


1978

# A comparison of philosophical orientation between prospective teachers in the United States and Egypt

Mohamed Ahmed Koriem  
*Iowa State University*

Follow this and additional works at: <https://lib.dr.iastate.edu/rtd>

 Part of the [Educational Psychology Commons](#), [Educational Sociology Commons](#), [International and Comparative Education Commons](#), [Social and Philosophical Foundations of Education Commons](#), and the [Teacher Education and Professional Development Commons](#)

## Recommended Citation

Koriem, Mohamed Ahmed, "A comparison of philosophical orientation between prospective teachers in the United States and Egypt" (1978). *Retrospective Theses and Dissertations*. 6501.  
<https://lib.dr.iastate.edu/rtd/6501>

This Dissertation is brought to you for free and open access by the Iowa State University Capstones, Theses and Dissertations at Iowa State University Digital Repository. It has been accepted for inclusion in Retrospective Theses and Dissertations by an authorized administrator of Iowa State University Digital Repository. For more information, please contact [digirep@iastate.edu](mailto:digirep@iastate.edu).

## INFORMATION TO USERS

This material was produced from a microfilm copy of the original document. While the most advanced technological means to photograph and reproduce this document have been used, the quality is heavily dependent upon the quality of the original submitted.

The following explanation of techniques is provided to help you understand markings or patterns which may appear on this reproduction.

1. The sign or "target" for pages apparently lacking from the document photographed is "Missing Page(s)". If it was possible to obtain the missing page(s) or section, they are spliced into the film along with adjacent pages. This may have necessitated cutting thru an image and duplicating adjacent pages to insure you complete continuity.
2. When an image on the film is obliterated with a large round black mark, it is an indication that the photographer suspected that the copy may have moved during exposure and thus cause a blurred image. You will find a good image of the page in the adjacent frame.
3. When a map, drawing or chart, etc., was part of the material being photographed the photographer followed a definite method in "sectioning" the material. It is customary to begin photoing at the upper left hand corner of a large sheet and to continue photoing from left to right in equal sections with a small overlap. If necessary, sectioning is continued again — beginning below the first row and continuing on until complete.
4. The majority of users indicate that the textual content is of greatest value, however, a somewhat higher quality reproduction could be made from "photographs" if essential to the understanding of the dissertation. Silver prints of "photographs" may be ordered at additional charge by writing the Order Department, giving the catalog number, title, author and specific pages you wish reproduced.
5. PLEASE NOTE: Some pages may have indistinct print. Filmed as received.

### University Microfilms International

300 North Zeeb Road  
Ann Arbor, Michigan 48106 USA  
St. John's Road, Tyler's Green  
High Wycombe, Bucks, England HP10 8HR

7900191

KORIEH, MOHAMED AHMED  
A COMPARISON OF PHILOSOPHICAL ORIENTATION  
BETWEEN PROSPECTIVE TEACHERS IN THE UNITED  
STATES AND EGYPT.

IOWA STATE UNIVERSITY, PH.D., 1978

University  
Microfilms  
International 300 N. ZEEB ROAD, ANN ARBOR, MI 48106

A comparison of philosophical orientation between  
prospective teachers in the United States and Egypt

by

Mohamed Ahmed Koriem

A Dissertation Submitted to the  
Graduate Faculty in Partial Fulfillment of  
The Requirements for the Degree of  
DOCTOR OF PHILOSOPHY

Department: Professional Studies  
Major: Education (Historical, Philosophical and  
Comparative Studies in Education)

**Approved:**

Signature was redacted for privacy.

**In Charge of Major Work**

Signature was redacted for privacy.

**For The Major Department**

Signature was redacted for privacy.

**For the Graduate College**

Iowa State University  
Ames, Iowa

1978

## TABLE OF CONTENTS

	<u>Page</u>
CHAPTER 1. INTRODUCTION	1
CHAPTER 2. REVIEW OF THE LITERATURE	2
Experimental Studies	2
Peripheral Studies	17
Descriptive Studies	23
Nonexperimental Attempts to Develop Philosophical Scales	23
CHAPTER 3. PROCEDURES AND RESULTS	26
Method	26
Factor Analysis and Reliabilities	28
Analysis of Judges' Responses	28
Utilizing the Instrument on Student Samples	38
Analysis of Students' Data	38
Results	39
Analysis of Variance	41
CHAPTER 4. DISCUSSION AND CONCLUSIONS	62
BIBLIOGRAPHY	65
ACKNOWLEDGMENTS	71
DEDICATION	72
APPENDIX A: INSTRUMENT IN ENGLISH	73
APPENDIX B: INSTRUMENT IN ARABIC	85

## LIST OF TABLES

	<u>Page</u>
Table 1. Idealism factor and Cronbach's alpha estimates	29
Table 2. Pragmatism factor and Cronbach's alpha estimates	30
Table 3. Realism factor 1 and Cronbach's alpha estimates	32
Table 4. Realism factor 2 and Cronbach's alpha estimates	33
Table 5. Existentialism factor 1 and Cronbach's alpha estimates	34
Table 6. Existentialism factor 2 and Cronbach's alpha estimates	35
Table 7. Existentialism factor 3 and Cronbach's alpha estimates	36
Table 8. Analysis of variance, Egyptian and American judges	42
Table 9. Means for Egyptian and American judges across all philosophical measures	43
Table 9. Means for Egyptian and American judges	43
Table 10. Means for Egyptian and American judges — culture groups combined	44
Table 11. Means for Egyptian and American judges	46
Table 12. Significant values on the simple effects for groups x subgroups	48
Table 13. Significant subculture values across philosophies	49
Table 14. Philosophical comparisons among subculture groups	55
Table 15. ANOV, Egyptian and American students	60
Table 16. Significant philosophical differences within groups	61

LIST OF FIGURES

	<u>Page</u>
Figure 1. Mean profiles for the two cultural groups.	59

## CHAPTER 1.

## INTRODUCTION

Recent studies (Bochner, 1976; Klinger, 1962; Klinger & Joseph, 1964; Ramirez III & Price-Williams, 1976; Robbins et al., 1972) have supported the common claim that different societies reflect the life and conditions of given cultures, and cannot be removed from the social, historical, and philosophical forces that have shaped them. The present study examines another dimension of distinguishing cultures; it is an investigation into their philosophical attitudes toward education.

Despite the need for cross-cultural measurement of philosophical attitudes, there have been few systematic studies in this area. Only two studies have been done into the philosophical attitudes of Arabic and English speaking populations. These came to contradictory conclusions (Hawana, 1977; & Naser, 1966).

The present study is a beginning investigation of the philosophical orientation of two cultures - Egyptian and American. It is limited to an investigation of: (1) whether a valid and reliable research instrument can be developed to assess philosophical attitudes in two different cultures - Egyptian (Arabic) and American (English); (2) whether Egyptian and American professors of philosophy and educational philosophy are similar or not; and (3) whether comparable samples of Egyptian and American university (teacher education) students exhibit similar or different philosophical preferences.



## CHAPTER 2.

## REVIEW OF THE LITERATURE

Several instruments which attempt to measure or identify peoples' philosophical attitudes toward education are treated in this review. Other descriptive studies are represented as well. The literature is classified under three major categories: (1) experimental studies relevant to this study; (2) descriptive studies; and (3) studies that attempted to develop scales to identify one's educational philosophy but were not experimental in nature.

In addition, each of the first two categories have been divided into subcategories: The experimental studies include: (1) Both cross-cultural and other studies that are related to the problem at hand but are not cross-cultural in nature are reviewed in depth; and (2) studies that are peripheral to the present study are treated less intensively. The descriptive studies are also treated less intensively.

## Experimental Studies

Noncross-cultural studies

Kelson (1955) tried to develop and validate an attitude inventory which would indicate a teacher's philosophy through his attitude toward curriculum. In addition he claimed that it would indicate differences between the philosophies of white and black teachers.

Two instruments were administered: (1) The Minnesota Teacher Attitude Inventory (MTAI); and (2) one developed by the author ("Inventory of Teacher Philosophy"). The second instrument grew out

of the literature on progressive education, especially a 1940 University of Texas study entitled Classroom Instruction by Hob Gray and David F. Votaw, Jr., and Kimball Wiles' book Teaching for Better Schools (1952). It consisted of two parts: Part I, containing fifty-three questions, measured the teacher's attitude toward curriculum. Part II, a test of the teacher's classroom "practices," consisted of forty-two questions.

Kelson devoted fifty-five pages to reviewing the literature, concentrating upon definitions of progressive education. In addition, he tried to compare "liberal," "conservative," and "eclectic" philosophies. He related these to the learning process and purposes, the teacher's main function, the school's function, the traditionalist's logical method, and the progressivist's psychological approach. Finally, he discusses "activity" and "the activity movement" to arrive, as he said, "at a working definition of the term activity" (p. 34).

In an attempt to validate his instrument, Kelson administered it to an unspecified number of participants in a summer educational workshop. He also asked graduate students in a seminar to criticize the test, item by item (N not reported). He further refined the two parts by using sixteen experts: three college professors, four superintendents, eight principals, and one "supervisor." A percentage rating of one hundred was used to eliminate poor items. After this process, there were fifty-three items in Part I and forty-two items in Part II.

Two types of statements were in the instrument. About two-thirds of the items represented those professed by advocates of progressive education. Approximately one-third of the total items were of the

type which were frowned upon by the progressivists. These statements were distributed randomly throughout both parts.

One other effort at validating the instrument was through the use of the test itself. The two parts were administered to a total sample of forty black and 135 white elementary teachers in nine white and six black schools in Brazoria County, Texas. Three teachers (in each of the fifteen schools) were randomly designated for evaluation by both a principal and a supervisor, using the same instrument. The mean correlation coefficient between the teachers' own scores and those given them by the principals and supervisors was .92. A test-retest for fifty-five teachers on Part II yielded a correlation coefficient of .70. Eighty of the teachers took both the inventory and the Minnesota Teacher Attitude Inventory. The mean correlation coefficient was .51. The mean correlation coefficient between Part I and Part II scores by all the teachers was .53.

The author claims the following uses for his instrument: (1) to classify teachers according to their beliefs before they are hired, thus making faculties more homogeneous in outlook; (2) to classify different norms for teachers of different grade levels or subject matters according to their scores; (3) to demonstrate the relationship of philosophy to years of experience; (4) to discover the predominant philosophy of a particular school, and to indicate the extent to which each school deviates from others; (5) to determine the extent of the effect of administrators' philosophies upon the philosophies of their schools; (6) to compare the philosophical attitudes of men

and women; and (7) to determine whether there are differences in educational philosophy between Negro and white teachers.

Kelson concluded that: (1) he had successfully developed an instrument for assessing philosophic belief; (2) teachers' philosophies are influenced by their experiences and by the institutions in which they have trained, (3) women teachers are more "progressive" in orientation than men (there were only fifteen men in the sample); (4) black teachers are slightly more "conservative" than are white teachers; and (5) "that between the two extremes of philosophy there is a common ground which forms a philosophy of its own, eclecticism, in which the teacher may be conservative in one respect, liberal in another, choosing the best from both extremes, resulting in a sane mid-ground philosophy" (p. vi).

Swanson's (1955) main purpose was to develop and validate an instrument for measuring teachers' educational philosophies for graduate school admission in industrial education. In an attempt to define a criterion of teacher effectiveness, Swanson indicated that the cognitive portions involve at least three areas: (1) understanding the underlying bases of education - educational philosophy; (2) understanding the learner and the learning process - educational psychology; and (3) understanding the methods of organizing and presenting subject matter - educational methodology. The author limited his study to the first area - educational philosophy: "What teacher behavior is indicative of the possession of a philosophy of education and how can it be measured?" (p. 5).

The instrument consisted of sixty-five pairs of statements, one statement in each pair representing the essentialist viewpoint and the other the progressivist. The sixty-five pairs were combined into an "Inventory of Viewpoints on Education" to measure the consistency and emphasis of teachers' educational philosophy.

To validate the instrument a preliminary form, consisting of fifty-four pairs of statements, was developed from the operational definitions accepted by nine critics (seven were professors of educational philosophy in various colleges and universities; and two were doctoral candidates in education at the University of Minnesota). This form was presented to twenty graduate students in an educational philosophy course at the University of Minnesota during the Spring of 1955. The final form was prepared on the basis of the students' comments.

To test reliability, Swanson used ANOV to compute a coefficient of consistency (.72,  $p < .01$ ). But the validity of the final form was judged on the basis of its relevance.

Ss for the study were 305 graduate students attending Stout State College, the University of Minnesota, and the University of Missouri (industrial education majors). The inventory was scored from zero (extreme essentialist) to sixty-five (extreme progressive) - in other words one point for each progressivist statement accepted and zero for each essentialist statement accepted.

The author tried to determine the relationships between the emphases of educational viewpoints and various "status factors," such as degree held, amount of experience, and institution attended

for work on the master's degree in industrial education. Ss were placed in rank order. The top 25% and the lowest 25% were separated and termed "extreme progressive" and "extreme essentialist," respectively. Chi-square comparisons between the "extremes" revealed that: (1) graduate students holding masters degrees were "extreme progressive" more often than those with the bachelor's degree; and (2) there was no relationship between the emphasis of the educational viewpoints accepted and the school attended for work on the masters degree in industrial education.

In addition, the two extreme groups were combined and compared with the group earning scores termed "mild viewpoint." The result indicated that: (1) graduate students with master's degrees did not accept significantly more extreme viewpoints than those with bachelor's degrees; (2) there was no relationship between the institution attended for a master's degree in industrial education and the extremeness of educational viewpoints expressed.

The study concluded that industrial arts people tended toward essentialism more than did teachers from other fields. But it did not support the claim that experienced teachers tend to become more steeped in their subjects and less concerned with the students as individuals.

Westgaard (1970) set out to develop a "Polyphasic Value Inventory" which would delineate the relationship between particular philosophic approaches to teaching and the teaching act itself. At the same time, he tried to investigate whether teachers' actions were congruent with their philosophic beliefs.

The inventory consisted of fifty-eight multiple choice items divided into three parts as follows: (1) eight questions for use as background materials; (2) twenty questions representing the "PPVI;" and (3) thirty questions representing the "Greely Philosophical Inventory," a locally developed instrument with ten idealist, ten realist, and ten pragmatist statements. In addition, two fill-in-type questions were designed to produce a two-variable sociogram. Ss were thirty-eight male and twenty-five female teachers from two high schools in Colorado.

The data were scored on a continuum from conservative plus through conservative, central, and liberal, to liberal plus. A comparison was attempted between the philosophical position held by the teachers according to the "PPVI" and the "Greely Philosophic Inventory." In addition, similar comparisons were made between the sociograms and philosophical beliefs to determine if there was any correlation between philosophic belief and choice of companions.

There was no attempt to develop test statistics suitable for comparing the variables. Instead, "resultant vectors" were used to present each school as a separate group and to compare the two groups.

Westgaard employed an item analysis to show that the "PPVI" can discriminate among teachers of differing philosophic beliefs. In addition, construct validity was tested as follows: (1) for normality of distribution; (2) through the development of sixty-six sub-variables to test the effect of the instrument in view of "accepted educational values;" and (3) through bi-variate item analysis conducted to test consistency as well as liberal-conservative

separation. The result indicated that eighteen out of twenty items discriminated positively; one discriminated negatively, and one item did not discriminate at all. Reliability was not reported.

Speaking of the instrument as a criteria measure for further studies, Westgaard indicated that "judgment of future value tends to be difficult because of unforeseen circumstances, but the study has developed information which bears on the question" (p. 186).

The study concluded that there was a tendency for teachers to become more liberal as they gained experience. After about fifteen years experience, however, they seemed to become quite conservative.

Brown (1973) wanted to study the "relationships among teachers' attitudes on progressive and traditional teaching ideologies, personal philosophical orientation, degree of individual differences in openness or closedness of belief systems, and degree of differences in pseudoprogressivism" (p. 14).

The seventy Ss were divided into four subgroups: secondary English teachers, secondary science teachers, secondary science student teachers, and elementary teachers.

Three instruments were used: (1) the "Hug Philosophical Consistency Test," the "Rokeach Dogmatism Scale," and the "Kerlinger Education Scale I." Hug (1970) consists of ten questions with five statements in each (representing idealism, realism, experimentalism, neo-Thomism, and existentialism). The respondent is asked to agree with one statement and disagree with one in each set of five. The Rokeach inventory consists of forty statements (such as "most people just don't give a 'damn' for others;" "most people just don't know what's



good for them"). The more respondents agree, the more "closed" (or dogmatic) they are considered to be (Brown, 1973, p. 66). The Kerlinger Scale I contains ten "traditionalist" and ten "progressivist" statements.

The result revealed that there are significant differences in personal philosophical orientation between those teachers assessed as having progressive educational attitudes, and those inclined toward traditional attitudes (as measured by Kerlinger's instrument) and the Hug instrument. Significant differences existed in educational attitude, whether in philosophical orientation as measured by the Hug test, or degree of openness or closedness of belief systems among sub-group teachers as measured by Rokeach instrument. Also a relationship between scores on the progressivism portion of Kerlinger instrument and the Rokeach instrument, revealed significant differences between pseudoproggressives - which are progressive in content but dogmatic or closed in structure - or progressive.

In conclusion, the author insisted that school influence on the psychological and philosophical structure is perhaps one of the most important. Therefore, his implications were offered within that context as follows: (1) life philosophy is related to and can be used as a predictor of educational attitude; (2) knowing the life philosophy could help in forming teaching teams and in assigning student teachers to cooperating teachers; (3) science student teachers need instruction in philosophy; and (4) science teachers were trained in programs which emphasized other teaching ideologies.

Sears (1967) investigated the relationships between dogmatism and philosophical orientation on the one hand, and between these attitudes and teacher characteristics on the other hand. In addition, he tried to determine whether a staff's attitudes were related to a district's "holding power."

His sample of 409 teachers from Kentucky school districts took two instruments: (1) a short form of the Rokeach Dogmatism Scale; and (2) a philosophical scale developed by the author to discriminate between traditional and progressive philosophical orientation.

He found that: (1) closeminded teachers tended to have a traditional orientation and openminded teachers tended to have a progressive orientation; (2) progressive teachers tended to have a more advanced certification rank than traditionally oriented teachers - particularly the female teachers; (3) openminded female teachers tended to have more advanced rank than closeminded female or open- or closeminded male teachers; and (4) there was no relationship between faculty mean scores on the attitude scale and a district's holding power.

Drinkard (1975) tried to investigate whether relationships existed between the "O'Neill Educational Ideologies Inventory" (OEII) and the "Ross Educational Philosophical Inventory" (REPI). Two general questions were stated: (1) How and to what extent do the REPI and OEII differ with respect to the responses which they have elicited from their norming populations? (2) What, if any, is the relationship between the scores obtained on the two inventories?

There were 206 students enrolled in education. The REPI consists of eighty statements, twenty of each representing realism, pragmatism,

existentialism, and idealism. The OEII consists of 104 educational statements which yield specific scores for each of six educational ideologies: fundamentalism, intellectualism, conservatism, liberalism, libertarianism, and educational anarchism, as well as scores for "general conservatism" and "general liberalism."

Using a Guilford correlation scale for interpretation, the analysis revealed that: (1) the four educational philosophical categories of the Ross instrument appeared to be separate and independent with the exception of a "moderate" degree of relationship which existed between pragmatism and existentialism (.59r); (2) O'Neill's instrument revealed that the individual ideologies were factorially "clean." In addition, the inner correlations among the positions of the more conservative and those of the more liberal provided validation for the O'Neill instrument. Furthermore, "moderate" correlations were observed along the conservative ideologies continuum, with one paired correlation achieving a high degree of magnitude. Also, all the correlations revealed that the liberal ideologies were moderate - "r not more than .64."

The result showed that there were no "high" or "very high" relationships between the two instruments (ranging from -.02 to .64), except for the relationship between fundamentalism and general conservatism (.71). Consequently, the two instruments appeared to be assessing different approaches to educational philosophy, although these approaches appeared to be moderately related to certain underlying similarities in belief and behavior.

Drinkard's significant findings were as follows: (1) the correlations between the philosophical position idealism (as determined by the Ross inventory) and the ideological positions of fundamentalism, intellectualism, and general conservatism (as determined by the O'Neill inventory) were, respectively, ".47, .41, and .48" ( $p < .01$ ); and (2) the correlations between the philosophical position of pragmatism (as determined by Ross inventory) and the ideological positions of liberalism and libertarianism (as determined by the O'Neill inventory) were, respectively, ".42, .46, and .42" ( $p < .01$ ). All these results, according to Guilford's interpretation, were considered moderate degrees of relationships.

Drinkard raised the possibility "that one or both of the tests is invalid." But since her study was based upon the assumption that both tests were valid, she dismissed this possibility. However, the Ross inventory is invalid according to Ziomek (1975, p. 66): "The REPI does not constitute a valid measure of any of the four categories as claimed by its author."

#### Cross-cultural experimental studies

Naser's (1966) main purpose was to investigate differences and similarities between American and Jordanian Ss through an analysis of the educational philosophies of certain groups of prospective women teachers in both countries. He studied the factor structure of the educational philosophies of the two cultures. In addition, he described the historical factors which he believes have produced differences.

Ss were 137 American students who had been in college for about four years in Florida, and 108 students from two different colleges in Jordan. For educational, economical, and social reasons, the Jordanian sample was split into two subsamples, fifty-seven government students and fifty-one Palastinians.

The instrument in its original form consisted of two lists. The first one contained seventy-eight items designed to measure the degree to which conservative or liberal attitudes and values were held. The other consisted of fifty items aimed at measuring one's educational philosophy. The final form of the instrument consisted of eighty-three items, scored on a five-point Likert scale.

Student's  $t$  comparisons of mean raw score differences between American and Arab Ss (on all eighty-three items combined) showed Arabs to be more positive than Americans ( $p > .001$ ). Also, the Palestinian subgroup was more positive than the Jordanian subgroup ( $p > .001$ ): Naser cited "acquiescence" as a potential explanation for the general tendency of the Arabic Ss to respond more favorable overall than Americans. Factor analysis indicated that the correlations between items were generally low (the highest correlation was .54) and few items correlated well with each other. Abandoning the factor analysis, Naser interpreted some individual items in terms of differing cultural background of the two groups. His conclusions were as follows:

1. There are significant differences between the educational philosophers of culturally different teachers. These differences reflect the traditional outlook of the Arab subjects on the one hand, and the liberal outlook of the American subjects on the other, thus confirming the belief that teachers are products of their cultures.

2. There are similarities between the educational philosophies of these culturally different teachers.
3. The factor analysis failed to disclose the factor structure of the educational philosophies of teachers in different cultures. Educational philosophy cannot be explained adequately in terms of psychological factors.
4. Differences and similarities in educational philosophies of different cultures can be explained and related to the historical and cultural background.
5. The different philosophical positions of the sample represented by their responses to the items suggest that: a) there are rather diverse educational goals in the two cultures and that even where the goals are similar, there may be diverse ways of reaching those goals; and b) progressive Western educational goals and methods are not readily assimilated in this non-Western culture (pp. 123-124).

Naser's results revealed some similarities between the two cultures. The two samples reflected similar disapproval on the subject matter - centered curriculum. This reflects, he said, the effect of liberal - progressive attitudes upon the Arab teachers as well as upon the American teachers. They also reflected similarities on:

(1) the nature of learning and knowledge as a process of increasing one's store of information; (2) teachers as a channel for transmitting knowledge; (3) training reasoning and memory in general; (4) the mastery of knowledge as an aim of instruction; and (5) that the only reality is that which is known through experience. Both expressed similar attitudes of dependence on the government to provide free textbooks and to defray much of the expenses for school. Both reflected an attitude that education should be for all.

The only other specifically cross-cultural study of philosophical attitude was conducted by Hawana (1977). His primary interest was examining "translatibility" of meaning. He developed an instrument

which could assess the philosophical orientation of Arab and American students in higher education.

The sample consisted of 338 Ss of whom 162 were Arab graduate and undergraduate students at several American state and municipal universities. The American sample consisted of 176 undergraduate students at two American state universities.

The instrument consisted of a semantic differential of fourteen philosophical concepts. The concepts used were selected from a set validated by Ziomek (1975). They were chosen to represent idealism (4 concepts); realism (3 concepts); pragmatism (3 concepts); and existentialism (4 concepts). Each concept was rated on twenty bipolar adjectival pairs on a seven-point continuum. The instrument was administered to American and Arab Ss in English and Arabic forms, respectively.

Factor analysis revealed that ten of the twenty adjectival pairs had high factor loadings on all fourteen concepts ("ranging from .53 to .99") across both groups. The author used these ten "qualifiers" to make a "short form." Cronbach's (1951) coefficient alpha for the American Ss on the short form ranged between .966 and .909 (median = .940). Arab Ss on the short form ranged between .957 and .906 (median = .934). Although Hawana's main purpose was to examine the issue of whether philosophic concepts could be shown to mean the same thing in Arabic and English, he compared the Arabic and American Ss through a one-way ANOV with repeated measures. The results revealed significant differences between the American and the Arab students (group by concept interaction) in their responses to existentialism and realism

( $p < .01$ ). It also revealed that there were significant differences among groups (main effects) for their responses on the pragmatism items ( $p < .05$ ) - Arab Ss were more positive than were Americans on all three concepts. There were no significant group concept interaction or "among groups" differences on the four idealism concepts. Hawana analyzed the existentialism, pragmatism, and realism factors concept by concept to isolate the concepts accounting for most of the differences between the Arab and the American Ss. He indicated that the Arab Ss tended to be more positive than the American Ss generally, but particularly so on items relating "to choice, freedom, and self-determination" (p. 75). Both Arab and American Ss viewed pragmatism most positively and idealism least positively of the four philosophical categories.

#### Peripheral Studies

Harison (1967) set out to assess and compare educational attitudes of prospective teachers toward education before and after experiencing a teacher education program at Kansas State College of Pittsburg.

Ss were fifty-seven elementary education students, fifty-seven elementary cooperating teachers, 120 secondary cooperating teachers, and seven general supervisors.

The instrument used in the study was Kerlinger's ESVI. It consisted of forty-six items designed to differentiate progressive and traditional philosophic attitudes.



The results revealed that: (1) the mean scores for both elementary and secondary students changed, but not significantly; (2) no significant change was found between the mean scores for elementary and secondary cooperating teachers; (3) primary level elementary students were more progressive than upper level elementary students; and (4) at the secondary level, social science and art student teachers were more progressive than those in the other subject matter areas.

Laury (1971) tried to discover if specific philosophies of education were related to the personality characteristics of persons involved in education.

One-hundred fifty-one Ss-teachers from the St. Louis area - graduate students from the St. Louis University, and undergraduate students from Harris Teachers College - were measured on two instruments: Cattell's "Sixteen PF [Personality Factor] Questionnaire" and a "Test of Educational Philosophy." The latter was an instrument designed by the author to measure the educational philosophies of essentialism, perennialism, existentialism, reconstructionism, and progressivism in an objective manner.

Data were then analyzed to check the possibilities: (1) that there would be a relationship between the two variables (personality and philosophy); (2) that this relationship, if one existed, would be strongest in teachers, less in graduate students, and least among undergraduates - and consequently the educational philosophies of teachers, graduate students, and undergraduates would differ. ANOV revealed no significant differences on the progressivism or existentialism variables. Graduate students tended to score higher than the other

groups on the essentialism variable. Graduate students and teachers tended to score higher on the reconstructionism variable. Teachers tended to score lower than graduate and undergraduate students on the essentialism variable. Thus, the author concluded that the three groups did differ.

Van Meter (1971) was concerned with developing an instrument which would define an individual's attitude and his inclination to include or exclude other people in decision-making related to his educational situation. An initial ninety-eight item form was revised through factor analysis to a sixty item inventory reflective of ontological, epistemological, and axiological topics of inquiry.

This instrument was given to 217 New Mexico State University students, and seventy-three government employees at the White Sands Missile Range. After regression analysis, twenty-eight of the sixty items were selected as representing the following factors: individualism, conditionality, nonreferability, positivism, and gnosticism - the belief "that the natural world is evil and the deliverance or rescue comes from the spiritual world."

The investigator found a significant positive relationship between responses to the individualism factor and level of education and a significant negative relationship between responses to the conditionality factor and the level of education of the respondent.

Freimarck (1971) tried to investigate the effect of courses upon the philosophical and educational beliefs of the students taking them.

Three instruments were used: (1) The Massachusetts Philosophical and Educational Beliefs Inventory "MPEBI" consisting of two parts - "MPI," representing idealism, realism, neo-Thomism, experimentalism, and existentialism, and the "MBI," representing traditional and liberal ideas in general; (2) an unpublished educational policies and viewpoints test; and (3) the California Psychological Inventory (CPI). The first instrument was administered as a pretest-posttest in January and May 1971. The other two instruments were administered in January only.

The conclusion was that the effect of education upon students' philosophical and educational beliefs did not vary significantly "at the 0.05 level of significance."

McIlwaine (1972) set out to see whether changes in philosophical attitudes occurred among teachers toward progressivism and essentialism as a result of participation in a six-week program of instruction. He also wanted to see if any changes detected could be related to: age of participants; number of years of teaching experience; number of years since receiving the bachelor's degree; number of semester hours of undergraduate credit in science, including biology, chemistry, physics, and earth science; number of semester hours of undergraduate credit in education; number of semester hours of graduate credit in the sciences, and number of semester hours of graduate credit in education.

A ninety-six item attitude inventory was developed by the author. Forty-eight items reflected the educational philosophy of progressivism and an equal number favored essentialism. In addition, the ninety-six

items related equally to educational philosophy, curriculum, and teacher preparation.

The instrument was administered as pretest-posttest to a sample of 541 secondary school teachers of science and mathematics attending special instruction programs throughout the continental United States.

No significant change in attitude occurred among the respondents who favored progressivism or essentialism. There were no significant differences in each of the three subsections except those items pertaining to curriculum, where a significant change in attitude occurred toward progressivism on those items by the group of participants having one to nine semester hours of undergraduate credit in education.

Rindone (1973, p. 1) investigated whether "teaching provides any opportunity for attitude changes toward educational concepts." He utilized an instrument consisting of twenty items with five point Likert-type scale. All statements were supposed to fall within the following philosophical categories: progressivist, existentialist, perennialist, pragmatist, essentialist, and realist. In addition, these statements represented educational concepts such as goals or objectives, child-centered, discipline, curriculum, academic freedom, and the like. All items measuring the same concept were grouped. They also were determined to have a negative and positive relationship.

A sample of seventy-five subjects were selected as a pilot study to develop and validate the instrument.

The analysis failed to support the original judgment of the author — does the teaching provide any opportunity for attitude changes toward educational concepts (correlation was so low as to be zero). But the

instrument - as the author claimed - showed enough consistency of the statement as items useful in measuring philosophies of education.

Recently, Townes (1974) attempted to discover the relationships between teachers' philosophy of education, personality, and classroom behavior.

A comprehensive high school in Detroit was selected for the study. Two instruments were used - the "California F-Scale" (Form 45 and 40); and the Ross (REPI) inventory. In addition, teachers were asked to permit the tape recording of at least two of their class sessions. Scores and means of the "F-Scale" and REPI were correlated with each other and with the tape recording "with the aid of the Flander's Instruction Analysis Categories System."

The study revealed no significant relationships between teachers' personality and philosophy of education. There was also no relationship between teachers' philosophy of education and teachers' classroom behaviors or between teacher personality and classroom behavior.

#### Descriptive Studies

Yoshikawa (1969) wanted to elucidate whether or not the Catholic high schools in Japan offer a type of education which is different in its principles from that of public high schools. Consequently, an intensive review of published materials related to the two types of schools was made. In addition, educational purposes and goals were investigated. Also, the existing content of the educational programs were examined.

Yoshikawa concluded that the two types of schools in Japan were completely different in their educational purposes and content. The author indicated that these differences were governed by the philosophical foundations peculiar to the type of school in each instance.

Benitez (1967) investigated the extent to which selected Latin textbooks have built into them certain philosophical positions. He selected four philosophies (and five philosophers) as follows: idealism — H. H. Horne; realism — Frederick S. Breed; experimentalism — John Dewey; and scholasticism — Aristotle and Thomas Aquinas. In addition, three Latin textbooks were selected, each one representing a fundamental trend in teaching, formalism, functionalism, and structuralism.

Content analyses for the selected philosophical positions and the three Latin textbooks supported his expectation that all three of the Latin textbooks have built in a definite epistemological realism.

#### Nonexperimental Attempts to Develop Philosophical Scales

Enlow (1939) attempted to develop a scale which would identify one's educational philosophy. It consisted of twelve questions. Each of these questions comprised three statements representing realism, idealism, or pragmatism. The thirty-six statements were selected verbatim or with slight modification from Lodge's book Philosophy of Education.

Each respondent must check the statement from each question which most nearly coincides with his own opinion. Enlow provides a checklist of three columns, each one containing the appropriate numbers for only one of the three philosophical positions. Therefore, the respondent can circle the numbers which he has checked on the test and sum each

column. Once dominant educational philosophy is determined by the heading of the column in which the majority of numbers were circled. If the answers were fairly well-distributed among the three types of educational philosophy, the respondent might be classed as an eclectic. Enlow concluded that there was some "tendency" for the classes to be influenced by the educational viewpoints of their professors. Enlow's claim would have been stronger if he had pretested and posttested the students.

Jersin (1972) developed an instrument which he hoped would define one's educational philosophy. It consisted of eleven questions. In addition, each question consisted of four possible answers. Although the test was designed to be multiple choice, the respondent may check more than one answer for any of the questions.

The instrument contained several sets of educational beliefs and values and represented four educational philosophies: progressivism, perennialism, essentialism, and existentialism. The forty-four answers were classified according to each philosophy into four columns. To score the test, the respondent sums each column. The highest sum represents the individual's dominant educational philosophy. If his sum on two or more of the columns is approximately equal, that he is an eclectic in his educational philosophy. In addition indistinctness in his choice could indicate other values and beliefs not coinciding within one of these major educational systems.

The author indicated (p. 277) that "in all formal systems of philosophy, an important measure of the system's validity is its consistency." Thus, as she indicated, an individual's consistency "can

be measured by comparing the answer you selected for item #1 that identifies essences with your other answers" (p. 277). Consequently, the more the individual finds in the same column, the more consistent he should be in his educational philosophy. Again, the lack of consistency may be due to holding another set of educational beliefs not included in Jersin's instrument.



## CHAPTER 3.

## PROCEDURES AND RESULTS

## Method

Developing the instrument

Selection of Likert-type statements      The instrument (see Appendix A) used in the present study was developed by Robert Ziomek, and consists of forty-six philosophical statements modified from Ross (1970) and Hug (1970). (Ziomek obtained assessments from thirty-six judges (all professors of philosophy and philosophy of education) on the Ross and Hug statements.) The statements represented the philosophies of idealism (twelve statements), realism (eleven statements), pragmatism (twelve statements), and existentialism (eleven statements). The range of agreement on each item was from 75% to 94.4%. The instrument was sent to more than 150 experts (selected randomly from philosophy specialists in the American Educational Studies Association). Sixty-nine of them took the test and also stated what their own philosophical preferences were. Cranbach's coefficient alpha estimates were in the range of .86 to .93.

Translation of instrument to Arabic      The instrument was originally constructed in English and then translated into Arabic. The final form of the Arabic version (see Appendix B) was agreed upon by five bilingual professors (judges).

Subjects used as judges      The Ss in the judges group of this study were the sixty-nine Americans (Ziomek kindly loaned his data bank) and sixty-five Egyptian specialists in philosophy and educational philosophy.

Five out of the sixty-five Egyptian questionnaires were left out because of incomplete statements or information. The sixty remaining Egyptian judges had the following backgrounds: (1) twenty-two held Ph.D.'s or Ed.D.'s from institutions in the United States; (2) four held Ph.D.'s from England; (3) one held a candidate degree from the USSR; (4) one held a Ph.D. from Yugoslavia; (5) thirteen held Ph.D.'s from Egypt; (6) fourteen held M.S. degrees and were enrolled for Ph.D.'s in Egyptian universities; and (7) fifteen were enrolled for master degrees in Egyptian universities. Teaching experiences for the sixty Egyptian judges ranged from two to twenty-nine years in teaching philosophy or philosophy of education. The American judges were classified as follows: (1) forty-five held Ph.D.'s; (2) twenty-one held Ed.D.'s; and (3) three held master's degrees. Teaching experiences for the sixty-nine American judges ranged from zero to thirty years in teaching philosophy or philosophy of education.

Ss were asked to identify themselves according to one of four philosophies: idealism, pragmatism, realism, and existentialism. Those who did not prefer one of the four philosophies over the other were ranked eclectic. The judges classified themselves as follows: (1) seventeen idealists, (2) thirty-nine realists, (3) thirty-nine realists, (3) twenty-nine pragmatists, (5) twenty-four existentialists, and (5) twenty eclectics.

### Factor Analysis and Reliabilities

A factor analysis, utilizing varimax rotation procedure, was done separately for Egyptian and American judges. The distribution of the seven factors is shown in Tables 1-7. Items one, eight, and seventeen were included in factor six despite low Egyptian sample loadings, because they grouped well with their factors in the unrotated loadings. Out of the forty-six statements, three statements were eliminated: item six (pragmatism); item sixteen (idealism); and item thirty-three (realism). Cronbach's alpha estimates were computed for each factor.

### Analysis of Judges' Responses

As a final check on the instrument's validity, the judges' scores on the six factors were analyzed. The instrument was scored by averaging responses across the scale items which comprised each philosophical factor (position one was most negative, and position seven most positive). These mean scale scores comprised the primary dependent variable. A three-factor analysis of variance with repeated measures on one factor was used. This design recognized: (1) culture groups (Egyptian and American); (2) philosophical subgroups nested within each group (Egyptian idealists, realists, pragmatists, existentialists, and eclectics; American idealists, realists, pragmatists, existentialists, and eclectics); and (3) test responses on the six philosophical factors (idealism, pragmatism, realism 1, realism 2, existentialism 1, and existentialism 2). It also recognized the four interaction terms associated with

Table 1. Idealism factor and Cronbach's alpha estimates

Item No.	Concept	Factor loading	
		Egyptian	American
3	Reality is spiritual or mental in nature.	.67	.59
4	Education can unite the child with the spiritual world.	.54	.70
7	Man is essentially a spiritual being, needing assistance in freeing himself from the confines of the physical and social world.	.46	.86
11	Education is basically a process of spiritual or "soul" growth.	.53	.73
12	Physical objects are ideas in the mind of the perceiver; matter is not real.	.71	.73
14	Man is a small part of a large universal idea.	.41	.73
21	Reality is a projection of a supernatural mind.	.80	.78
26	The origin of knowledge is in a supernatural source.	.79	.69
37	The aim and laws which regulate human conduct are determined by the superior intelligence of an ultimate being.	.71	.70
40	Truth can be best ascertained through an infinite being.	.77	.82
41	The world of ideas is of a higher quality and nature than the physical world.	.80	.73
	Alpha	.90	.91
	Alpha combined	.91	

Table 2. Pragmatism factor and Cronbach's alpha estimates

Item No.	Concept	Factor loading	
		Egyptian	American
2	Learning is a process of social interaction that creates new relationships which can be applied to bio-social problems.	.60	.64
10	Knowledge is an instrument of survival, existing for practical utility	.86	.63
13	Good is whatever promotes a course of action as seen in the effect on further action.	.33	.29
15	Knowledge is found by considering the practical consequences of ideas.	.33	.72
19	Intelligence is the ability to formulate and project new solutions to problems.	.47	.75
22	The test of theory, belief, or doctrine must be its effect upon us, its practical consequences.	.65	.65
24	An idea is true because it is useful.	.39	.58
31	Knowledge is operationa; therefore, there is always a possibility of improvement.	.69	.64
42	Speculating on the relative importance of mind and matter is not as important as investigating the practical utility of each.	.35	.33
43	Knowing is realizing what or how something works relative to any given set of assumptions or circumstances.	.76	.62

Table 2. Continued

Item No.	Concept	Factor loading	
		Egyptian	American
46	Solving problem is a student's major ambition.	.37	.52
	Alpha	.83	.88
	Alpha combined	.89	

Table 3. Realism factor 1 and Cronbach's alpha estimates

Item No.	Concept	Factor loading	
		Egyptian	American
5	Knowledge is true if it corresponds to physical reality.	.38	.83
9	Man discovers knowledge from the physical and material world.	.66	.45
20	Physical or natural laws are real.	.63	.20
23	Knowledge is systematized -- its certainty and objectivity are all in accord with the scientific teachings of physical reality.	.64	.24
28	Matter is real and concretely exists in its own right independent of the mind.	.82	.25
30	The external world of physical reality is objective and factual.	.69	.57
32	Reality originates in the material and physical world.	.57	.39
44	Knowing is understanding the laws of nature.	.68	.60
	Alpha	.81	.85
	Alpha combined	.81	

Table 4. Realism factor 2 and Cronbach's alpha estimates

Item No.	Concept	Factor loading	
		Egyptian	American
36	Reality is determined by natural laws beyond man's control.	.41	.67
39	Nature contains laws for behavior and ethical direction.	.79	.36
	Alpha	.58	.59
	Alpha combined	.56	



Table 5. Existentialism factor 1 and Cronbach's alpha estimates

Item No.	Concept	Factor loading	
		Egyptian	American
18	The essence of reality is choice.	.52	.68
27	Man is free; consequently, he is responsible for all of his actions.	.82	.53
35	Reality is determined when man chooses either to confront or avoid a situation, make or refuse to make a commitment.	.46	.80
38	Ultimately, the individual chooses what is ethical and must be responsible for his choice.	.70	.65
45	The teacher's primary job is to help the student discover himself.	.72	.78
	Alpha	.81	.81
	Alpha combined	.82	

Table 6. Existentialism factor 2 and Cronbach's alpha estimates

Item No.	Concept	Factor loading			
		Egyptian	American		
1	The basis of morality is freedom.	.11	.26 <sup>a</sup>	.24	.51 <sup>a</sup>
8	The only values acceptable to the individual are those he has freely chosen.	.03	.27 <sup>a</sup>	.19	.51 <sup>a</sup>
17	All knowledge arouses the feeling of the knower.	.56	.30 <sup>a</sup>	.75	.35 <sup>a</sup>
25	Reality exists in confronting problems consisting of love, choice, freedom, personal relationships, and death.	.79	.36 <sup>a</sup>	.28	.34 <sup>a</sup>
	Alpha		.46		.63
	Alpha combined		.58		

<sup>a</sup>Unrotated loadings - principal factor without iterations.

Table 7. Existentialism factor 3 and Cronbach's alpha estimates

Item No.	Concept	Factor loading	
		Egyptian	American
29	Man does not form part of any universal system; therefore, he is absolutely free.	-.20	.44
34	The authentic life is one of self-determination, within a specific time and place.	-.14	.77
	Alpha	.20	.49
	Alpha combined	.34	

the three factors: (1) culture group x subgroup (AB); (2) culture group x test (AC), (3) subgroup x test (BC); and (4) culture group x subgroup x test (ABC). Three of the latter interaction terms were of primary interest in this last validating step.

If the AB (group x subgroup) term was significant, an analysis of the sample main effects for subgroups was done to see if the five subgroups pooled across culture groups were responding in the same pattern without regard to philosophical tests. A significant test would reveal that they were not.

If the BC (subgroup x test) term was significant, an analysis of their simple interaction effects was performed to see: (1) whether or not all pooled culture subgroups were responding to each of the six philosophical factors in a similar pattern; and (2) whether or not the pooled subgroups responded similarly to each other across all philosophies.

Finally, if the ABC (group x subgroup x test) term was significant, their interaction effects were analyzed to determine: (1) if the separate culture subgroups were responding similarly; and (2) if all of the subgroups were responding to each of the six philosophies in the same way. When the ABC interaction effects were significant the following sets of individual means were analyzed by use of Scheffe's and Tukey's (a) tests: (1) the subgroups' scores on their preferred philosophy vs their scores on the other philosophical factors; and (2) the subgroups' scores on their preferred philosophy vs all other subgroups' scores on that particular philosophical factor.

### Utilizing the Instrument on Student Samples

Responses on the English version by a sample of American students were made available by Robert Ziomek for comparison purposes (see Appendices C and D for background data on Ss). The same instrument in its Arabic form was administered to an Egyptian student sample.

#### Subjects

The total Ss for this study were 647 university students (prospective teachers) whose first language was either English or Arabic. Of this total 461 were Egyptian undergraduate students. Eight of their questionnaires were excluded because of incomplete data, leaving 453 responses for analysis. All were enrolled in Alexandria University in either the Faculty of Education or the Faculty of Arts (Philosophy Department). The American Ss were 194 students (almost all undergraduates) majoring in education or working for teaching certificates at Iowa State University.

#### Analysis of Students' Data

A two-factor analysis of variance with repeated measures on one factor was employed in analyzing the students' scores on the six philosophical factors. This design recognized: (1) culture groups (Egyptian and American); and (2) test responses on the six philosophical factors (idealism, pragmatism, realism 1, realism 2, existentialism 1, and existentialism 2). It also recognized the interaction term associated with two factors - culture group x test (AB). If the AB

term was significant, the factor scores within each group were analyzed by use of Tukey's (a) tests (Table 14) to see if they were responding to each of the six philosophy scales in the same way.

Comparison between Egyptians and Americans on each of the six philosophical factors were not analyzed because, as Winer (1971) points out, error terms for these comparisons are confounded with group differences as well as factor differences. The main effects of factor B as well as the AB interaction terms, however, are free of such confounding and do reveal how each of the six factors are rated by both groups.

## Results

### Judges

Factor analysis and alpha estimates Tables 1-7 show the related factor loadings and Cronbach's coefficient  $\alpha$  estimates.

Table 1 lists the eleven highest loading items for both groups on idealism. The loadings for Egyptian judges ranged from .41 to .80 and for the American judges from .59 to .86. The  $\alpha$  estimates were .90 for Egyptian judges, .91 for American judges, and .91 for both combined.

Table 2 lists the eleven highest loading items for both groups on pragmatism. The loadings for Egyptian judges ranged from .33 to .86 and for the American judges from .29 to .75. The  $\alpha$  estimates were .83 for Egyptian judges, .88 for American judges, and .89 for both combined.

Table 3 lists the five highest loading items for both groups on realism 1. The loadings for Egyptian judges ranged from .38 to .82 and for the American judges from .20 to .83. The  $\alpha$  estimates were .81 for Egyptian judges, .85 for American judges, and .81 for both combined.

Table 4 lists the two highest loading items for both groups on realism 2. The loadings for Egyptian judges ranged from .41 to .79 and for the American judges from .36 to .67. The  $\alpha$  estimates were .58 for Egyptian judges, .59 for American judges, and .56 for both combined.

Table 5 lists the six highest loading items for both groups on existentialism 1. The loadings for Egyptian judges ranged from .46 to .82 and for the American judges from .53 to .80. The  $\alpha$  estimates were .81 for Egyptian judges, .81 for American judges and .82 for both combined.

Table 6 lists the four highest loading items for both groups on existentialism 2. The loadings for Egyptian judges ranged from .26 to .79 and for the American judges from .51 to .75. The  $\alpha$  estimates were .46 for Egyptian judges, .63 for American judges, and .58 for both combined.

Table 7 lists the two highest loading items for both groups on existentialism 3. The loadings for Egyptian judges ranged from -.14 to -.20 and for the American judges from .44 to .77. The  $\alpha$  estimates were .20 for Egyptian judges, .49 for American judges, and .34 for both combined. Because of the low Egyptian loadings and the poor  $\alpha$  estimates, this factor was eliminated from further analysis.

## Analysis of Variance

Judges

Table 8 (ANOV) shows significant  $F$  ratios for differences across: (1) culture groups and subgroups, (AB) ( $F_{5/1280} = 22.6, p < .01$ ); (2) philosophical factors (C) ( $F_{5/6400} = 14.86, p < .01$ ); (3) culture groups and philosophies (AC) ( $F_{5/6400} = 3.44, p < .01$ ); and (4) culture subgroups and philosophies (BC) ( $F_{20/6400} = 7.51, p < .01$ ). The ABC interaction term for differences among culture groups, subgroups, and philosophies was also significant ( $F_{20/6400} = 3.13, p < .01$ ).

Results of the simple main effects for subgroups (AB) are listed below. Significant differences were found between: (1) Egyptian and American idealists ( $F_{4/1280} = 3.37, p < .01$ ); (2) Egyptian and American pragmatists ( $F_{4/1280} = 91.24, p < .01$ ); (3) Egyptian and American realists ( $F_{4/1280} = 83.85, p < .01$ ); and (4) Egyptian and American existentialists ( $F_{4/1280} = 21.96, p < .01$ ).

Analysis of the simple interaction effects for subgroup and test based on data represented in Table 10 revealed significant differences among the subgroups. Egyptian and American idealists (pooled) did not respond the same way to all six philosophical factors on the test ( $F_{20/6400} = 108.96, p < .01$ ); Egyptian and American pragmatists did not respond the same way to all six factors ( $F_{20/6400} = 42.66, p < .01$ ); Egyptian and American realists did not respond the same way to the six factors ( $F_{20/6400} = 115.62, p < .01$ ); Egyptian and American existentialists did not respond the same way to the six philosophical measures ( $F_{20/6400} = 223.88, p < .01$ ); and Egyptian and American



Table 8. Analysis of variance, Egyptian and American judges

Source of variation	D.F.	Sum of squares	Mean square	F-ratio
Among groups (A)	1	38.198	38.198	—
Among subgroups (B)	4	46.198	11.550	—
Interaction (AB)	4	117.252	29.313	22.601*
Among people within groups (error a)	1280	1659.930	1.297	—
Among factor (C)	5	205.114	41.023	14.885*
Interaction (AC)	5	47.361	9.472	3.437*
Interaction (BC)	20	413.717	20.686	7.506*
Interaction (ABC)	20	172.542	8.627	3.130*
Factor by people within group (error b)	6400	17635.801	2.756	—
Total	7739	20336.113		

\*Significant at the .01 level.

Table 9. Means for Egyptian and American judges across all philosophical measures

Group culture	Subgroups					Totals
	Idealists	Pragmatists	Realists	Existentialists	Eclectics	
Egyptian	26.815	28.734	28.553	27.933	21.486	133.521
American	25.811	23.508	23.543	25.369	25.466	123.697
Totals	52.626	52.242	52.096	53.302	46.952	257.218

Table 10. Means for Egyptian and American judges — culture groups combined

Egyptian and American subgroups	Idealism C <sub>1</sub>	Pragmatism C <sub>2</sub>	Realism 1 C <sub>3</sub>	Realism 2 C <sub>4</sub>	Existentialism 1 C <sub>5</sub>	Existentialism 2 C <sub>6</sub>	Total
Idealists	10.982	8.694	7.253	7.159	9.621	8.917	52.626
Pragmatists	6.265	10.340	8.219	6.791	11.141	10.546	53.302
Realists	7.184	8.426	9.916	9.201	8.851	8.664	52.242
Existen- tialists	6.368	10.192	8.663	7.475	9.810	9.588	52.096
Eclectics	6.375	7.968	9.188	7.850	8.087	7.484	46.952
Totals	37.174	45.620	43.239	38.476	47.510	45.990	257.218

eclectics did not respond the same way ( $F_{20/6400} = 43.07, p < .01$ ).

Analysis of the simple interaction effects for the pooled subgroups and test based on data represented in Table 10 revealed significant differences among the subgroups in their responses to each other. Egyptian and American judges as they defined their preferred philosophy did not respond similarly on the following scales: idealism scale ( $F_{20/6400} = 230.626, p < .01$ ); pragmatism scale ( $F_{20/6400} = 65.577, p < .01$ ); realism scale 1 ( $F_{20/6400} = 57.103, p < .01$ ); realism scale 2 ( $F_{20/6400} = 48.817, p < .01$ ); existentialism scale 1 ( $F_{20/6400} = 73.989, p < .01$ ); and existentialism scale 2 ( $F_{20/6400} = 72.921, p < .01$ ).

Analysis of simple interaction effects for group x subgroup x test - based on data represented in Table 11 - also revealed significant differences on idealism, pragmatism, realism 1 and 2, and existentialism 1 and 2 respectively ( $F_{4/1280} = 55.65, 31.57, 57.69, 18.72, 33.48, \text{ and } 29.08, p < .01$ ).

Since the simple interaction effects were significant, the individual mean scale scores were tested by using Tukey's (a). Tukey's (a) tests on groups x subgroups (AB) across philosophical factor (C) (Table 11) revealed that Egyptian idealists were responding significantly more positively than American idealists. Egyptian idealists, pragmatists, realists, and existentialists were responding significantly more positively than their American counterparts. Egyptian eclectics responded significantly more positively than American eclectics.

Analysis of the philosophical factors across groups and subgroups by using Tukey's (a) revealed the following results.

On the idealism scale: Egyptian and American idealists did not

Table 11. Means for Egyptian and American judges

	A	B	Idealism C <sub>1</sub>	Pragmatism C <sub>2</sub>	Realism 1 C <sub>3</sub>
Egyptian idealists		b <sub>1</sub>	5.788	4.861	3.333
Egyptian pragmatists		b <sub>2</sub>	3.517	5.885	4.469
Egyptian realists	a <sub>1</sub>	b <sub>3</sub>	3.942	5.269	4.708
Egyptian existentialists		b <sub>4</sub>	3.773	5.042	4.375
Egyptian eclectics		b <sub>5</sub>	2.409	3.958	4.719
American idealists		b <sub>1</sub>	5.194	3.833	3.920
American pragmatists		b <sub>2</sub>	2.748	4.455	3.750
American realists	a <sub>2</sub>	b <sub>3</sub>	3.242	3.157	5.208
American existentialists		b <sub>4</sub>	2.595	5.150	4.288
American eclectics		b <sub>5</sub>	3.966	4.010	4.469
Totals			37.174	45.620	43.239

Realism 2 $C_4$	Existentialism 1 $C_5$	Existentialism 2 $C_6$	Totals
3.250	5.166	4.417	26.815
3.906	5.187	4.969	27.933
4.367	5.340	5.108	28.734 $a_1$ $n = 60$
4.000	5.800	5.563	28.553
3.250	3.900	3.250	21.486
3.909	4.455	4.500	25.811
2.885	5.954	5.577	25.369
4.834	3.511	3.556	23.508 $a_2$ $n = 69$
3.475	4.010	4.025	23.543
4.600	4.187	4.234	25.466
38.476	47.510	45.199	G257.218 $A_N = 129$

Table 12. Significant values on the simple effects for groups x sub-groups

S groups	Subgroups	<u>F</u> value
17	Egyptian idealists vs American idealists	4.36*
29	Egyptian pragmatists vs American pragmatists	11.14**
39	Egyptian realists vs American realists	22.70**
24	Egyptian existentialists vs American existentialists	21.76**
20	Egyptian eclectics vs American eclectics	17.29**

\*Significant at .05 level.

\*\*Significant at .01 level.

Table 13. Significant subculture values across philosophies

Subgroup comparisons	Idealism scale (F ratio)
Egyptian idealists vs American idealists	2.58
Egyptian idealists vs Egyptian eclectics	14.68**
Egyptian idealists vs Egyptian pragmatists	9.87**
Egyptian idealists vs Egyptian existentialists	8.75**
Egyptian idealists vs Egyptian realists	8.02**
American idealists vs American existentialists	11.29**
American idealists vs American pragmatists	10.63**
American idealists vs American realists	8.48**
American idealists vs American eclectics	5.33**
Egyptian pragmatists vs American pragmatists	
Egyptian pragmatists vs Egyptian eclectics	
Egyptian pragmatists vs Egyptian idealists	
Egyptian pragmatists vs Egyptian existentialists	
Egyptian pragmatists vs Egyptian realists	
American pragmatists vs American realists	
American pragmatists vs American idealists	
American pragmatists vs American existentialists	
American pragmatists vs American eclectics	
Egyptian realists vs American realists	
Egyptian realists vs Egyptian idealists	
Egyptian realists vs Egyptian eclectics	
Egyptian realists vs Egyptian pragmatists	
Egyptian realists vs Egyptian existentialists	
American realists vs American pragmatists	
American realists vs American existentialists	
American realists vs American idealists	
American realists vs American eclectics	
Egyptian existentialists vs American existentialists	
Egyptian existentialists vs Egyptian eclectics	
Egyptian existentialists vs Egyptian idealists	
Egyptian existentialists vs Egyptian pragmatists	
Egyptian existentialists vs Egyptian realists	
American existentialists vs American realists	
American existentialists vs American eclectics	

\*Indicates a significance level of .05 as measured by Tukey's (a).

\*\*Indicates a significance level of .01 as measured by Tukey's (b).



---

Philosophies		
Pragmatism scale ( <u>F</u> ratio)	Realism scales (1 and 2 combined) ( <u>F</u> ratio)	Existentialism scales (1 and 2 combined) ( <u>F</u> ratio)

---

6.21\*\*  
8.37\*\*  
4.45\*  
3.66  
2.68  
5.64\*\*  
2.70  
3.02  
1.93

2.10  
5.41\*\*  
2.40  
1.52  
0.65  
7.40\*\*  
4.95\*\*  
4.80\*\*  
2.11

7.23\*\*  
9.15\*\*  
3.87  
2.62  
1.99  
2.10  
0.84

Table 13. Continued

---

Subgroup comparisons	Idealism scale (F ratio)
American existentialists vs American idealists American existentialists vs American pragmatists	

---

---

Philosophies		
Pragmatism scale ( <u>F</u> ratio)	Realism scales (1 and 2 combined) ( <u>F</u> ratio)	Existentialism scales (1 and 2 combined) ( <u>F</u> ratio)
		1.99
		7.59**

---

differ from each other significantly; Egyptian idealists were significantly more positive than Egyptian eclectics, pragmatists, existentialists and realists; American idealists were significantly more positive than American existentialists, pragmatists, realists, and eclectics.

On the pragmatism scale: Egyptian pragmatists were significantly more positive than were American pragmatists; Egyptian pragmatists were significantly more positive than were Egyptian eclectics and idealists, but there were no significant differences between Egyptian pragmatists and Egyptian existentialists or realists; American pragmatists were significantly more positive than were American realists, but there were no significant differences between American pragmatists and American idealists, existentialists or eclectics.

On the realism scales (1 and 2 combined): Egyptian and American realists did not differ from each other significantly; Egyptian realists were significantly more positive than Egyptian idealists, but there were no significant differences between Egyptian realists and Egyptian eclectics, pragmatists or existentialists; American realists were significantly more positive than American pragmatists, existentialists, and idealists, but there were no significant differences between American realists and American eclectics.

On the existentialism scales (1 and 2 combined); Egyptian existentialists were significantly more positive than were American existentialists; Egyptian existentialists were significantly more positive than were Egyptian eclectics, but there were no significant differences between Egyptian existentialists and Egyptian idealists, pragmatists, or eclectics; American existentialists were significantly

more negative than American pragmatists, but there were no significant differences between American existentialists and American realists, eclectics, or idealists.

Finally, all analyses of mean scale scores on group x subgroup x test are listed in Table 14. Of particular note are the following results:

Egyptian idealists scored significantly higher on idealism than on pragmatism, realism 1 and 2, and existentialism 2. Their scores on the idealism and existentialism 1 scales, however, were not significantly different.

Egyptian pragmatists scored significantly higher on pragmatism than on realism scales 1 and 2. Their score on existentialism scales 1 and 2, however, were not significantly different.

Egyptian realists scored significantly higher only on existentialism scale 2. Their scores on the rest of the scales, however, were not significantly different.

Egyptian existentialists scored significantly higher on realism scales 1 and 2, and idealism scale. Their scores on pragmatism scale and existentialism scales 1 and 2, however, were not significantly different.

American idealists scored significantly higher on pragmatism scale and existentialism scales 1 and 2. Their scores on existentialism scales 1 and 2, however, were not significantly different.

American realists scored significantly higher on idealism, pragmatism, and existentialism scales 1 and 2.

Table 14. Philosophical comparisons among subculture groups

Subculture group	Significant values for all paired philosophies <sup>a</sup>									
	I/P	I/R <sub>1</sub>	I/R <sub>2</sub>	I/E <sub>1</sub>	I/E <sub>2</sub>	P/I	P/R <sub>1</sub>	P/R <sub>2</sub>	P/E <sub>1</sub>	P/E <sub>2</sub>
Egyptian idealists	4.03*	10.66**	11.03**	2.70	5.96**					
Egyptian pragmatists						10.29**	6.15**	8.60**	3.03	3.98
Egyptian realists										
Egyptian realists										
Egyptian existentialists										
Egyptian existentialists										
American idealists	5.91**	5.53**	5.58**	3.21	3.01					
American pragmatists						7.42**	3.06	6.82**	6.51**	4.87**
American realists										
American realists										
American existentialists										
American existentialists										

<sup>a</sup>I = idealism; P = pragmatism; R<sub>1</sub> = realism 1; R<sub>2</sub> = realism 2, E<sub>1</sub> = existentialism 1; and E<sub>2</sub> = existentialism 2.

\*Indicates a significance level of .05 as measured by Tukey's (a).

\*\*Indicates a significance level of .01 as measured by Tukey's (a).

Table 14. Continued

Subculture group	Significant values for all paired philosophies <sup>a</sup>									
	R <sub>1</sub> /P	R <sub>1</sub> /I	R <sub>1</sub> /R <sub>2</sub>	R <sub>1</sub> /E <sub>1</sub>	R <sub>1</sub> /E <sub>2</sub>	R <sub>2</sub> /R <sub>1</sub>	R <sub>2</sub> /P	R <sub>2</sub> /I	R <sub>2</sub> /E <sub>1</sub>	R <sub>2</sub> /E <sub>2</sub>
Egyptian idealists										
Egyptian pragmatists										
Egyptian realists	2.44	3.33	1.48	2.75	1.74					
Egyptian realists						1.48	3.92	1.85	4.23*	3.22
Egyptian existentialists										
Egyptian existentialists										
American idealists										
American pragmatists										
American realists	8.91**	8.54**	1.62	7.37**	7.18**					
American realists						1.62	7.21**	6.92**	5.75**	5.55**
American existentialists										
American existentialists										

Table 14. Continued

Subculture group	$E_1/E_2$	$E_1/R_2$	$E_1/R_1$	$E_1/P$	$E_1/I$	$E_2/E_1$	$E_2/R_2$	$E_2/R_1$	$E_2/P$	$E_2/I$
Egyptian idealists										
Egyptian pragmatists										
Egyptian realists										
Egyptian realists										
Egyptian existentialists	1.03	7.82**	6.19**	3.29	8.81**					
Egyptian existentialists						1.03	6.79**	5.16**	2.26	7.78**
American idealists										
American pragmatists										
American realists										
American realists										
American existentialists	2.32	1.21	4.95**	6.15**	0.07					
American existentialists						0.07	0.24	1.15	4.89**	6.21**



American existentialists scored significantly higher on idealism and pragmatism. Their scores on realism scales 1 and 2, however, were not significantly different.

### Students

Results of a two-factor ANOV with repeated measures on one factor is shown in Table 15. The analysis revealed a significant  $F$  ratio on main effect for factors ( $F_{5/3225} = 48.2, p < .01$ ) and the associated group x factor interaction term ( $F_{5/3225} = 5.11, p < .01$ ). Consequently, paired contrasts for all philosophies within culture groups were made.

Contrasts were ordered for both groups from most preferred to least preferred philosophy (see Figure 1).

However, since philosophical differences between groups is confounded with group differences on this main effect, the result was not considered (Winer, 1971, p. 515; see Table 15).

Finally, mean averages on the four philosophies were compared. The Egyptian students were significantly more positive towards pragmatism and existentialism than either idealism or realism ( $p < .01$ ). They also rated realism significantly more positively than idealism ( $p < .01$ ; see Table 16). The American students showed similar ratings: existentialism and pragmatism were seen to be more positive than idealism ( $p < .01$ ), and realism was held to be significantly more positive than idealism ( $p < .01$ ; see Table 16).

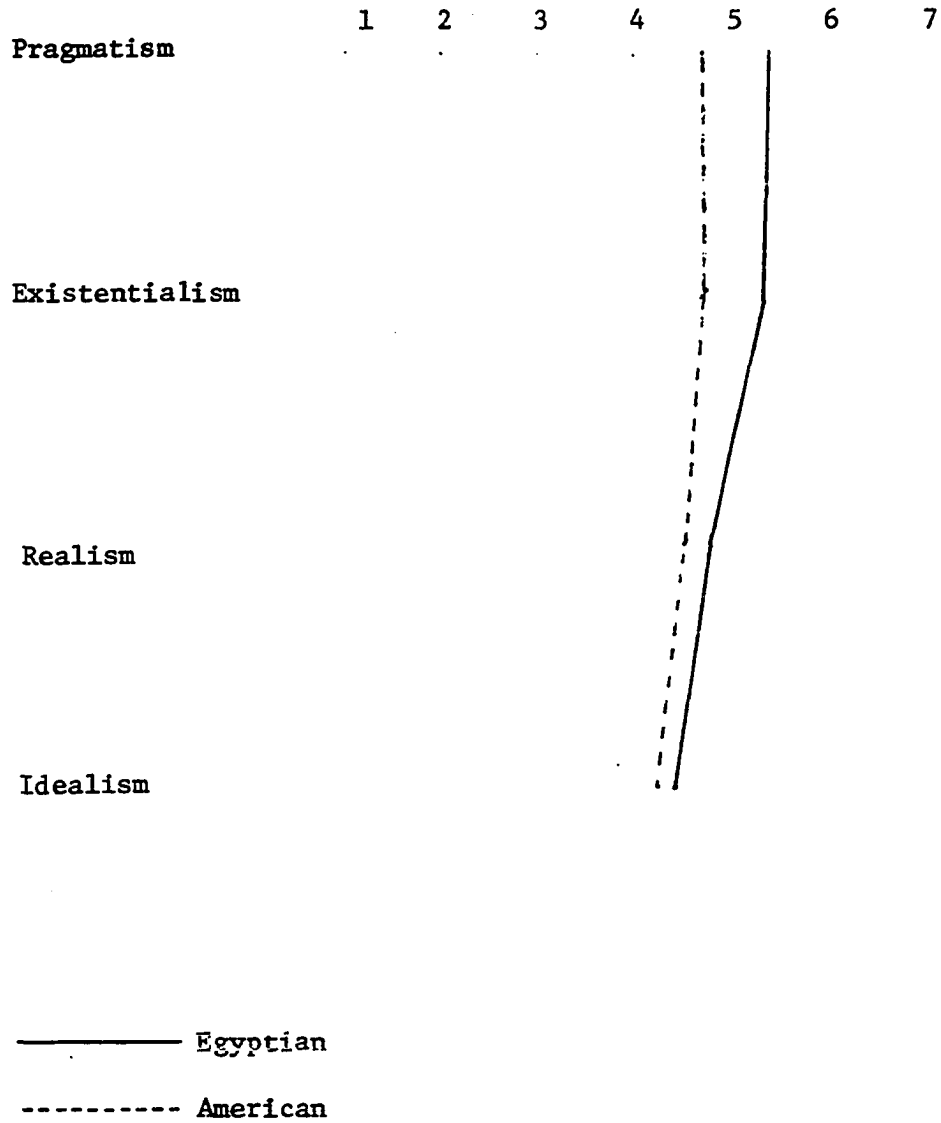


Figure 1. Mean profiles for the two cultural groups.

Table 15. ANOV, Egyptian and American students

Source of variation	D.F.	Sum of squares	Mean square	F-ratio
Among groups	1	194.237	194.237	1.37
Among people within group	645	91780.202	142.295	—
Among factors	5	279.538	55.908	48.20**
Group by factor interaction	5	29.611	5.922	5.11**
People by factors within group	3225	3740.625	1.160	—
Total	3881	96024.213		

\*\*Significant at the .01 level.

Table 16. Significant philosophical differences within groups

Philosophical contrasts	F-statistic by groups	
	Egyptian	American
Pragmatism vs idealism	14.72*	8.16*
Existentialism vs idealism	13.89*	8.23*
Realism vs idealism	5.61*	5.35*
Existentialism vs realism	8.28*	2.88
Pragmatism vs realism	9.11*	2.81
Pragmatism vs existentialism	0.83	0.08

\*p &lt; .01

## CHAPTER 4.

## DISCUSSION AND CONCLUSIONS

One of the major purposes of the present study was to investigate whether a valid and reliable research instrument could be developed to assess philosophical attitudes in two different cultures - Egyptian (Arabic) and American (English).

Factor analysis yielded forty-one usable statements grouped into six factors. These factors followed the four philosophies claimed for the instrument (idealism, pragmatism, realism, and existentialism). Analysis of the judge's responses indicates that the two realism factors could have been combined, as could the two existentialism factors, without loss of interpretive power. Overall, factor loadings were remarkably similar across the two culture/language groups. Hawana's (1977) conclusion that philosophical concepts can be shown to have common meaning in two different cultures is, thus, supported.

Despite an apparently valid instrument, Egyptian judges who declared themselves to be realists, scored higher on pragmatism and existentialism than on realism. Also, American judges who declared themselves to be pragmatists actually scored higher on existentialism, and American judges who declared themselves existentialists seemed to prefer pragmatism. Of course, some dimensions of pragmatism and realism are close together and some aspects of existentialism and pragmatism are also close. Perhaps some professors of philosophy and educational philosophy are more eclectic than they think. At these points further research is needed.

Both Egyptian judges and students were more positive on all philosophies than were American judges and students. This same phenomenon was reported by both Hawana (1977) and Naser (1966). As pointed out earlier, the design for the present study affords a way of looking at the two groups without allowing this general difference to confound the results.

An interesting pattern of student responses was also evident (see Figure 1). Both Egyptian and American students have basically similar attitudes. Both culture groups tended to parallel each other in their responses toward the four philosophies. Results from the ANOV support this pattern of responses (see Table 15). Also, both groups rated pragmatism and existentialism more favorably than either idealism or realism. Idealism was rated least positively by both groups. Hawana (1977) found similar results. Such similarities are encouraging to those who look for better mutual understanding between two different cultures.

Out of the present study it can be concluded that: 1) It is possible to develop a valid and reliable philosophical instrument to assess philosophical attitudes in two different cultures Egyptian (Arabic) and American (English). 2) The findings of the present study supported those of Hawana (1977) who developed a bilingual semantic differential instrument and used it in comparing the philosophical orientations of Arab and American students in higher education. It contradicted most of Naser's (1966) findings. 3) Judges and students in both cultures tend to prefer idealism less than pragmatism and existentialism.

4) Cross cultural research lays the basis for appreciating similarities as well as differences among cultures.

## BIBLIOGRAPHY

- Abrahams, R. D., and Troike, R. C. (Eds.). Language and cultural diversity in American education. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1972.
- Adams, K. M., and Flynn, J. R. A value-oriented course: Ideological foundations of Western civilization. Journal of General Education, 1965, 17, 295-310.
- Ames, K. A. The development of instrument for assisting the philosophical positions of school. Counselor Education and Supervision, 1968, 8, 335-339.
- Benitez, M. A. Philosophical foundations of contemporary Latin textbook. A study of the extent to which representative Latin textbooks have built in them certain philosophical positions. Unpublished doctoral dissertation, Claremont Graduate School and University Center, 1967.
- Bochner, S. Religious role differentiation as an aspect of subjective culture. Journal of Cross-Cultural Psychology, 1976, 7, 3-19.
- Bowyer, C. H. Philosophical perspective for education. Glenview, Illinois: Scott, Foresman and Company, 1970.
- Brembeck, C. S., and Hill, W. H. Cultural challenges to education: The influence of cultural factors in school learning. Lexington, Massachusetts: Lexington Books, 1973.
- Brislin, R. W. Back-translation for cross-cultural research. Journal of Cross-Cultural Psychology, 1970, 1, 185-216.
- Brown, L. M. Relationship between progressivism, traditionalism, dogmatism, and philosophical consistency in selected urban secondary and elementary school teachers. Unpublished doctoral dissertation, The University of New Mexico, 1973.
- Burger, H. G. "Ethno-pedagogy": A manual in cultural sensitivity, with techniques for improving cross-cultural teaching by fitting ethnic patterns (2nd ed.). Clearinghouse for Federal Scientific and Technical Information, 1968.
- Butzow, J. W., and Ryan, C. W. Career choice and philosophical values of student teachers. Science Education, 1975, 59, 73-81.
- Combs, A. W. Can education be relevant? Colorado Journal of Education Research, 1970, 9, 2-8.



Counts, G. S. Philosophy and research: Criteria for judging a philosophy of education. School and Society, 1929, 30, 103-107.

Cronbach, L. J. Coefficient alpha and the internal structure of tests. Psychometrika, 1951, 16, 297-332.

Cronkhith, G., and Goetz, E. Dogmatism, personality and attitude instability. The Journal of Communication, 1971, 21, 342-352.

Deutsch, S. E. International education and exchange: A sociological analysis. Cleveland, Ohio: The Press of Case Western Reserve University, 1970.

Drinkard, K. L. A comparative analysis of the O'Neill educational ideologies inventory and the Ross educational philosophical inventory. Unpublished doctoral dissertation, University of Southern California, 1975.

Dubin, R. Human relations in administration. Englewood Cliffs, New Jersey: Prentice-Hall, 1961.

Enlow, E. R. Identify your educational philosophy: A test for professional educators. Peabody Journal of Education, 1939, 17, 20-23; 47-48.

Felker, D. W., and Smith, P. G. Problems of construct validation in developing philosophical scales. Educational Theory, 1968, 18, 3-13.

Freimarck, D. M. The effects of methods courses and student teaching of the philosophical and educational beliefs of student teachers. Unpublished doctoral dissertation, University of Massachusetts, 1971.

Greenberg, J. H. Language, culture, and communication. Stanford: Stanford University Press, 1971.

Guilford, J. P. Fundamental statistics in psychology and education. New York: McGraw-Hill, 1965.

Harison, A., Jr. An analysis of attitude and modification of prospective teachers toward education before and after a sequence of teacher preparation experiences. Unpublished doctoral dissertation, The University of Oklahoma, 1967.

Hawana, S. A. Testing philosophical conceptualization: A cross-cultural study. Unpublished doctoral dissertation, Iowa State University, 1977.

Hotelling, H. Analysis of complex of statistical variables into principle components. Journal of Educational Psychology, 1933, 24, 417-441; 498-520.

- Hug, W. E. Are you philosophically consistent? Science Education, 1970, 54, 185-187.
- Idzerda, S. J. Faculty attitudes: Aids or barriers to liberal learning? Liberal Education, 1967, 53, 56-62.
- Jersin, P. D. What is your EP?: A test which identifies your educational philosophy. Clearinghouse, 1972, 46, 274-278.
- Kaiser, H. The varimax criterion for analytic rotation in factor analysis. Psychometrika, 1958, 23, 187-200.
- Kelson, C. M. Method for evaluating the basic philosophies of teachers through their attitudes toward curriculum. Unpublished doctoral dissertation, University of Houston, 1955.
- Kerlinger, F. N. The attitude structure of the individual: A Q-study of the educational attitudes of professors and laymen. Genetic Psychology Monographs, 1956, 53, 283-329.
- Kerlinger, F. N. The first- and second-order factor structures of attitudes toward education. American Educational Research Journal, 1967, 4, 191-205.
- Kerlinger, F. N., and Kaya, E. Progressivism and traditionalism: Basic factors of educational attitudes. Journal of Social Psychology, 1958, 48, 111-135.
- Klinger, M. R. Moral values across-culture. Personnel and Guidance Journal, 1962, 41, 139-143.
- Klinger, M. R., and Joseph, J. Cross-cultural dimensions in expressed moral values. Personnel and Guidance Journal, 1964, 42, 899-903.
- Laury, P. D. Philosophies of education and personality correlate. Unpublished doctoral dissertation, St. Louis University, 1971.
- McIlwaine, W. B. A study of change in attitude toward the educational philosophies of essentialism and progressivism. Unpublished doctoral dissertation, Boston University School of Education, 1972.
- Naser, A. O. The educational philosophy of certain prospective American and Arab women teachers. Unpublished doctoral dissertation, The University of Florida, 1966.
- Nash, P. Authority and freedom in education. New York: John Wiley and Sons, Inc., 1966.
- Nida, E. A. Customs and cultures. New York: Harper and Brothers, 1954.

- Nunnally, J. C. Educational measurement and education. New York: McGraw-Hill Book Co., 1964.
- Nunnally, J. C. Psychometric theory. New York: McGraw-Hill, Inc., 1967.
- Nunnally, J. C. Introduction to psychological measurement. New York: McGraw-Hill, Inc., 1970.
- Osgood, C. E., May, W. H., and Miron, M. S. Cross-cultural universal of effective meaning. Urbana: University of Illinois Press, 1975.
- Osgood, C. E., Suci, G. J., and Tannenbaum, P. H. The measurement of meaning. Urbana, Illinois: University of Illinois Press, 1957.
- Osgood, C., and Mensing, R. W. Statistics in Research (3rd ed.). Ames, Iowa: Iowa State University Press, 1975.
- Ramirez, M., III, and Price-Williams, D. R. Achievement motivation in children of three ethnic groups in the United States. Journal of Cross-Cultural Psychology, 1976, 7, 49-72.
- Remmers, H. H. The place of attitudes in educational outcomes. American Educational Research Association, 1936, 2, 181-184.
- Rindone, R. C. A factor analysis of the education foundations "Educational Scale". Paper presented to the Mountain Educational Research Association, November 1973, (ERIC Document Reproduction Service No. ED 086 745).
- Robbins, M. C., DeWalt, B. R., and Pelto, P. J. Climate and behavior: A biocultural study. Journal of Cross-Cultural Psychology, 1972, 3, 331-344.
- Rokeach, M. The open and closed mind "Investigation into the nature of belief system and personality system". New York: Basic Books, Inc., 1960.
- Ross, C. An educational philosophical inventory: An instrument for measuring change and determining philosophical perspective. The Journal of Educational Thought, 1970, 4, 20-26.
- Russel, E. B. An instrument to measure the change of orientation of teachers. Illinois Career Education Journal, 1975, 33, No. 1, 42-44.
- Sears, S., Jr. The relationship between teacher dogmatism and philosophical orientation and selected teacher and district characteristics. Unpublished doctoral dissertation, University of Kentucky, 1967.

Snedecor, G. W., and Cochran, W. G. Statistical methods. Ames, Iowa: Iowa State University Press, 1967.

Sperell, R. Review of Culture's influence on behavior by M. P. O'Driscoll. Journal of Cross-Cultural Psychology, 1976, 7, 500-503.

Stenhouse, L. Culture and education. New York: Weybright and Talley, 1967.

Swanson, R. S. The operational definition and measurement of education philosophy. Unpublished doctoral dissertation, University of Minnesota, 1955.

Townes, D. An exploratory study of the relationship between personality, educational philosophy, and classroom behavior of selected teachers in a comprehensive high school. Unpublished doctoral dissertation, Wayne State University, 1974.

Ulich, R. Philosophy of education. New York: American Book Company, 1961.

Van Meter, E. J. A study of the relationship between philosophical attitudes and educational decision making. Unpublished doctoral dissertation, New Mexico State University, 1971.

Weber, C. A. Do teachers understand learning theory? Phi Delta Kappan. 1965, 46, 433-435.

Westgaard, O. E. The development of an instrument to measure philosophical beliefs of teachers and whether their actions are congruent with those beliefs. Unpublished doctoral dissertation, University of Northern Colorado, 1970.

Wiles, K. Teaching for better schools. New York: Prentice-Hall, 1952.

Winer, B. J. Statistical principles in experimental design (2nd ed.). New York: McGraw-Hill, Inc., 1971.

Witkin, H. A., and Berry, J. W. Psychological differentiation in cross-cultural perspective. Journal of Cross-Cultural Psychology, 1975, 6, 4-87.

Yoshikawa, H. F. A comparative study of the philosophical orientation of Catholic and public high schools in Japan. Unpublished doctoral dissertation, The Catholic University of America, Washington, D.C., 1969.

Ziomek, R. L. A psychometric analysis of the Ross philosophical inventory (REPI). Unpublished master's thesis, Iowa State University, 1975.

Ziomek, R. L., Smith, L. G., and Menne, J. W. A psychometric analysis of the Ross educational philosophical inventory (REPI). Educational and Psychological Measurement, 1976, 36, 697-688.

## ACKNOWLEDGMENTS

I want most to express my appreciation to my wife, Nahed. Without her patience and encouragement, I would still be a graduate student. I wish to thank Dr. Joan K. Smith for extensive help. Without her assistance, this study would still be unfinished. My major professor, Dr. L. Glenn Smith, always seemed to know when and in different ways how to encourage me. He guided me around pitfalls into which I certainly would have fallen.

In addition, I would like to thank the rest of my committee: Drs. Patricia Keith and Leslie D. Wilcox (Sociology Department); Drs. George Kizer and Dominick Pellegreno (Professional Studies Department). They all provided helpful criticism of this dissertation.

I would like also to thank my colleagues in Egypt for cooperating in responding to the instrument. Also, to the Egyptian student respondents, sincere thanks are due. Mr. Robert Ziomek rendered welcome assistance by making available American data for comparison.

Mrs. LaDena Bishop, thesis editor, is most thanked for her helpful checking of this work for its accuracy and style. Finally, to Letha Osmundson for her time-consuming effort of turning the writer's handwriting into a neatly-typed form.

DEDICATION

To the soul of my Father,

To my mother forever,

To my wife

To my sons and

To my family.

**APPENDIX A: INSTRUMENT IN ENGLISH**



PERSONAL DATA QUESTIONNAIRE

Please supply all information requested:

Name:

Institution:

Professional Rank and/or Position:

Academic Degree and Area:

Have you taught Philosophy or Philosophy of Education?

How many years?

Please respond to the following question by circling one of the responses. If eclectic respond by circling the responses best reflecting your position.

My Philosophy of life and/or education is best reflected by or in accord with the tenets of:

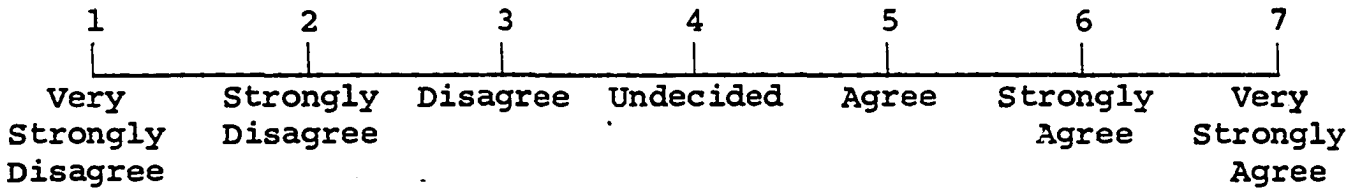
Realism

Idealism

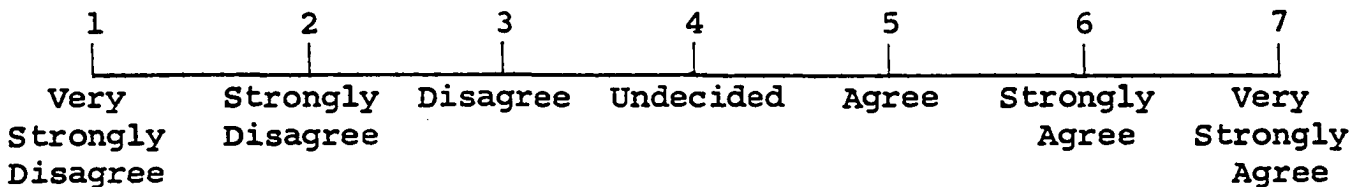
Existentialism

Pragmatism

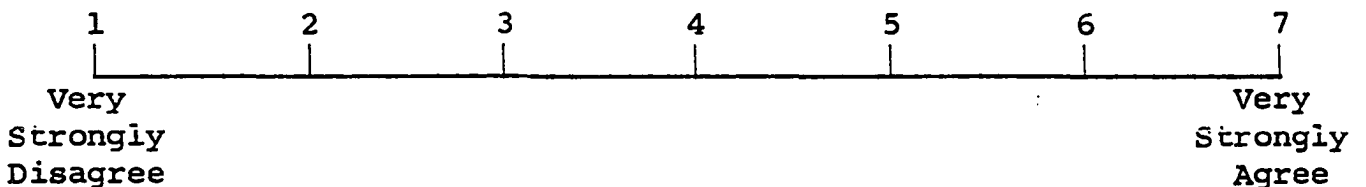
1. The basis of morality is freedom.



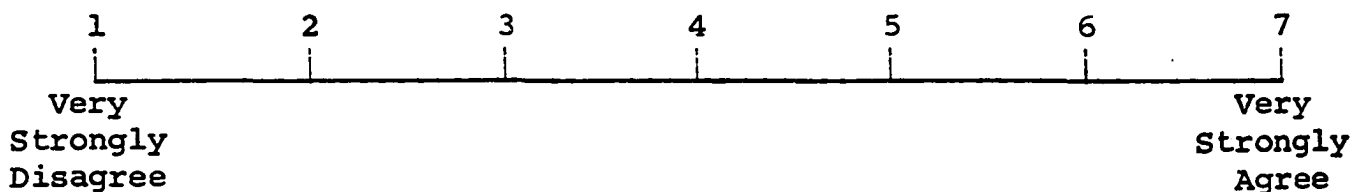
2. Learning is a process of social interaction that creates new relationships which can be applied to bio-social problems.



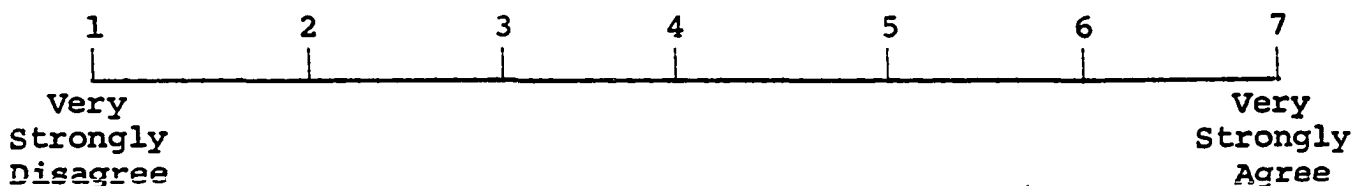
3. Reality is spiritual or mental in nature.



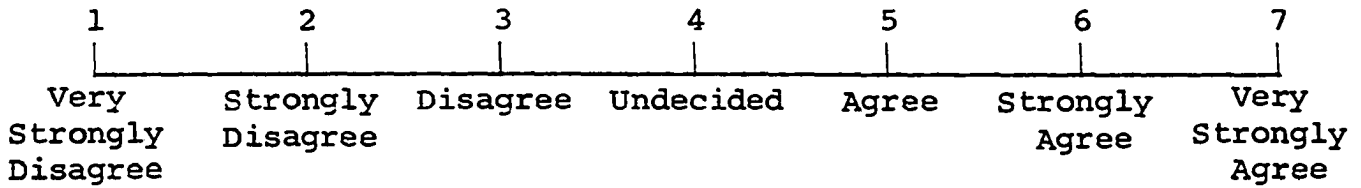
4. Education can unite the child with the spiritual world.



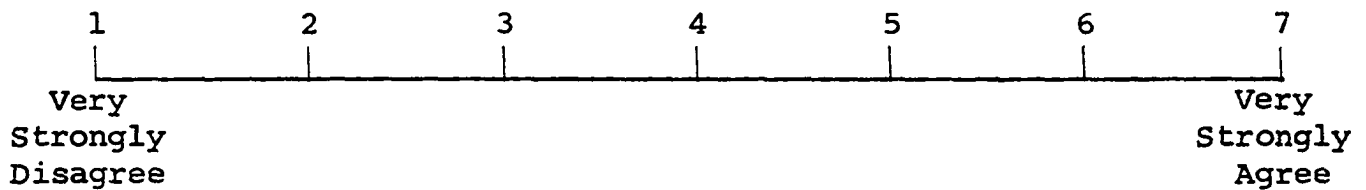
5. Knowledge is true if it corresponds to physical reality.



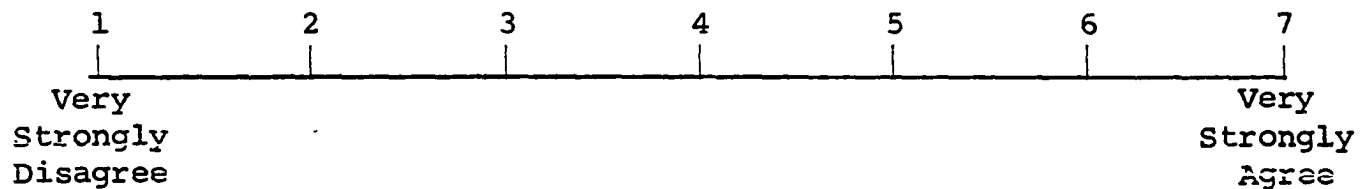
6. Experiences constitute reality and govern responses to problems.



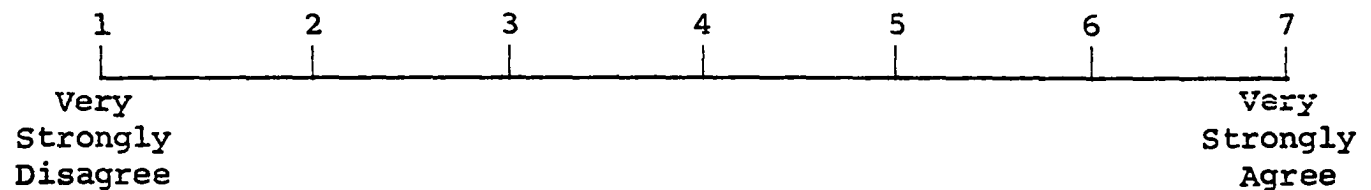
7. Man is essentially a spiritual being, needing assistance in freeing himself from the confines of the physical and social world.



8. The only values acceptable to the individual are those he has freely chosen.



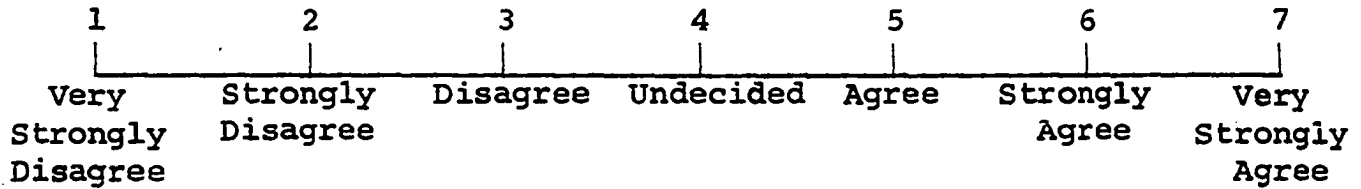
9. Man discovers knowledge from the physical and material world.



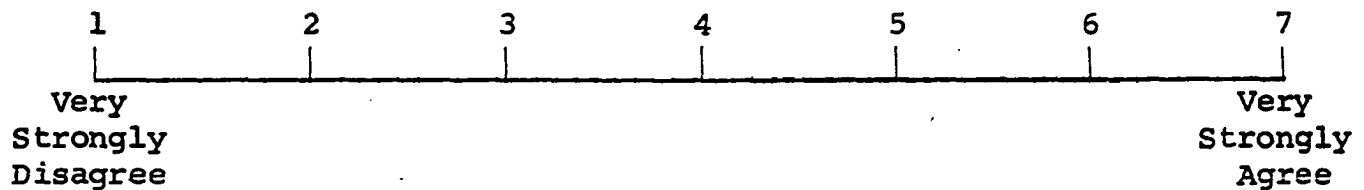
10. Knowledge is an instrument of survival, existing for practical utility.



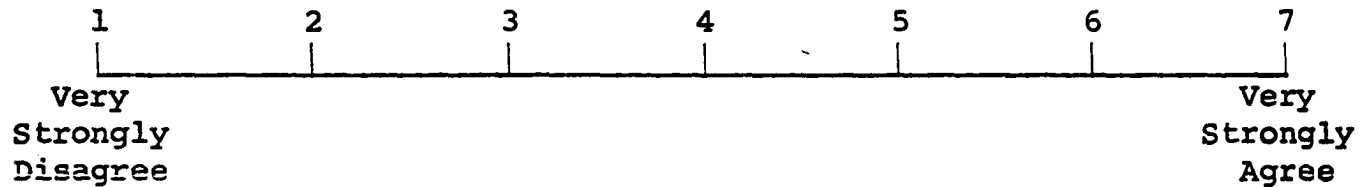
11. Education is basically a process of spiritual or "soul" growth.



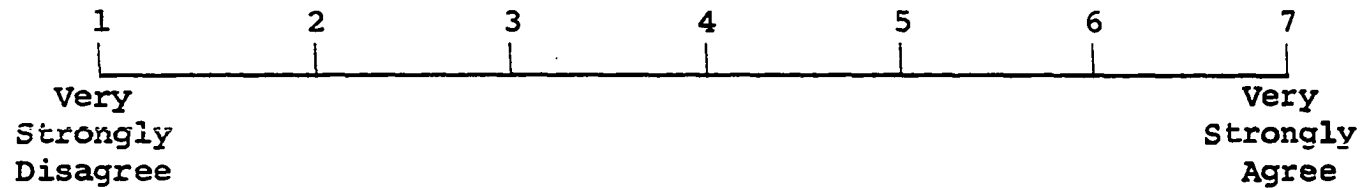
12. Physical objects are ideas in the mind of the perceiver; matter is not real.



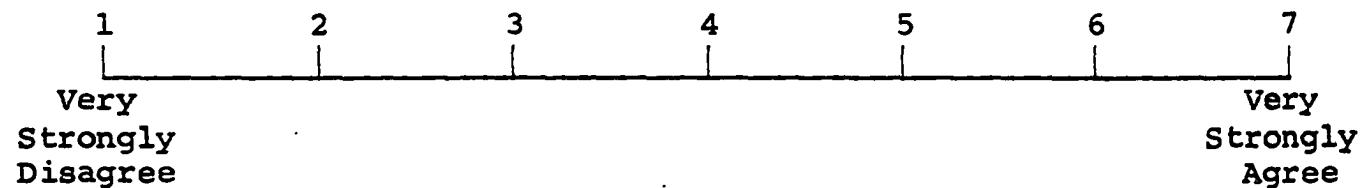
13. Good is whatever promotes a course of action as seen in the effect on further action.



14. Man is a small part of a large universal idea.

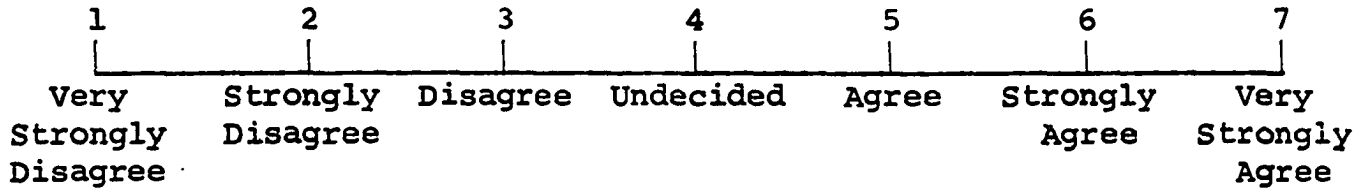


15. Knowledge is found by considering the practical consequences of ideas.

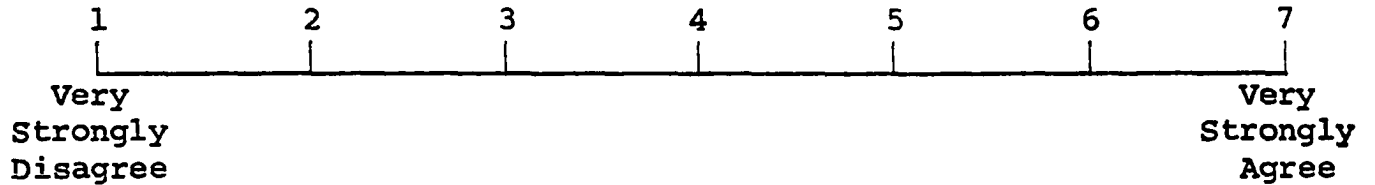




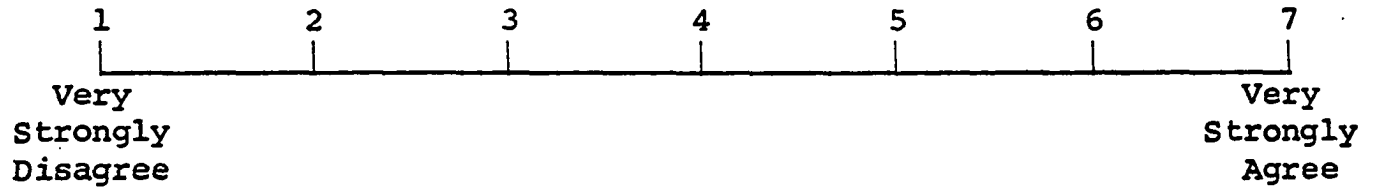
21. Reality is a projection of a supernatural mind.



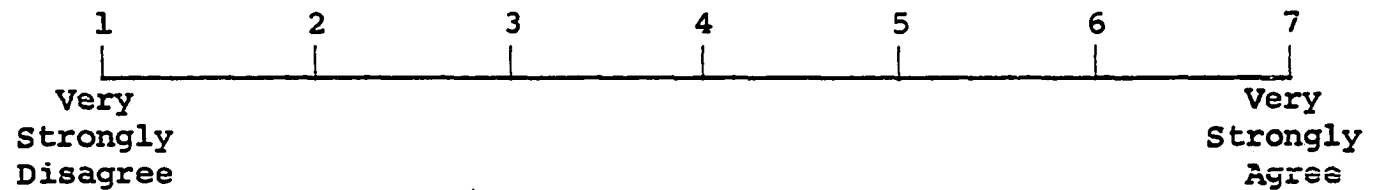
22. The test of theory, belief, or doctrine must be its effect upon us, its practical consequences.



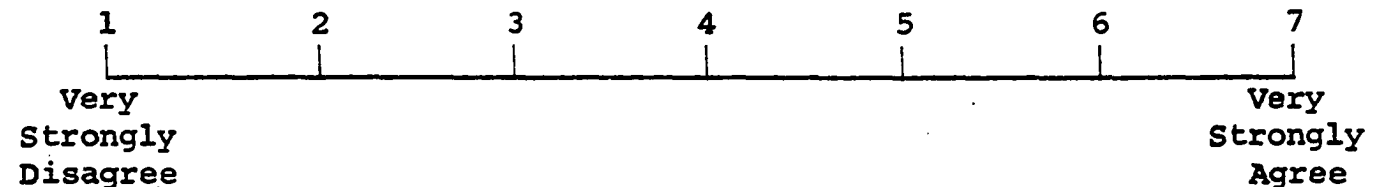
23. Knowledge is systematized - - its certainty and objectivity are all in accord with the scientific teachings of physical reality.



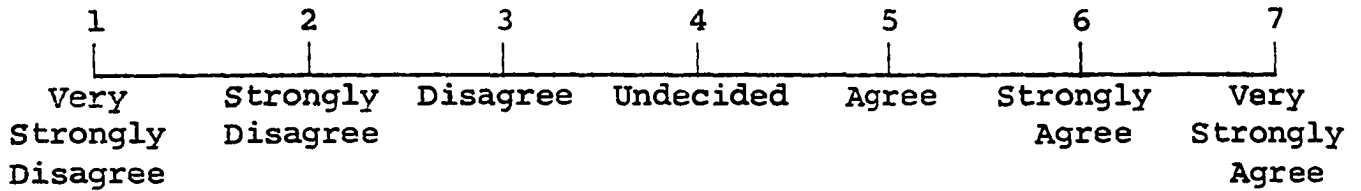
24. An idea is true because it is useful.



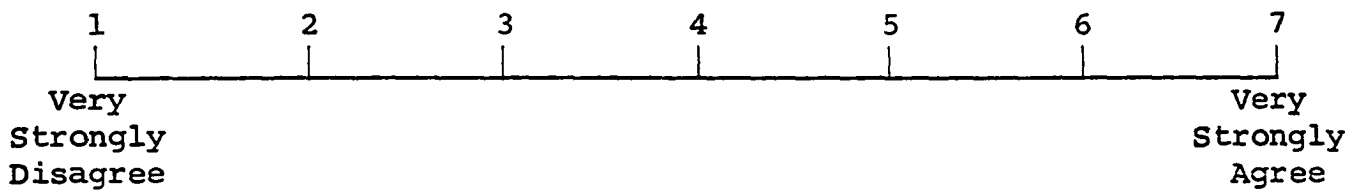
25. Reality exists in confronting problems consisting of love, choice, freedom, personal relationships, and death.



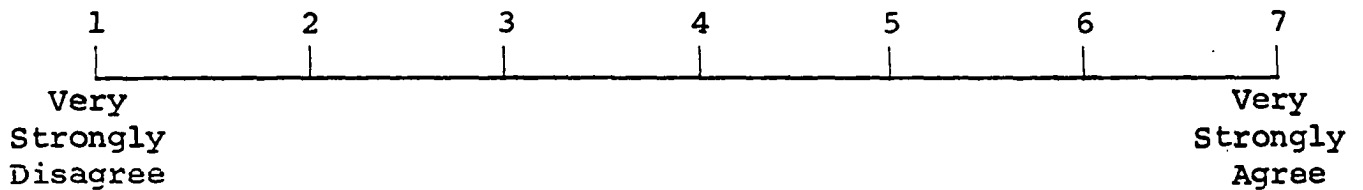
26. The origin of knowledge is in a supernatural source.



27. Man is free; consequently, he is responsible for all of his actions.



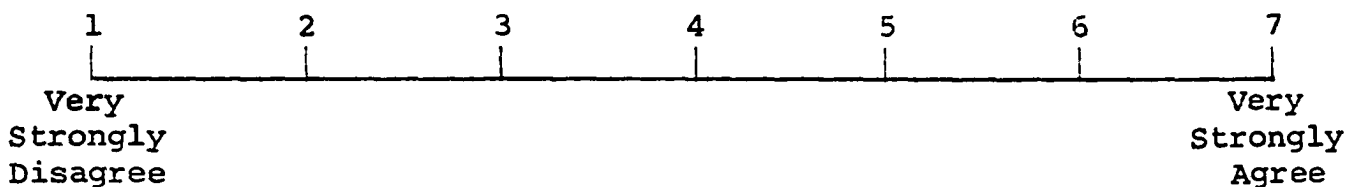
28. Matter is real and concretely exists in its own right independent of the mind.



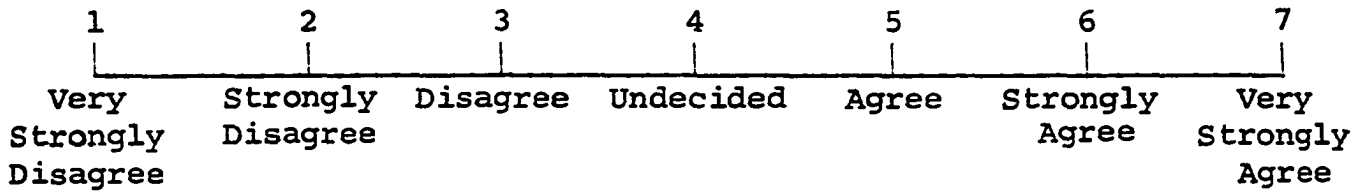
29. Man does not form part of any universal system; therefore, he is absolutely free.



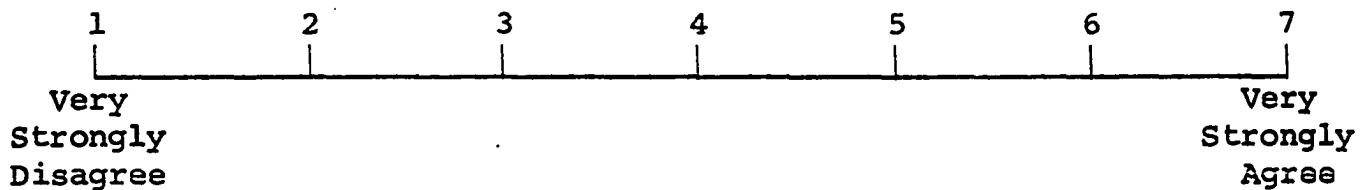
30. The external world of physical reality is objective and factual. Man has to accept it and conform.



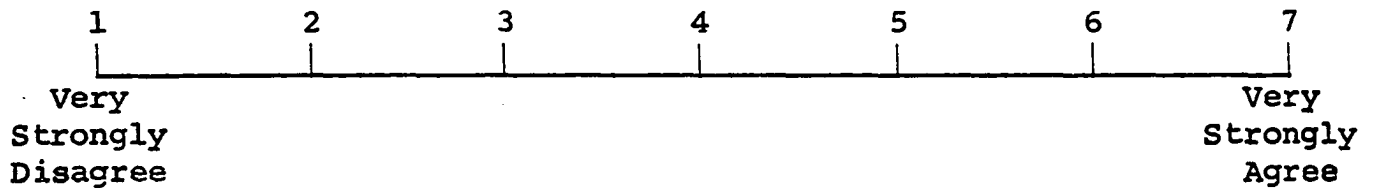
31. Knowledge is operational; therefore, there is always a possibility of improvement.



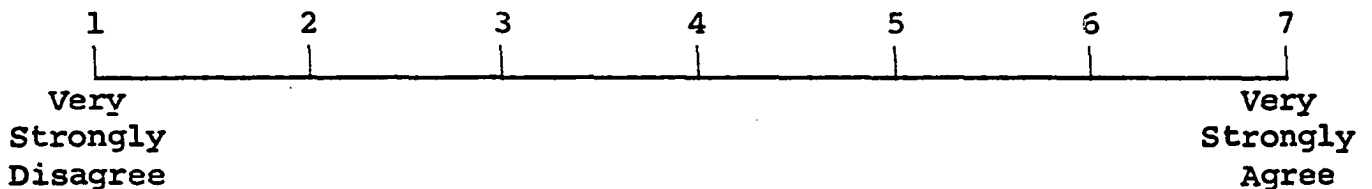
32. Reality originates in the material and physical world.



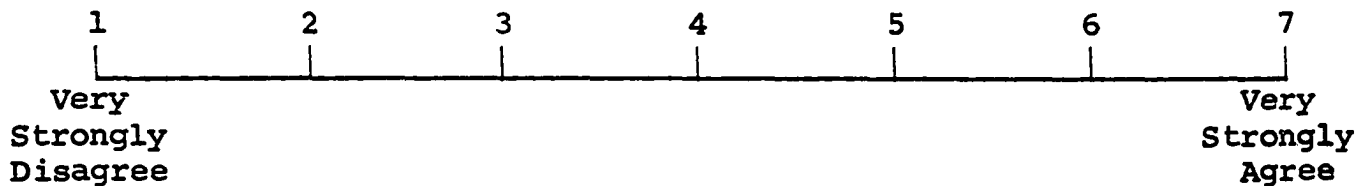
33. Obtaining knowledge is essentially a process of searching the universe for facts.



34. The authentic life is one of self determination, within a specific time and place.



35. Reality is determined when man chooses either to confront or avoid a situation, make or refuse to make a commitment.

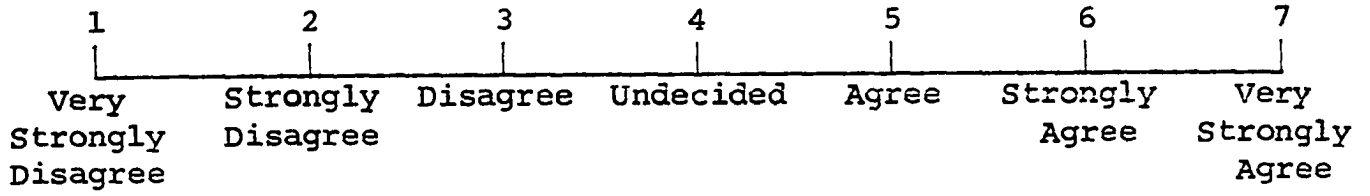








46. Solving problems is a student's major ambition.



**APPENDIX B: INSTRUMENT IN ARABIC**

استمارة استطلاع رأي للسادة اعضاء هيئة التدريس ولجنة الدراسات العليا

الاسم\*  
الوظيفة  
الدرجة العلمية والتخصص ومكان الحصول عليها:  
السن:  
الجنس وذكر / انثى  
جهة العمل:

هل سبق أن درست فلسفة او فلسفة التربية من قبل؟ نعم/ لا كم عدد السنين:

ارشادات:

- ١- تحت كل عبارة من العبارات الستة والاربعة يوجد سبع نقاط على المقياس توضح اتجاهك او موقفك . يجب ملاحظة ان كل عبارة ذات دلالة لمفاهيم خاصة في التربية ، بما في ذلك المنهج ، الطريقة ، طبيعة التعلم ، وشابه ذلك .  
اقرأ كل عبارة بعناية ثم ضع دائرة حول واحد من النقاط السبع التي تنفعم  
ورأيك
- ٢- اختر واحدة من الفلسفات الاربعة الموضحة بعد والتي تعتقد انها انعكاس  
لفلسفتك في الحياة وضع علامتها عند " ص " .  
١- الفلسفة الواقعية .  
٢- الفلسفة المثالية .  
٣- الفلسفة الوجودية .  
٤- الفلسفة البرجاسية .

\* لك طلق الحرية في كتابة الاسم او عدم كتابته .

## استشارة استطلاع رأي " لطلبة البكالوريوس والليسانس "

الاسم:	السن:	النوع: ذكر / انثى
السنة الدراسية:	درجة النجاح*:	التخصص:
هل سبق أن درست فلسفة او فلسفة التربية من قبل؟	نعم / لا	عدد السنين:

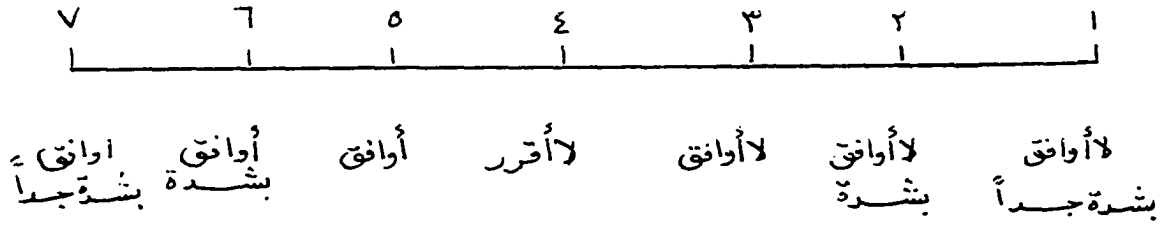
### ارشادات :

- ١ - تحت كل عبارة من العبارات الستة والاربعين يوجد سبع نقاط على المقياس توضح اتجاهك او موقفك . يجب ملاحظة ان كل عبارة ذات دلالة لمعاهم خاصة في التربية ، بما في ذلك المنهج ، الطريقة ، لمبيعة التعلم وما شابه ذلك .  
اقرأ كل عبارة بعناية ثم ضع دائرة حول واحدة من النقاط السبع التي تتفق ورأيك .
- ٢ - اختر واحدة من الفلسفات الأربعة الموضحة بعد والتي تعتقد انها فلسفتك في الحياة وضع امامها علامة " ✓ "
- ٣ - الفلسفة الواقعية .
- ب - الفلسفة المثالية .
- ج - الفلسفة الوجودية .
- د - الفلسفة البراجماتية .

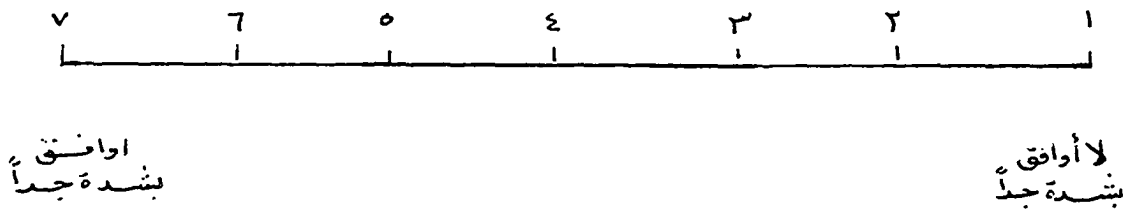
\* بالنسبة لطلبة السنة الاولى تكتب درجة الثانوية العامة ، علمي ام أدبي ، اما بالنسبة لطلبة السنوات الثانية والثالثة والرابعة فيكتب التقدير العام الذي نقلت به "فمتاز" جيد جداً ، جيد ، مقبول ، عبارة او بـ "ممتاز" او باقى للاعادة .

- 1 -

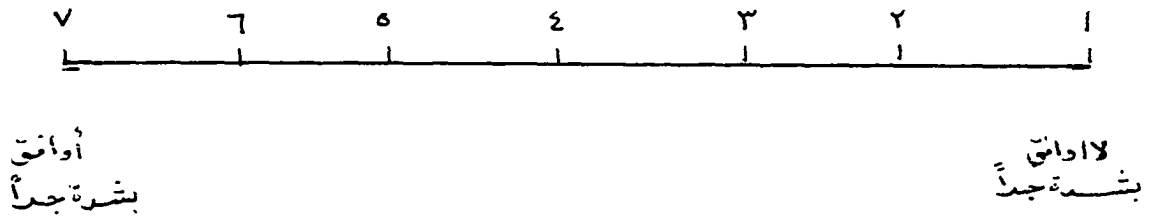
١ - أساس الاخلاق الطسرية؛



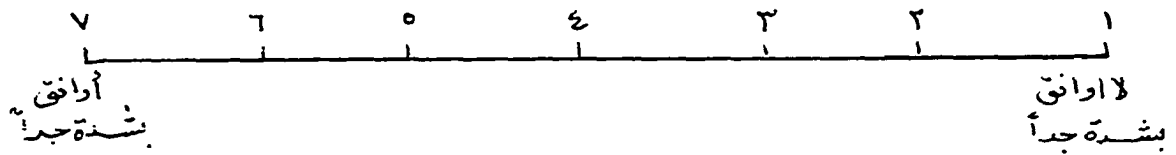
٢ - التعلم عملية تفاعل اجتماعي يخلق علاقات جديدة يمكن تطبيقها على مشكلات حيوية؛



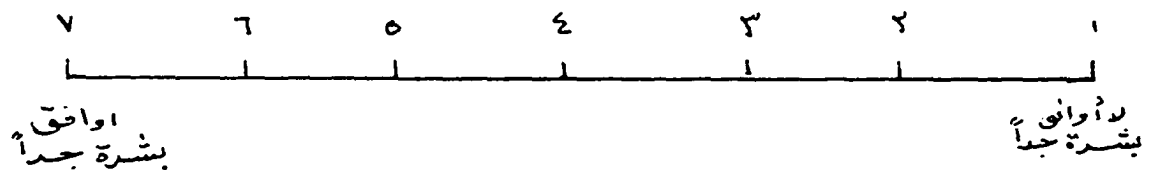
٣ - الواقعية بطبيعتها حالة روحية أو عقلانية؛



٤ - التربية يمكنها أن توحد الطفل العالم الروحي؛

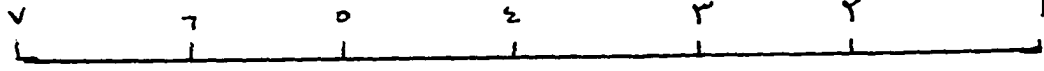


٥ - المعرفة حقيقية اذا انسجمت مع العالم الطبيعي؛



- ٢ -

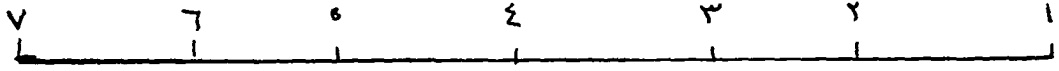
٦ - الخبرات تشغل الواقع وتعلم الاستجابات للمشكلات:

أوافق  
بشدة جداًلا أوافق  
بشدة جداً

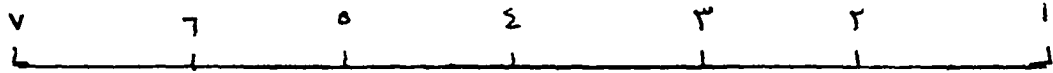
٧ - جوهر الانسان كائن رضى يحتاج لمساعدة لتحرير نفسه من قيود العالم الطبيعي والاجتماعي:

أوافق  
بشدة جداًلا أوافق  
بشدة جداً

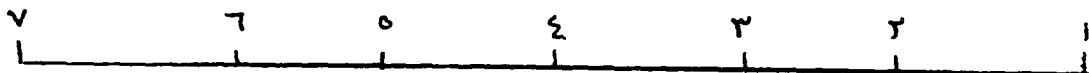
٨ - القيم الوحيدة والمقبولة للفرد هي تلك التي اختارها بجرية تامة:

أوافق  
بشدة جداًلا أوافق  
بشدة جداً

٩ - يكتشف الانسان المعرفة من العالم الطبيعي والمارى:

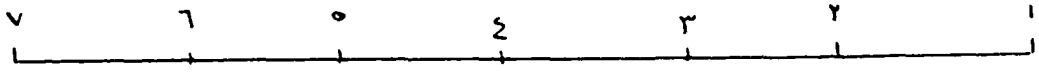
أوافق  
بشدة جداًلا أوافق  
بشدة جداً

١٠ - المعرفة هي وسيلة البقاء وجدت لتفعتها العملية:

أوافق  
بشدة جداًلا أوافق  
بشدة جداً



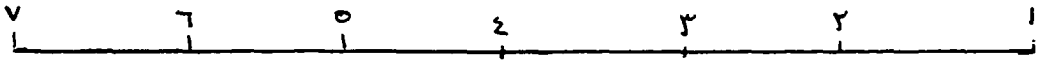
١١- التربية أساساً عملية عوروجية اد"نفس" تنمو:



لا اوافق  
بشدة جداً

اوافق  
بشدة جداً

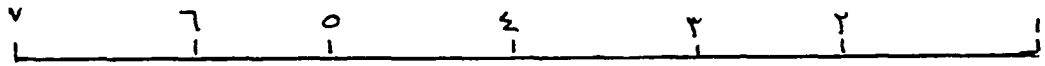
١٢- الاشياء الموسومة هم أخيلة في عقل المقر بها لأن المارة ليست حقيقة



لا اوافق  
بشدة جداً

اوافق  
بشدة جداً

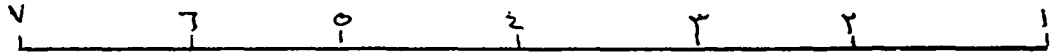
١٣- الخير يلمن في اى فعل يؤدي الى فعل على خير آخر:



لا اوافق  
بشدة جداً

اوافق  
بشدة جداً

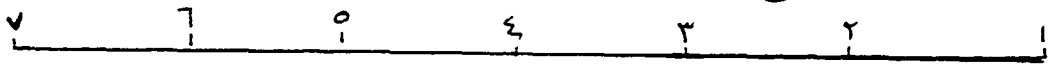
١٤- الانسان جزء صغير من فكرة أعم وأشمل:



لا اوافق  
بشدة جداً

اوافق  
بشدة جداً

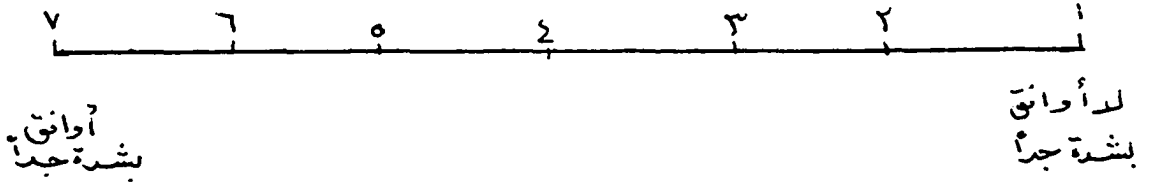
١٥- المعرفة تكمن في النتائج العملية للأفكار:



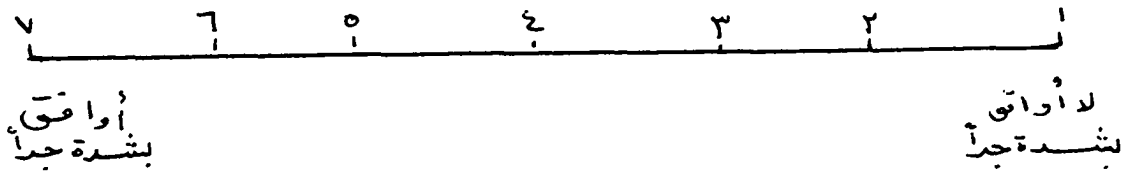
لا اوافق  
بشدة جداً

اوافق  
بشدة جداً

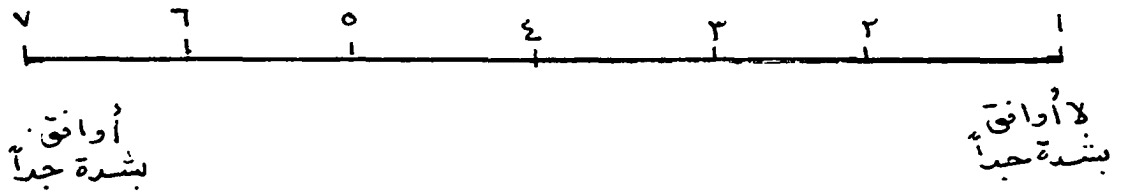
١٦- العقل كينونة روحية يملأ او يقرر ماذا تكون الحقيقة عليه :



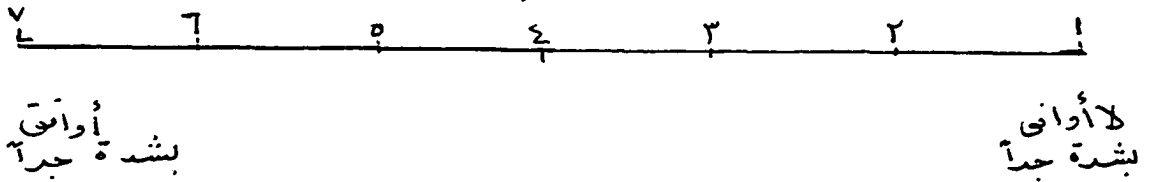
١٧- العزلة تثير شعور المدرك :



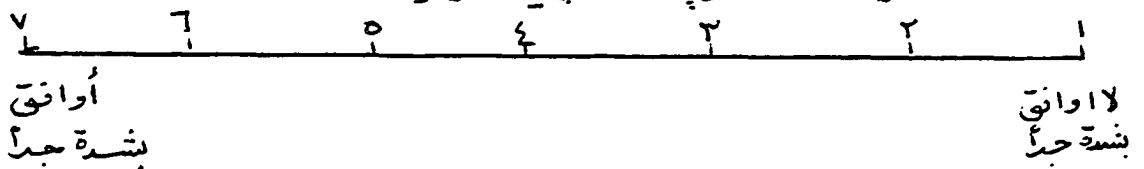
١٨- جوهر الحقيقة الاختيار :



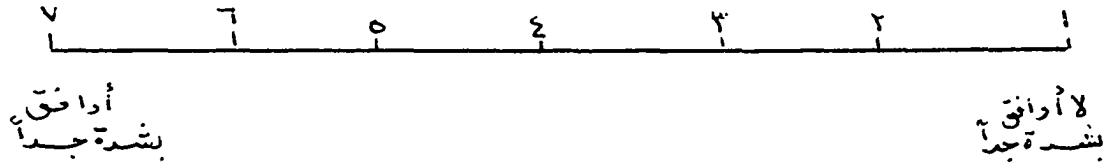
١٩- الذكاء قدرة لصياغة وتخطيط حلول جديدة للمشكلات :



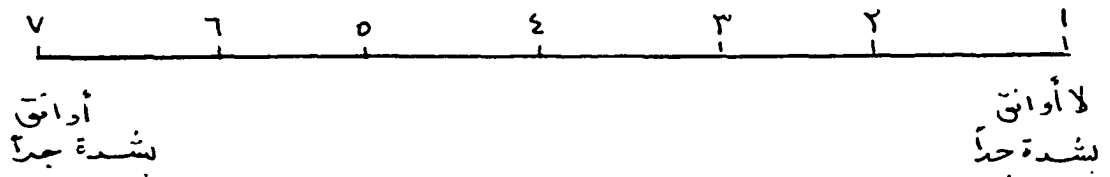
٢٠- قوانين الطبيعة او الشريعة الطبيعية حقيقية :



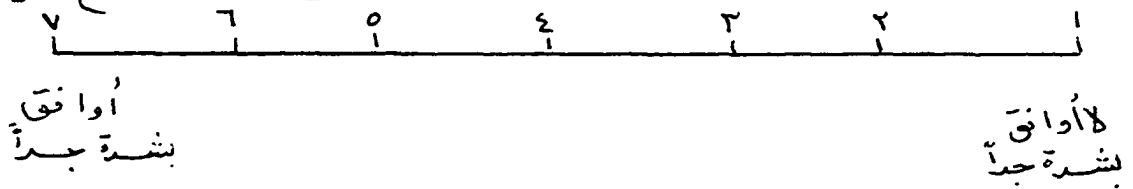
٢١- الحقيقة هي استقامة لعقل خارق :



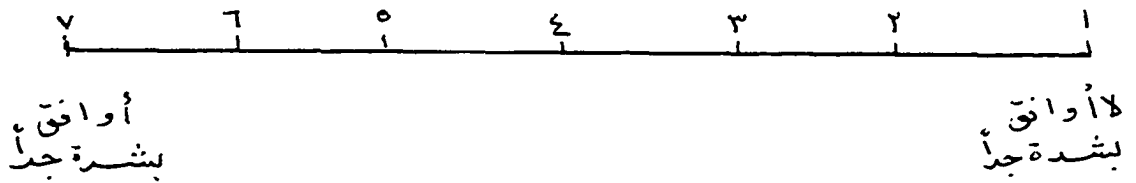
٢٢- ان تلك أية نظرية او عقيدة او ذهب تكمن في نتائجها العملية وتأثيرها علينا :



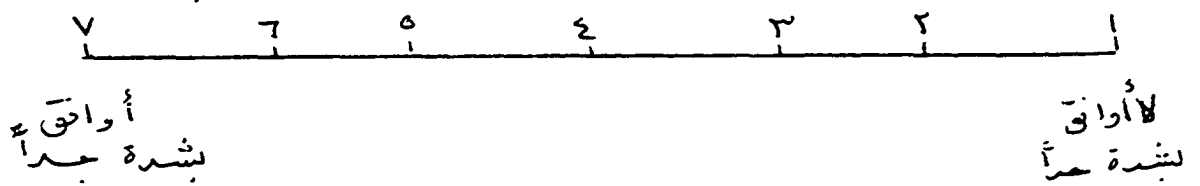
٢٣- المعرفة هي ما رتبته فوجياً ... حدودها وموضوعاتها يتغيران مع المذاهب العملية للواقع الطبيعي :



٢٤- الفكرة تكون حقيقية لاجل نافعته :

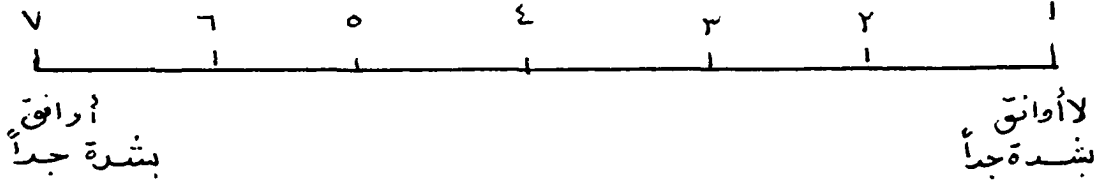


٢٥- الواقعية تكمن في بجابهة مشكلات ينطوي تحتها الحب، والافتقار، والحريه، والمهزات الشخصية والموت :

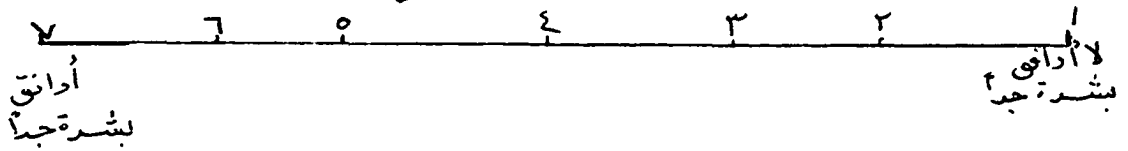


-٦-

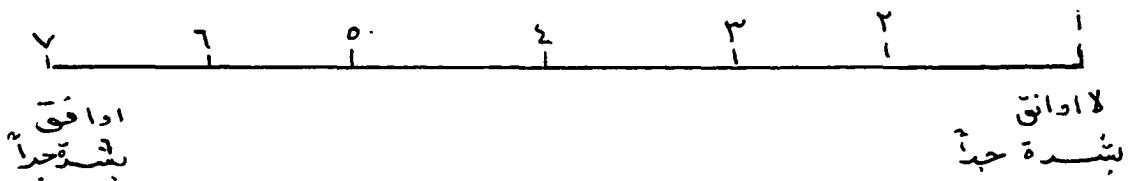
٢٦- أصل المعرفة موجود فيما وراء الطبيعة :



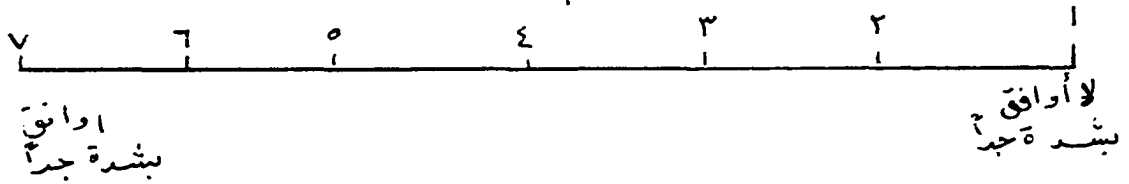
٢٧- الانسان حر، وتبييت لودا فهو مسؤل عن كل تصرفاته :



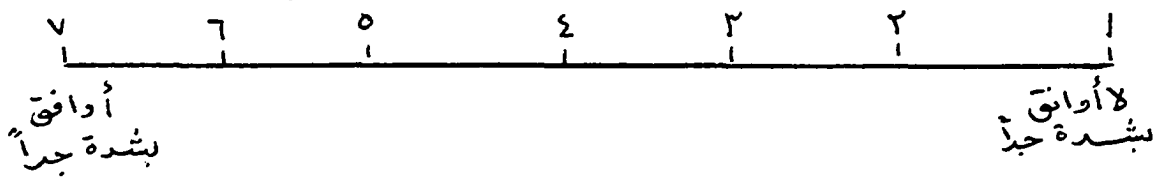
٢٨- المادة موجودة وجودها أصلاً منفصل عن العقل :



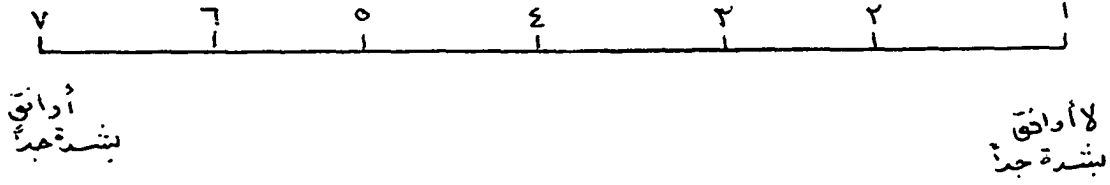
٢٩- الانسان لا يكون اى جزء من نظام أعم، ولهذا فهو حر تماماً :



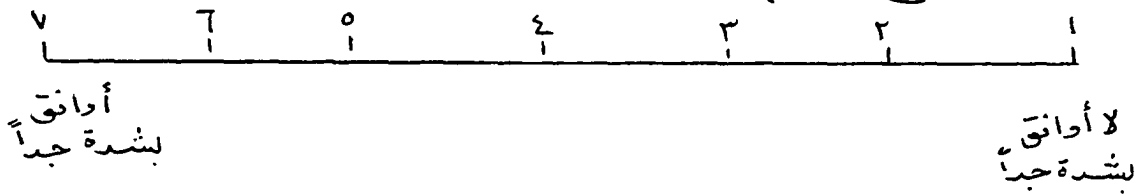
٣٠- الواقع الطبيعي للعالم الخارجى موضوعى وحقيقى وعلى الانسان أن يقبله بما هو عليه :



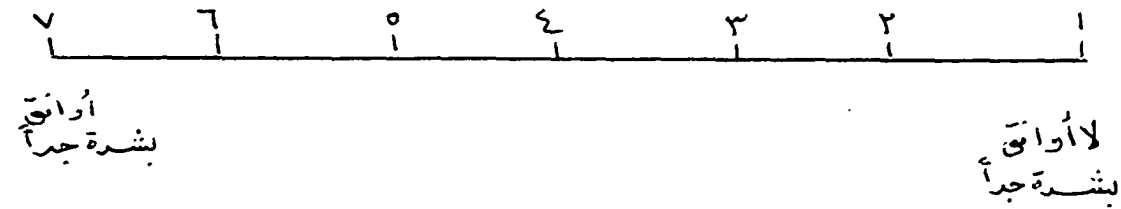
٣١- المعرفة ذات فعالية ولها وزن احتمال التقدم موجود:



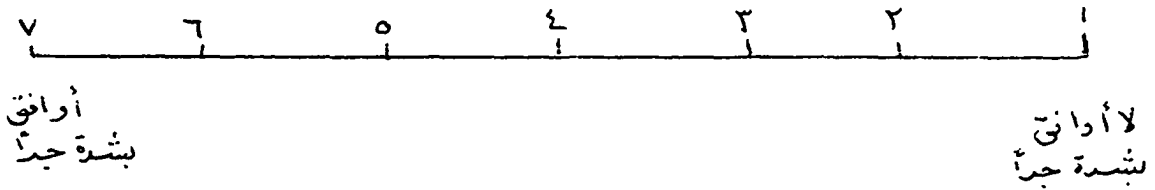
٣٢- الحقيقة تنبع من العالم المادي والطبيعي:



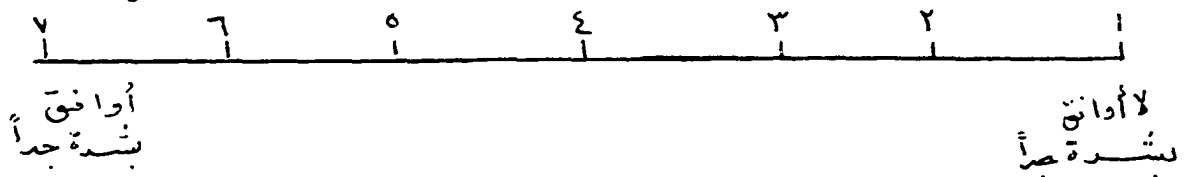
٣٣- اكتساب المعرفة في جوهره عملية بحث في الكون عن الحقائق:



٣٤- الحياة الحقيقية تعتمد على الإرادة الذاتية في وقت ومكان محددين:

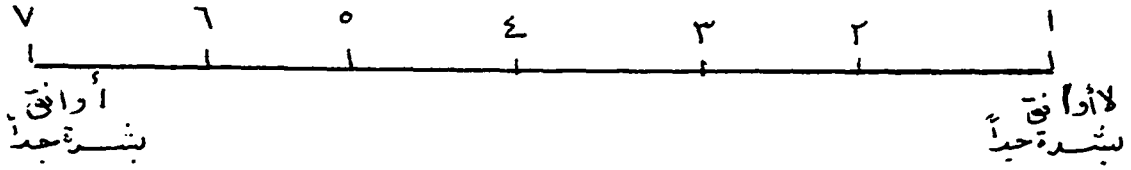


٣٥- إن تقرير الواقع يمكن في اختيار الانسان لموقف معين تجاه مشكلة من المشاكل:

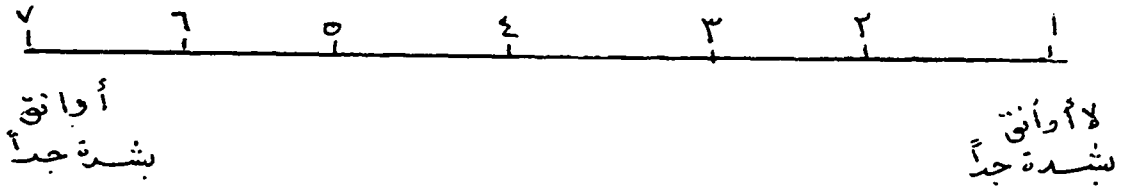


- ٨ -

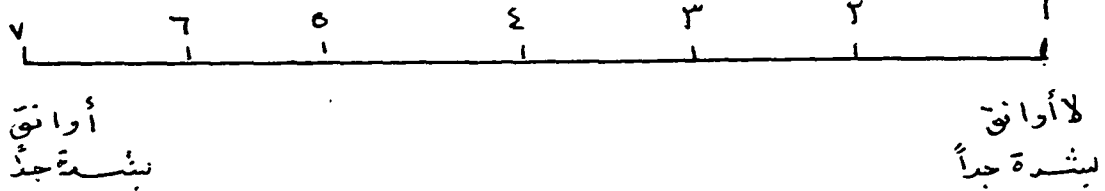
٣٦- الوجوبية تمدد ما توافيق الطبيعة الكانه خارج سيطرة الانسان؛



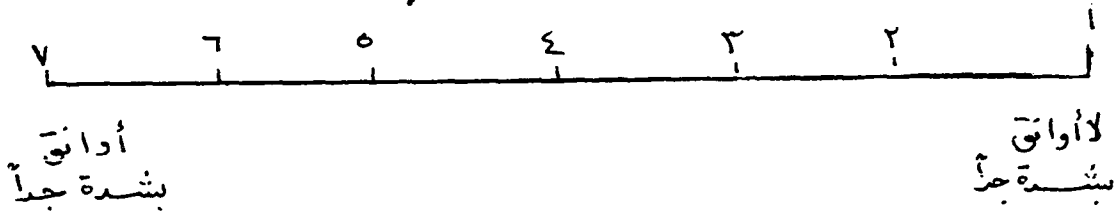
٣٧- العقل المطلق يمدد الاضاف والتوافيق التي تحكم سلوك الانسان؛



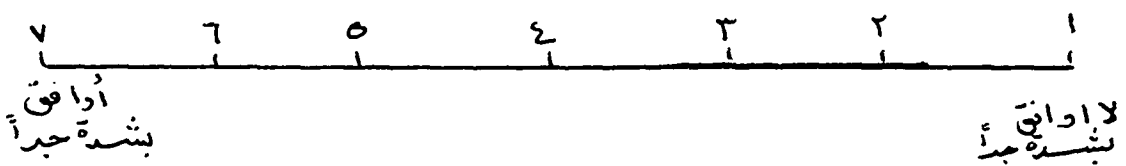
٣٨- اختيار الفرد يكون في النهاية في المارة الاخلاقى، ولهذا فهو يعتبر مسؤولاً عن اختياره؛



٣٩- الطبيعة تحوى توافيقاً توجه السلوك والاختلاق؛

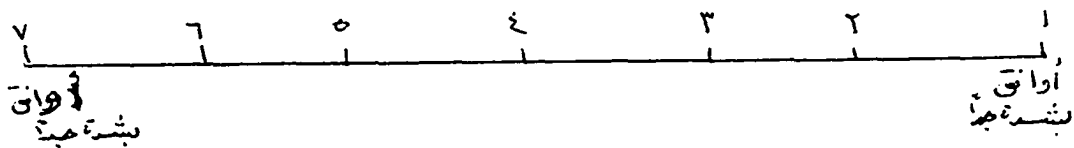


٤- الصدق أو الحقيقة لا يستدل عليهما الا من خلال الكائن المطلق؛

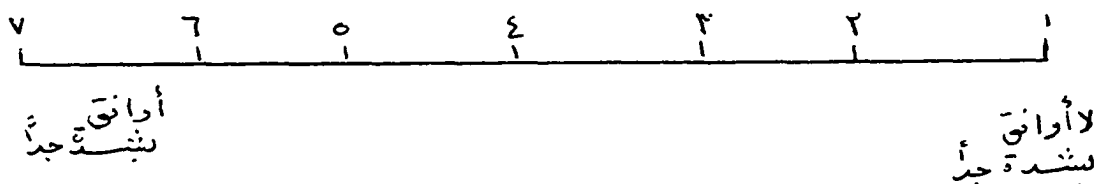


- ٩ -

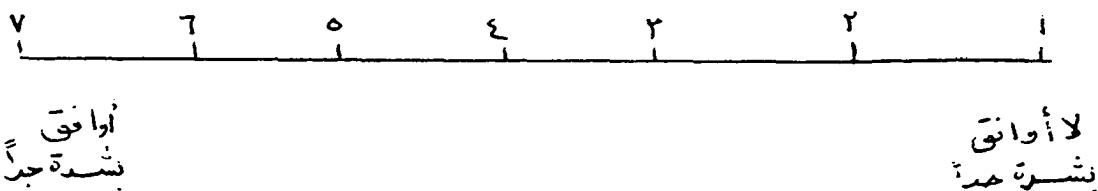
٤١ - عالم الافكار يتكون من طبيعت وكيان أسس من العالم الطبيعي:



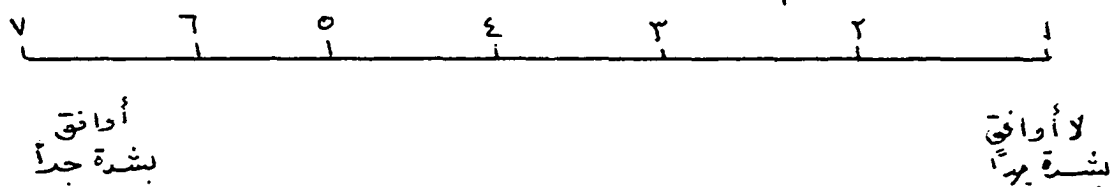
٤٢ - التأمل في الالهية النسبية للعقل والمادة ليس ذواهمية كالمبحث عن المنفعة العملية للديها:



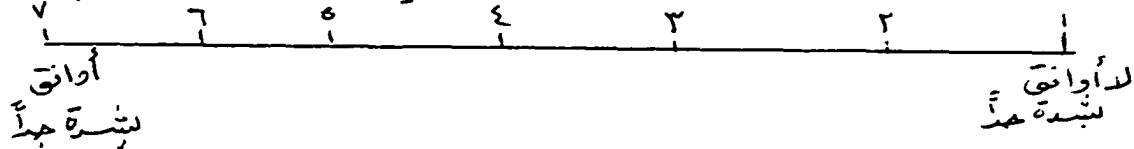
٤٣ - المعرفة هي إدراك ماهية محل انشئ في ظروف لها معطيات محددة:



٤٤ - المعرفة هي فهم لقوانين الطبيعة:

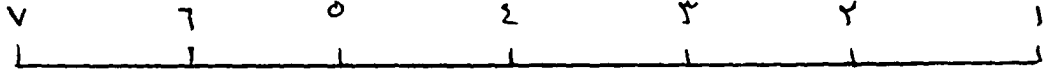


٤٥ - وظيفة المدرس الأساسية هي مساعدة التلميذ لاكتشاف نفسه:



- ١٠ -

٤٦- طرح التليذ الرئيسى يمين فى حل المشكلات :

أوانق  
بشدة جبراًلا أوانق  
بشدة جبراً

وشكراً