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A STUDY OF SOME PERSONAL VALUES AND SOCIAL ATTITUDES
OF STUDENTS AND TEACHERS IN WEST PAKISTAN

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PERSONAL VALUES AND SOCIAL ATTITUDES

QAZI

ABSTRACT

An attempt has been made, in this study, to assess the readiness of 33 students and 27 teachers of the Punjab University and Central Training College, Lahore, to accept the values of humanitarianism, nationalism and religionism, which are expected to guide the educational process in Pakistan. In addition, their most personal conceptions of the good life have been investigated. The value-orientation of educational goals in Pakistan are brought out from the Report of the Commission on National Education, the concepts of values and attitudes are discussed and analysed and their importance and relationship with education outlined.

L.W. Ferguson's Revised Primary Social Attitude Scale has been used to measure Humanitarianism, Religionism and Nationalism as defined respectively by views toward

- 1) war, treatment of criminals and capital punishment,
- 2) birth-control, evolution and reality of God,
- 3) communism, patriotism, law and censorship.

Charles Morris' Ways-to-Live test has been used to measure the degree of acceptance of the thirteen Ways to Live described therein.

The significance of the differences between mean scores of students and teachers on each of the three factors, Humanitarianism, Religionism and Nationalism has been tested. The scores of students

and teachers on the Ways-to-Live test are tested for rank-order coefficient of correlation. And lastly the relationship of the liking or disliking of each Way with positive or negative scores on Humanitarianism, Religionism and Nationalism, has been investigated.

The present investigation strongly suggests the following:

1) that attitudes of students and teachers of Central Training College, Lahore and the Punjab University toward Religionism are positive and differ significantly from their attitudes toward Humanitarianism and Nationalism,

2) that the attitudes of teachers having age 26 years or less and teaching experience 3 years or less seem to be moderate toward Humanitarianism, Religionism and Nationalism,

3) that personal values as measured by Charles Morris' test are independent of attitudes toward Religionism, Humanitarianism and Nationalism,

4) that among Nationalism, Religionism and Humanitarianism, Religionism is a distinct and isolable factor in L.W. Ferguson's Revised Primary Social Attitude Scale,

5) that the respondents desire a balance between the old and the new values, extol other-orientation and desire stoic self-control,

6) that they dislike solitude, quiet receptivity and contemplation.

The results of the present study seem to have some implications for education in West Pakistan for the sample contains people belonging to different parts of West Pakistan. They suggest

1) that specific objectives involving Humanitarianism, Religionism and Nationalism for education be set up; because Religionism does not seem to include necessarily Nationalism and Humanitarianism;

2) that the process of reconstruction in education seems to be welcome to post-graduate students and teachers;

3) that post-graduate students and teachers seem to desire a balance between the old and the new values;

4) that their personal values seem to be independent of Humanitarianism, Religionism and Nationalism.

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CHAPTER I

INTRODUCTION

The Significance of the Study

After thirteen years of deliberations about the inherited system of education which was the result of past different socio-economic, political and religious conditions, Pakistan has fortunately started an active phase of educational reconstruction. Education is entrusted the task of nation-building through the creation of responsible and enlightened leadership. Religionism is also stressed along with nationalism to provide guidance to the educational process. Religious reconstruction in research universities is expected to begin, as indicated by the Report¹ of the Commission on National Education in Pakistan, to bring man closer to man, and probably to guard against the possible ill-effects of nationalism. Religionism and humanitarianism may not however be considered as one. A balance between the spirit of nationalism, humanitarianism and religionism must be achieved to guide and keep steady the pace of education in Pakistan.

¹Government of Pakistan, Ministry of Education, Report of the Commission on National Education, Jan-Aug 1959, (The Manager of Publications, Karachi: 1960), p.212.

Hence it is important

A. To study attitudes of students and teachers toward nationalism, humanitarianism and religionism to assess their readiness for educational reconstruction in present day Pakistan.

A comparison of these social attitudes held by teachers and students will yield important data for evaluating educational goals. In other words agreement or disagreement between teacher-attitudes and student-attitudes have an important educational value, both for evaluating existing educational goals and the possibility of their attainment. The degree of readiness shown by students and teachers will also provide material for considering which of the two, the teachers or the students need most attention for the reconstruction of educational goals.

B. In addition to social attitudes towards nationalism, humanitarianism and religionism, individuals possess other personal values. An assessment of the most basic personal life-values can provide valuable data for testing the extent to which social attitudes are related to personal values.

No previous research appears to have been conducted in Pakistan in the field of personal values and social attitudes to serve as a basis for further action in education.

The present study intends to investigate the relationship, if any, between life-values as measured by Charles Morris'² test and

²Charles Morris, Varieties of Human Values, (Chicago University Press, Chicago: 1956), pp.15-18.

attitudes towards nationalism, humanitarianism and religionism as measured by L.W. Ferguson's test³, of post-graduate students and teachers in Pakistan.

The Scope of the Study

The study is limited to West Pakistan. The Punjab University, Lahore and Central Training College, Lahore have been chosen to provide two samples. They are chosen because they are of long-standing, are quite stable and are drawing students in large numbers from different parts of West Pakistan.⁴ Moreover, they possess sufficient numbers of teachers and post-graduate students for the intended study.

On the basis of the data that has been procured,⁵ two groups, A and B, were defined. Group A contains both regular teachers and pupil teachers; Group B contains students who never had any teaching experience at all.⁶ These groups have further been arranged as described below:

- 1) regular teachers and pupil teachers N = 27;
- 2) students who never had any teaching experience N = 33;

³L.W. Ferguson, "Revised Primary Social Attitude Scale", Journal of Psychology, XVII, (1944), pp.229-41.

⁴See p.38 of this study.

⁵See p.39 of this study.

⁶Three students were excluded because they possessed some teaching experience.

- 3) teachers who have been abroad N = 7;
- 4) teachers who have not been abroad N = 20;
- 5) teachers having three or less than three years teaching experience N = 15;
- 6) teachers having more than three years teaching experience N = 12;
- 7) student teachers with B.A. Degrees N = 16;
- 8) teachers with Master's or Doctorate Degrees N = 11;
- 9) teachers having age 26 years or less N = 12;
- 10) teachers having age more than 26 years N = 15;
- 11) students studying statistics N = 18;
- 12) students studying sociology N = 15.

The following comparisons have been made regarding personal values of group pairs of

- a) teachers and students,
- b) teachers who have been abroad and teachers, who have not been abroad,
- c) teachers having three or less than three years experience, and teachers having more,
- d) prospective teachers (with Bachelor's Degrees) and regular teachers (with Master's and Doctorate Degrees),
- e) teachers having age 26 years or less and teachers who are older;
- f) prospective teachers and students,
- g) regular teachers and students,

h) statistics students and sociology students.

The differences and similarities in the ways, the above groups evaluated, have been examined by means of the rank-difference coefficient of correlation.

An attempt has also been made to test whether liking or disliking of the thirteen ways to live has any relationship with negative or positive scores on Humanitarianism, Religionism and Nationalism.⁷ Here again all the above mentioned groups have been involved.

Two hierarchical patterns of personal values based on respondents rating of the ways on the original 7-point scale for each way of life, and their ranking of the ways on the 13-point summary scale have been shown in Table II for purposes of comparison.

The significance of differences between means in Nationalism and Religionism, between Religionism and Humanitarianism and between Nationalism and Humanitarianism of the above mentioned groups has also been tested.

The Limitations of the Study

No attempt has been made to find the inter-relationship of

⁷ Humanitarianism, Religionism, and Nationalism, if begun with capital letters, indicate reference to L.W. Ferguson's Revised Primary Social Attitude Scale, Form A, which constitutes the 75-item part of the opinionaire used (See Appendix A) in this study.

personal values and social attitudes with the actual behavior of the individuals. The question as to whether teachers' profession and training do make a difference in the choice of personal values and social attitudes is explored, however. Personal values can be of different types.⁸ The present study limits itself to one type of such values; namely "conceived value" type. In other words it deals with the respondents' personal "conception of the desirable" rather than "the desired" or "the desirable".

In the present study the attitudes toward Humanitarianism, Religionism and Nationalism have reference only to the statements included in the 75-item part of the opinionaire.⁹ They should not be understood to carry the general meanings of humanitarianism, religionism and nationalism.

Since the findings are based, in this study, on a sample of 60 students and teachers from Central Training College Lahore and the Panjab University, they should be regarded with caution.

Methods of Study

The following tests have been administered:

- 1) Ways-to-live test designed by Charles Morris.
- 2) Form A of Revised Social Attitude Scale devised by L.W. Ferguson.

The former evinces personal value-orientation of the respondents while the other measures attitudes toward Humanitarianism, Religionism and Nationalism.

Statistical Techniques Applied

The method of rank-difference coefficient of correlation has been applied to find the degree of relationship between choice of ways by the following group pairs:

⁸See p.14 of this study.

- a) teachers and students,
- b) teachers who have been abroad and teachers, who have not been abroad,
- c) teachers having three or less than three years experience, and teachers having more,
- d) prospective teachers (with Bachelor's Degrees) and regular teachers (with Master's and Doctorate Degrees),
- e) teachers having age 26 years or less and teachers who are older,
- f) prospective teachers and students,
- g) regular teachers and students,
- h) statistics students and sociology students.

It has also been tested whether the liking or disliking of ways bears any relationship with being negative or positive on the scale measuring attitude to Humanitarianism, Religionism and Nationalism.

The chi-square technique has been used to test the significance of differences between choices of ways (i.e. their liking or disliking in Morris' test) and the position of scores (i.e. positive or negative score) on L.W. Ferguson's Primary Social Attitude Scale.

The significance of differences between means of teachers and students on L.W. Ferguson's Scale has also been tested.

CHAPTER II

VALUE-ORIENTATION OF EDUCATIONAL GOALS AS REVEALED IN THE REPORT OF THE COMMISSION ON NATIONAL EDUCATION OF PAKISTAN

Just as the builder must go deep to establish a solid base on which to erect the modern skyscraper so too the educator must go down to fundamentals, to found a base for the structure of education.¹

These exhortative words contain much of sound wisdom and provide a bedrock for building an educational philosophy, but they do not indicate the way to reach the fundamentals.

Three diverse general approaches to study of fundamentals of education in any society seem to exist in the literature dealing with values, which form the bases of education.

1) To review the historical development of the pattern of spiritual, moral and cultural values.²

2) To analyse the contemporary scientific knowledge;³ environmental needs; temperament, customs, laws, mores, attitudes and social

¹I.B. Berkson, Education Faces the Future, (Harper Brothers, New York: 1943), p.14.

²T. Parsons & Shils (ed.), "Values & Value Orientations in the Theory of Action", by Clyde Cluekhon and others in Toward A General Theory of Action, (Harvard University Press: 1951), p.407.

³Compare John Dewey, The Science of Education, (Liveright Publishing Corporation, New York: 1944), pp.14, 18, 58, 72.

values; economic, political and religious beliefs.

3) To study the growing philosophical and ideological trends as conceived by scholars, social scientists and leaders of thought.⁴

The success of any educational program depends upon the degree of import attached to the results of each of the above-mentioned approaches and upon the degree of their correspondence to each other. Since the present is bound by and exists in relation to the past and future, a sound policy of educational reconstruction and orientation must rest on what people have most desired, what they are desiring and what they ought to desire.⁵

The Commission on National Education in Pakistan framed the educational objectives after a review of the historical pattern of social, religious and political attitudes, and values of Pakistanis. It assessed the present aspirations of educators, leading public figures and the general public in the whole of Pakistan and took account of the growing physical, social and ideological needs of the country and the demands of world-peace and security.

Emphasis seems to have been laid on the present as is evidenced by the prefatory remarks of the Commission:

⁴I.B. Berkson, Education Faces the Future, (Harper & brothers, New York: 1943), pp.21-249.

⁵Ross L. Finney, A Sociological Philosophy of Education, (The Macmillan Company, New York: 1928), p.95.

We introduce our report with an attempt to match the values and aspirations of our society with the role and the objectives which in the Commission's view, this system (educational) should now attempt to meet. The chapters which follow present a body of recommendations which we believe will affect the desired reorientation and meet national needs and aspirations in accordance with available resources.⁶

But due consideration has also been accorded to the immediate past which made us what we are

Our educational system must play a fundamental part in the preservation of the ideals which led to the creation of Pakistan and strengthen the concept of it as a unified nation. The desire for a homeland for Muslims on the subcontinent grew out of their wish to be in a position to govern themselves according to their own special set of values. In other words our country arose from the striving to preserve the Islamic way of life. When we speak in this context of the Islamic way of life we have in mind those values which emanate from the concept of a universe governed by the principles of truth, justice and benevolence, where human relationships are based on the ideal of universal brotherhood and where all these are rooted deeply in religious belief. The moral and spiritual values of Islam combined with the freedom, integrity and strength of Pakistan should be the ideology which inspires our educational system.⁷

The targets set forth are not static. Though it is stressed that "The concepts of spiritual and moral values, of nation-building, of scientific development, of enlightened citizenship and of public service should in our view motivate and guide our educational system",⁸ it is believed also that a "...re-assessment and readjustment of targets

⁶Government of Pakistan, Ministry of Education, Report of the Commission on National Education, (Government of Pakistan Press, Karachi: 1959), p.

⁷Ibid., p.10.

⁸Ibid., p.13.

will become necessary from time to time."⁹ Further it is stated that "Education is a dynamic process whose needs and problems evolve and shift, reflecting the evolution, changing demands and aspirations of the society and individuals it serves."¹⁰

Sir R.W. Livingstone's remarks seem to underscore the position taken by the Commission and clarify the circumstances under which such a shift is necessitated:

Two forces remould our educational systems. From within the restless human intelligence is fitfully at work correcting their irregularities; devising better ways for achieving their ends. More powerfully from without the changed circumstances of life press upon them, modifying them to meet new conditions, developing new activities and introducing new subjects."¹¹

Three conclusions seem to emerge from the foregoing exposition of the value orientations of some of the goals of education as read into the report of the National Commission on Education in Pakistan:

1) That the general trend of educational thought is toward assessment of peoples' most aspired basic life-values namely humanitarianism, religionism and nationalism;

2) that social research procedures are needed for future re-formation of education; and

3) that continual adjustment of educational objectives to the needs and the cultural values of the people is necessary.

⁹Ibid.

¹⁰Ibid., p.2.

¹¹Sir R.W. Livingstone, Education and the Spirit of the Age, (Oxford: 1952), p.1.

CHAPTER III

EDUCATION, VALUES AND ATTITUDES

The Concept of Value

The term value has been variously interpreted by the specialists of various social sciences. No general agreement regarding its scientific status has been reached so far. The professional preoccupations and biases of specialists have given this term a multiplicity of meanings. Ralph Linton, an anthropologist has, for example, defined value as "... any element common to a series of situations which is capable of evoking a covert response"¹ and differentiated it from attitude by naming the latter "... the covert response evoked by such an element."² This definition attributes to value-concept a covert nature and ignores its relation with a general theory of action. It lacks analytic and precise terms. The nature of the "element" to which it refers remains unknown. How to measure it or infer about it is not mentioned. It does not differentiate the concept of values from other useful and related concepts except that of attitudes. And

¹Ralph Linton, The Cultural Background of Personality, (Appleton-Century-Crofts Inc., New York: 1945), p.111.

²Ibid.

finally it does not tell anything about affective, cognitive and conative elements of value concept. More comprehensive than this is a definition given by sociologists: "By a social value we understand any datum having an empirical content accessible to the members of some social group and a meaning with regard to which it is or may be an object of activity."³ Here the objective side of the concept is given emphasis to the exclusion of its subjective side. Adler Franz also discussed the concept of values with a behavioristic bias; but he tried to reduce the concept of values to four basic types.⁴

A. Values considered as absolutes, existing in the mind of God, as eternal ideas, as independent entities.

B. Values considered as being in the object, material or non-material.

C. Values seen as located in man, originating in his biological needs or in his mind. Man by himself or man in the aggregate variously referred to as group, society, culture, class is seen as "holding" values.

D. Values equated with actions.

Most people talk about type 'C' of value concept because

³Thomas and Znaniecki, in The Polish Peasant, quoted by Clyde Kluckhohn and others in "Values and Value Orientations" Toward a General Theory of Action, edited by T. Parson and E.A. Shils, (Harvard University Press, Cambridge: 1951), p.423.

⁴Adler Franz, "The Value Concept in Sociology", American Journal of Psychology, LXII (1956), p.272.

according to them "... values are not directly observable any more than culture is"⁵ and hence are to be thought of as inferential constructs. Clyde Kluckhohn and others defined value as "a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means and ends of action."⁶ Though this definition is more comprehensive than the afore-mentioned ones it still lacks other dimensions of value concept. No distinction seems to have been drawn between value as the desired, value as the desirable and value as the conception of the desirable.

Value as the desired is taken to mean by Charles Morris as operative value which refers to "the tendencies or dispositions of living beings to prefer one kind of object rather than another. (Physical things, persons, colours, emotions, images, thoughts, symbols, forms of physical activity can all be objects in this sense)."⁷ Value, as the desirable, he called object-value and defined it as "what is preferable (or desirable) regardless of whether it in fact is preferred or conceived as preferable."⁸ Value as the conception of the desirable was named by him as conceived value by which he

⁵Kluckhohn and Others in "Values and Value Orientations in the Theory of Action", Toward a General Theory of Action, edited by T. Parson & Shils, (Harvard University Press, Cambridge: 1951), pp.395-96.

⁶Ibid., p.395.

⁷Charles Morris, The Varieties of Human Values, (Chicago University Press, Chicago: 1956), p.10.

⁸Ibid., p.11.

meant "those cases of preferential behavior directed by an anticipation or foresight of the outcome of such behavior."⁹

The concepts of operative values and conceived values cannot however be considered as either quite different or identical. "Some interaction and some incompatibility is the common state,"¹⁰ as Charles Morris states. He considers the study of value as "a science of preferential behavior."¹¹ According to him conceived values, operative values and object values constitute a value field.

It is easy to under-estimate the dynamic effect of our cherished ideals upon our daily conduct. Some people however do not deny their potency. G.W. Allport for example remarks: "How wrong we have been in viewing the process of growth as a reaction to past and present stimuli, neglecting the dynamics of futurity: of orientation, intention and valuation."¹²

The question arises whether conceived values are continuous or consistent and enduring and if they are, why they are so?

Conceived values remain continuous because of "... both general inextinguishability of the canalization (the heightened drive tendency

⁹Ibid., p.10.

¹⁰Ibid.

¹¹Quoted by Chukhohn and Others in Toward a General Theory of Action, edited by T. Parson & E.A. Shils, (Harvard University Press, Cambridge: 1951), p.390.

¹²G.W. Allport, Becoming: Basic Considerations for a Psychology of Personality, (New Haven Yale Ohio Press, 1955), p.76.

toward specific goals) and the frequent reinforcement of the conditionings (the connections of the goal objects with a symbol)."¹³

This continuity of value-seeking behavior appears in every act of anticipation, both bodily and mental. "The child may not, like the mouse, need to keep his nose pointed in the direction of the expected reward but he keeps 'himself' pointed or focussed - his fantasies and dreams prove that."¹⁴

The question as to why a symbolic pattern, a sheer system of "conditioned stimuli" without getting satisfaction from goal-attainment does not gradually die out is answered by G. Murphy in the following words: "... the fantasy projected into the future may be merely an elaborate form of reliving, together with a little wishful elaboration. The greater the stress of present circumstances, ... the greater the futility of any overt response... the greater becomes the relative strength of the repetitive pattern of response..."¹⁵

Symbolically sustained values play a chief role in the development and maintenance of human beings and human society. It is also common knowledge that poets and inventors continue to live in the realm of imagination. For them, at ecstatic moments, ideas about absent things possess real existence.

¹³G. Murphy, Personality: A Biosocial Approach to Origins and Structure, (Harper & Sons, 1947), p.273.

¹⁴Ibid.

¹⁵Ibid., p.274.

Such values are amenable to change. They are not "fixed and abiding tissue-dispositions left over, once and for all, from a past era."¹⁶ They exhibit some elements of relative continuity, many elements of cross-conditioning and inner reinforcement. They are therefore bound together in a methodic and meaningful manner. They form a pattern which is capable of existence over time. The pattern may be strengthened or weakened by the entrance of new external stimuli. Conceived values or anticipations, as G. Murphy calls them, "change in accordance with the dominant stimulation."¹⁷

It can be stated, therefore, that conceived values are not fixed once and for all; they follow the psychological laws of learning.

The present study intends to deal with value as the "conception of the desirable" Charles Morris' Ways-to-live test has been used to measure one kind of conceived values of Pakistani students and teachers - their views about the kind of life they would like to live. Obviously, they cannot be classed as operative values or object-values, since we are dealing with the conception of the good life rather than existing ways to live, or their desirability. The dominant character, therefore, seems to be of conceived values as expected from the directions given to the respondents:

¹⁶Ibid.

¹⁷Ibid.

Please remember that it is a question of the way of life you would like to live, not the way of life you are leading or the kind of life you think prudent to live in our society or the kind of life you think good for other persons."¹⁸

It can be noted that personal conceived values of the respondents are the aims of this investigation.

The second category of values to be dealt with is social; including only Humanitarianism, Religionism and Nationalism. They also should be thought of as conceived values, since they are stated as targets to be achieved, in the Report of the National Commission on Education in Pakistan. The present study intends to measure not these values per se but the attitudes pro or con of the respondents to these.

The Importance of Values

Values are the chief determiners of human action because they are laden with cognitive, affective and conative meanings. To study the force of an idea or a conception in the guidance of life one must "consider the history of Russia since the November Revolution."¹⁹

Sweedlun Crawford has rightly stated that "... although values are not as obvious as some other social facts such as laws, policies

¹⁸See Appendix A.

¹⁹Quoted by Clyde Cluckhohn and Others in Toward a General Theory of Action, edited by T. Parson and E.A. Shils, (Harvard University Press, Cambridge: 1951), p.401.

and programs, nevertheless, they constitute social facts in the study of society because they are the basis for these more obvious social processes which support the social order."²⁰

Gluckhohn and others indicated the significance of values by the following two-fold reasons:

If one asks the question: why are there values? the reply must be, "Because social life would be impossible without them; the functioning of the social system would not continue to achieve group goals; individuals could not get what they want and need from other individuals in personal and emotional terms nor could they feel within themselves a requisite measure of order and unified purpose."²¹

G.H. Gardner also stated a comparable function of "conceived values" in determining human action:

This system of conceived values over time, gives substance, character and predictability to any particular person's actual life. And cumulatively among the individuals of a society the system of conceived values is an important element in the general "tone" or quality of the way of life of the society.²²

A study of values is also important because the modern world is rapidly undergoing a change and constant readjustment in value-systems is necessitated. Life is a Sphinx's riddle but it does not

²⁰Man in Society, (American Book Company, New York: 1956), p.75.

²¹Kluckhohn and Others in Toward a General Theory of Action, edited by T. Parson and E.A. Shils, (Harvard University Press, Cambridge), p.400.

²²G.H. Gardner, "What Men Live By", M.E. Forum, XXXIII, No.2, Feb 1958, p.12.

possess one answer. At every stage it demands an interpretation which can ill afford to ignore the spirit of the times.

The Concept of Attitudes

The concept of attitudes like that of values is also various and complex in meanings.

To start with, let us examine the definition given by Ralph Linton; "A value may be defined as any element common to a series of situations which is capable of evoking a covert response in the individual. An attitude may be defined as the covert response evoked by such an element."²³

As has been indicated earlier the distinction between attitudes and values is not illuminating enough. Does the expression "common to a series of situations" suggest a general character of values and "covert response evoked by such an element" suggest specific situational character of attitudes? A good definition should answer rather than arouse doubts about the terms defined. A host of questions regarding the nature of attitudes must be taken into account in a comprehensive view of the concept.

Do values and attitudes exist over time or are they transitory? Are they different in their cognitive, affective and conative content? Are their territories shared or independent of each other? If attitude

²³Ralph Linton, The Cultural Background of Personality, (Appleton-Century-Crofts Inc., New York: 1945), p.111.

is considered as a tendency or disposition to action, is its nature and function any different from that of value? Do attitudes differ from habits? Does the existence of response only indicate the existence of attitude? What does an attitude system involve?

Attitudes do have similarities with values as is evidenced by F.N. Kerlinger's words: "Values always involve choices - between good and bad, better or worse and so on. Attitudes too are choices in that they are sets or dispositions to certain kinds of behavior."²⁴ Both have a motivational character and both have durability. Krech and Crutchfield have defined attitude as "... an enduring organization of motivational, emotional, perceptual and cognitive processes with respect to some aspect of the individuals' world."²⁵ The distinction therefore seems to lie in their relative durability and motivational capacity. Wooduff's definition of attitudes as "momentary and temporary states of readiness to act,"²⁶ contrasts them with values in time -dimension and indicates higher motivational capacity of values. Attitudes, it is commonly known, partake of the characteristics of the situations in which they occur. Therefore,

²⁴Fred N. Kerlinger, "The Attitude Structure of the Individual: A Q Study of the Educational Attitudes of Professors and Laymen," Genetic Psychology Monograph, LIII (1956), p.289.

²⁵Quoted by Robert P. Abelson and Milton S. Rosenberg, "Symbolic-psycho-logic: A Model of Attitudinal Cognition", Behavioral Sciences, III (1958), p.1.

²⁶Quoted by Clyde Kluckhohn and Others in Toward A General Theory of Action, edited by T. Parson and E.A. Shils, (Harvard University Press, Cambridge: 1951), p.423.

the definition of value "... as that aspect of motivation which is referable to standards, personal or cultural that do not arise solely out of immediate tensions or immediate situations"²⁷ seems to have a truth in it. R.E. Carter's research findings that contextual and sequential influences do not greatly affect respondents' rational (consistent) choice among national goals adds testimony to that.²⁸ Here the rational choices refer to values. As indicated by Krech and Kruchfield attitude is a system of processes involving affects organized around a conceptual or perceptual nucleus. Postman, Bruner and Meginnes put to test the hypothesis "... that personal values are demonstrable determinants of what the individual selects perceptually from his environment"²⁹ and came out with the conclusion that "... personal values exert a sensitising and selective influence on the perceptions of the respondents in an experimental situation."³⁰

Brewster Smith took a hint from this research finding and started research on another hypothesis. His argument is recorded here.

²⁷Ibid., p.425.

²⁸R.F. Carter Jr., "An Experiment in Value Measurement", American Sociological Review, XXI (1956), p.156.

²⁹Lee Postman, F.P. Bruner and Meginnes, "Personal Values as Selective Factors in Perception", Journal of Abnormal and Social Psychology, XXXXIII, (1948), p.142.

³⁰Ibid., p.144.

If personal values contribute to the shaping of cognitive experience, we may expect them also to influence the character and structure of other attitudes, since attitudes are grounded in perception and organized around the person's conception of their object or "focus" as a cognitive core.³¹

The present study may also be considered as having a similar intent. Its concern is to measure the extent of relationship between most liked first three personal conceived values of the respondents and their attitudes towards Humanitarianism, Nationalism and Religionism. In a way, therefore, it is an attempt to test the findings of B. Smith that "... a person will tend to perceive and judge the focus of an attitude in terms of one of his personal values to the extent that ... the value is important to him, occupying a central position in his value hierarchy."³²

It seems, therefore, that personal values have a motivational origin which involves attitudes. Motivation may be thought of as independent variable, the attitudes may be thought of as intervening variable and the action or behavior may be thought of as dependent variable. This independent - intervening - dependent variable framework should be understood to be generally true. Daniel Katz and Ezra Statland have warned us, however, not to accept it with hundred percent certainty, and state

³¹M. Brewster Smith, "Personal Values As Determinants of a Political Attitude", The Journal of Psychology, XXVIII, (1949), pp.477-86.

³²Ibid., p.416.

... the motivational component has greatest influence on the other parts of the system. That component is thus analogous to independent variable, whereas attitudes are analogous to dependent variables. The attitude itself can be considered as independent variable affecting behavior, however, and it can also affect the independent variable of motivation. In one sense the attitude can also be considered an intervening variable since it is a derivative of motivation which determines behavior. Yet it violates the cardinal principle of an intervening variable in that it has an effect upon its own independent variable. For example, an individual's desire for an object can be influenced by his attitude toward it. Or his attitude toward an object may determine whether or not he experiences it as need satisfying.³³

The Importance of Attitudes

From what has been said before it appears that the great importance of attitude lies in their behavioral component. It is of great practical value to understand the emotional and intellectual pattern of people for the purposes of planning, control and prediction. D.D. Droba, points out: "... attitudes determine the behavior of the person and provide the mechanism of social control."³⁴ F.N. Carlingers wishes that "If it is possible to study and measure the internal consistency of an individual's attitudes we should have a measure

³³D. Katz and E. Stotland, "A Preliminary Statement to a Theory of Attitude Structure and Change", Psychology: A Study of Science, III, edited by Sigmund Koch, (McGraw-Hill Book Company, 1958), p.426.

³⁴Quoted by D.D. Droba, "Social Attitudes", The American Journal of Sociology, XXXIX, (July, 1934), p.519.

of considerable predictive importance."³⁵

Since attitudes possess a greater motivational power than simple cognition their study is essential for a planned social change. Remmers' remarks strengthen this notion: "... the realization is rapidly growing that attitudes, the way individuals and groups feel about the various aspects of their world are probably more determinative of behavior than mere cognitive understanding."³⁶

A study of both attitudes and values together can bring out the nature and extent of relationship between them to provide a practical plan for social change.

Brewster Smith's findings and Daniel Katz and E. Stotland's remarks testify the importance of the study of values and attitudes for planned social change. The assumption that

... the affective component of the attitude will be reinforced if it is locked into a value system because the value system will have affectivity in its own right over and above the affective components of the individual attitudes it includes,³⁷

does have an important place in the process of social change.

³⁵F.N. Kerlinger, "The Attitude Structure of the Individual: A Q Study of the Educational Attitudes of Professors and Laymen", Genetic Psychology Monograph, LIII, (1956), p.289.

³⁶H.H. Remmers, "An Introduction to Opinion and Attitude Measurement", (New York, Harper, 1954), p.150.

³⁷D. Katz and Ezra Stotland, "A Preliminary Statement to Attitude Theory", in Psychology: A Study of Science, III, edited by Sigmund Koch, (McGraw-Hill Book Company Series, 1958), p.434.

Education, Values and Attitudes

The concept of education is not so controversial as those of attitudes and values. There seems to be a general agreement among educators regarding responses which the word education commonly evokes. To a biologist education may largely mean adaptation, to a psychologist it may be learning but to an educator it covers a wider area. H.S. Broudy has defined education as "...the process or product of a deliberate attempt to fashion experience by the direction and control of learning."³⁸ Evidently education is not to be conceived as a process or product of random activity. What the educational process involves is explicitly stated by F.J. Brown. He defines education as "... the consciously controlled process whereby changes in behavior are produced in the person and through the person within the group."³⁹ He assumes the words "changes in behavior" to mean individually and socially desirable changes in behavior and to include "the whole field of human values and resulting attitudes." But an individual's capacity to become educated in the absence of socially controlled process seems to be ignored altogether.

The definition given by a group of experts in the Dictionary of Education seems to cover the general meanings which the word education connotes and is more explicit. Education is defined as

³⁸H.S. Broudy, Building a Philosophy of Education, (Prentice Hall Inc., New York: 1955), p.9.

³⁹F.J. Brown, Educational Sociology, (Prentice Hall Inc., New York: 1954), p.199.

... the aggregate of all the processes by which a person develops ability, attitudes and other forms of behavior of practical value in the society in which he lives, (2) the social process by which people are subjected to the influence of a selected and controlled environment (especially that of the school) so that they may obtain social competence and optimum individual development.⁴⁰

It is evident, therefore, that education promotes some kinds of learnings rather than others. "... the ultimate aim of education is to establish tendencies to choose."⁴¹ Therefore, values and attitudes can be considered as the central objects of education.

As has been stated earlier, there exist three kinds of values which are the object of human concern: value as the conception of the desirable, value as the desired and value as the desirable. The function of education seems to involve all the three. H.S. [REDACTED] classifies values into two kinds. He states:

Whenever we choose to perform an act we do so because (1) we have decided that it is the right thing to do; i.e. it is what we ought to do; it is a claim which we acknowledge; or (2) we choose it because of all available alternatives it is the best thing to do i.e. it will lead to more satisfying consequences.⁴²

He does not seem to draw a distinction between value as "the desired" and value as "the desirable".

⁴⁰Quoted by L.D. Crow and A. Crow, Introduction to Education, New Revised Edition, (American Book Company, New York: 1960), p.53.

⁴¹H.S. Broudy, Building a Philosophy of Education, (Prentice Hall, Inc., New York: 1955), p.275.

⁴²Ibid.

The main functions of education can be said to be three. Firstly, to transmit "what is in fact desired" (traditions), "what is desirable" (now), and "what is conceived to be desirable" (goals for future). Secondly, to readjust "the desired" with the "desirable". Thirdly, to create and nourish the "conception of the desirable".

Payne has similarly isolated the three functions of education

- 1) assimilation of traditions,
- 2) the development of new social patterns and their adjustment with the old,
- 3) the creation of new social ideals.⁴³

The roles of assimilation and readjustment have existed through time but the creative role of education has newly emerged. Education in Pakistan is similarly beset with this function more than the other two. F.J. Brown justifies the creative role of education in the following words:

The individuals and the nations that no longer "dream of dreams" cannot move forward to make and possess the new Heaven and the new earth that are within their grasps.⁴⁴

R.S. Finney also testifies the genuineness of this role of education when he points out that "It is not enough that educational program anticipates the social order of the future: it must anticipate what

⁴³F.J. Brown, Educational Sociology, (Prentice Hall, Inc., New York: 1954), p.262.

⁴⁴Ibid., p.206.

ought to be and thereby help create it..."⁴⁵

Humanitarianism, religionism and nationalism constitute a trio of values which are conceived by Pakistani people as desirable values in today's world. The reason seems to be two fold for accepting the notion of nationalism as educational guide:

- 1) national regeneration,
- 2) national survival.

Ralph Linton's remark that "... societies rather than individuals are the functional units in our species' struggle for existence"⁴⁶ seems supportive here.

Pakistan came into existence more due to religious disparity between the Hindus and the Muslims rather than any political and economic consideration - although they did play some part in the process. Religion seems to be the greatest stronghold for bringing the people of Pakistan under one banner. The results of the present study reveal, as will be seen later, that religionism and nationalism are both present in Pakistani students and teachers. It is possible to surmise that teachers and students of Pakistan think about nationalism in religious terms and religion seems to be the easiest possible way of popularising the notion of nationalism. May be people are nationalistic because they possess a religious conception of nationalism.

⁴⁵R.L. Finney, A Sociological Philosophy of Education, (The Macmillan Company, New York: 1928), p.95.

⁴⁶Ralph Linton, The Cultural Background of Personality, (Appleton-Century-Crofts, New York: 1945), p.55.

As is often the case, religionism and nationalism do not necessarily bring in humanitarianism. I.K. Berkson's warning should be kept in mind: "... nationalism must be infused with an enlightened attitude toward other nations and international affairs, to keep civilisation alive."⁴⁷

Pakistan is looking up to religion to provide a definite system of ideas and values to bring the nation and general humanity together. A former education minister once stated, taking in view the world-situation:

It is surely a profoundly disturbing thought that every step forward in the domain of knowledge should be attended not with a diminution but with an increase in barbarism and frightfulness, so that the pursuit of knowledge becomes a self-defeating process. To arrest this process, to purge men's minds of barbarism and turn them to humanitarian purposes is the great task our education must attempt if we are to help mankind survive.⁴⁸

This kind of feeling is wide-spread and needs a special attention. It should not be thought of as a concomitant of some other value or a set of values. What is needed is a conscious attempt at the teaching of humanitarianism. Douglas E. Lawsen states quite recently:

We need the humane attitude, the optimistic and melioristic attitude, the attitude of emphatic understanding and of tolerance, of one who tries to

⁴⁷I.K. Berkson, Education Faces the Future, (Harper Bros, New York & London: 1943), p.249.

⁴⁸F. Rahman, New Education in the Making in Pakistan, (Oxford University Press, n.d.), p.6.

see himself as his brothers' keeper. We need the attitude of stewardship of all that is decent if we wish to preserve the decencies of life for future generation. We need to preserve an attitude of moral responsibility and if we may use a term which seems to have somehow lost its meaning in a world gone mad, we need to preserve love - without which we once were reminded, we become but a sounding brass and tinkling cymbal.⁴⁹

A conscious attempt at inculcating humanitarianism is important both because of our yearning for it and for some anguishing and pessimistic notes one hears:

The times have not been favorable to ideals or the notion of strivings toward them. One of the great contemporary words is realism, which as it is used, calls in question the validity of ideals and suggests that in any event one who struggles toward them is wasting his time. We know that we are caught in a web of our own making and we are told that we are powerless to unmake it. Technology, industrialization, nationalism and nuclear energy are the forces that dominate the world and they are beyond our control.⁵⁰

A balance in religionism, humanitarianism and nationalism is also needed because this is a single world, and that the fate of man in this planet is inextricably bound up one with another and that education will not carry us very far toward a better life for ourselves and more harmonious relationship with others unless it rests upon the premise that the whole world is its field.

⁴⁹Douglas E. Lawsen, "Truth Values and the Scientific Attitude", in Educational Forum, XXIV, No.1, (Nov.1959), p.88.

⁵⁰Ibid., p.88.

CHAPTER IV

ANALYSIS AND RESULTS

The Measurement of Attitudes

As stated earlier, attitudes are presumed to exist in the minds of people. Any attempt to measure them, therefore, will either have recourse to the study of language symbols or the actual behavior. It is by no means certain however that we can actually get at the true attitudes of people by observing their actual behavior or studying their verbal responses. Actual behavior and verbal responses both can only be considered as manifestations of attitudes.

In this study the verbal responses of people give us their opinions. And it is through opinions that an attempt has been made to understand their attitudes. All along, however, it has been kept in mind that behavior component of attitudes is also of equal importance, though the present study excludes it. It would be gross error to think of verbal responses of people as the sole avenues to their true predisposition or tendencies to act.

The chief indictment against an attitude scale is that it may involve conscious prejudice, tolerance and stereotyped reactions. This kind of criticism seems to be more pertinent if certain possible measures of administration of test are absent. Attitudes, we know, partake of the characteristics of situations under which they occur.

In the present study the respondents were asked not to write their names and were allowed to check any number of statements with which they agreed. Hence serious worries about conscious prejudice and stereotyped reactions due to external influences of the respondents seem to be out of place and whatever prejudices and stereotypes might appear are valuable for understanding attitudes.

There exists, however, one permanent non-instrument source of indeterminacy of true attitudes. Human beings possess limited capacities for discrimination. When an individual attempts to match the scale items with the conceptions he thinks are his own, he is liable to lack exactitude. We should not, however, magnify this human shortcoming which is inevitable. For our practical purposes we can depend on the degrees of discriminative ability which human beings possess.

The present investigation attempts to measure the attitudes of a sample of teachers and students in West Pakistan toward Humanitarianism, Religionism and Nationalism. The test used is Form A of the Revised Primary Social Attitude Scale devised by L.W. Ferguson. He isolated the factors of Humanitarianism, Religionism and Nationalism from matrices of attitude scales devised by L.L. Thurston and defined them by scales for the measurement of attitudes toward war, capital punishment, treatment of criminals, reality of God, evolution, birth control, communism, law, censorship and patriotism. These two variables constitute the elements of L.W. Ferguson's Revised Primary Social Attitude Scale. The word "elements" should not suggest that they are genuine entities. There is nothing absolute about them. For practical purposes however, as

H.H. Remmers remarks,

... any set of verbal responses which is statistically reliable is considered as entity and given an appropriate name. Any measured attitude no matter how reliable might conceivably be broken down into two or more different attitudes with slightly different labels.¹

Religionism has been defined by L.W. Ferguson by the scales for measurement of attitudes toward God, evolution and birth control; Humanitarianism by the scale for measurement of attitudes toward war, capital punishment and treatment of criminals and Nationalism by the scale for measurement of attitude toward communism, law, censorship and patriotism.

It is necessary to note here that there may exist other facets of these so-called primary social attitudes toward Humanitarianism, Religionism and Nationalism, and that the primary attitudes may not be stable. Three factors seem to play their roles: the time-factor; the space-factor and group-composition-factor. F.L. Ferguson himself had tested the stability of these three isolable primary social attitudes and found out that "there is no significant difference in average correlations obtained."² He based his results on two quite different groups though American, separated from each other by four years time and over 3000 miles in space. He concludes that

¹H.H. Remmers, Introduction to Opinion and Attitude Measurement, (New York, Harper, 1954), p.170.

²L.W. Ferguson, "The Stability of the Primary Social Attitudes", Journal of Psychology, 1941, II, p.235.

... the primary attitude continua do not, therefore, represent fictitious entities produced by mere statistical machinations but may rightly be given status as significant and commonplace psychological variables.³

L.W. Ferguson's scale has proved of considerable practical value in several research projects. Hence its validity has been established.⁴ No cross-cultural use of this test appears to have been made. The scale contains two Forms: A and B. The reliabilities and validities of Forms A and B stated by him are .90, .85, .78 and .89, .94, .84, respectively for Religionism, Humanitarianism and Nationalism.⁵

The common assumption in the construction of attitude scales, that attitudes are unidimensional, that is they lie on a continuum, has been utilized here. Hence it is possible to estimate the relative intensity of attitudes. The scores⁶ are gotten by F.W. Ferguson by rounding the correlation between the items of his scale and those of Thurston's scale to one figure and then dropping the decimal point.⁷

³Ibid., p.288.

⁴L.W. Ferguson, "A Revision of the Primary Social Attitude Scale", Journal of Psychology, XVII, (1944), pp.229-233.

⁵Ibid., p.233.

⁶See Appendix B.

⁷Ibid., p.235.

The Measurement of Values

It is a common belief that values are quantitatively incommensurable because they are qualitatively unlike. In the presence of modern statistical procedure this belief seems to be unfounded. This notion has been dispelled by the findings of W.R. Catton Jr. He states:

... human values, including those which are regarded by certain authorities as being of infinite worth, become measurable relative to each other exactly in the same manner as other verbal stimuli - by application of Thurston's law of comparative judgment.⁸

Charles Morris framed an instrument called "Ways to Live" for measuring the pattern of conceived values of people of different cultures. This instrument possesses international validity. Although Charles Morris did not make a careful investigation of the repeat reliability of the instrument he did make an estimation of its reliability for college students, which turned out to the order of .85.⁹ As to its validity he relied on the assumption that the test contains 13 important ways to live which constitute a representative sample in value-space. Actual administration of it, however, revealed to him that the range of alternatives that are favored is as much as that of those disfavored.

⁸W.R. Catton Jr., "Exploring Techniques for Measuring Human Values", American Sociological Review, XIX, (1954), pp.49-55.

⁹Charles Morris, Varieties of Human Values, (Chicago University Press, Chicago: 1956), p.5.

Positive and significant correlation between major ethical and religious systems and the 13 ways to live indicates the non-hypothetical nature of the test, and hence aids us in believing its validity.¹⁰ The results of the present study correspond somewhat closely with G.H. Gardner's investigation of Middle East culture and Charles Morris' study of Muslim students of Aligarh.¹¹ The results seem to have significance if they are read in the presence of commonly expressed views about the different cultures. Morris found out that there exists a positive and high correlation between literature relating to Muslim culture and Way III.¹² In both G.H. Gardner's study and the present one, Way III occupies a chief position in the first three choices of the respondents.

The measurement of values involves two chief difficulties. We cannot be sure that the scale we are using contains an absolute point and equal units. As a matter of fact, most tests involve this difficulty. Any test which aims to measure social phenomena, has to be content with approximations. Charles Morris did try to refine his statistical calculations by converting the original ratings to scale values but he came out with a surprising conviction that for our practical purposes original ratings give as good and reliable results as the corresponding devised scales. His conclusion that

¹⁰ Ibid., p.4.

¹¹ Charles Morris, Varieties of Human Values, (Chicago University Press, Chicago: 1956), p.42.

^{11a} G.H. Gardner, "What Men Live By", Middle East Forum, (Feb. 1958), pp.11-14.

¹² Ibid., p.4.

"... for many purposes little is sacrificed if the original rating categories are treated as integers..."¹³ justifies the use of original ratings as ordinary integers in the present investigation. The correlation between the results of the two was found by Charles Morris to be .995 - a nearly perfect correlation.¹⁴

Analysis of Data and Results

Generalizations arrived at in this chapter are based on a sample of sixty students and teachers of the Panjab University and Central Training College, Lahore. The sample contains people having an age-range from 19 to 55 years, who have spent their last three years in urban areas and who come from different parts of West Pakistan. Lyallpore, Montgomery, Bahawalpore, Bahawalnagar, Gujrat, Campbellpore, Sargodha, Dera Ghazi Khan, Sialkot, Baluchistan, Mansehra, Multan, Mianwali, and Ruwalpindi are a few of the places represented in this sample. The sample also contains people who migrated from India after the partition, in 1947. This sample, therefore permits at least limited generalizations concerning the West Pakistan population of which it is a part.

The sample was arranged into 12 groups whose description is given below:

¹³ Charles Morris, Varieties of Human Values, (Chicago University Press, Chicago 1956), p.25.

¹⁴ Ibid., p.26.

<u>Group</u>	<u>Description</u>	<u>Number</u>
1	Teachers (including prospective teachers)	20
2	Teachers who have been abroad	6
3	Teachers who have not been abroad	14
4	Teachers who have 3 or less than 3 years' experience	9
5	Teachers who have more than 3 years' experience	11
6	Prospective teachers (with Bachelor's Degrees)	10
7	Regular teachers (with Master's or Doctorate Degrees)	10
8	Teachers who are 26 years of age or less	6
9	Teachers who are more than 26 years of age	14
10	Students of the Panjab University	33
11	Statistics students	18
12	Sociology students	15

Attitudes toward Humanitarianism, Religionism and Nationalism are defined, respectively by attitudes toward

- 1) war, capital punishment and treatment of criminals,
- 2) evolution, birth control and God,
- 3) censorship, law, patriotism and communism.

Humanitarianism, in its general meaning can be expected to have many more dimensions. In the context of this thesis, it should not, therefore, be confused with the broader meaning of humanitarianism, in general. Similar arguments hold good for Nationalism and Religionism.

The opinionnaire sent to Pakistani respondents consisted of two parts: Ways to Live test part and Form A of Ferguson's scale or 75-item part of the opinionnaire. The conditions written to the person responsible for the administration of the test are reproduced here. He was asked to do the following:

A: ADMINISTRATION OF OPINIONNAIRE TO C.T. COLLEGE STUDENTS

- 1) Secure the permission of the Principal, C.T. College, Lahore to administer the opinionnaire.
- 2) Contact a teacher in the C.T. College to know whether and when he can spare his B.Ed. class for one hour.
- 3) Be sure that students are at least fifty in number.
- 4) Choose morning time if possible.
- 5) Be present at the time of administration of the opinionnaire to the group of students even if the teacher of the class is present.
- 6) Read the instructions aloud before the students and make sure that they understand them.
- 7) In case they ask for clarification of instructions regarding the 75-item part to say that they are at liberty to omit any item they disagree with or are doubtful about and should encircle only those items with which they fully agree.

B: ADMINISTRATION OF THE OPINIONNAIRE TO PANJAB UNIVERSITY STUDENTS

- 1) Contact the Head of the Department of any subject of the Faculty of Arts and Sciences of the Panjab University to ask for his

permission to administer the opinionnaire to a group of 50 post-graduate students.

2) See that the conditions for both groups of students (the C.T. College and the Pānjab University students) are similar for the administration of the test.

C: ADMINISTRATION OF THE OPINIONNAIRE TO TEACHERS OF C.T. COLLEGE AND THE PUNJAB UNIVERSITY

1) Give opinionnaire to 25 Central Training College and 25 Pānjab University teachers and request them to return them to you at their earliest convenience by mail or another way you think fit and expeditious.

2) Tell all the persons not to write their names and ask for their frank cooperation.

3) Ask them to answer the whole opinionnaire.

TABLE I

MEANS AND STANDARD DEVIATIONS OF THE TWELVE GROUPS
ON HUMANITARIANISM, NATIONALISM AND RELIGIONISM

Ser. No.	Group	No.	Humanitar.		Nationalism		Religionism	
			Mean	S.D.	Mean	S.D.	Mean	S.D.
1	Teachers (including prospective teachers	20	-4.2	21.5	+1.6	11.0	+19.8	20.2
2	Teachers having been abroad	6	-5.2	23.2	-2.5	7.6	+20.0	12.9
3	Teachers having not been abroad	14	-3.6	20.9	+3.6	11.8	+19.8	18.5
4	Teachers having 3 years experience or less	9	-8.0	23.0	+1.3	13.4	+13.7	20.0
5	Teachers having more than 3 years experience	11	+0.8	19.2	+2.3	9.1	+25.3	12.0
6	Prospective teachers (w/B.A. or B.Sc.)	10	+1.1	19.1	+2.5	13.2	+20.9	21.0
7	Regular teachers (w/Master's or higher degrees)	10	-9.3	23.5	+0.3	9.9	+19.6	10.0
8	Teachers of age 26 years or less	6	+0.5	18.8	-1.0	12.3	+16.2	23.2
9	Teachers of age more than 26 years	14	-1.2	22.9	+2.8	9.9	+20.5	10.2
10	Students of the Panjab Univ.	33	-0.6	17.0	+6.3	13.6	+27.8	10.4
11	Statistics students	18	+1.4	17.2	+11.0	13.4	+32.7	7.4
12	Sociology students	15	-3.8	17.0	+0.8	11.4	+21.6	10.0

Note: Means and S.D. are rounded to one decimal place.

Analysis of L.W. Ferguson's Test: Social Attitudes

L.W. Ferguson's scale yielded data for the exploration of the following questions:

1) Whether or not the average scores¹⁵ of teachers and students; of teachers who have been abroad and who have not been abroad; of teachers who have 3 or less than 3 years teaching experience and teachers who have more; of teachers having age 26 years or less and teachers having age more than 26 years; of prospective teachers and regular teachers; of students of statistics and sociology, differ significantly on each of the three primary social factors: Humanitarianism, Religionism and Nationalism.

2) Whether or not the average scores of individual groups of teachers; of students; of teachers who have been abroad; of teachers who have not been abroad; of teachers who have 3 years or less teaching experience; of teachers who have more than 3 years experience; of prospective teachers (with Bachelor's Degrees); of regular teachers (with Master's or Doctorate Degrees); of teachers having age more than 26 years; of students of statistics; of students of sociology, differ significantly on any two of the three factors: Humanitarianism, Religionism and Nationalism.

The difference between the mean scores of students of statistics and sociology came out significantly different from zero on Religionism and Nationalism at the .01 and the .05 levels respectively, Religionism

¹⁵See Table I.

being positive and higher. All other groups did not show significance in the differences between their mean scores on Humanitarianism, Religionism and Nationalism.

It can be concluded that in general the students of statistics get significantly higher and positive scores on Religionism and Nationalism than the students of sociology.

Two other conclusions seem to emerge from the above findings, namely that students and teachers of Central Training College, Lahore and the Panjab University would, on the average, not differ significantly in their attitudes toward Humanitarianism, Religionism and Nationalism as defined above and that all groups similar to the ones studied might be, on the average, more alike than different in their attitudes toward Humanitarianism.

The application of sign test showed that there does not exist any majority amongst students and teachers on being positive or negative on Humanitarianism and Nationalism. There existed, however, a significant majority having positive scores on Religionism.

Each of the 12 groups was tried against itself for significance of the 3 mean differences in its Humanitarianism, Religionism and Nationalism. Thirty-six such computations were made, of which 20 showed significant mean differences at the .01 or .05 levels.

No group showed a significant difference in its mean scores on Nationalism and Humanitarianism.

In groups of teachers; of students; of teachers who have been abroad; of teachers who have not been abroad; of prospective teachers (with Bachelor's Degrees); of regular teachers (with Master's or Doctorate Degrees); of teachers with more than 3 years' experience; of teachers having age more than 26 years; of statistics students;

of sociology students, the average scores on Religionism were found to be significantly higher and positive than those obtained by the same group on either of the two factors: Nationalism and Humanitarianism. Only groups of teachers of 3 years' experience or less and of teachers having age less than 26 years gave non-significant differences in average scores between any two of the three factors: Religionism, Humanitarianism and Nationalism. Thus teachers less than 26 years old and having 3 years' experience or less are not necessarily different in their average scores on Humanitarianism, Religionism, and Nationalism; while teachers older than 26 years and having more than 3 years' teaching experience possess significantly greater and positive mean scores on Religionism than they do on Humanitarianism and Nationalism.

Nationalism and Humanitarianism have less appeal for the students and teachers of Central Training College, Lahore and the Panjab University while Religionism is comparatively high in esteem except in the cases of teachers of 26 years age or less and teachers having 3 years' teaching experience or less. Two reasons seem to account for the lesser appeal of Nationalism as compared to Religionism. Firstly, because the concept of Nationalism has only recently been introduced in Pakistan, and secondly the birth of Pakistan owes its existence more to "Religionism" than to any other factor. Wilfred Cantril Smith states in relation to the Pakistani community: "It was not a territorial or an economic community that was seeking a state,

but a religious community".¹⁶

The reason for Humanitarianism to be independent of Religionism seems to be this: that Religionism involves other quite different dimensions of humanitarianism. Charity, good neighborliness, justice, and self-sacrifice for the sake of humanity figure as high in religion as they do in views about treatment of criminals, capital punishment and war.

The reason for no significant difference in the scores of teachers of age 26 years or less and having experience of 3 years or less seems to be a rather general one - older age seems to affect the views of people.

Analysis of Charles Morris' Test: Personal Values

The question as to which of the Ways to Live are, on the average, liked most by students and teachers was probed by obtaining mean ratings on a 1 to 7 point original scale for each Way,¹⁷ and, in addition, from each subject, a rank-order preference of the 13 Ways to Live.

¹⁶Wilford Cantril Smith, Pakistan as an Islamic State, Kashmiri Bazar (Lahore) n.d., p.21.

¹⁷The scale is such that 7 points are assigned by a subject

- 7 Who likes it very much
- 6 Who likes it quite a lot
- 5 Who likes it slightly
- 4 Who is indifferent to it
- 3 Who dislikes it slightly
- 2 Who dislikes it quite a lot
- 1 Who dislikes it very much.

Table II shows a rough profile of the values of respondents.

The mean ratings given to Ways X, I and III range from 5.63 to 6.00 for students and from 6.10 to 6.09 for teachers. G.H. Gardner has also investigated a similar pattern of values for Middle East culture in which Ways I, III, X and XIII figure high. The Table given by him is worked out into Table II. Ways I, III, X, and XIII are very much liked by his sample which is heavily weighted toward "... Egyptian, male, Moslem, University urban respondents."¹⁸

The present study is quite comparable in that it is based on male, urban and Moslem¹⁹ University students and teachers. Way XIII²⁰ occupies eighth position in the hierarchical pattern of values in the Pakistani sample as opposed to its second position in the Egyptian sample. The reason may perhaps lie in the fact that the Egyptian sample contained 70 Christians out of 210 persons and Way XIII, as stated by Charles Morris, correlates significantly and positively with literature on Christian Doctrine.²¹

The actual wordings of "the Ways" which were responded to are given in the Appendix A, Way I, emphasizes preservation as well as innovation. It encourages change in social matters. In rating this Way, with so high an average, the respondents might have been expressing their satisfaction in recent developments in the educational

¹⁸G.H. Gardner, "What Men Live By", Middle East Forum, (Feb. 1958), p.12.

¹⁹On the basis of personal knowledge it can be stated that nearly 95 percent respondents might be Muslim.

²⁰It emphasizes quiet receptivity and obedience to cosmic processes.

²¹Charles Morris, Varieties of Human Values, (Chicago University Press, Chicago; 1956), p.4.

TABLE II

COMPARATIVE RANK ORDERING OF WAYS BASED ON
MEAN SCORES ON 1-7 POINT SCALES & 1-13 POINT SCALES

Rank Order	Ways	Scale 1 - 7			Scale 1 - 13			
		Mean of teachers scores N = 27	Mean of students scores N = 33	Mean of combined scores N = 60	Ways	Mean of teachers scores N = 25	Mean of students scores N = 32	Mean of combined scores N = 57
1	X	6.00	6.06	6.03	I	4.52	2.84	3.58
2	I	5.81	6.09	5.97	III	4.72	4.09	4.37
3	III	5.63	6.00	5.83	X	4.68	5.75	5.28
4	XII	5.52	5.46	5.48	V	5.16	5.59	5.40
5	V	5.70	5.27	5.47	VI	5.12	5.81	5.51
6	VI	5.44	5.12	5.27	XII	6.08*	6.03	6.16
7	VII	5.15	4.82	4.95	VII	5.72	7.38	6.65
8	XIII	4.45	4.52	4.48	II	6.92	8.13*	7.59
9	II	4.67	4.12	4.37	IV	7.76	8.16	7.98
10	XI	4.19*	4.12	4.15	XIII	8.80	7.81	8.24
11	IV	3.89	3.94	3.92	VIII	9.88	7.50	8.61
12	VIII	3.30	4.42	3.92	XI	8.60	8.81	8.72
13	IX	3.04	3.61	3.35	IX	10.2	9.56	9.84

In scale 1-7; 7 indicates highest score and hence rank I.

In scale 1-13; 1 indicates rank I.

* N = 26 for Way XI; N = 31 for Way II; N = 24 for Way XII

program. Since Pakistan, as a country, is passing through its teen-age, its most formative period, people seem to possess a desire for slow reformation of social life. This Way emphasizes active and corporate life.

Way III, which also received a very high average rating, extols other-orientation, self-less service to humanity and deploras using other persons for one's self-aggrandizement. It emphasizes cooperation and sympathy. Here Pakistani respondents might have been conceiving a stabilized social order where people are moderate in personal living and considerate in social living.

Way X, also among the top three ways in average rating, mentions self control as the keynote of life. It is stoical in its nature. It would be safe to surmise that, in liking this way, the Pakistani respondents might have been revealing their perseverance in high ideals in spite of penury and poor-equipment. They seem to be aware of the fact that social regeneration is a slow and painful process and demands self-control, at least to bolster up one's ego against failures. The emphasis on the fact that the "good life is rationally directed and holds firm to high ideals,"²² seems to be almost a motto of the Pakistani respondents.

²²See Appendix A, Way X.

The rank-difference coefficients of correlation were computed for the rank-orders of the mean scores on thirteen Ways to Live of the following groups:

- 1) teachers versus students, $r = +.930$,
- 2) teachers having been abroad versus those who have not been abroad, $r = + .762$,
- 3) teachers having 3 or less than 3 years' teaching experience versus those who have more, $r = + .643$,
- 4) prospective teachers (with Bachelor's Degrees) versus regular teachers (with Master's and Doctorate Degrees), $r = + .797$,
- 5) teachers of 26 years or less versus older teachers, $r = + .727$,
- 6) prospective teachers versus students, $r = + .879$,
- 7) regular teachers versus students, $r = + .860$,
- 8) statistics students versus sociology students, $r = + .776$.

The correlation came out significantly positive at the .02 level or better in every case, which suggests the presence of a general factor underlying the choice of different Ways to Live.

It can be concluded, therefore, that irrespective of being students or teachers, being less than 26 years or more, having less than 3 years' teaching experience or more, being prospective teachers or regular teachers, being students of statistics or sociology, being teachers who have been abroad and being teachers who have not been abroad, the different groups rank the Ways to Live with a great deal of similarity.

Most probably this large scale similarity in the choice of Ways to Live indicates the presence of a pervading cultural factor

underlying such other differences as people exhibit. Psychological, ecological and physiological bases of human values, as indicated by Charles Morris cannot, however, be ignored.²⁴ The time limitation on the present study excludes diagnosis of such factors. Therefore, nothing definite can be said here to explain more fully the apparent consensus in the ranking of the Ways to Live.

Personal Values Versus Social Attitudes

The question as to whether negative or positive scores on Nationalism as well as Humanitarianism have any relationship with the liking or disliking of each of the Ways to Live was also tested.

Scores on Humanitarianism were arranged from negative to positive on x-axis and scores on Way I were arranged from 5-6-7 (most liked) to 1-2-3 (most disliked), to test relationship, if any. Out of 26 such operations made on Humanitarianism and Nationalism scores and the thirteen Ways to Live, none on actual investigation with the chi-square technique, turned out to be significant. The scores on Religionism were arranged from low (i.e. -32 to +21) to high (i.e. +22 to +48) on x-axis and high (i.e. 5-6-7) to low (1-2-3)²⁵ on each of the Ways to Live, on y-axis to discover relationship, if any. None gave significant results with chi-square

²⁴ Charles Morris, Varieties of Human Values, (Chicago University Press, Chicago: 1956), p.67.

²⁵ The corresponding scores against 4 being excluded.

technique.

It can be inferred, therefore, that negative or positive scores on Humanitarianism and Nationalism and low or high scores on Religionism do not bear any detected relationship with the liking or disliking of each of the thirteen Ways to Live.

To summarize, the present investigation strongly suggests the following:

1) That attitudes of students and teachers of Central Training College and the Punjab University toward Religionism are positive and differ significantly from their attitudes toward Humanitarianism and Nationalism.

2) That, the attitudes of teachers having age 26 years or less and teaching experience 3 years or less seem to possess moderate views toward Religionism, Humanitarianism and Nationalism.

3) That personal values as measured by Charles Morris' test are independent of attitude toward Religionism, Humanitarianism and Nationalism.

4) That among Nationalism, Religionism and Humanitarianism, Religionism is a distinct and isolable factor in L.W. Ferguson's Revised Primary Social Attitude Scale.

TABLE III

RANK ORDER BASED ON MEANS FOR MALE RESPONDENTS IN 8 CULTURES
ON 1-7 POINT SCALE

NORWAY	U.S.A.		CANADA		INDIA		PAKISTAN		JAPAN		CHINA		EGYPT				
	Rank Order of Ways N=149	Rank Order of Means N=2015	Rank Order of Ways N=170	Rank Order of Means	Rank Order of Ways N=724	Rank Order of Means	Rank Order of Ways N=60	Rank Order of Means	Rank Order of Ways N=192	Rank Order of Means	Rank Order of Ways N=523	Rank Order of Means	Rank Order of Ways N=210	Rank Order of Means			
5.28	III	5.58	VII	5.65	VII	5.95	I	X	6.03	X	III	5.30	III	5.47	XIII	5.79	I
5.28	I	5.06	I	5.32	I	5.32	X	I	5.97	I	VI	5.04	VI	5.31	VI	5.80	XIII
5.02	VI	4.88	VI	4.85	VIII	5.34	III	III	5.83	III	III	5.00	I	5.14	V	5.78	X
4.95	VIII	4.53	VIII	4.64	III	5.29	VI	XII	5.48	XII	X	4.65	X	5.10	III	5.59	III
4.34	XII	4.41	XII	4.57	VI	4.74	V	V	5.47	V	V	4.65	V	4.89	I	5.53	V
4.30	X	4.26	V	4.24	V	4.71	VII	VI	5.27	VI	VII	4.22	VII	4.72	VII	5.52	VI
3.95	VIII	4.22	III	4.12	XII	4.54	XII	VII	4.95	VII	II	4.05	II	4.54	XII	5.19	VII
3.78	V	3.85	X	3.73	X	4.24	VIII	XIII	4.48	XIII	XII	3.96	XII	3.98	VIII	4.52	XII
3.63	IX	3.74	IV	3.33	IV	4.01	XIII	II	4.37	II	IX	3.93	IX	3.69	X	3.72	VIII
3.54	II	2.95	IX	3.05	IX	3.99	II	XI	4.15	XI	XI	3.77	XI	3.17	IV	3.56	XI
3.17	IV	2.81	II	2.72	XI	3.79	XI	IV	3.92	IV	VIII	3.65	VIII	2.95	II	3.20	IV
3.09	XIII	2.77	XI	2.64	II	3.63	IV	VIII	3.92	VIII	IV	3.62	IV	2.58	XI	3.00	II
2.87	XI	2.23	XIII	2.35	XIII	3.37	IX	IX	3.35	IX	XIII	3.17	XIII	2.57	IX	2.55	IX

Comparison Between Findings From Other Cultures

The rank-difference coefficients of correlation were also computed for scores of Pakistani sample against scores of each of the seven cultural groups shown in Table III, for which data was gathered from Morris' and Gardner's studies.²⁶

In the case of Norway-Pakistan, U.S.A.-Pakistan and Canada-Pakistan comparison, no significant relationship was found in the ranking of Ways to Live; however, the India-Pakistan; Egypt-Pakistan; Japan-Pakistan and China-Pakistan comparisons, showed a significant and positive correlation at the .02 level.

The results, therefore, suggest that in general respondents of Eastern countries possess significant similarities in the choice of the Ways to Live and East and West, therefore, seem to represent two different cultures.

Way VII is comparatively more liked by Western samples than the Eastern ones. It advocates diversity and flexibility and the rapidly changing conditions of social life in the West call for that. The East, on the other hand, is now, confronted with the task of relatively slow but actively persistent social reconstruction. It may be, the East cannot afford to throw away what it has inherited or to act impulsively. It, therefore, looks for a balance between tradition and innovation. The threat to tradition is a source of special concern.

²⁶ Charles Morris, Varieties of Human Values, (Chicago University Press, Chicago: 1956), p.42.

Certain similarities between the East and the West were also revealed. It can be seen from Table III that Ways I, III and VI are generally high and that Ways IV, IX, and XI are generally low in the estimation of all samples. Way I is liked both by the East and the West, it seems, because it emphasizes the perennial problem of adjustment of the new to the old. The East needs reconciliation between the new forces of science and technology and its old social values. The West, it may be guessed, having known the fruits of rapid modernization and instability in ways and values, therefore, seeks modernization and caution. Way III "... makes central the sympathetic concern for other persons."²⁷ Having seen the results of World Wars I and II both the East and the West, it may be, have realized the importance of a genuine "... concern for other persons"²⁸ and the heinousness of "... using others for one's own purposes."²⁹ The reason seems to be so basic that no human being would ignore it as a conceived value. Way VI stresses the necessity of social reconstruction with the help of scientific knowledge. Both the East and the West are determined to hold fast to this new reality which has the potential for human welfare and has become indispensable for survival in the modern world.

²⁷ Actual wording of the Way III is quoted. See Appendix A.

²⁸ Ibid.

²⁹ Ibid.

It can therefore be safely assumed that in the choice of Ways to Live, basic needs and existing conditions of social life play a great role; or in other words that the conceived values of people are influenced by operative values.

In the Pakistani sample as well as in others there is a general tendency towards disliking Ways IV, IX and XI.

Way IV emphasizes solitude alternated with sociability; Way IX emphasizes quiet receptivity and Way XI emphasizes the contemplative life. It is not surprising to find a general dislike for these Ways to Live because life is more active and social today than it was earlier. Today the whole world is striving for progress, and progress needs activity and sociability. Therefore, the life of quiet receptivity, solitude and contemplation seems to be unrealistic to most people today.

Implications for Education in West Pakistan

The attitudes of students and teachers of Central Training College, Lahore, and the Panjab University, toward Religionism are expected to be greater than their attitudes toward Nationalism and Humanitarianism. Since the sample studied contains persons coming from different parts of West Pakistan, generalizations made for West Pakistan are worth attempting, although they should be regarded with some caution.

The following are some implications of this study, for education in West Pakistan:

1) It is necessary to formulate specific educational objectives involving Religionism, Nationalism and Humanitarianism for post-graduate students and teachers. Religionism, which may be supposed to enhance feelings of Nationalism and Humanitarianism seems to be independent of them.

2) The task of educational reconstruction in colleges and universities seems to be welcome by students and teachers, as all the respondents indicated an orientation toward social cooperation and an active interest in the affairs of the world.

3) The teachers and post-graduate students seem to desire a balance between the old and new values and very much like the qualities of self-control and self-less service needed for the progress of social regeneration.

4) At present about 50% of the students and teachers seem to have realized the objectives of Humanitarianism and Nationalism.

5) Since the post-graduate students and teachers very much like the qualities of social cooperation, self-less service and stoic self-control, the educational objectives emphasizing these deeply cherished values might be easily realized.

Concluding Statement

It might be wise to repeat once more that the findings of this study do not warrant free generalizations because of the small and non-random sample. However it is felt that this thesis has made a beginning attempt to investigate some of the conceived personal and

social values of a sample of students and teachers in West Pakistan which have an important bearing on educational objectives in West Pakistan. More studies are needed using wider and more random samples and attempting to relate conceived values to operational values.

APPENDIX "A"

1. Covering Letter

March 4, 1960

Dear friend/Sir,

In connection with my thesis work at **the American University of Beirut**, I need the information sought for in the following few pages.

I would be very grateful for your cooperation in providing me a picture of your true feelings about the statements mentioned therein. What really matters is your candidness since there are and can be no correct or incorrect answers to these. The success of my thesis will depend upon the degree of seriousness and frankness of your cooperation. You need not write your name.

Thanks for lending me your precious time.

Yours truly,

Allah Bakhsh Qazi

2. OPINIONAIRE

Please furnish the following information:

1. Number of years of teaching experience: _____
2. Which degrees do you hold? _____
3. Which teaching diplomas or degrees do you hold? _____
4. When were you trained? _____
5. Your date of birth: _____
6. Place of Birth: _____
7. Where did you spend your last three years? _____
8. Subject of teaching: _____
9. Subjects you are studying: _____
10. Did you go abroad for training: (a) yes _____ no _____
(b) Number of years away from your country.
11. Sex.

Instructions

Described below are 13 ways to live which various persons at various times have advocated and followed.

Please read them one by one and do not read ahead or turn back.

Please rate each according to the degree it corresponds to the way of life you would like to live by encircling the number you choose from the scale given at the end of each way of life.

Please remember that it is a question of the way of life you would like to live, not the way of life you are leading or the kind of life you think prudent to live in our society or the kind of life you think good for other persons.

WAY 1: In this "design for living" the individual actively participates in the social life of his community, not to change it primarily, but to understand, appreciate, and preserve the best that man has attained. Excessive desires should be avoided and moderation sought. One wants the good things of life but in an orderly way. Life is to have clarity, balance, refinement, control. Vulgarity, great enthusiasm, irrational behavior, impatience, indulgence are to be avoided. Friendship is to be esteemed but not easy intimacy with many people. Life is to have discipline, intelligibility, good manners, predictability. Social changes are to be made slowly and carefully, so that what has been achieved in human culture is not lost. The individual should be active physically and socially, but not in a hectic or radical way. Restraint and intelligence should give order to an active life.

7 I like it very much		3 I dislike it slightly
6 I like it quite a lot	4 I am indifferent to it	2 I dislike it quite a lot
5 I like it slightly		1 I dislike it very much

WAY 2: The individual should for the most part "go it alone" assuring himself of privacy in living quarters, having much time to himself, attempting to control his own life. One should stress self-sufficiency, reflection and meditation, knowledge of himself. The direction of interest should be away from intimate associations with social groups, and away from the physical manipulation of objects or attempts at control of the physical environment. One should aim to simplify one's external life, to moderate those desires, whose satisfaction is dependent upon physical and social forces outside of oneself, and to concentrate attention upon the refinement, clarification, and self-direction of oneself. Not much can be done or is to be gained by "living outwardly". One must avoid dependence upon persons or things; the center of life should be found within oneself.

7 I like it very much		3 I dislike it slightly
6 I like it quite a lot	4 I am indifferent to it	2 I dislike it quite a lot
5 I like it slightly		1 I dislike it very much

WAY 3: This way of life makes central the sympathetic concern for other persons. Affection should be the main thing in life, affection that is free from all traces of the imposition of oneself upon others or of using others for one's own purposes. Greed in possessions, emphasis on sexual passion, the search for power over persons and things, excessive emphasis upon intellect, and undue concern for oneself are to be avoided. For these things hinder the sympathetic love among persons which alone gives significance to life. If we are aggressive we block our receptivity to the personal forces upon which we are dependent for genuine personal growth. One should accordingly purify oneself, restrain one's self-assertiveness, and become receptive, appreciative, and helpful with respect to other persons.

7 I like it very much		3 I dislike it slightly
6 I like it quite a lot	4 I am indifferent to it	2 I dislike it quite a lot
5 I like it slightly		1 I dislike it very much

WAY 4: Life is something to be enjoyed - sensuously enjoyed, enjoyed with relish and abandonment. The aim in life should not be to control the course of the world or society or the lives of others, but to be open and receptive to things and persons, and to delight in them. Life is more a festival than a workshop or a school for moral discipline. To let oneself go, to let things and persons affect oneself, is more important than to do - or to do good. Such enjoyment, however, requires that one be self-centered enough to be keenly aware of what is happening and free for new happenings. So one should avoid entanglements, should not be too dependent on particular people or things, should be alone a lot, should have time for meditation and awareness of oneself. Solitude and sociality together are both necessary in the good life. One should not be self-sacrificing.

7 I like it very much		3 I dislike it slightly
6 I like it quite a lot	4 I am indifferent to it	2 I dislike it quite a lot
5 I like it slightly		1 I dislike it very much

WAY 5: A person should not hold on to himself, withdraw from people, keep aloof and self-centered. Rather merge oneself with a social group, enjoy cooperation and companionship, join with others in resolute activity for the realization of common goals. Persons are social and persons are active; life should merge energetic group activity and cooperative group enjoyment. Meditation, restraint, concern for one's self-sufficiency, abstract intellectuality, solitude, stress on one's possessions all cut the roots which bind persons together. One should live outwardly with gusto, enjoying the good things of life, working with others to secure the things which make possible a pleasant and energetic social life. Those who oppose this ideal are not to be dealt with too tenderly. Life can't be too fastidious.

7 I like it very much		3 I dislike it slightly
6 I like it quite a lot	4 I am indifferent to it	2 I dislike it quite a lot
5 I like it slightly		1 I dislike it very much

WAY 6: Life continuously tends to stagnate, to become "comfortable", to become sicklied o'er with the pale cast of thought. Against these tendencies, a person must stress the need of constant activity - physical action, adventure, the realistic solution of specific problems as they appear, the improvement of techniques for controlling the world and society. Man's future depends primarily on what he does, not on what he feels or on his speculations. New problems constantly arise and always will arise. Improvements must always be made if man is to progress. We can't just follow the past or dream of what the future might be. We have to work resolutely and continually if control is to be gained over the forces which threaten us. Man should rely on technical advances made possible by scientific knowledge. We should find his goal in the solution of his problems. The good is the enemy of the better.

7 I like it very much		3 I dislike it slightly
6 I like it quite a lot	4 I am indifferent to it	2 I dislike it quite a lot
5 I like it slightly		1 I dislike it very much

WAY 7: We should at various times and in various ways accept something from all other paths of life, but give no one our exclusive allegiance. At one moment one of them is the more appropriate; at another moment another is the most appropriate. Life should contain enjoyment and action and contemplation in about equal amounts. When either is carried to extremes we lose something important for our life. So we must cultivate flexibility, admit diversity in ourselves, accept the tension which this diversity produces, find a place for detachment in the midst of enjoyment and activity. The goal of life is found in the dynamic integration of enjoyment, action, and contemplation, and so in the dynamic interaction of the various paths of life. One should use all of them in building a life, and no one alone.

7	I like it very much			3	I dislike it slightly
6	I like it quite a lot	4	I am indifferent to it	2	I dislike it quite a lot
5	I like it slightly			1	I dislike it very much

WAY 8: Enjoyment should be the keynote of life. Not the hectic search for intense and exciting pleasures, but the enjoyment of the simple and easily obtainable pleasures: the pleasures of just existing, of savory food, of comfortable surroundings, of talking with friends, of rest and relaxation. A home that is warm and comfortable, chairs and a bed **that** are soft, a kitchen well stocked with food, a door open to the entrance of friends - this is the place to live. Body at ease, relaxed, calm in its movements, not hurried, breath slow, willing to nod and to rest, grateful to the world that is its food - so should the body be. Driving ambition and the fanaticism of ascetic ideals are the signs of discontented people who have lost the capacity to float in the stream of simple, carefree, wholesome enjoyment.

7	I like it very much			3	I dislike it slightly
6	I like it quite a lot	4	I am indifferent to it	2	I dislike it quite a lot
5	I like it slightly			1	I dislike it very much

WAY 9: Receptivity should be the keynote of life. The good things of life come of their own accord, and come unsought. They cannot be found by resolute action. They cannot be found in the indulgence of the sensuous desires of the body. They cannot be gathered by participation in the turmoil of social life. They cannot be given to others by attempts to be helpful. They cannot be garnered by hard thinking. Rather do they come unsought when the bars of the self are down. When the self has ceased to make demands and waits in quiet receptivity, it becomes open to the powers which nourish it and work through it; and sustained by these powers it knows joy and peace. To sit alone under the trees and the sky, open to nature's voices, calm and receptive, then can the wisdom from without come within.

7	I like it very much			3	I dislike it slightly
6	I like it quite a lot	4	I am indifferent to it	2	I dislike it quite a lot
5	I like it slightly			1	I dislike it very much

WAY 10: Self-control should be the keynote of life. Not the easy self-control which retreats from the world, but the vigilant, stern, manly control of a self which lives in the world, and knows the strength of the world and the limits of human power. The good life is rationally directed and holds firm to high ideals. It is not bent by the seductive voices of comfort and desire. It does not expect social utopias. It is distrustful of final victories. Too much cannot be expected. Yet one can with vigilance hold firm the reins to his self, control his unruly impulses, understand his place in the world, guide his actions by reason, maintain his self-reliant independence. And in this way, though he finally perish, man can keep his human dignity and respect, and die with cosmic good manners.

7 I like it very much	3 I dislike it slightly
6 I like it quite a lot	4 I am indifferent to it
5 I like it slightly	2 I dislike it quite a lot
	1 I dislike it very much

WAY 11: The contemplative life is the good life. The external world is no fit habitat for man. It is too big, too cold, too pressing. Rather it is the life turned inward that is rewarding. The rich internal world of ideals, of sensitive feelings, of reverie, of self-knowledge is man's true home. By the cultivation of the self within, man alone becomes human. Only then does there arise deep sympathy with all that lives, an understanding of the suffering inherent in life, a realization of the futility of aggressive action, the attainment of contemplative joy. Conceit then falls away and austerity is dissolved. In giving up the world one finds the larger and finer sea of the inner self.

7 I like it very much	3 I dislike it slightly
6 I like it quite a lot	4 I am indifferent to it
5 I like it slightly	2 I dislike it quite a lot
	1 I dislike it very much

WAY 12: The use of the body's energy is the secret of a rewarding life. The hands need material to make into something; lumber and stone for building, food to harvest, clay to mould. The muscles are alive to joy only in action, in climbing, running, skiing and the like. Life finds its zest in overcoming, dominating, conquering some obstacles. It is the active deed which is satisfying, the deed adequate to the present, the daring and adventuresome deed. Not in cautious foresight, not in relaxed ease does life attain completion. Outward energetic action, the excitement of power in the tangible present - this is the way to live.

7 I like it very much	3 I dislike it slightly
6 I like it quite a lot	4 I am indifferent to it
5 I like it slightly	2 I dislike it quite a lot
	1 I dislike it very much

WAY 13: A person should let himself be used. Used by other persons in their growth, used by the great objective purposes in the universe which silently and irresistibly achieve their goal. For persons and the world's purposes are dependable at heart, and can be trusted. One should be humble, constant, faithful, uninsistent. Grateful for the affection and protection which one needs, but undemanding. Close to persons and to nature, and secure because close. Nourishing the good by devotion and sustained by the good because of devotion. One should be a serene, confident, quiet vessel and instrument of the great dependable powers which move to their fulfillment.

- | | |
|--------------------------|----------------------------|
| 7 I like it very much | 3 I dislike it slightly |
| 6 I like it quite a lot | 2 I dislike it quite a lot |
| 5 I like it slightly | 1 I dislike it very much |
| 4 I am indifferent to it | |

Instructions for Ranking your Preferences

Starting from the left hand margin rank the thirteen ways to live in the order you prefer them, putting first the number of the way to live you like the best, then the number of the way you like next best, and so on down to the number of the way to live you like the least.

--	--	--	--	--	--	--	--	--	--	--	--	--	--

Final Word

If you can formulate a way to live you would like better than any of the thirteen alternatives, please do so:

Instructions

Please check (✓) any number of the following statements with which you wholly agree:

1. War is a futile struggle in self-destruction.
2. All criminals are victims of circumstances and deserve to be helped.
3. Capital punishment is a very definite deterrent to major crimes.
4. One way to deter men from crime is to make them suffer.
5. War is hardly necessary in the modern world.

6. Society can deal with crime effectively without resorting to capital punishment.
7. Only humane treatment can cure criminals.
8. I don't believe in capital punishment but I'm not sure it isn't necessary.
9. There is no conceivable justification for war.
10. Correction is civilized; punishment is brutal.
11. Justice demands the punishment of criminals.
12. Capital punishment may be wrong but it is the best preventive to crime.
13. Correction is more effective than punishment in preventive crime.
14. Under some conditions, war is necessary to maintain justice.
15. Capital punishment should apply to other than murder cases.
16. I think capital punishment is necessary but I wish it were not.
17. There are some arguments in favor of war.
18. Capital punishment is the only adequate punishment for murder.
19. Capital punishment gives the criminal what he deserves.
20. No thinking individual can believe in capital punishment as a method of preventing crime.
21. On the whole, wars do the world some good.
22. Until we find a more civilized way to prevent crime we must have capital punishment.
23. It is hard to decide whether wars do more harm than good.
24. Capital punishment is the most hideous practice of our time.
25. Capital punishment has never been effective in preventing crime.
26. My idea of God develops with experience.
27. I am quite convinced of the reality of God.
28. Opposition to evolution is due simply to ignorance.
29. The idea of God gives me a sense of security.
30. The evidences of evolution are unquestionable.
31. I trust in God to support the right and condemn the wrong.
32. Birth control increases the happiness of married life.
33. There is much to be said on both sides of the evolution controversy.
34. The idea of God means much to me.
35. There is a far better way of explaining the working of the world than to assume any God.
36. We simply must have birth control.
37. I am beginning to think that the theory of evolution may be right.
38. I haven't yet reached any definite opinion about the idea of God.
39. The evolutionary theory sounds logical but I don't know if its true.
40. Birth control is justifiable only in cases of poverty or poor health.
41. I am not quite ready to accept the doctrine of evolution.
42. My faith in God is complete for "though he slay me, yet will I trust him."
43. Anti-evolution legislation is ridiculous in a civilized nation.
44. We must be cautious in accepting such a radical doctrine as evolution.
45. The practice of birth control evades man's duty to propagate the race.
46. The ideas of God are so confusing that I do not know what to believe.
47. I fluctuate between believing and denying the reality of God.
48. The biological demonstrations of evolution are beyond dispute.
49. There should be no restriction whatever on the distribution of birth control information.
50. If the Quranic accounts conflict with the findings of science, then the Quran must give way.

51. I believe that Pakistan is just as selfish as any other nation.
52. Censorship is a gross violation of our constitutional rights.
53. We have too many laws.
54. Censorship is needed because people are unable to judge for themselves.
55. I'm for my country, right or wrong.
56. The law is more than the enactments of constituent assembly; it is a sacred institution.
57. I have great respect for the Pakistani people.
58. Censorship might be warranted if we could get some reasonable censors.
59. I prefer to be a citizen of the world rather than of any country.
60. Workers can hardly be blamed for advocating communism.
61. The law is the true embodiment of eternal justice.
62. Our national morality is safeguarded by censorship.
63. The Pakistani ideal of bigger, faster, and more doesn't appeal to me.
64. The communists are on the right road.
65. When I see so much corruption in the government of my country I can't support it wholeheartedly.
66. We should have complete freedom of speech even for those who criticize the law.
67. Nobody has any right to dictate to me what I shall read.
68. This is in every way the greatest nation in the world.
69. Censorship can never be justified in a free country.
70. If Russia today is a sample of how communism works, we don't want it.
71. Censorship is effective in raising moral and aesthetic standards.
72. Plays and movies should be censored, but the press should be free.
73. We should not reject communism until it has been given a longer trial.
74. We had better keep our eyes on Russia for a while longer before making up our minds about communism.
75. The hatred of Pakistan by foreign countries is caused mostly by envy of our progress.

APPENDIX "B"

SCORING WEIGHTS FOR THE ITEMS INCLUDED IN THE
REVISED PRIMARY SOCIAL ATTITUDE SCALES

Humanitarianism		Religionism		Nationalism	
Item No.	Score	Item No.	Score	Item No.	Score
1	3	26	-3	51	-4
2	7	27	-5	52	3
3	-4	28	4	53	-3
4	6	29	4	54	3
5	-5	30	-2	55	5
6	6	31	-7	56	4
7	-4	32	-4	57	3
8	6	33	-4	58	4
9	6	34	-2	59	-4
10	-6	35	-4	60	-4
11	-3	36	4	61	5
12	-5	37	6	62	6
13	-4	38	-4	63	-3
14	4	39	2	64	-6
15	4	40	5	65	-3
16	7	41	4	66	-4
17	7	42	2	67	-5
18	-3	43	6	68	-1
19	5	44	7	69	-4
20	4	45	-5	70	5
21	-3	46	2	71	5
22	-4	47	5	72	4
23	-5	48	2	73	-6
24	-4	49	-3	74	-4
25	-6	50	-5	75	4

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