Effect of Education of Parents on Attitude

In the preliminary analysis the total sample was divided into four groups: students with at least one parent with; 1) a university education, 2) high school education, 3) elementary education, and 4) no education. The same problem which was faced in the previous analysis was encountered here. Falling under the first group (those who had at least one parent with a university education), there were 30 students having a mean score of 130.87. The second group included

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<sup>1</sup> This statement is based on the writer's personal observations at the University. Until the end of his undergraduate years he was a member and responsible officer of a political party. Recruiting for this party was almost exclusively from among freshman and sophomore students. Volunteer work was also almost exclusively undertaken by the same group of students. At the present time, the writer notes that almost all his contemporaries in the party, including himself, have resigned or lost interest in its work.

27 students with a mean score of 130.48, the third group was composed of 67 students with a mean score of 124.06, and the fourth group included only five students with a mean score of 131.80. Obviously the last group could not be considered as representative of those whose parents have no education because of the small size of the group.<sup>1</sup>

For the present analysis, therefore, the writer combined groups one and two, and three and four. Thus we had two groups, the first including students whose parents had university or high school education, numbering 57 students, and the second group, of 72 respondents, including those whose parents had elementary or no education. One respondent was not included in the analysis because information about the education of his parents were not available. The histogram of the distribution of scores for the two groups had general shapes similar to that of observations from a normal distribution. Charts 7a and b present these distributions, and Table 7 presents the mean scores of both groups and the "t" value of their differences.

The table below suggests that the "t" value for the difference between the mean scores of the conservative groups is more than the "t" value for the difference between the scores for the two total

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<sup>1</sup> The writer has no explanation of the unreasonably high mean score of these five respondents and has no means of probing into this matter.



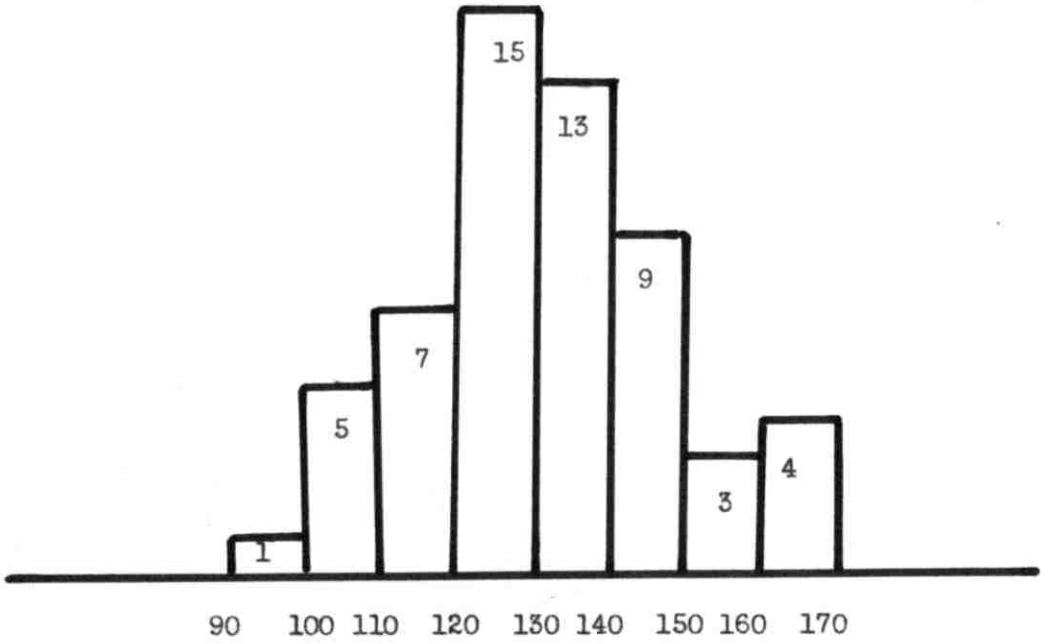


Chart 7a. Distribution of the scores of students whose parents are of at least a high school education

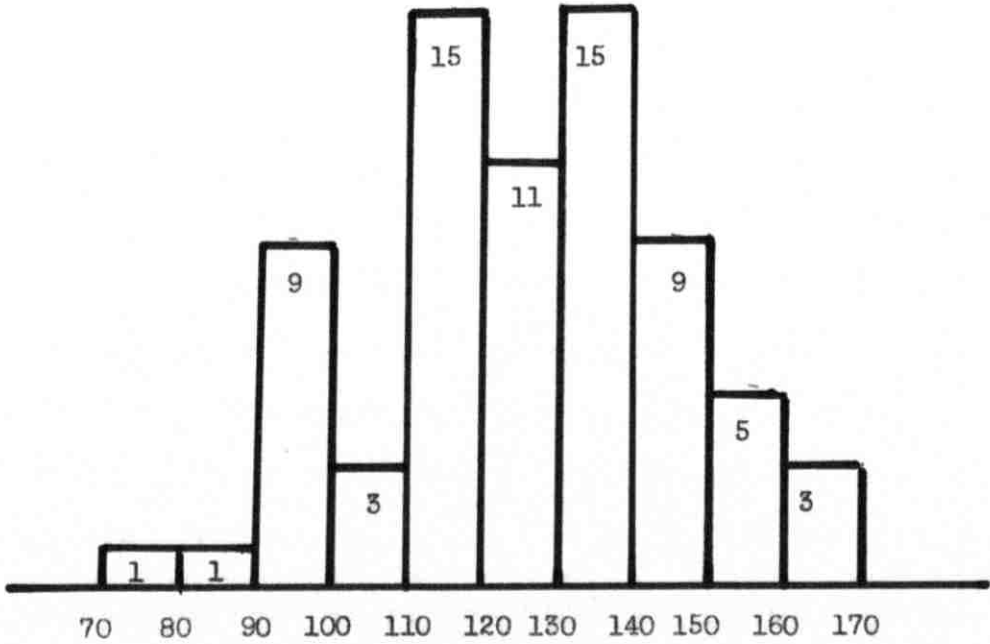


Chart 7b. Distribution of the scores of students whose parents are of not more than an elementary education

TABLE VII

MEAN SCORES OF STUDENTS GROUPED ACCORDING TO THE EDUCATION  
OF THEIR PARENTS

Education	No.	Per Cent of Total	Mean Scores			Range
			Total	Attitudinal Orientation		
				Conservative	Liberal	
No more than elementary	72	55.38	124.60	98.44	149.67	51.23
At least High School	57	43.85	130.68	110.07	151.57	41.50
"t" Value			1.835	3.504	0.572	
Level of Significance			5%	1%	Not Significant	

groups, and that the latter is more than that for the difference between the mean scores of the liberal groups. The range of the differences between the mean scores of the traditional and liberal quarters for those whose parents' education is not more than the elementary level, is higher than that for the second group. That is, the liberal students whose parents have had no more than an elementary education show a higher attitudinal mobility than the liberal students whose parents had at least a high school education.

We may conclude from the above, therefore, that students

whose parents have had no more than an elementary education are, in general, more traditional in their outlook than students of the second group, but that once the former start loosening themselves from tradition, they tend to do so faster. In other words, it is possible that once a student with a conservative background liberates himself from the ties that bind him closely to the traditional way of life, he accepts new ideas and patterns of behavior faster than a student with a liberal background though the latter may be ahead on the liberal-traditional scale.

#### The effect of New Ideas on Attitude

Earlier in this study we presented an argument suggesting that Christians and people from urban communities are more in contact with new ideas and patterns of behavior than Moslems, and people from rural communities. We have also presented an argument to the effect that education and attendance at the American University of Beirut provides a person with a better opportunity to be in contact with new ideas and patterns of behavior.

To measure the effect of the contact with new ideas and patterns of behavior on attitude, therefore, we selected the respondents in the present study who fell into the following groups: 1) those who were Moslems, from rural communities, had been at A.U.B. for two years or less, and whose parents' education was of no more than an elementary level, and 2) those who were Christians, from urban communities, had

been at the University for at least three years, and whose parents' education was of at least a high school level. Nine respondents fell in the first group and 22 in the second. Table 8 presents the mean scores of these groups and the "t" value of their difference.

TABLE VIII

MEAN SCORES OF RESPONDENTS GROUPED ACCORDING TO DEGREE  
OF CONTACT WITH NEW IDEAS AND PATTERNS OF BEHAVIOR

	Number	Per Cent of Total	Mean Score
Least Contact	9	6.98	105.55
Most Contact	22	17.05	130.00
"t" Value			3.7001
Level of Significance			1%

The above table shows a great difference in the means of both groups. Thus we may accept the summing up hypothesis of this study. However, it may be worth pointing out here that the mean score for those who are in maximum contact with new ideas and patterns of behavior is by far less than the mean scores of any of the liberal groups of the four categories discussed earlier in this study.

### Conclusion

In the light of the observations presented earlier in this chapter we shall now try, to the extent that the sample represents the Arabic-speaking society, to determine how far has this society accepted new ideas and patterns of behavior and describe the trend of the expected change, if any.

The findings indicate that the population which the sample represents has already undergone a change in the direction of accepting new ideas and patterns of behavior by being, in general, neutral to these new ideas and patterns which they are aware of and which are alien to their traditional way of life. The expected reaction of such a population, which represents a conservative change-resisting culture, is to react negatively to these ideas and patterns of behavior. We may, therefore, conclude that this population has entered a stage in which it is willing to consider accepting new ideas and patterns of behavior even though these ideas may contradict with their traditional patterns of behavior.

However, we have to be reserved in this conclusion since we cannot claim that the sample represents the whole Arabic-speaking population. There are several characteristics that the Arab students at the American University of Beirut possess which the total Arabic-speaking population does not possess and vice-versa. These characteristics might have influenced the attitude of the respondents.

The Arabic-speaking students at the American University, for instance, master the English language as a requirement for success in their own university community. This language is an important factor in conveying the Western ideas and thoughts by bringing about and facilitating the contact with the West inside and outside of the classroom. These students also differ from the general population by the fact that they picked the American University, which is clearly associated with the West, rather than an Arab national university, though it is easier and more convenient to join the latter.

Furthermore, the different ethnic groups represented in the Arab mosaic were not all represented in the University community. Some of these groups could not be controlled. The age groups, for example, were not completely represented on campus, thus giving us no way of checking whether the relation we observed between those who have spent less than two years at the University and those who spent three or more years is not a result of the possibility that the latter group is older. More important, we have no data for time of life to determine if these people become more or less liberal. Another important characteristic, sex, was not controlled. Though the University community included a number of coeds in it, these could not be accepted as representatives of the Arabic-speaking female population as we have discussed earlier.

Another reservation we should mention here concerning the

study is the fact that the questionnaire forms were administered in English rather than Arabic. This raises a doubt as to whether or not this might have influenced the respondents' choice of alternatives. However, the statements in the questionnaire were designed so as to separate groups in terms of their score on the liberal-traditional scale, and we had to use some statements about liberal ways of behavior which included terms that are not known in the Arabic language and that do not make sense if translated at all. Terms such as: "date," "shorts," "party," "boy friend," "girl friend," etc. are typical of these terms. Had these terms been translated the whole meaning of the statement would have been changed and the respondents would have been confused.

Furthermore, those who were chosen on our sample were students who were carrying their studies in English and were not admitted to the University before they mastered the language. Understanding the statements would not be a difficult matter. However, trying to find out the effect of the language difference in affecting the expression of opinions is a subject worthy of consideration.

Another subject worthy of consideration in future studies would be the study of the cognitive aspects of attitude of the respondents in addition to the effective aspects which were studied here. This study would include the informational context of the respondents - the structure of their beliefs which may be observed through their responses to the different individual problems or

groups of them - and time perspective. We can do that by separating the different statements in terms of the values they represent and try to observe the informational context and time perspective the respondents have towards each value. Through such a study we can arrange the values in a hierarchy system based on its importance to the respondents.

. For instance, the calculated T values of the statements used in this study (see Appendix A) reject the three statements on business relations and suggest that the business value has no relation to the liberal-traditional attitude. This was also suggested by the fact that the liberal students had a more traditional response to two of these statements than the conservative students. Thus we may infer that values concerning business relations among the Arab students at the American University of Beirut have not yet been affected by the business mentality of the West.

The rejection of the statements pertaining to the marriage values in the Arab world (Nos. 17 and 18) suggest that these statements are either contaminated, thus referring to another variable at the same time, or that they indicate that these marriage values are very strong and deep rooted in the culture of this part of the world. The statements referring to values concerning the Arab family (Nos. 29, 31, and 32) were rejected. The T values and the responses suggest that these statements refer to values that are no longer accepted by the respondents. Roughly equal proportions of the liberal and



the conservative students rejected the statements. Again, the T values for the statements on personal habits suggest that the subject of music is a good measure of the liberal attitude among the respondents.

Though we cannot claim that our sample is representative of the Arabic-speaking population as a whole we may use the findings of this study to observe the trend of change in this society. Our study suggests that with the increasing level of urbanization and education people tend to accept new ideas and patterns of behavior which may be alien to their culture. It also suggests that once Moslems break away from the traditional patterns of behavior and accept new ideas they tend to go a long way on the liberal-traditional scale of attitude. In other words, they have exhibited a tendency to have a wider range of attitudinal mobility.

Applying these findings to the Arabic-speaking society which is predominantly Moslem and which is presently in a phase of rapid urbanization and build-up of its educational systems, we may expect that members of this society start accepting new ideas and patterns of behavior and expect them to show a wide range of attitudinal mobility.

To support this theory we may point out that Arab countries that are least urbanized and that have the lowest rate of educated people, are the most conservative among the Arab countries (i.e. Saudi Arabia, Yemen, and the Arabian Gulf). Arab countries that

are more urbanized and have a higher rate of educated people (Jordan, Syria, and Egypt) have demonstrated a greater degree of tolerance of new ideas. Fixed marriages, for example, are hardly conducted here, and citizens of these countries have more freedom to choose political lines that may differ from those adopted by elder members of their families. In Lebanon, which is considered to have the highest degree of educated people and of urbanization, freedom to divert from the traditional has extended to the social life. Not only has the Lebanese in urban communities accepted new social patterns of behavior that are contradictory to their tradition (like dating) but most members of these communities converse in both Arabic and another western language. In many cases the western language is used more often than the native one. This fact has alarmed a number of nationalist leaders and Arabists and several articles were written and panels conducted on the subject.

Thus we envisage the trend of change in the Arab society to be towards the general acceptance of new ideas to fit with the new nationalist society the Arab world is developing with which old ideas have failed to cope. These new ideas are mainly borrowed from the West but are tailored with an Arab style. In other words, change is introduced first to these institutions which no longer suit the new way of life the Arabs aspire to, but gradually affects the remaining institutions to the extent that a new balance is achieved between the different institutions.

What effect will this change have on the Arab society? The answer to this question, of course, depends on the degree of change. However, change, in general, requires breaking old ties which bind the individual to his group in return for a degree of security. When these ties are broken, the security is broken with them and individual members of this society will be more free but less secure. They either try to develop new modern ties which will provide them with security, or be lost between the old and the new. Thus we observe that many of the Arabs who show strong feelings against their old way of life seek new securities by tying themselves to new causes, be they political, social, or national. As the Arab society, therefore, yields to change the old system of security will be destroyed and new systems will be sought.

## APPENDIX A

### A STUDY OF THE ATTITUDE OF ARABIC SPEAKING STUDENTS AT AUB TOWARDS DIFFERENT ASPECTS OF LIFE

This is not a test but a questionnaire which asks only for your own opinion and attitude. It is a study for an M.A. thesis in sociology dealing with the measurement of opinions of the Arabic speaking students at A.U.B. regarding different aspects of their life.

Please answer every question to the best of your ability. Read each question carefully and be completely frank and honest in your answers.

All statements have no right or wrong responses; the only response is your opinion or feeling. These statements of opinion might be agreeable to some people and disagreeable to others. Indicate your agreement or disagreement with the statements as follows:

Circle SA if you strongly agree with the statement.

Circle A if you agree even a little with the statement.

Circle N if you neither agree or disagree with the statement.

Circle D if you disagree even a little with the statement.

Circle SD if you strongly disagree with the statement.

1. It is not good that people of both sexes mix with each other in restaurants and snack bars. SA A N D SD  
T = 5.140
2. Mixing between the sexes should be carried more freely, especially in social activities and parties. SA A N D SD  
T = 5.081
3. Dating is not a decent custom. SA A N D SD  
T = 5.756
4. On no account should a boy allow a girl to share expenses when they go out together. SA A N D SD  
T = 3.802
5. Girls should not be the ones to invite the boys to social activities. SA A N D SD  
T = 5.604
6. Holding hands in public (between opposite sexes) is not to be encouraged. SA A N D SD  
T = 6.338
7. A girl should never invite a boy-friend to her home. SA A N D SD  
T = 5.686
8. Unmarried females should preserve their virginity. SA A N D SD  
T = 3.933
9. Men should not wear shorts in public. SA A N D SD  
T = 3.222
10. Girls should not wear shorts or slacks in public. SA A N D SD  
T = 5.944

11. Mixed dancing is unhealthy and should be discouraged.

T = 7.588 SA A N D SD

12. Only superficial young men and women make it a habit sitting regularly at Uncle Sam's or other such places.

T = 4.556 SA A N D SD

13. It is right that men kiss each other publicly as a sign of greeting, on special occasions.

T = 1.526 SA A N D SD

14. The individual should consider employing his relatives before employing strangers.

T = 1.714 SA A N D SD

15. Business relations should be on a friendly rather than a formal basis.

T = -0.590 SA A N D SD

16. To be friendly with the people you are mixing with you should take an interest in their own personal affairs.

T = -0.384 SA A N D SD

17. Marriages arranged by convenience are better than the marriages based on personal choice and liking.

T = 1.561 SA A N D SD

18. Marriages should be arranged with members of families of equal social and financial status.

T = 1.161 SA A N D SD

19. There is nothing wrong with marriages between members of different religions.

T = 4.728 SA A N D SD

20. Civil marriages should be introduced in the Middle East.

T = 6.160 SA A N D SD

21. Men are superior to women and should be treated as such.

T = 7.607 SA A N D SD

22. Married women should stay at home rather than work.

T = 6.129 SA A N D SD

23. Women should have the same chances for education as those of men.

T = 4.895 SA A N D SD

24. Women should be allowed to hold the same jobs and receive the same pay as men.

T = 5.081 SA A N D SD

25. Women should have the same political rights as men.

T = 5.300 SA A N D SD

26. Married women should have the same rights as their husbands, and should have the right to divorce.

T = 8.167 SA A N D SD

27. The father should always have the final word in the family.

T = 5.176 SA A N D SD

28. During a family discussion children should be seen but not heard.

T = 3.215 SA A N D SD

29. The eldest children should have more privileges and responsibilities in the family.

T = 0.000 SA A N D SD

30. A child should be left to determine his own occupation rather than have his occupation determined by parental authority.

T = 2.000 SA A N D SD

31. A boy should be allowed full freedom in choosing the degree of education he wants to achieve.

T = 1.053

SA A N D SD

32. Political decisions should be taken by one's family rather than by the individual alone.

T = 1.058

SA A N D SD

33. It is better to marry a mate of the person's own choice rather than his parents'.

T = 2.558

SA A N D SD

34. An educated person should have a mate of western education.

T = 2.264

SA A N D SD

35. Our system of education should be westernized.

T = 5.186

SA A N D SD

36. Co-education should be applied to all our schools and colleges.

T = 5.219

SA A N D SD

37. Western technology would have a beneficial effect on the Middle East.

T = 3.485

SA A N D SD

38. Our standard of living can be raised by adopting western ways of life.

T = 3.686

SA A N D SD

39. The way of life which our fathers had gave them good opportunity for advancement.

T = 3.524

SA A N D SD

40. The old system of political organization (our grandfathers') is better than the western system we are trying to adopt.

T = 4.292

SA A N D SD



41. The Middle East should be a melting pot for all the different religions, sectarian, and racial groups.

T = 3.821 SA A N D SD

42. Reading western magazines is better than reading Arabic ones.

T = 3.266 SA A N D SD

43. Western daily newspapers give the reader more satisfaction than Arabic ones.

T = 1.663 SA A N D SD

44. Reading western books and novels is more enjoyable than reading Arabic ones.

T = 3.601 SA A N D SD

45. Western art and music are more interesting than Arabic art and music.

T = 8.470 SA A N D SD

46. Western dishes are better than Middle Eastern one.

T = 1.283 SA A N D SD

47. Meals are better to eat with little or no bread.

T = 1.560 SA A N D SD

48. Listening to jazz music is more enjoyable than listening to oriental (Arabic) music.

T = 3.782 SA A N D SD

49. Drinking open mouthed from a pitcher is tastier and better than from a glass.

T = 1.886 SA A N D SD

50. American coffee is more preferable than Turkish coffee.

T = 3.000 SA A N D SD

. . . . .

Though this questionnaire is anonymous, some information about you is needed. Please answer the following few questions.

Age.....

Years of study at the A.U.B. (do not include Prep.) .....

Beirut residence .....  
  on campus                          off campus

Home residence .....

Are you and your parents Arabic speaking (since childhood)?.....

Did you stay in any western country more than 3 months?.....

Where? .....                      How long?.....

High school you graduated from ..... public          private

The level of your father's education: college graduate, high school,  
  elementary, no education

The level of your mother's education: college graduate, high school,  
  elementary, no education

Specialization at A.U.B.....

THAT IS ALL THANK YOU.

APPENDIX B

I. Dear A.U.B. student:

Your name has been picked at random from the list of Arabic speaking students on campus. Within a few days you will be contacted by a student and asked to fill in an interview schedule for him.

It is important to have your response to that schedule since you and the few others who were picked will represent all the Arabic speaking students on campus.

In this interview schedule you will be asked to rank 50 statements on a five-point scale (strongly agree, neutral, disagree, and strongly disagree). The information we shall get from you will be strictly confidential and will only be used as material for a Master's thesis in sociology.

We shall never associate names with responses in this thesis. We hope that you will cooperate with the student who will contact you, and thank you for helping a fellow student in doing his research.

I remain,

Sincerely yours,

Prof. George Fetter  
Department of Anthropology  
and Sociology

II. Fellow student,

Some time ago you received a letter from Professor George Fetter asking you to cooperate with me in my M.A. thesis research in the Sociology Department. Since many interviews are needed for this research, I shall not be able to interview every one personally; so please answer the questionnaire enclosed and mail it back to my address at your earliest convenience.

As you have already been told, your name will not be mentioned. I am not concerned with individual personal opinion but only with group opinion and attitudes towards particular aspects of life.

The attached questionnaire has a number on it. This number is the only measure I can have to be able to contact you in case I need more information. I shall not reveal your name to anybody, although the information I need is simple.

Filling the questionnaire will take an average of ten minutes, I sincerely hope that you will help a fellow student with ten minutes of your valuable time. Thank you very much.

Sincerely yours,

Nabil H. Dajani  
P.O.B. 333  
A.U.B.

APPENDIX C

ATTITUDE OF ARABIC SPEAKING STUDENTS AT A.U.B.

Schedule No \_\_\_\_\_

- |                   |                   |
|-------------------|-------------------|
| 1. 1 2 3 4 5 X Y  | 2. 5 4 3 2 1 X Y  |
| 3. 1 2 3 4 5 X Y  | 19. 5 4 3 2 1 X Y |
| 4. 1 2 3 4 5 X Y  | 20. 5 4 3 2 1 X Y |
| 5. 1 2 3 4 5 X Y  | 23. 5 4 3 2 1 X Y |
| 6. 1 2 3 4 5 X Y  | 24. 5 4 3 2 1 X Y |
| 7. 1 2 3 4 5 X Y  | 25. 5 4 3 2 1 X Y |
| 8. 1 2 3 4 5 X Y  | 26. 5 4 3 2 1 X Y |
| 9. 1 2 3 4 5 X Y  | 30. 5 4 3 2 1 X Y |
| 10. 1 2 3 4 5 X Y | 31. 5 4 3 2 1 X Y |
| 11. 1 2 3 4 5 X Y | 33. 5 4 3 2 1 X Y |
| 12. 1 2 3 4 5 X Y | 34. 5 4 3 2 1 X Y |
| 13. 1 2 3 4 5 X Y | 35. 5 4 3 2 1 X Y |
| 14. 1 2 3 4 5 X Y | 36. 5 4 3 2 1 X Y |
| 15. 1 2 3 4 5 X Y | 37. 5 4 3 2 1 X Y |
| 16. 1 2 3 4 5 X Y | 38. 5 4 3 2 1 X Y |
| 17. 1 2 3 4 5 X Y | 41. 5 4 3 2 1 X Y |
| 18. 1 2 3 4 5 X Y | 42. 5 4 3 2 1 X Y |
| 21. 1 2 3 4 5 X Y | 43. 5 4 3 2 1 X Y |
| 22. 1 2 3 4 5 X Y | 44. 5 4 3 2 1 X Y |
| 27. 1 2 3 4 5 X Y | 45. 5 4 3 2 1 X Y |
| 28. 1 2 3 4 5 X Y | 46. 5 4 3 2 1 X Y |
| 29. 1 2 3 4 5 X Y | 47. 5 4 3 2 1 X Y |
| 32. 1 2 3 4 5 X Y | 48. 5 4 3 2 1 X Y |

39. 1 2 3 4 5 X Y

50. 5 4 3 2 1 X Y

40. 1 2 3 4 5 X Y

49. 1 2 3 4 5 X Y

Total score \_\_\_\_\_

Age \_\_\_\_\_

Years of study at A.U.B. \_\_\_\_\_

Beirut Residence \_\_\_\_\_

Home Residence \_\_\_\_\_

Parent's mother tongue: Arabic

No

Western countries visited: No

\_\_\_\_\_

Father's education: 1 2 3 4

Mother's education: 1 2 3 4

Specialization: \_\_\_\_\_

Class: \_\_\_\_\_

Nationality: \_\_\_\_\_

Religion: \_\_\_\_\_

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