

1980

# An analysis of the relationships between philosophical attitudes and level of aspiration in the United States and Egypt

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AN ANALYSIS OF THE RELATIONSHIPS BETWEEN PHILOSOPHICAL  
ATTITUDES AND LEVEL OF ASPIRATION IN THE UNITED STATES AND  
EGYPT

*Iowa State University*

PH.D.

1980

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An analysis of the relationships between  
philosophical attitudes and level of aspiration  
in the United States and Egypt

by

AbdelHady Elsayed Abdu

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Graduate Faculty in Partial Fulfillment of the  
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## CHAPTER I. INTRODUCTION

The process of measuring personality traits, attitudes, and mood has occupied much attention from psychologists in the past 50 years. As Raymond Cattell (1973, p. 5) puts it, "Since there are an indefinitely large number of conceivable traits and roughly fifty thousand psychologists, questionnaires have in fact been the prolific rabbits of the psychometric world."

One of the many subspecies of personality/trait measurement that has received attention is that of "level of aspiration" (LOA). Much of the experimental work on which this concept is based has been done in America (Lewin, Dembo, Festinger, and Sears, 1944). While LOA is related to "self-concept" and to personality traits such as aggression, depression, and assertiveness, it has not been much treated in America as a separate entity. The development of a questionnaire specifically designed to measure LOA has received attention in Egypt.

Also of interest to a number of educators has been the idea of measuring people's philosophy of education. Many "homemade" instruments have appeared in the past 40 years designed to do this. Recently, researchers at Iowa State University (Ziomek and Smith, 1980) have developed a valid and reliable device for assessing this area of attitude/belief. Ziomek (1978) has examined the relationship between philosophical attitudes and personality characteristics. Some experimental work has also been done on philosophical

attitudes across cultures (Naser, 1966; Koriem, 1978; Hawana and Smith, 1979).

One purpose of the present study is to apply an Arabic instrument for measuring LOA in both Egyptian and American settings. Another purpose is to check the existence of relationships between these two variables: philosophical attitudes and LOA.

## CHAPTER II. REVIEW OF LITERATURE

## Background

The concept of level of aspiration

The concept of LOA can be traced to the early work of Hoppe (1930), Dembo (1931), and Frank (1935). Hoppe's interest was in the relationships existing among changes in goals, success and failure experiences at certain tasks. LOA was first discussed as a motivational construct by Dembo. She defined LOA as the degree of difficulty of the goal toward which a person strives. Frank (1935), another of the early investigators of LOA, provided the first operational definition of LOA as: "The level of future performance in a familiar task which an individual, knowing his level of past performance in that task, explicitly undertakes to reach."

All of these early researchers tried to measure an individual's LOA through the use of experimental tasks. At the end of a task the subject was asked about his/her effort in reaching the goal and then his/her performance was judged. This method was repeated many times. Two scores were derived--one for the degree of differences in goal and the other for the degree of differences in judgment.

Abdelfattah (1971b) criticized the early studies on the grounds that the results for these experimental tasks were not accurate. Also, the experimental measurements were affected by the individual's ability in his/her performance. In addition, she argued that the experimental measurements in this area were of artificial situations

which did not excite people's interests as the natural situations do. Basing her work on these criticisms, Abdelfattah became the first investigator in this area who developed a questionnaire to measure an individual's LOA.

Despite the desirability of cross cultural studies of LOA, there has been only one study in this area. The only cross cultural study done dealt with Indians and Americans. It is treated in this review.

Studies which were done on the relationships between philosophical attitudes and personality characteristics are represented as well. In addition, there have been three cross cultural studies of philosophical attitudes that relate to this study. They are also treated.

In the literature review which follows, research pertaining to this study is classified under two major categories: (1) LOA studies include both cross cultural and other studies that are related to the problem; (2) philosophical attitude studies also include both cross cultural and other studies that are relevant.

#### Level of Aspiration Studies

##### Noncross cultural studies

Sears (1941) tried to investigate the relationships between LOA and some variables of personality. She chose three groups for the study: (1) the success group of 12 subjects who had been

markedly successful in all of their school work; (2) the failure group of 12 subjects who had been markedly unsuccessful in academic tasks during their school years; and (3) the differential group consisting of 12 subjects who had experienced success with reading but not with arithmetic. Subjects in all groups ranged from 9 to 12 years in age. A series of intelligence, achievement, and emotional-social reaction tests were given to each subject, and the test results were supplemented by ratings made by the examiner. Subjects were reclassified into three new groups according to their "aspiration level patterns." Sears claimed that:

The low-positive-discrepancy group is, in general, self-confident, shows more self than socially responsive motivation, expresses a medium discrepancy between achieved and wished-for skills, shows few behavior problems and and 'unfavorable' personality traits, may be on the average a little higher in intelligence than the other groups, and is clearly superior in reading and arithmetic achievement. This group, it will be remembered, is made up chiefly of academically successful children. The high-positive-discrepancy group, in contrast, shows much less self-confidence, shows more self than socially responsive motivation, expresses a large discrepancy between achieved and wished-for skills, and scores the lowest of the groups in general intelligence and achievement. This group is largely composed of individuals who have been academically unsuccessful. The negative discrepancy group is chiefly differentiated from the others on two counts: these children show more socially responsive than self-initiated motivation,

and they express a low discrepancy between their achieved and desired performance abilities. The children of this group represent all degrees of academic success.

The author drew no rigid conclusions. She said:

The specific aspiration level response fits into the more general reaction patterns of the individual, and hence it seems reasonable to suppose that the aspiration level response forms a part of a cluster of associated personality attributes which may function as a whole in a number of different situations.

Berman and Haug's (1975) main purpose was to investigate the relationship between educational and occupational aspirations and expectations as affected by two basic variables: sex and race (Blacks and Whites). They gave a self-administered questionnaire to 812 undergraduate students at two large urban campuses in a midwestern city. Items on the questionnaire gave students two conditions: (1) ideal conditions for educational aspirations, i.e., the highest amount of education the subject would like to attain; and (2) realistic conditions as to how far in school the subject really expects to go. For occupational goals the same conditions were: (1) ideal, as what kind of work the subject would like to do after finishing school; and (2) realistic, as what kind of work the subject expected to do. Berman and Haug then defined mobility discrepancy as the difference between an individual's aspiration and expectation.

The results indicated that: (1) slightly more males than females (52 versus 45 per cent) had congruent aspirations and expectations



on educational goals; and (2) approximately the same proportion of blacks and whites (47 versus 49 per cent) showed congruent aspirations and expectations on educational goals. Berman and Haug concluded that societal changes in the opportunity structure have had some limited impact on black men but had not yet materially affected women. They also concluded that the key component in understanding mobility orientation was level of aspiration--a variable which they thought closely related to sex/race characteristics.

Utilizing the Abdelfattah LOA questionnaire, Elzyyady (1964) investigated whether there were differences between males and females in their LOA. His sample of 163 male undergraduate subjects and 120 female undergraduate subjects were from the college of arts at Ain Shams University in Egypt.

Elzyyady concluded that not only were there significant differences between males and females in their LOA, but also women had lower LOA scores than men.

Abdelfattah (1971a) also tried to make a comparison between women and men in their LOA. Her sample was 132 undergraduate students (female) and 94 undergraduate students (male) randomly selected from the Higher Institute of Social Service in Egypt. She used her questionnaire to measure their LOA. Her conclusion has supported the Elzyyady study: there were significant differences between males and females in their LOA with women's scores lower than men's.

### Cross cultural studies

Meade's (1968) main purpose was to make a comparison of aspiration levels between two cultures, Indian and American. His sample was 40 male Hindu students and 40 male American students. (1) They were asked to state their expected performance on each successive timed trial in a letter cancellation test. For the success condition, subjects were told after each trial that they had attained a score between 5 and 15 points above their stated goals. For the failure condition, subjects were told after each trial that they had attained a score between 5 and 15 points below their stated goals. (2) They were asked to state how long they would require to complete the next full page of work in the same letter cancellation test.

The results indicated that the average goal discrepancies for Indian subjects for both success and failure condition were higher (success +24.85, failure + 18.02) than those for American subjects (success +11.43, failure - 1.26). Meade concluded that Indians are less realistic in their LOA than are Americans.

### Philosophical Attitude Studies

#### Noncross cultural studies

Ziomek (1978) has examined the relationships between philosophical attitudes and personality characteristics. He gave 194 subjects two instruments: (1) a philosophical inventory, and (2) a personality test. He used a much revised form of the Ross Educational Philosophical Inventory to measure four philosophical dimensions: realism, idealism,

pragmatism, and existentialism. Also, he measured a subject's personality characteristics by the 1969 (Form C) edition of Raymond B. Cattell's Sixteen Personality Factor questionnaire (16PF). This questionnaire contains 105 items and the statements are of two types, each with three alternative responses.

Ziomek found different patterns of philosophical preference on four of the sixteen personality subscales. In general, pragmatism was significantly preferred over all three other philosophies; however, those people who scored low on factor F of (16PF) scores, showing themselves sober, taciturn, silent, introspective, did not prefer one of the four philosophies over the others. This was also true for those who were imaginative, bohemian, fanciful, and enthusiastic. But those who were occasionally hysterical, flighty, clinging, gentle, indulgent, hypochondriacal showed a marked increase in preference for existentialism. At the other end of the continuum, those who were tough-minded, unsentimental, self-reliant and hard to the point of cynicism showed a definite increase in their realism score accompanied by a sharp decrease in preference for existentialism.

Finally, the socially precise, and the compulsive following self-image subjects scored high on idealism and low on existentialism. At the opposite end of this scale, subjects who were lax, careless of social rules, and characterized as having undisciplined self-conflict had high existentialism scores and low idealism scores.

Laury's (1971) main purpose was to investigate whether specific philosophies of education were related to personality characteristics

of persons involved in education. The sample was 151 teachers from the St. Louis area, graduate students from St. Louis University and undergraduates from Harris Teacher's College. Laury also tried to measure this sample on two instruments: (1) Cattell's Sixteen PF (Personality Factor) questionnaire; (2) Test of educational philosophy which had been designed by the author to objectively measure the educational philosophies of essentialism, perennialism, existentialism, reconstructionism, and progressivism.

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 be different.

Statistical analysis of the data showed: (1) No significant differences on progressivism or existentialism; (2) graduate students tended to score higher than the other groups on the essentialism variable; (3) graduate students and teachers tended to score higher on the reconstructionism variable; (4) teachers tended to score lower than graduate and undergraduate students on the essentialism variable. Thus, the author concluded that the three groups did differ. However, he discovered no relationship between philosophy of education and personality.

Kidd (1972) tried to investigate the relationship of teachers' philosophical beliefs and principals' perceptions of teachers'

acceptance of busing to integrate schools. In addition, she studied the relationship of teachers' personality characteristics and principals' perceptions of teachers' acceptance of busing to integrate schools. Her sample of 120 elementary teachers took two tests: The Ross Educational Philosophical Inventory (REPI) and R. B. Cattell's Sixteen Personality Factor questionnaire (16PF) Form C. The study was designed to test three hypotheses: (1) There is no relationship between the philosophical beliefs of teachers and the degree to which their principals perceive they accept full integration of their school system through transportation; (2) there is no relationship between the personality characteristics of teachers and the degree to which their principals perceive they accept full integration of their school system through transportation; and (3) the contribution of the REPI and 16PF questionnaire are equal with respect to ratings of acceptance of busing to integrate schools. Kidd's results revealed that: (1) there were no significant correlations between the scores of 120 teachers on the Ross Educational Philosophical Inventory, the Sixteen Personality Factor questionnaire and their ranking by principals in regard to acceptance of busing; (2) the Ross Educational Philosophical Inventory might have some predictive validity when used in individual schools.

Townes (1974) tried to discover the relationships between a teacher's philosophy of education, personality, and classroom behavior. He took his sample from the city of Detroit where one comprehensive high school was chosen for the study. All teachers in the selected school were asked to complete two instruments: the "California F-scale"

(Forms 45 and 40); and the Ross (REPI) Inventory. They were also 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 was designed to test three hypotheses: (1) there is no significant relationship between personality and philosophy of education in teachers; (2) there is no significant relationship between teacher personality and teacher classroom behavior; (3) there is no significant relationship between a teacher's philosophy of education and that teacher's classroom behavior.

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.

The reason that Ziomek found significant relationships while Kidd, Laury, and Townes did not is almost certainly due to the more valid instrument developed by Ziomek (See Ziomek and Smith, 1980).

#### Cross cultural studies

Korriem (1978) compared philosophical attitudes between prospective teachers in the United States and Egypt. He tried to determine: (1) whether a valid and reliable research instrument could be developed to assess philosophical attitudes in two different cultures--Egyptian (Arabic) and American (English); and (2) whether comparable samples

of Egyptian and American university students exhibit similar or different philosophical preferences. His sample consisted of 453 Egyptian and 194 American teacher education students. Analysis of variance on a 2x4 factorial (with repeated measures on the second factor) showed that Egyptians were more positive on all four measures of philosophical preference than were Americans, but that the pattern of preference was very similar. Students in both cultures preferred idealism significantly less than pragmatism and existentialism. Pragmatism in both countries was the most favorably viewed philosophy; however, subjects were not significantly less positive on existentialism than on pragmatism. Koriem also claimed that cross cultural research lays the basis for appreciating similarities as well as differences among cultures. This conclusion was supported by Hawana and Smith (1979).

The main purpose of Hawana and Smith (1979) was to construct a short, efficient, bilingual form of the semantic differential (utilizing qualifiers from the evaluative dimension of semantic space) to assess the philosophical orientation of Arab and American students in higher education. They sampled 338 university students whose first language was either English or Arabic--176 (American) English and 162 Arabic.

The authors' instrument consisted of 14 philosophical concepts each of which was to be evaluated on ten pairs of adjectival (qualifiers). The ANOV revealed that both existentialism and realism exhibit a significant group x concept interaction at the .01

and .001 levels respectively. A Newman-Keuls contrast showed that both groups preferred Pragmatism most and Idealism least. "Both Americans and Arabs responded most favorably to those axiological items dealing with freedom, choice, and self-determination."

Naser (1966) tried to investigate differences and similarities between Americans and Jordanians through an analysis of the educational philosophies of prospective women teachers in both countries. Subjects 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, 55 government students and 51 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 educational philosophy. The final form of the instrument consisted of eighty-three items, scored on a five-point Likert scale. He studied the factor structure of the educational philosophies of the two cultures. In addition, he described the historical factors which he believed should produce differences. When the author failed to find the differences he expected, he resorted to t tests on individual items. Naser concluded that: (1) there are significant differences between 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 differences and similarities in educational philosophies of different cultures can be explained and related to the historical and cultural background; (4) the different philosophical positions of the sample represented by their responses to the items suggest that 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 progressive Western educational goals and methods are not readily assimilated in this non-Western culture (pp. 123-124).

#### Summary

The above review revealed that Townes (1974), Kidd (1972), and Laury (1971) found no significant relationship between personality and philosophical preferences, but Ziomek did. This probably is due to the fact that Ziomek had a much more valid measure of philosophical preferences than did the others.

Naser (1966) thought American and Jordanian subjects differed in philosophical beliefs, but Koriem (1978) and Hawana and Smith (1979) failed to confirm this. Since the measure of philosophical belief used by Koriem and by Hawana and Smith had been tested much more extensively than had Naser's, their results are probably more trustworthy.

### The Problem

The present study was designed to explore possible relationships between a person's philosophical attitudes, as measured by a 36-item educational philosophical inventory, and LOA as measured by a 70-item<sup>1</sup> "Abdelfattah Questionnaire for LOA."

The study is a beginning investigation of this relationship in two national cultures--American (English) and Egyptian (Arabic). Three null hypotheses were tested:

- a) Hypothesis 1: men and women do not differ in their LOA;
- b) Hypothesis 2: philosophical preference has no relationship to LOA;
- c) Hypothesis 3: Egyptians and Americans do not differ in LOA patterns.

In the following chapter, data analyses are presented to check these hypotheses.

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<sup>1</sup>Due to a typographical error, one of the seventy items could not be included in the analysis.

## CHAPTER III. METHODS AND RESULTS

## Subjects

The subjects for this study were 350 university students in Egypt and America. They were capable of reading and comprehending a series of philosophical statements. The subjects were not, however, philosophically or analytically sophisticated. The Egyptian subjects were 240 students at the following universities: Assuit, Alexandria, Mansoura, and Tanta. The American subjects were 110 students enrolled at Iowa State University.

## Instruments

The instruments used in the present study were composed of two instruments mixed together (see Appendixes A and B): (1) LOA questionnaire (Abdelfattah Questionnaire for LOA)<sup>1</sup> which was originally constructed in Arabic and then translated into English (see Appendix A); (2) thirty-six statements from Ziomek and Smith's (1980) revision of the REPI were used with nine each presenting the philosophies of realism, idealism, pragmatism, and existentialism.<sup>2</sup> The

<sup>1</sup>LOA is a "relatively constant trait differentiate between individuals to reach a certain level, in agreement with the individual's psychological formulation, his reference guide, and is determined according to previous success and failure experiences." (Abdelfattah, 1971b).

<sup>2</sup>Realism, modern, is the doctrine which states that the object of knowledge is distinct and exists independently from the process of knowing, and that its nature and properties are not constituted or affected by its being known (Good, 1973).

Idealism is a system of thought which emphasizes mental or spiritual reality as a preeminent principle of explanation. It

instrument was originally constructed in English and then translated into Arabic (see Appendix B).

#### Reliabilities and Factor Analysis

Abdelfattah's LOA instrument contained a built-in device for checking reliability. Both the Abdelfattah and Ziomek instruments had relatively high reliability scores reported: .80 for Abdelfattah and from .87 to .92 for the subscales of the modified REPI (Ziomek and Smith, 1980). It, therefore, seemed reasonable to utilize Abdelfattah's internal consistency measure to eliminate those subjects from further consideration who had not marked the instrument consistently. All subjects who did not respond to at least seven of the nine repeated statements in the same way the first time as they did the second time were removed from further consideration. This resulted in the elimination of 10 of the 110 American subjects and 60 of the 240 Egyptian subjects, leaving samples of 100 and 180 for the remainder of the analysis. The average inter-item correlation

---

concludes that the universe is an expression of intelligence and will, that the enduring substance of the world is in the nature of mind and that the material is explained by the mental (Good, 1973).

Existentialism is a theory in modern philosophy that man has no fixed nature, and that he shapes his being by the choices he makes as he lives; both Protestants and Catholics as well as secularists have participated in its development (Good, 1973).

Pragmatism is a theory in modern philosophy that the meaning of any intellectual conception can be ascertained through considering "what practical consequences might conceivably result from necessity, from the truth of that conception; and the sum of these consequences which constitutes the entire meaning of the conception." (Good, 1973).

(on the nine repeated items) for the "purified" groups was .94 (American) and .91 (Egyptian).

#### Factor Analysis for LOA

The Abdelfattah LOA instrument consists of seventy-nine statements in a dichotomous format to which respondents must answer either "yes" or "no". Neutrality is not permitted. Nine statements are repeated so that the instrument is scored on 70 items (see Appendix D). The instrument is designed to assess seven dimensions of LOA--ten statements for each subscale.

Abdelfattah (1971b) reports a validity index of .56. Moreover, the subscales seem intuitively sensible; however, the methodology involved for validation is not specified by Abdelfattah or by other researchers who have utilized her instrument. Therefore, a preliminary factor analysis was performed.

First order factor analysis yielded 24 factors; second order factor analysis narrowed their number to six unrotated factors (see tables 1 to 6). Although these factors were reasonable, they did not appear to have any greater face validity than Abdelfattah's seven subscales. In view of the dichotomous nature of the scoring and the relatively small N (slightly less than the five subjects per variable considered by some researchers as a minimum for trustworthy factor analysis), the remainder of the analysis was performed first by using the six subscales from the factor analysis and then by using Abdelfattah's subscales.

Table 1. Second order factor 1 - perseverance

First Order Factor	Variable (Statement) No.	Factor Loading	
		2nd order	1st order
1		+57	
	5 Do you believe that personal effort overcomes problems whatever they are?		+34
	35 Do you feel that you are less enthusiastic in your work than your work-mates?		+77
	43 Do you consider yourself a person who struggles rather than giving up?		+62
	96 To achieve your objectives, do you have the ability to withstand difficulties whatever they are?		+42
	68 Do you accept responsibility readily?		+33
8		+43	
	56 Do you sometimes feel that "excellent" individuals are from some other social class than your own?		+40
	69 Would you rather take care of your daily needs yourself than have someone else do things for you?		+66
	79 Do you often feel despair?		+41
15		+43	
	25 Do you believe that the level you have achieved is a result of your personal effort rather than a result of others' helping?		+45
	53 Is your attitude such that you continue trying to reach your ideals in your work?		+33

Table 1. Continued

First Order Factor	Variable (Statement) No.	Factor Loading	
		2nd order	1st order
	85 Do your care enough to be superior at work in which you are interested?		+44
	106 Do you try to make any task you under- take important by the level and quality of work you put into it?		+77
18		+42	
	39 Are you interested in competing with others?		+54
	77 If you experienced embarrassment on your job would you quit and look for another job?		+43
	102 Do you have an ideal personality you hope to achieve?		+48
21		+43	
	49 Do you easily give up your point of view at the first objection?		+76
	55 Are you always afraid of failure?		+40
	78 If you disagree with others' viewpoints, do you continue discussion to prove your point of view?		+48

Table 2. Second order factor 2 - self-confidence and work satisfaction

First Order Factor	Variable (Statement) No.	Factor Loading	
		2nd order	1st order
2		+56	
	7 Do you like little change in the conditions of life?		+26
	16 Is success in your work enough to make you happy?		+80
	17 Do you feel that your mentality makes you outstanding?		+29
	38 Have you ever received prizes for superiority in any activity?		+43
13		+34	
	21 Do you feel that your present situation is less than you wished it to be?		+74
	23 Are you generally satisfied with your standard of living?		+54
	46 Do you feel that your present knowledge is less than it should have been?		+65
	111 Do you find that many of your objectives are impossible to achieve?		+37
16		+40	
	11 Do you often tend to "renew" your life?		+79
	82 Do you feel sometimes that people underestimate you?		+41
17		+34	
	2 Do you believe that one's fate is pre-determined?		+79



Table 3. Second order factor 3 - uncertainty of performance

First Order Factor	Variable (Statement) No.	Factor Loading	
		2nd order	1st order
3		+56	
	95 Do you pay attention to others' criticisms?		+46
	99 Does it bother you to delay the results of your work for a long time?		+76
	103 Do you sometimes feel despair when something fails after a great deal of work?		+41
14		+38	
	31 Do you tire easily?		+30
	65 Are you often satisfied with little?		+41
	67 Do you usually leave things to fate?		+68
20		+36	
	90 Do you feel that your current situation is the best that you will ever have?		+61
	110 Do you feel that your objectives can be achieved even if effort is required?		+81
24		+43	
	34 Do you spend a lot of time thinking about your failure?		+37
	42 Do you usually think a lot about any task before you undertake it?		+80
	57 Are you very interested in increasing your knowledge?		+46

Table 3. Continued

First Order Factor	Variable (Statement) No.	Factor Loading	
		2nd order	1st order
	91 In doing anything, do you believe that it is always better to wait for the right circumstances?		+32
22		+20	
	13 Do you sometimes see life without hope?		+54
	14 Have you considered suicide before?		+40
	52 Does failure cause you to despair so much that you quit work forever?		+22
23		+37	
	8 Does failure usually make you give up?		+52

Table 4. Second order factor 4 - resignation to fate versus planning the future

First Order Factor	Variable (Statement) No.	Factor Loading	
		2nd order	1st order
6		+52	
	33 Do you prefer to work in the same type of job indefinitely?		+47
	109 Do you always strive for an excellent level?		+29
10		+38	
	18 Do you work for your future according to a plan you have made for yourself?		+68
	20 Do you have clear objectives in life?		+52
	59 Do you care very much to be the best in any field?		+59
19		+30	
	1 Do you believe in luck?		+40
	41 Do you sometimes work without a plan?		+67
	93 Do you always tend to determine your own role in any work with a group?		+35

Table 5. Second order factor 5 - self-sufficiency and superiority

First Order Factor	Variable (Statement) No.	Factor Loading	
		2nd order	1st order
4		+41	
	30 Have you tried many times to overcome problems that you know others have failed to overcome?		+36
	48 Do you make a great effort to reach a level that few people have achieved before?		+36
	72 Do you often think that you might be a great person in the future?		+72
	86 Do you have a plan that you are trying to achieve so that you will be famous or rich?		+48
	87 Do you agree with the saying "let life take its natural course"?		+40
5		+51	
	4 Are you reluctant to face situations where you should take responsibility?		+51
	47 Does it bother you to face family responsibility?		+37
	94 Do you tend to take the largest part of any group work?		+74
7		+37	
	60 Does your behavior usually coincide with your intentions?		+74
	61 Does it often happen that the things about which you are concerned go as you expected?		+77

Table 6. Second order factor 6 - complacency versus desire for future improvement in work

First Order Factor	Variable (Statement) No.	Factor Loading	
		2nd order	1st order
9		+54	
	83 Did you ever work for a prize and fail?		+41
	101 Are you willing to begin work on something even though it may be a long time before you see results?		+78
11		+43	
	10 Do you usually feel bored at doing the same work for a long time?		+48
	26 Are you always afraid of new and unknown situations because you might fail?		+35
12		+38	
	24 Are you scared of doing work without help from anyone?		+57
	51 Do you like stability rather than unknowns in life?		+35

### Philosophical Preference

Efforts to develop instruments for assessing philosophical preference date from the 1930s (Enlow, 1939; Kerlinger, 1956, 1961, 1967; Kerlinger and Kaya, 1958; Custer, 1965; Gowin et al., 1961; Ross, 1970). Until recently these efforts enjoyed limited success. All of them suffered from inadequate validation procedures. Ziomek (1975, 1978) Ziomek, Smith, and Menne (1976) Hawana and Smith (1979) and Ziomek and Smith (1980) refined an existing instrument by Ross (1970). Thirty-six statements, nine each representing Realism, Idealism, Pragmatism, and Existentialism were chosen to measure philosophical attitudes. For ease of administration, these statements were cast in the same dichotomous mode as the Abdelfattah LOA instrument. The statements were randomly mixed with Abdelfattah's items to make one integrated instrument (see Appendixes A and B).

Casting the philosophical statements in "yes" "no" format required a weighted scoring system, i.e., some statements could not be logically agreed with (or disagreed with) by more than one of the four philosophical camps. In other cases, agreement with a particular statement might indicate a preference for one philosophy over the other, but disagreement on the same variable might not discriminate among the other three. Based on Ziomek and Smith (1980) and Nakosteen (1965, pp. 626-27) the weighting system shown in Appendix C was developed.

In this scoring system, each subject had a score on each philosophical subscale. This was the basis for placing subjects

into philosophical preference groups. The first step in this process was to place subjects who exhibited a clear preference into their respective categories. This was accomplished as follows: (1) those who scored at least 30 points higher on one of the four philosophies than they did on the next highest category were assigned to the philosophical category specified by their highest score; and (2) those who scored on any three of the four subscales which were not more than 10 points apart were assigned to an eclectic category. This resulted in the following placements: Realists 3; Idealists 7; Pragmatists 43; Existentialists 12; and Eclectics 13. An examination of the remaining subjects' scores showed a number whose scores on Pragmatism and Realism were close but much higher than on either Existentialism or Idealism. The same pattern existed for some subjects on Pragmatism and Existentialism, i.e., they had high pragmatism/existentialism (P/E) scores, but were low on both realism and idealism.

Since parts of pragmatism and realism are compatible and since pragmatism and existentialism share much common ground, it did not seem logically inconsistent that some subjects should exhibit these scoring patterns. Other possible combinations are not so logically consistent (and are also not much in evidence in this sample). Two additional categories, therefore, were created: pragmatic/realists and pragmatic/existentialists. The same approach was used for initial placement in these two categories, i.e., if a subject's scores on P/R or P/E were not more than 10 points

apart and the lower of these two was at least 30 points higher than the highest I/E or R/I score (in whichever case was applicable), then these people were placed in either the P/R or P/E categories. This resulted in 9 subjects being categorized on pragmatic/realists and 34 on pragmatic/existentialists.

After this initial placement of 125 subjects, 155 subjects remained unplaced. Using the already placed 125 subjects as a model, discriminant functions for seven groups were generated (see Table 7). Table 7 shows the coefficients of the seven discriminating functions used for the placement of the 155 subjects. The R.I.P.E. variables are the scores of each subject on Realism, Idealism, Pragmatism and Existentialism. The subject is assigned to any of the seven groups according to his highest score on the seven discriminating functions. Using these discriminant functions, the remaining subjects were classified into one of the seven categories. The results after all subjects were classified is shown in Table 8.

Percentages in each category for each national group are not surprising in view of the findings of Hawana and Smith (1979) and Koriem (1978).

#### Experimental Design and Data Analysis

The Abdelfattah instrument was scored according to her key, averaging responses across the scale items which comprised each LOA factor. The key answers for each of those items is given in Appendix C. These mean scores comprised the primary dependent variables.



Table 7. Coefficients of the classification functions for the seven philosophical groups

	Realists	Idealists	Pragmatists	Existentialists	Eclectics	Pragmatic/ Realists	Pragmatic Existentialists
Realists (R)	69.50306	69.20116	69.64691	69.82599	69.25533	69.37221	69.65318
Idealists (I)	99.15610	99.14934	99.77830	100.1088	99.12164	99.08411	99.86962
Pragmatists (P)	48.32075	48.34604	49.2222	48.84973	48.52046	48.81079	49.00285
Existentialists (E)	43.62160	43.56434	43.67166	44.28587	43.52320	43.29143	43.96471
Constant	-13697.83	-13658.68	-13884.51	-13961.14	-13673.21	-13701.56	-13896.73

Table 8. Number and percentage of subjects in seven philosophical categories (Egyptian and American)

Categories	American		Egyptian	
	N	(%)	N	(%)
Realists	3	3%	1	<1%
Idealists	3	5%	8	4%
Pragmatists	30	30%	54	30%
Existentialists	4	4%	18	10%
Eclectics	20	20%	34	19%
Pragmatic/Realists	9	9%	14	8%
Pragmatic/Existentialists	29	29%	51	28%
Total	100	100%	180	100%

ANOVA on six LOA measures - gender effects

The present analysis was primarily aimed at studying the relationship between philosophical attitude and LOA in view of the research reported from two different cultures, Egyptian (Arabic) and American (English). A preliminary check was made to determine whether women and men differ in their LOA responses. This was done as follows: a three-factor analysis of variance with repeated measures on one factor (LOA) was used to study the effect of

gender. The design ignored philosophical category but recognized (1) two culture group levels (Egyptian and American); (2) two gender subgroup levels (male and female); and (3) six "repeated" levels of LOA measure. This design also recognized four interaction terms: (1) culture group x subgroup (AB); (2) culture group x LOA (AC); (3) gender subgroup x LOA (BC); and (4) culture group x subgroup x LOA (ABC).

Table 9 (ANOVA) summarizes the results. The  $F$  ratio for different interactions is also shown. The table shows the following: (1) non-significant interaction between the culture groups and gender (AB) ( $F_{.99}(1,556) = 6.63$ ); (2) significant interaction between the culture groups and LOA factors (AC) ( $F_{.99}(5,2780) = 3.02$ ); (3) significant interaction between subgroups (male and female) and LOA factor, and (4) non-significant interaction between culture groups x subgroups x LOA ( $F_{.99}(5,2780) = 3.02$ ). The fact that the gender subgroup x LOA factor (BC) term was significant, suggested that men and women were not responding the same way to all six levels of the LOA factor. Because the culture group x gender (AB) term was not significant but the (BC) interaction was, a test of simple effects comparing Egyptian and American men with Egyptian and American women was performed. None of the contrasts was large enough to be significant ( $F_{.99}$ ); therefore, the null hypothesis of no LOA difference between men and women was not rejected. It was decided on the basis of this preliminary analysis that gender effects were not sufficiently large to require the retention of gender as a

Table 9. ANOV based on six subscales (with regard to gender but ignoring philosophical categories)

Source of Variation	df	SS	MS	F
A (Nat. group)	1	.120	.120	.089
B (Gender)	1	.162	.162	.120
AB (Nat. group x Gender)	1	.106	.106	.078
Subject within groups				
[Error (between)]	556	748.21	1.346	
TOTAL	559	478.22		
C (LOA)	5	7.235	1.447	92.289*
AC (Nat. group x LOA)	5	2.881	.576	36.754*
BC (Gender x LOA)	5	.187	.037	2.379*
ABC (Nat. group x Gender x LOA)	5	.039	.008	.492
C x subject within groups				
[Error (within)]	2780	43.594	.016	
TOTAL	2800	43.787		

\*Significant at .01 level.

category for the remainder of the analysis. (Appendix D shows the ABC table of means for the ANOV of the Table 9.)

ANOV on six LOA measures - philosophy effect

The next step was a three-factor analysis of variance with repeated measures on one factor (LOA). This design recognized: (1) national groups (Egyptian and American); (2) philosophical subgroups nested within each national group (realists, idealists, pragmatists, existentialists, eclectics, pragmatic/realists and pragmatic/existentialists); and (3) responses on the six LOA factors (perseverance; self-confidence and work satisfaction; uncertainty of performance; resignation to fate versus planning the future; self-sufficiency and superiority; and complacency versus desire for future improvement in work).

Table 10 summarizes the ANOV results: (1) non-significant interaction between the culture group and philosophical attitude (AB) ( $F_{.99}(6,1946) = 3.02$ ); (2) significant interaction between philosophical attitude and LOA factor (BC) ( $F_{.99}(30,9730) = 1.70$ ); (3) significant interaction for national group x LOA (AC) ( $F_{.99}(5,9730) = 3.02$ ); (4) non-significant interaction among culture groups x subgroups x LOA (ABC) ( $F_{.99}(30,9730) = 1.70$ ).

Because both nationality x LOA (AC) and philosophical category x LOA (BC) were significant, tests of simple effects were performed as suggested by Winer (1971, pp. 562-63). The set of contrasts of most interest for this study were the seven philosophical categories

at each level (measure) of LOA. None of these was significant, however. Five of the six simple effects for the two national groups at each level of LOA were significant ( $P < .01$ ), but only one contrast of means was significant: Egyptians were higher on  $C_4$  (planning the future) than were Americans ( $F = 6.74, p < .01$ ). Therefore, the null hypothesis of no relationship between philosophical category and LOA was not rejected, but the hypothesis of no LOA differences between Egyptians and Americans was. (Appendix E shows the ABC table of means for the ANOV in Table 10.)

#### ANOV on seven LOA measures - gender effect

As an alternative to the factor structure reported above, an analysis was also conducted using Abdelfattah's (1971) item grouping into seven factors (see Appendix F). This seemed reasonable because her factor groupings seemed sensible in terms of the labels they carried. Also, the factor analysis which yielded six second order factors was somewhat shakey in that the dichotomous responses did not allow strength of belief to enter into the scoring. Also, a total of 280 subjects for 69 variables is less than 5 subjects/variable often regarded as a minimum.

The data treatment was similar to that described for the six factors. First, a  $2 \times 2 \times 7$  factorial was done. It recognized: (1) two national groups (A); (2) two gender groups (B); and (3) seven levels of (repeated) LOA measures (outlook on life; inclination toward superiority; determination of aims and plans; inclination to struggle; taking responsibility and self-confidence; perseverance;

Table 10. ANOV based on six subscales (with regard to philosophical categories but ignoring gender)

Source of Variation	df	SS	MS	F
A (Nat. group)	1	.089	.089	
B (Phil. categories)	6	.923	.154	.415
AB (Nat. group x Phil. categories)	6	.159	.026	.072
Subject within groups				
[Error (between)]	1946	721.423	.371	
TOTAL	1959	721.618		
C (LOA)	5	2.698	.540	122.07*
AC (Nat. group x LOA)	5	1.124	.225	50.85*
BC (Phil. Cate. x LOA)	30	.659	.022	4.97*
ABC (Nat. group x Phil. cate. x LOA)	30	.173	.006	1.30
C x subject within groups				
[Error (within)]	9730	43.001	.004	
Total	9800	43.787		

\*Significant at .01 level.

and opposed to fate/not trusting in luck)<sup>1</sup> to again check to see whether there were significant differences in LOA scores for men and women.

Table 11 summarizes the ANOV results for studying the effect of gender using Abdelfattah's seven subscales on LOA. The  $F$  ratio for different interactions is also shown. The table shows the following: (1) non-significant interaction between culture groups and gender (AB); ( $F_{.99}(1,556) = 6.63$ ); (2) significant interaction between culture groups and LOA factors (AC) ( $F_{.99}(6,3336) = 2.8$ ); (3) significant interaction between gender groups (male-female) and LOA factors (BC) ( $F_{.99}(6,3336) = 2.8$ ). Significant interaction between culture groups x gender groups x LOA factors (ABC) ( $F_{.99}(6,3336) = 2.8$ ).

As a result of the significant ABC interaction, a study of all possible differences between ordered pairs of means was used. Various methods are suggested by different authors to do this kind of comparison. Some of these are (in order of most conservative to most sensitive): Scheffé, Least Significant Differences; Tukey (a); Newman-Keuls; Duncan; individual comparisons.

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<sup>1</sup>Names of the seven factors were translated as literally as possible except in the case of the last one. Literally, it is "resignation to fate/trust in luck"; however, a high mean score on this factor indicates the opposite of the literal translation. For clarity of interpretation this factor has been retitled so that a high score indicates agreement with the factor title.



Table 11. ANOV based on Abdelfattah's seven subscales (with regard to gender but ignoring philosophical categories)

Source of Variation	df	SS	MS	F
A (Nat. group)	1	.0004	.0004	.0007
B (Gender)	1	.1720	.1720	.3038
AB (Nat. group x Gender)	1	.2139	.2139	.3778
Subject within groups				
[Error (between)]	556	314.749	.5660	
TOTAL	559	314.755		
C (LOA)	6	7.2188	1.2031	287.55*
AC (Nat. group x LOA)	6	1.6661	.2777	66.37*
BC (Gender x LOA)	6	.1067	.0178	4.25*
ABC (Nat. group x Gender x LOA)	6	.0915	.0152	3.65*
C x subject within groups				
[Error (within)]	3336	13.9580	.0042	
TOTAL	3360	14.1275		

\*Significant at .01 level.

Tukey (a) was selected for these contrasts as a compromise between the conservative Scheffe' test and the perhaps too sensitive Duncan approach. The critical value for the difference in the means using the Tukey (a) method is  $q_{1-\alpha, K, f} \sqrt{MSE/n}$  where  $q$  is the studentized  $q$  statistic with significance level of  $1-\alpha$  and degrees of freedom  $K$  and  $f$  ( $K$  is the maximum number of treatments and  $f$  is  $d \cdot f$  for MSE). Tables 12 through 15 show the results of the Tukey (a) contrasts for male and female Americans and Egyptians.

In this case, both null hypothesis 1 (men and women do not differ in LOA) and hypothesis 3 (Egyptians and Americans do not differ on LOA) were rejected. The four tables show much more similarity between women and men within each national group than between Egyptians and Americans. For example, Egyptian men and women have very similar patterns of preference. There is a little difference in American men and women (women score relatively higher on  $C_6$  (perseverance) and lower on  $C_7$  (opposed to fate/not trusting luck) compared to men, but both Egyptian groups score highest on  $C_6$  (perseverance) while both American groups score highest on  $C_1$  (outlook on life).

#### ANOV on seven LOA measures - philosophy effect

In view of the difference within the American group, it would have been nice to retain both gender and nationality for the next level of analysis (by philosophical category), but this would have left some cells with either 0 or 1 observations. Because

Table 12. Tukey (a) contrasts on seven LOA measures - American males ( $\bar{N} = 34$ )

	.562	.603	.628	.674	.680	.775	.815
	C <sub>4</sub>	C <sub>2</sub>	C <sub>6</sub>	C <sub>5</sub>	C <sub>7</sub>	C <sub>3</sub>	C <sub>1</sub>
C <sub>4</sub>	--	.041	.066*	.112*	.117*	.214*	.253*
C <sub>2</sub>		--	.025	.071*	.076*	.173*	.212*
C <sub>6</sub>			--	.046	.052	.148*	.187*
C <sub>5</sub>				--	.005	.102*	.141*
C <sub>7</sub>					--	.096*	.136*
C <sub>3</sub>						--	.039
C <sub>1</sub>							--

\*Tukey (a) critical value  $q_{.99} (7, 3336) \sqrt{MSE/N} = .054$ .

C<sub>1</sub> = Outlook on life

C<sub>2</sub> = Inclination toward superiority

C<sub>3</sub> = Determination of aims and plans

C<sub>4</sub> = Inclination to struggle

C<sub>5</sub> = Taking responsibility and self-confidence

C<sub>6</sub> = Perseverance

C<sub>7</sub> = Opposed to fate/not trusting in luck

Table 13. Tukey (a) contrasts on seven LOA measures - American females (N = 66)

	.561	.600	.643	.658	.714	.780	.798
	C <sub>4</sub>	C <sub>2</sub>	C <sub>7</sub>	C <sub>6</sub>	C <sub>5</sub>	C <sub>3</sub>	C <sub>1</sub>
C <sub>4</sub>	--	.039*	.083*	.097*	.153*	.219*	.236*
C <sub>2</sub>		--	.044*	.058*	.114*	.180*	.197*
C <sub>7</sub>			--	.015	.070*	.136*	.154*
C <sub>6</sub>				--	.056*	.122*	.139*
C <sub>5</sub>					--	.066*	.084*
C <sub>3</sub>						--	.017
C <sub>1</sub>							--

\*Tukey (a) critical value  $q_{.99} (7, 3336) \sqrt{MSE/N} = .039$ .

C<sub>1</sub> = Outlook on life

C<sub>2</sub> = Inclination toward superiority

C<sub>3</sub> = Determination of aims and plans

C<sub>4</sub> = Inclination to struggle

C<sub>5</sub> = Taking responsibility and self-confidence

C<sub>6</sub> = Perseverance

C<sub>7</sub> = Opposed to fate/not trusting in luck

Table 14. Tukey (a) contrasts on seven LOA measures - Egyptian males ( $\bar{N} = 136$ )

	.567	.676	.683	.731	.735	.746	.771
	C <sub>4</sub>	C <sub>2</sub>	C <sub>7</sub>	C <sub>5</sub>	C <sub>1</sub>	C <sub>3</sub>	C <sub>6</sub>
C <sub>4</sub>	--	.109*	.116*	.164*	.168*	.179*	.205*
C <sub>2</sub>		--	.007	.055*	.059*	.070*	.096*
C <sub>7</sub>			--	.047*	.052*	.063*	.088*
C <sub>5</sub>				--	.004	.016	.041*
C <sub>1</sub>					--	.011	.037*
C <sub>3</sub>						--	.025
C <sub>6</sub>							--

\*Tukey (a) critical value  $q_{.99} (7, 3336) \sqrt{MSE/N} = .027$ .

C<sub>1</sub> = Outlook on life

C<sub>2</sub> = Inclination toward superiority

C<sub>3</sub> = Determination of aims and plans

C<sub>4</sub> = Inclination to struggle

C<sub>5</sub> = Taking responsibility and self-confidence

C<sub>6</sub> = Perseverance

C<sub>7</sub> = Opposed to fate/not trusting in luck

Table 15. Tukey (a) contrasts on seven LOA measures - Egyptian females (N = 44)

	.489	.629	.651	.669	.673	.723	.760
	C <sub>4</sub>	C <sub>2</sub>	C <sub>7</sub>	C <sub>5</sub>	C <sub>1</sub>	C <sub>3</sub>	C <sub>6</sub>
C <sub>4</sub>	--	.140*	.162*	.181*	.184*	.235*	.271*
C <sub>2</sub>		--	.022	.041	.044	.094*	.131*
C <sub>7</sub>			--	.019	.022	.072*	.109*
C <sub>5</sub>				--	.003	.054*	.090*
C <sub>1</sub>					--	.050*	.087*
C <sub>3</sub>						--	.036
C <sub>6</sub>							--

\*Tukey (a) critical value  $q_{.99} (7, 336) \sqrt{MSE/N} = .048$ .

C<sub>1</sub> = Outlook on life

C<sub>2</sub> = Inclination toward superiority

C<sub>3</sub> = Determination of aims and plans

C<sub>4</sub> = Inclination to struggle

C<sub>5</sub> = Taking responsibility and self-confidence

C<sub>6</sub> = Perseverance

C<sub>7</sub> = Opposed to fate/not trusting in luck

nationally effects seemed larger, it was decided to ignore gender but keep nationality for the 2 x 7 x 7 factorial--two levels of nationality, seven levels of philosophical category and seven levels of LOA (repeated) measurement. The results are shown in Table 16. The culture group x philosophical attitude interaction was not significant ( $F_{.99}(6,1946) = 2.8$ ), but the main effect for LOA and all other interaction terms were significant. This led to the rejection of null hypothesis 2 (no relationship between LOA and philosophical preference). Again, Tukey (a) was used to determine where the differences were occurring. The results are shown in Tables 17 through 30. These results will be discussed in the next chapter.

Table 16. ANOV based on Abdelfattah's seven subscales (with regard to philosophical categories but ignoring gender)

Source of Variation	df	SS	MS	F
A (Nat. group)	1	.009	.009	.019
B (Phil. categories)	6	.213	.202	.438
AB (Nat. group x phil. category)	6	.243	.040	.088
Subject within groups				
[Error (between)]	1946	848.371	.462	
TOTAL	1959	898.618		
C (LOA)	6	1.766	.294	93.40*
AC (Nat. group x LOA)	6	.501	.083	26.50*
BC (Phil. categories x LOA)	36	.521	.014	4.59*
ABC (Nat. group x Phil. cat. x LOA)	36	.644	.018	5.68*
C x subject within groups				
[Error (within)]	11676	36.782	.003	
TOTAL	11760	37.353		

\*Significant at .01 level.



Table 17. Tukey (a) contrasts for American realists on seven LOA measures (N = 3)

	.636	.638	.667	.758	.833	.833	.849
	C <sub>5</sub>	C <sub>2</sub>	C <sub>4</sub>	C <sub>7</sub>	C <sub>1</sub>	C <sub>6</sub>	C <sub>3</sub>
C <sub>5</sub>	--	.003	.030	.121	.197*	.197*	.212*
C <sub>2</sub>		--	.028	.119	.194*	.194*	.210*
C <sub>4</sub>			--	.091	.167*	.167*	.182*
C <sub>7</sub>				--	.076	.076	.091
C <sub>1</sub>					--	0	.015
C <sub>6</sub>						--	.015
C <sub>3</sub>							--

\*Tukey (a) critical value  $q_{.99} (7, 11676) \sqrt{MSE/N} = .158$ .

C<sub>1</sub> = Outlook on life

C<sub>2</sub> = Inclination toward superiority

C<sub>3</sub> = Determination of aims and plans

C<sub>4</sub> = Inclination to struggle

C<sub>5</sub> = Taking responsibility and self-confidence

C<sub>6</sub> = Perseverance

C<sub>7</sub> = Opposed to fate/not trusting in luck

Table 18. Tukey (a) contrasts for American idealists on seven LOA measures (N = 5)

	.517	.546	.600	.640	.727	.750	.840
	C <sub>2</sub>	C <sub>7</sub>	C <sub>5</sub>	C <sub>4</sub>	C <sub>3</sub>	C <sub>6</sub>	C <sub>1</sub>
C <sub>2</sub>	--	.029	.083	.123*	.211*	.233*	.323*
C <sub>7</sub>		--	.055	.095	.182*	.205*	.295*
C <sub>5</sub>			--	.040	.127*	.150*	.240*
C <sub>4</sub>				--	.087	.110	.220*
C <sub>3</sub>					--	.023	.113
C <sub>6</sub>						--	.090
C <sub>1</sub>							--

\*Tukey (a) critical value  $q_{.99} (7, 11676) \sqrt{MSE/n} = .123$ .

C<sub>1</sub> = Outlook on life

C<sub>2</sub> = Inclination toward superiority

C<sub>3</sub> = Determination of aims and plans

C<sub>4</sub> = Inclination to struggle

C<sub>5</sub> = Taking responsibility and self-confidence

C<sub>6</sub> = Perseverance

C<sub>7</sub> = Opposed to fate/not trusting in luck

Table 19. Tukey (a) contrasts for American pragmatists on seven LOA measures (N = 30)

	.507	.586	.612	.631	.676	.746	.780
	C <sub>4</sub>	C <sub>2</sub>	C <sub>7</sub>	C <sub>6</sub>	C <sub>5</sub>	C <sub>3</sub>	C <sub>1</sub>
C <sub>4</sub>	--	.079*	.105*	.124*	.169*	.239*	.273*
C <sub>2</sub>		--	.026	.045	.090*	.159*	.194*
C <sub>7</sub>			--	.019	.064*	.133*	.168*
C <sub>6</sub>				--	.045	.115*	.149*
C <sub>5</sub>					--	.070*	.104*
C <sub>3</sub>						--	.035
C <sub>1</sub>							--

\*Tukey (a) critical value  $q_{.99}(7,11676)\sqrt{MSE/n} = .050$ .

C<sub>1</sub> = Outlook on life

C<sub>2</sub> = Inclination toward superiority

C<sub>3</sub> = Determination of aims and plans

C<sub>4</sub> = Inclination to struggle

C<sub>5</sub> = Taking responsibility and self-confidence

C<sub>6</sub> = Perseverance

C<sub>7</sub> = Opposed to fate/not trusting in luck

Table 20. Tukey (a) contrasts for American existentialists on seven LOA measures (N = 4)

	.614	.667	.700	.708	.773	.796	.800
	C <sub>7</sub>	C <sub>2</sub>	C <sub>4</sub>	C <sub>6</sub>	C <sub>3</sub>	C <sub>5</sub>	C <sub>1</sub>
C <sub>7</sub>	--	.053	.086	.095	.159*	.182*	.186*
C <sub>2</sub>		--	.033	.042	.106	.129	.133
C <sub>4</sub>			--	.008	.073	.096	.100
C <sub>6</sub>				--	.064	.087	.092
C <sub>3</sub>					--	.023	.027
C <sub>5</sub>						--	.005
C <sub>1</sub>							--

\*Tukey (a) critical value  $q_{.99} (7, 11676) \sqrt{MSE/n} = .137$ .

C<sub>1</sub> = Outlook on life

C<sub>2</sub> = Inclination toward superiority

C<sub>3</sub> = Determination of aims and plans

C<sub>4</sub> = Inclination to struggle

C<sub>5</sub> = Taking responsibility and self-confidence

C<sub>6</sub> = Perseverance

C<sub>7</sub> = Opposed to fate/not trusting in luck

Table 21. Tukey (a) contrasts for American eclectics on seven LOA measures (N = 20)

	.565	.579	.617	.664	.714	.745	.759
	C <sub>4</sub>	C <sub>2</sub>	C <sub>6</sub>	C <sub>7</sub>	C <sub>5</sub>	C <sub>1</sub>	C <sub>3</sub>
C <sub>4</sub>	--	.014	.052	.099*	.149*	.180*	.194*
C <sub>2</sub>		--	.038	.084*	.134*	.166*	.180*
C <sub>6</sub>			--	.047	.097*	.128*	.142*
C <sub>7</sub>				--	.050	.081*	.096*
C <sub>5</sub>					--	.031	.046
C <sub>1</sub>						--	.014
C <sub>3</sub>							--

\*Tukey (a) critical value  $q_{.99} (7, 11676) \sqrt{MSE/n} = .061$ .

C<sub>1</sub> = Outlook on life

C<sub>2</sub> = Inclination toward superiority

C<sub>3</sub> = Determination of aims and plans

C<sub>4</sub> = Inclination to struggle

C<sub>5</sub> = Taking responsibility and self-confidence

C<sub>6</sub> = Perseverance

C<sub>7</sub> = Opposed to fate/not trusting in luck

Table 22. Tukey (a) contrasts for American pragmatic/realists on seven LOA measures (N = 9)

	.533	.546	.583	.606	.626	.748	.767
	C <sub>4</sub>	C <sub>6</sub>	C <sub>2</sub>	C <sub>5</sub>	C <sub>7</sub>	C <sub>3</sub>	C <sub>1</sub>
C <sub>4</sub>	--	.013	.050	.073	.093*	.214*	.233*
C <sub>6</sub>		--	.037	.060	.080	.201*	.220*
C <sub>2</sub>			--	.023	.043	.164*	.183*
C <sub>5</sub>				--	.020	.141*	.161*
C <sub>7</sub>					--	.121*	.140*
C <sub>3</sub>						--	.019
C <sub>1</sub>							--

\*Tukey (a) critical value  $q_{.99} (7, 11676) \sqrt{MSE/n} = .091$ .

C<sub>1</sub> = Outlook on life

C<sub>2</sub> = Inclination toward superiority

C<sub>3</sub> = Determination of aims and plans

C<sub>4</sub> = Inclination to struggle

C<sub>5</sub> = Taking responsibility and self-confidence

C<sub>6</sub> = Perseverance

C<sub>7</sub> = Opposed to fate/not trusting in luck

Table 23. Tukey (a) contrasts for American pragmatic/existentialists on seven LOA measures (N = 29)

	.579	.638	.672	.718	.756	.837	.869
	C <sub>4</sub>	C <sub>2</sub>	C <sub>6</sub>	C <sub>7</sub>	C <sub>5</sub>	C <sub>3</sub>	C <sub>1</sub>
C <sub>4</sub>	--	.059*	.093*	.139*	.176*	.258*	.290*
C <sub>2</sub>		--	.035	.080*	.118*	.110*	.231*
C <sub>6</sub>			--	.046	.083*	.165*	.197*
C <sub>7</sub>				--	.038	.119*	.151*
C <sub>5</sub>					--	.082*	.114*
C <sub>3</sub>						--	.032
C <sub>1</sub>							11

\*Tukey (a) critical value  $q_{.99}(7,11676)\sqrt{MSE/n} = .051$ .

C<sub>1</sub> = Outlook on life

C<sub>2</sub> = Inclination toward superiority

C<sub>3</sub> = Determination of aims and plans

C<sub>4</sub> = Inclination to struggle

C<sub>5</sub> = Taking responsibility and self-confidence

C<sub>6</sub> = Perseverance

C<sub>7</sub> = Opposed to fate/not trusting in luck

Table 24. Tukey (a) contrasts for Egyptian realists on seven LOA measures (N = 1)

	.750	.800	.800	.818	.818	.818	.833
	C <sub>6</sub>	C <sub>1</sub>	C <sub>4</sub>	C <sub>3</sub>	C <sub>5</sub>	C <sub>7</sub>	C <sub>2</sub>
C <sub>6</sub>	--	.050	.050	.068	.068	.068	.083
C <sub>1</sub>		--	.00	.018	.018	.018	.033
C <sub>4</sub>			--	.018	.018	.018	.033
C <sub>3</sub>				--	.00	.00	.015
C <sub>5</sub>					--	.00	.015
C <sub>7</sub>						--	.015
C <sub>2</sub>							--

\*Tukey (a) critical value  $q_{.99}(7,11671)\sqrt{MSE/n} = .274.$

C<sub>1</sub> = Outlook on life

C<sub>2</sub> = Inclination toward superiority

C<sub>3</sub> = Determination of aims and plans

C<sub>4</sub> = Inclination to struggle

C<sub>5</sub> = Taking responsibility and self-confidence

C<sub>6</sub> = Perseverance

C<sub>7</sub> = Opposed to fate/not trusting in luck



Table 25. Tukey (a) contrasts for Egyptian idealists on seven LOA measures (N = 8)

	.523	.531	.588	.600	.615	.682	.693
	C <sub>3</sub>	C <sub>2</sub>	C <sub>1</sub>	C <sub>4</sub>	C <sub>6</sub>	C <sub>7</sub>	C <sub>5</sub>
C <sub>3</sub>	--	.009	.065	.077	.092	.160*	.171*
C <sub>2</sub>		--	.056	.069	.083	.151*	.162*
C <sub>1</sub>			--	.012	.027	.094	.106*
C <sub>4</sub>				--	.015	.082	.093
C <sub>6</sub>					--	.067	.079
C <sub>7</sub>						--	.011
C <sub>5</sub>							--

\*Tukey (a) critical value  $q_{.99} (7, 11671) \sqrt{MSE/n} = .097$ .

C<sub>1</sub> = Outlook on life

C<sub>2</sub> = Inclination toward superiority

C<sub>3</sub> = Determination of aims and plans

C<sub>4</sub> = Inclination to struggle

C<sub>5</sub> = Taking responsibility and self-confidence

C<sub>6</sub> = Perseverance

C<sub>7</sub> = Opposed to fate/not trusting in luck

Table 26. Tukey (a) contrasts for Egyptian pragmatists on seven LOA measures (N = 54)

	.519	.670	.680	.717	.724	.759	.787
	C <sub>4</sub>	C <sub>2</sub>	C <sub>7</sub>	C <sub>1</sub>	C <sub>5</sub>	C <sub>3</sub>	C <sub>6</sub>
C <sub>4</sub>	--	.151*	.162*	.198*	.205*	.241*	.269*
C <sub>2</sub>		--	.010	.047*	.054*	.090*	.117*
C <sub>7</sub>			--	.037	.044*	.079	.107*
C <sub>1</sub>				--	.007	.043*	.070*
C <sub>5</sub>					--	.035	.063*
C <sub>3</sub>						--	.028
C <sub>6</sub>							--

\*Tukey (a) critical value  $q_{.99}(7,11671)\sqrt{MSE/n} = .037$ .

C<sub>1</sub> = Outlook on life

C<sub>2</sub> = Inclination toward superiority

C<sub>3</sub> = Determination of aims and plans

C<sub>4</sub> = Inclination to struggle

C<sub>5</sub> = Taking responsibility and self-confidence

C<sub>6</sub> = Perseverance

C<sub>7</sub> = Opposed to fate/not trusting in luck

Table 27. Tukey (a) contrasts for Egyptian existentialists on seven LOA measures (N = 18)

	.578	.644	.662	.683	.707	.758	.773
	C <sub>4</sub>	C <sub>2</sub>	C <sub>7</sub>	C <sub>1</sub>	C <sub>5</sub>	C <sub>3</sub>	C <sub>6</sub>
C <sub>4</sub>	--	.066*	.084*	.106*	.129*	.180*	.195*
C <sub>2</sub>		--	.018	.040	.064	.114*	.130*
C <sub>7</sub>			--	.022	.046	.096*	.112*
C <sub>1</sub>				--	.024	.074*	.090*
C <sub>5</sub>					--	.051	.066*
C <sub>3</sub>						--	.016
C <sub>6</sub>							--

\*Tukey (a) critical value  $q_{.99} (7, 11671) \sqrt{MSE/n} = .65.$

C<sub>1</sub> = Outlook on life

C<sub>2</sub> = Inclination toward superiority

C<sub>3</sub> = Determination of aims and plans

C<sub>4</sub> = Inclination to struggle

C<sub>5</sub> = Taking responsibility and self-confidence

C<sub>6</sub> = Perseverance

C<sub>7</sub> = Opposed to fate/not trusting in luck

Table 28. Tukey (a) contrasts for Egyptian eclectics on seven LOA measures (N = 34)

	.550	.616	.630	.668	.693	.724	.738
	C <sub>4</sub>	C <sub>7</sub>	C <sub>2</sub>	C <sub>5</sub>	C <sub>3</sub>	C <sub>1</sub>	C <sub>6</sub>
C <sub>4</sub>	--	.066*	.080*	.118*	.143*	.174*	.188*
C <sub>7</sub>		--	.014	.053*	.077*	.108*	.122*
C <sub>2</sub>			--	.039	.063*	.094*	.108*
C <sub>5</sub>				--	.024	.055*	.069*
C <sub>3</sub>					--	.031	.045
C <sub>1</sub>						--	.014
C <sub>6</sub>							--

\*Tukey (a) critical value  $q_{.99}(7,11671)\sqrt{MSE/n} = .047$ .

C<sub>1</sub> = Outlook on life

C<sub>2</sub> = Inclination toward superiority

C<sub>3</sub> = Determination of aims and plans

C<sub>4</sub> = Inclination to struggle

C<sub>5</sub> = Taking responsibility and self-confidence

C<sub>6</sub> = Perseverance

C<sub>7</sub> = Opposed to fate/not trusting in luck

Table 29. Tukey (a) contrasts for Egyptian pragmatic realists on seven LOA measures (N = 14)

	.543	.662	.667	.682	.686	.721	.750
	C <sub>4</sub>	C <sub>7</sub>	C <sub>2</sub>	C <sub>5</sub>	C <sub>1</sub>	C <sub>3</sub>	C <sub>6</sub>
C <sub>4</sub>	--	.119*	.124*	.139*	.143*	.178*	.207*
C <sub>7</sub>		--	.004	.019	.023	.059	.088*
C <sub>2</sub>			--	.015	.019	.054	.083*
C <sub>5</sub>				--	.004	.039	.068
C <sub>1</sub>					--	.035	.064
C <sub>3</sub>						--	.029
C <sub>6</sub>							--

\*Tukey (a) critical value  $q_{.99}(7,11671)\sqrt{MSE/n} = .073$ .

C<sub>1</sub> = Outlook on life

C<sub>2</sub> = Inclination to superiority

C<sub>3</sub> = Determination of aims and plans

C<sub>4</sub> = Inclination to struggle

C<sub>5</sub> = Taking responsibility and self-confidence

C<sub>6</sub> = Perseverance

C<sub>7</sub> = Opposed to fate/not trusting in luck

Table 30. Tukey (a) contrasts for Egyptians pragmatic/existentialists on seven LOA measures (N = 51)

	.555	.706	.715	.752	.761	.786	.797
	C <sub>4</sub>	C <sub>2</sub>	C <sub>7</sub>	C <sub>5</sub>	C <sub>1</sub>	C <sub>3</sub>	C <sub>6</sub>
C <sub>4</sub>	--	.151*	.160*	.197*	.206*	.231*	.243*
C <sub>2</sub>		--	.009	.046*	.055*	.080*	.092*
C <sub>7</sub>			--	.037	.046*	.071*	.083*
C <sub>5</sub>				--	.009	.034	.045*
C <sub>1</sub>					--	.025	.037
C <sub>3</sub>						--	.011
C <sub>6</sub>							--

\*Tukey (a) critical value  $q_{.99}(7,11671)\sqrt{\text{MSE}/n} = .038$ .

C<sub>1</sub> = Outlook on life

C<sub>2</sub> = Inclination to superiority

C<sub>3</sub> = Determination of aims and plans

C<sub>4</sub> = Inclination to struggle

C<sub>5</sub> = Taking responsibility and self-confidence

C<sub>6</sub> = Perseverance

C<sub>7</sub> = Opposed to fate/not trusting in luck

## CHAPTER IV. DISCUSSION AND CONCLUSION

## Discussion

Although not the main focus of this study, it was necessary to consider the effect of gender on LOA in the two countries. An examination of the Tukey (a) contrasts for American and Egyptian men and women show somewhat different gender effects in the two national groups (see Table 31). Egyptian men and women exhibited identical preference order, with "perseverance" and "determination of aims and plans" having the highest means. An inspection of the means reveals, however, that in every case women have lower aspiration scores than do men. This is expected in view of research by Elzyyady (1964) and Abdelfattah (1971a). Simple main effects contrasts failed to show women to be significantly lower than men on any of the seven measures. (This does not necessarily mean the differences are not significant, however, because both error terms from the ANOV go into the denominator for the F ratio. The first error term (subjects within groups) is very large and is confounded by error associated with nationality.)

For the Americans, the situation is somewhat different. Women did not score lower than men generally; they did score relatively higher on "taking responsibility and self-confidence" and "perseverance" and relatively lower on "opposed to fate/not trusting in luck" as compared with the preference pattern shown by the men. This seems sensible in view of the contemporary women's movement in America which has stressed the need for women to take charge of

Table 31. Summary of significant\* Tukey (a) contrasts for Egyptian and American men and women on seven measures of LOA

American Men (N = 34)							Egyptian Men (N = 136)						
C <sub>4</sub>	C <sub>2</sub>	C <sub>6</sub>	C <sub>5</sub>	C <sub>7</sub>	C <sub>3</sub>	C <sub>1</sub>	C <sub>4</sub>	C <sub>2</sub>	C <sub>7</sub>	C <sub>5</sub>	C <sub>1</sub>	C <sub>3</sub>	C <sub>6</sub>
C <sub>4</sub>		**	**	**	**	**	C <sub>4</sub>	**	**	**	**	**	**
C <sub>2</sub>			**	**	**	**	C <sub>2</sub>			**	**	**	**
C <sub>6</sub>					**	**	C <sub>7</sub>			**	**	**	**
C <sub>5</sub>					**	**	C <sub>5</sub>						**
C <sub>7</sub>					**	**	C <sub>1</sub>						**
American Women (N = 66)							Egyptian Women (N = 44)						
C <sub>4</sub>	C <sub>2</sub>	C <sub>7</sub>	C <sub>6</sub>	C <sub>5</sub>	C <sub>3</sub>	C <sub>1</sub>	C <sub>4</sub>	C <sub>2</sub>	C <sub>7</sub>	C <sub>5</sub>	C <sub>1</sub>	C <sub>3</sub>	C <sub>6</sub>
C <sub>4</sub>	**	**	**	**	**	**	C <sub>4</sub>	**	**	**	**	**	**
C <sub>2</sub>		**	**	**	**	**	C <sub>2</sub>					**	**
C <sub>7</sub>				**	**	**	C <sub>7</sub>					**	**
C <sub>6</sub>				**	**	**	C <sub>5</sub>					**	**
C <sub>5</sub>					**	**	C <sub>1</sub>					**	**

\*Significant at .01 level.



their lives and claim a larger share in all spheres. At the same time, however, women still tend to operate in a male dominated society. Perhaps luck or fate appear to women to play larger roles than to men. The equivalent Egyptian feminist movement is relatively new; women have made strong gains since the revolution in the early 1950s, but less than one per cent were going to universities by the midseventies and traditional attitudes were still strong (Hyde, 1978, p. 41).

The major purpose for the present study was to investigate relationships between philosophical preference and LOA in the United States and Egypt. The significant national group x philosophical category x LOA measure interaction demonstrates that the fourteen groups did not respond the same way to the seven LOA measures. A visual representation of the groups is shown in Figure 1. An examination of the significant Tukey (a) contrasts (Table 32) reveals the points where the groups are responding differently. For convenience the remaining discussion will be divided into two parts; (1) similarities and differences within national groups, and (2) similarities and differences between national groups.

#### Within national groups - Egyptians

Egyptian pragmatists, pragmatic/existentialists, pragmatic/realists, existentialists, and eclectics were very similar to each other. All scored significantly lowest on C<sub>4</sub> "inclination to struggle." They were highest on C<sub>6</sub> "perseverance" and C<sub>3</sub>

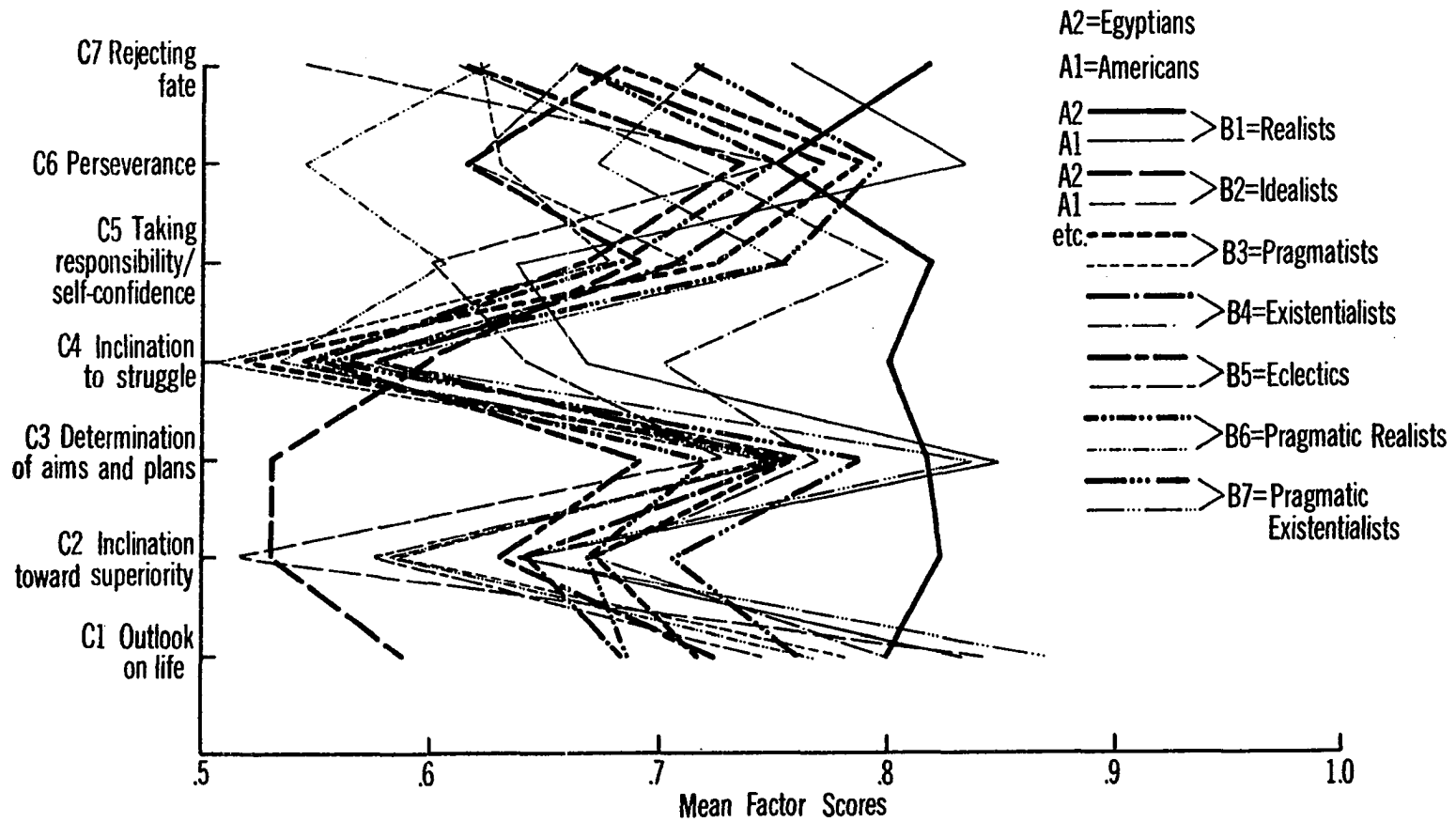


Figure 1. Plot of means on seven LOA measures for seven philosophical categories

Table 32. Summary of significant Tukey (a) contrasts for Egyptian and American groups by philosophic categories

Egyptian Prag (N = 54)

	C <sub>4</sub>	C <sub>2</sub>	C <sub>7</sub>	C <sub>1</sub>	C <sub>5</sub>	C <sub>3</sub>	C <sub>6</sub>
C <sub>4</sub>		**	**	**	**	**	**
C <sub>2</sub>				**	**	**	**
C <sub>7</sub>					**	**	**
C <sub>1</sub>						**	**
C <sub>5</sub>							**

American Prag (N = 30)

	C <sub>4</sub>	C <sub>2</sub>	C <sub>7</sub>	C <sub>6</sub>	C <sub>5</sub>	C <sub>3</sub>	C <sub>1</sub>
C <sub>4</sub>		**	**	**	**	**	**
C <sub>2</sub>					**	**	**
C <sub>7</sub>					**	**	**
C <sub>6</sub>						**	**
C <sub>5</sub>						**	**

Egyptian Prag/Exist (N = 51)

	C <sub>4</sub>	C <sub>2</sub>	C <sub>7</sub>	C <sub>5</sub>	C <sub>1</sub>	C <sub>3</sub>	C <sub>6</sub>
C <sub>4</sub>		**	**	**	**	**	**
C <sub>2</sub>				**	**	**	**
C <sub>7</sub>					**	**	**
C <sub>5</sub>							**

American Prag/Exist (N = 29)

	C <sub>4</sub>	C <sub>2</sub>	C <sub>6</sub>	C <sub>7</sub>	C <sub>5</sub>	C <sub>3</sub>	C <sub>1</sub>
C <sub>4</sub>		**	**	**	**	**	**
C <sub>2</sub>				**	**	**	**
C <sub>7</sub>						**	**
C <sub>5</sub>						**	**

Egyptian Prag/Real (N = 14)

	C <sub>4</sub>	C <sub>7</sub>	C <sub>2</sub>	C <sub>5</sub>	C <sub>1</sub>	C <sub>3</sub>	C <sub>6</sub>
C <sub>4</sub>		**	**	**	**	**	**
C <sub>7</sub>							**
C <sub>2</sub>							**

American Prag/Real (N = 9)

	C <sub>4</sub>	C <sub>6</sub>	C <sub>2</sub>	C <sub>5</sub>	C <sub>7</sub>	C <sub>3</sub>	C <sub>1</sub>
C <sub>4</sub>					**	**	**
C <sub>6</sub>						**	**
C <sub>2</sub>						**	**
C <sub>5</sub>						**	**
C <sub>7</sub>						**	**

Table 32. Continued

Egyptian Eclectics (N = 34)

	C <sub>4</sub>	C <sub>7</sub>	C <sub>2</sub>	C <sub>5</sub>	C <sub>3</sub>	C <sub>1</sub>	C <sub>6</sub>
C <sub>4</sub>		**	**	**	**	**	**
C <sub>7</sub>			**	**	**	**	**
C <sub>2</sub>					**	**	**
C <sub>5</sub>						**	**

Egyptian Exist (N = 18)

	C <sub>4</sub>	C <sub>2</sub>	C <sub>7</sub>	C <sub>1</sub>	C <sub>5</sub>	C <sub>3</sub>	C <sub>6</sub>
C <sub>4</sub>		**	**	**	**	**	**
C <sub>2</sub>						**	**
C <sub>7</sub>						**	**
C <sub>1</sub>						**	**
C <sub>5</sub>							**

Egyptian Idealists (N = 8)

	C <sub>3</sub>	C <sub>2</sub>	C <sub>1</sub>	C <sub>4</sub>	C <sub>6</sub>	C <sub>7</sub>	C <sub>5</sub>
C <sub>3</sub>						**	**
C <sub>2</sub>						**	**
C <sub>1</sub>							**

American Eclectics (N = 20)

	C <sub>4</sub>	C <sub>2</sub>	C <sub>6</sub>	C <sub>7</sub>	C <sub>5</sub>	C <sub>1</sub>	C <sub>3</sub>
C <sub>4</sub>				**	**	**	**
C <sub>2</sub>				**	**	**	**
C <sub>6</sub>					**	**	**
C <sub>7</sub>						**	**

American Exist (N = 4)

	C <sub>7</sub>	C <sub>2</sub>	C <sub>4</sub>	C <sub>6</sub>	C <sub>3</sub>	C <sub>5</sub>	C <sub>1</sub>
C <sub>7</sub>					**	**	**

American Idealists (N = 5)

	C <sub>2</sub>	C <sub>7</sub>	C <sub>5</sub>	C <sub>4</sub>	C <sub>3</sub>	C <sub>6</sub>	C <sub>1</sub>
C <sub>2</sub>				**	**	**	**
C <sub>7</sub>					**	**	**
C <sub>4</sub>							**

Table 32. Continued

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<u>Egyptian Realists (N = 1)</u>							<u>American Realists (N = 3)</u>						
C <sub>6</sub>	C <sub>1</sub>	C <sub>4</sub>	C <sub>3</sub>	C <sub>5</sub>	C <sub>7</sub>	C <sub>2</sub>	C <sub>5</sub>	C <sub>2</sub>	C <sub>4</sub>	C <sub>7</sub>	C <sub>1</sub>	C <sub>6</sub>	C <sub>3</sub>
							C <sub>5</sub>				**	**	**
							C <sub>2</sub>				**	**	**
							C <sub>4</sub>				**	**	**

---

"determination of aims and plans." By contrast, idealists showed quite a different response pattern. Egyptian idealists scored lowest on C<sub>3</sub> "determination of aims and plans." They were highest on C<sub>5</sub> "taking responsibility and self-confidence" and C<sub>7</sub> "opposed to fate/not trusting in luck." Because there was only one Egyptian realist, any attempt at interpreting the LOA profile would be very risky.

Within national groups - Americans

As in the case of the Egyptians, American pragmatists, pragmatic/existentialists, pragmatic/realists, and eclectics were much alike in their LOA response patterns. They scored lowest on C<sub>4</sub> "inclination to struggle" and highest on C<sub>1</sub> "outlook on life" and on C<sub>3</sub> "determination of aims and plans." Unlike the Egyptian case, American existentialists showed some sharp differences: They scored lowest on C<sub>7</sub> "opposed to fate/not trust in luck" instead of C<sub>4</sub> "inclination to struggle." By comparison with the first four groups mentioned above, they scored higher on C<sub>5</sub> "taking responsibility and self-confidence." Idealists were similar to existentialists in most respects. Idealists did tend to be higher on C<sub>6</sub> "perseverance" and lower on C<sub>5</sub> "taking responsibility and self-confidence." Realists scored lowest on C<sub>5</sub> "taking responsibility and self-confidence" and highest on C<sub>3</sub> "determination of aims and plans." Like idealists, realists also tended to score higher on C<sub>6</sub> "perseverance" than did the other five groups.

Comparisons between groups - Egyptians and Americans

Pragmatists, pragmatic/existentialists, pragmatic/realists, and eclectics in both countries agreed in scoring lowest on C<sub>4</sub> "inclination to struggle" and C<sub>2</sub> "inclination toward superiority." These groups in both countries also scored high on C<sub>3</sub> "determination of aims and plans." The two groups differed to some extent in the relative scoring on C<sub>6</sub> "perseverance" and C<sub>1</sub> "outlook on life." Egyptians scored highest on C<sub>6</sub> "perseverance" while for Americans the highest score was on C<sub>1</sub> "outlook on life"; however, these philosophic groups in both countries tended to score relatively high on the two concepts.

Existentialists in Egypt and America differed in that Egyptians did not score as low on C<sub>7</sub> "opposed to fate/not trusting in luck" as did Americans, but they did score relatively low on this factor (as did all Egyptian groups except idealists). Idealists in the two countries showed as many differences as similarities. As compared with other Egyptian groups, Egyptian idealists scored higher on C<sub>5</sub> "taking responsibility and self-confidence," C<sub>7</sub> "opposed to fate/not trusting in luck," and C<sub>4</sub> "inclination to struggle." At the same time, they scored lower on C<sub>3</sub> "determination of aims and plans" and C<sub>1</sub> "outlook on life." American direction is opposite on C<sub>5</sub> "taking responsibility and self-confidence" and C<sub>7</sub> "opposed to fate/not trusting in luck." The two groups of idealists agreed in scoring higher on C<sub>4</sub> "inclination to struggle" than most other groups in both countries.

### Conclusion

The main purpose of the present study was to investigate relationships between philosophical preference and LOA in the United States and Egypt. Some suggestive patterns do emerge from the research. It is interesting to note that both Egyptian and American students have similar responses toward the philosophical categories. This tends to support the findings of Koriem (1978) and Hawana and Smith (1979).

It is also noteworthy that Egyptians have long suffered from an unstable situation characterized by social, political, and economic problems. The Egyptian people have long hoped for a remarkable transition. The 1952 revolution marked a watershed in Egypt's long history. A new regime, dedicated to the goal of modernization, came to power and adopted policies designed to transform an ancient society into a powerful modern state. Therefore, it is not surprising to find that Egyptians show an inclination toward "perseverance." They scored highest on this LOA subscale. (It is also not surprising that Egyptians were significantly higher on "planning the future" in the six factor analysis than were Americans. Planning is a key element in the "new" Egyptian society.) Americans have a relatively stable political and economic climate. It is to be expected that Americans would generally score highest in "outlook on life."

In view of the current interest in women's issues, it is worth noting that Egyptian women showed the same pattern of relative preferences as their male colleagues, but their total LOA scores were substantially lower. This supports earlier Egyptian studies by



Elzyyady (1964) and Abdelfattah (1971a). This was not true of American women who seem to persevere and take responsibility more but also to trust in luck more than their male counterparts.

Finally, it is also interesting that the present study shows that there are some relationships between philosophical attitudes and LOA (see Table 10). Some of the patterns are not clear-cut. For example, it is not clear why Egyptian and American idealists seem to differ as much as they do. It is also not entirely logical that American existentialists should be more inclined than others to trust in luck or fate. Ziomek (1978), however, found a positive relationship between existentialists and personality descriptors such as "fidgety," "flighty," "insecure," and "clinging." Perhaps existentialists do not exhibit the independent, self-determining characteristics that their philosophy implies. It is also quite clear that LOA is related to factors other than philosophical category. A fuller understanding of just what variables determine LOA would make clearer the relationships discovered in this study, but this must wait for further studies.

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APPENDIX A: INSTRUMENT IN ENGLISH

These questions are related to your past, current and future experiences. Please answer each question either "yes" or "no". There are no right or wrong answers because each person's responses are individual. Please answer every question. Give your first impression without skipping any items. Also, please supply the following information:

Age \_\_\_\_\_ Sex \_\_\_\_\_

Year in School: 1. Fresh \_\_\_\_\_ 2. Soph \_\_\_\_\_ 3. Junior \_\_\_\_\_ 4. Senior \_\_\_\_\_ 5. Grad \_\_\_\_\_

Please place an "x" or "✓" in the appropriate column for each question.

- | Yes | No  |   |
|-----|-----|---|
| ___ | ___ | 1. Do you believe in luck?  |
| ___ | ___ | 2. Do you believe that one's fate is pre-determined?  |
| ___ | ___ | 3. Do you believe that ultimate reality is spiritual or mental in nature?   |
| ___ | ___ | 4. Are you reluctant to face situations where you should take responsibility?   |
| ___ | ___ | 5. Do you believe that personal effort overcomes problems whatever they are?  |
| ___ | ___ | 6. Do you believe that knowledge is true if it corresponds to physical reality?   |
| ___ | ___ | 7. Do you like little change in the conditions of life?   |
| ___ | ___ | 8. Does failure usually make you give up?   |
| ___ | ___ | 9. Do you believe that experiences constitute reality and govern responses to problems?   |
| ___ | ___ | 10. Do you usually feel bored at doing the same work for a long time?   |
| ___ | ___ | 11. Do you often tend to "renew" your life?   |
| ___ | ___ | 12. Do you believe that man is essentially a spiritual being, needing assistance in freeing himself from the confines of the physical and social world? |
| ___ | ___ | 13. Do you sometimes see life without hope?   |
| ___ | ___ | 14. Have you considered suicide before?   |
| ___ | ___ | 15. Do you believe that the only values acceptable to the individual are those she/he has freely chosen?  |
| ___ | ___ | 16. Is success in your work enough to make you happy?   |
| ___ | ___ | 17. Do you feel that your mentality makes you outstanding?  |
| ___ | ___ | 18. Do you work for your future according to a plan you have made for yourself?   |
| ___ | ___ | 19. Do you believe that man discovers knowledge from the physical and material world?   |
| ___ | ___ | 20. Do you have clear objectives in life?   |
| ___ | ___ | 21. Do you feel that your present situation is less than you wished it to be?   |
| ___ | ___ | 22. Do you believe that knowledge is an instrument of survival, existing for practical utility?   |
| ___ | ___ | 23. Are you generally satisfied with your standard of living?   |
| ___ | ___ | 24. Are you scared of doing work without help from anyone?  |
| ___ | ___ | 25. Do you believe that the level you have achieved is a result of your personal effort rather than a result of others' helping?                        |
| ___ | ___ | 26. Are you always afraid of new and unknown situations because you might fail?   |
| ___ | ___ | 27. Do you believe that education is basically a process of spiritual or "soul" growth?   |
| ___ | ___ | 28. Do you believe that man is a small part of a large universal idea?  |
| ___ | ___ | 29. Do you believe that knowledge is found by considering the practical consequences of ideas?  |
| ___ | ___ | 30. Have you tried many times to overcome problems that you know others have failed to overcome?  |
| ___ | ___ | 31. Do you tire easily?   |
| ___ | ___ | 32. Do you believe that the mind is a spiritual entity and dictates or determines what reality is?  |

- | Yes | No  |   |
|-----|-----|---|
| ___ | ___ | 33. Do you prefer to work in the same type of job indefinitely?   |
| ___ | ___ | 34. Do you spend a lot of time thinking about your future?  |
| ___ | ___ | 35. Do you feel that you are less enthusiastic in your work than your workmates?  |
| ___ | ___ | 36. Do you believe that all knowledge arouses the feeling of the knower?  |
| ___ | ___ | 37. Is success in your work enough to make you happy?   |
| ___ | ___ | 38. Have you ever received prizes for superiority in any activity?  |
| ___ | ___ | 39. Are you interested in competing with others?  |
| ___ | ___ | 40. Do you believe that the essence of reality is choice?   |
| ___ | ___ | 41. Do you sometimes work without a plan?   |
| ___ | ___ | 42. Do you usually think a lot about any task before you undertake it?  |
| ___ | ___ | 43. Do you consider yourself a person who struggles rather than giving up?  |
| ___ | ___ | 44. Do you believe that intelligence is the ability to formulate and project new solutions to problems?   |
| ___ | ___ | 45. Do you believe that physical or natural laws are real?  |
| ___ | ___ | 46. Do you feel that your present knowledge is less than it should have been?   |
| ___ | ___ | 47. Does it bother you to face family responsibility?   |
| ___ | ___ | 48. Do you make great effort to reach a level that few people have achieved before?   |
| ___ | ___ | 49. Do you easily give up your point of view at the first objection?  |
| ___ | ___ | 50. Do you believe that reality is a projection of a supernatural mind?   |
| ___ | ___ | 51. Do you like stability rather than unknowns in life?   |
| ___ | ___ | 52. Does failure cause you to despair so much that you quit work forever?   |
| ___ | ___ | 53. Is your attitude such that you continue trying to reach your ideals in your work?   |
| ___ | ___ | 54. Do you believe that the test of theory, belief, or doctrine must be its effect upon us, its practical consequences?                             |
| ___ | ___ | 55. Are you always afraid of failure?   |
| ___ | ___ | 56. Do you sometimes feel that "excellent" individuals are from some other social class than your own?  |
| ___ | ___ | 57. Are you very interested in increasing your knowledge?   |
| ___ | ___ | 58. Do you agree that knowledge is systematized--its certainty and objectivity are all in accord with the scientific teachings of physical reality? |
| ___ | ___ | 59. Do you care very much to be the best in any field?  |
| ___ | ___ | 60. Does your behavior usually coincide with your intentions?   |
| ___ | ___ | 61. Does it often happen that the things about which you are concerned go as you expected?  |
| ___ | ___ | 62. Do you agree that reality consists of confronting problems consisting of love, choice, freedom, personal relationships, and death?              |
| ___ | ___ | 63. Are you reluctant to face situations where you should take responsibility?  |
| ___ | ___ | 64. Are you very interested in increasing your knowledge?   |
| ___ | ___ | 65. Are you often satisfied with little?  |
| ___ | ___ | 66. Do you believe that the origin of knowledge is in a supernatural source?  |
| ___ | ___ | 67. Do you usually leave things to fate?  |
| ___ | ___ | 68. Do you accept responsibility readily?   |
| ___ | ___ | 69. Would you rather take care of your daily needs yourself than have someone else do things for you?   |
| ___ | ___ | 70. Do you agree that man is free; consequently, he is responsible for all of his actions?  |
| ___ | ___ | 71. Does failure cause you to despair so much that you quit work forever?   |
| ___ | ___ | 72. Do you often think that you might be a great person in the future?  |
| ___ | ___ | 73. Do you feel that your present knowledge is less than it should have been?   |
| ___ | ___ | 74. Do you agree that matter is real and concretely exists in its own right independent of the mind?  |
| ___ | ___ | 75. Do you believe that man does not form part of any universal system; therefore, he is absolutely free?   |



- | Yes | No  |  |
|-----|-----|--|
| ___ | ___ | 76. Do you agree that the external world of physical reality is objective and factual. Man has to accept it and conform?                   |
| ___ | ___ | 77. If you experienced embarrassment on your job would you quit and look for another job?  |
| ___ | ___ | 78. If you disagree with other's viewpoints, do you continue discussion to prove your point of view?                                       |
| ___ | ___ | 79. Do you often feel despair?   |
| ___ | ___ | 80. Do you believe that knowledge is operational; therefore, there is always a possibility of improvement?                                 |
| ___ | ___ | 81. Do you believe that obtaining knowledge is essentially a process of searching the universe for facts?                                  |
| ___ | ___ | 82. Do you feel sometimes that people underestimate you?   |
| ___ | ___ | 83. Did you ever work for a prize and fail?  |
| ___ | ___ | 84. Do you believe that the authentic life is one of self determination, within a specific time and place?                                 |
| ___ | ___ | 85. Do you care enough to be superior at work in which you are interested?   |
| ___ | ___ | 86. Did you have a plan that you are trying to achieve so that you will be famous or rich?   |
| ___ | ___ | 87. Do you agree with the saying "let life take its natural course"?   |
| ___ | ___ | 88. Does your behavior usually coincide with your intentions?  |
| ___ | ___ | 89. Do you agree that reality is determined when man chooses either to confront or avoid a situation, make or refuse to make a commitment? |
| ___ | ___ | 90. Do you feel that your current situation is the best that you will ever have?   |
| ___ | ___ | 91. In doing anything, do you believe that it is always better to wait for the right circumstances?  |
| ___ | ___ | 92. Do you believe that reality is determined by natural laws beyond man's control?  |
| ___ | ___ | 93. Do you always tend to determine your own role in any work with a group?  |
| ___ | ___ | 94. Do you tend to take the largest part of any group work?  |
| ___ | ___ | 95. Do you pay attention to others' criticisms?  |
| ___ | ___ | 96. To achieve your objectives, do you have the ability to withstand difficulties whatever they are?                                       |
| ___ | ___ | 97. Do you believe that truth can be best ascertained through an infinite being?   |
| ___ | ___ | 98. Are you always afraid of failure?  |
| ___ | ___ | 99. Does it bother you to delay the results of your work for a long time?  |
| ___ | ___ | 100. Do you agree that "knowing" is realizing what or how something works relative to any given set of assumptions or circumstances?       |
| ___ | ___ | 101. Are you willing to begin work on something even though it may be a long time before you see results?                                  |
| ___ | ___ | 102. Do you have an ideal personality you hope to achieve?   |
| ___ | ___ | 103. Do you sometimes feel despair when something fails after a great deal of work on your part?   |
| ___ | ___ | 104. Do you agree that "knowing" is understanding the laws of nature?  |
| ___ | ___ | 105. If you experienced embarrassment on your job would you quit and look for another job?   |
| ___ | ___ | 106. Do you try to make any task you undertake important by the level and quality of work you put into it?                                 |
| ___ | ___ | 107. Do you believe that solving problems is a student's major ambition?   |
| ___ | ___ | 108. Do you believe that change is the essence of reality?   |
| ___ | ___ | 109. Do you always strive for an excellent level?  |
| ___ | ___ | 110. Do you feel that your objectives can be achieved even if effort is required?  |
| ___ | ___ | 111. Do you find that many of your objectives are impossible to achieve?   |
| ___ | ___ | 112. Are you often satisfied with little?  |
| ___ | ___ | 113. Do you believe that only individuals can chose what is ethical, and they must be responsible for their choice?                        |
| ___ | ___ | 114. Do you believe that nature contains laws for behavior and ethical direction?  |

**APPENDIX B: INSTRUMENT IN ARABIC**

فيما يلي عدد من الأسئلة تتعلق بظواهرك السابقة والخالية والمستقبلية . والمطلوب منك أن تجيب على كل منها " بنعم " أو " لا " مع هذه الحالة انه لا تعتبر الإجابة صحيحة أو خاطئة . فكل فرد يجيب عما يتأق على حاله .

والمطلوب منك أولاً أن تخطي عن نفسك المعلومات الآتية :

النوع ذكر  
الاسم أنثى

السن

المرحلة الدراسية ثانية  
جامعة

ضع علامة " نعم " أمام الإجابة التي تراها مناسبة ، وعلامة " لا " أمام الإجابة التي تراها غير مناسبة .

	لا	نعم
١- هل أنت ممن يؤمنون بالحظ ؟		
٢- هل تعتقد أن مستقبل المرء محدد ؟		
٣- هل تعتقد أن الواسية بطبيعتها حالة روحية أو عقلانية ؟		
٤- هل تتردد في الوثوق في موافق تتدخل فيها السلوكية ؟		
٥- هل تؤمن أن الجهد الشخصي يؤدي إلى السقبات مهما عظمت ؟		
٦- هل تعتقد أن السرعة الحقيقية إذا انسجعت مع العالم الطبيعي ؟		
٧- هل تسبب استقرار في ظروف الحياة ؟		
٨- هل يحدث كثيراً أن يدفعك الفشل إلى ترك ما تقدم عليه ؟		
٩- هل تعتقد أن الضغوط تشكل الواقع وتحكم الاستجابات للمشكلات ؟		
١٠- هل تشعر كثيراً بانفصالك عن القيام بعمل واحد وقتاً طويلاً ؟		
١١- هل تعجز عن التجدد في حياتك ؟		
١٢- هل تعتقد أن جوهر الإنسان كائن روحي يحتاج لمساعدة لتحرير نفسه من قيود العالم الطبيعي والاجتماعي ؟		
١٣- هل تبدو لك الحياة أحياناً دون أمل ؟		
١٤- هل فكرت في الانتحار في بعض الأحيان ؟		
١٥- هل تعتقد أن القيم الوحيدة والمقبولة للفرد هي تلك التي اختارها بحرية تامة ؟		
١٦- هل يصعب عليك التراجع في العمل ؟		
١٧- هل تشعر أن عقلك توهك لتتجاهل ؟		
١٨- هل تعمل لمستقبلك وقتاً لحظتها رستها لنفسك ؟		
١٩- هل تعتقد أن الإنسان يستطيع أن يكتشف المعرفة من العالم الطبيعي والمادي ؟		
٢٠- هل لك أهداف واضحة في الحياة ؟		
٢١- هل ترى أن دراستك الحالية أقل من مستوى أمانك ؟		
٢٢- هل تعتقد أن المعرفة هي وسيلة البقاء وجدت لتفهمها السلبية ؟		
٢٣- هل أنت راض عن مستوى مسيقتك بوجه عام ؟		
٢٤- هل تنسى القيام بأعمال لا يساوتك فيها أحد ؟		
٢٥- هل ترى أن المستوى الذي وصلت إليه كان نتيجة لكفاحك الشخصي أكثر من أن يكون نتيجة لمساعدة الآخرين ؟		
٢٦- هل تشعر بالخامرات دائماً خوفاً من الفشل ؟		
٢٧- هل تعتقد أن التربية عقلية نموذجية أو " نفس " تنمو ؟		
٢٨- هل تعتقد أن الإنسان جزء صغير من فكرة أعم وأشمل ؟		
٢٩- هل تعتقد أن السرعة تكمن في النتائج العقلية لا التفكير ؟		
٣٠- هل حاولت كثيراً أن تتغلب على عقبة برزت أن الكثيرين قد فشلوا في التغلب عليها ؟		
٣١- هل تعتبر نفسك سريع التمتع ؟		

- ٢٢- هل تستند ان السئل كينون روحية يطى او يتقو ماذا تكون الحقيقة ؟  
 ٢٣- هل تعيل الى ان متوار في السئل الواحد لمدة طويلة ؟  
 ٢٤- هل تفكر كثيرا في مقلتك ؟  
 ٢٥- هل تشكر كثيرا بأنك أثل حطاما في السئل من المحيطين بك ؟  
 ٢٦- هل تستند ان السرقة تير دائما شعور الدرك ؟  
 ٢٧- هل يسرك مجرد النجاح في السئل ؟  
 ٢٨- هل سبق لك الحصول على جوائز لشغوك في أى ميدان ؟  
 ٢٩- هل تعيل الى الدخول في الطافسات والسباقات ؟  
 ٤٠- هل تستند ان بوهو الحقيقة هو الاختصار ؟  
 ٤١- هل يحدث أحيانا ان تقوم بعمل لم يبق لك اعداد خطة له ؟  
 ٤٢- هل كثيرا ما تخكر في السئل قبل ان تصرف فيه ؟  
 ٤٣- هل تدبر نفسك خصوصا صافحا ؟  
 ٤٤- هل توافق على ان الذكاء تدرة نصياغة وتخطيط حلول جديدة للمشكلات ؟  
 ٤٥- هل تستند ان التواضع اليه بيده حقيقية ؟  
 ٤٦- هل تشعر ان سلوماتك الحالية اثنى ما كان يجب ان تكون عليه ؟  
 ٤٧- هل يذايقك ان يلقي عليك مسئوليات عائلية ؟  
 ٤٨- هل تبهد نفسك كثيرا للوصول لمستوى لم يصل اليه الا القليل ؟  
 ٤٩- هل تتأول عن رأيك بسهولة عند اوم حاضرة له ؟  
 ٥٠- هل توافق على ان الحقيقة استطت نقل خارق ؟  
 ٥١- هل تعيل الا استقرار في ظروف الحياة خوفا من المجهول ؟  
 ٥٢- هل كثيرا ما يدفلك الفشل الى اليأس وتترك المس نهائيا ؟  
 ٥٣- هل تعيل الى مواصلة الجهد حتى تنس بسنك انى الذمان ؟  
 ٥٤- هل تستند ان محك أية نظرية أو عقيدة أو مذاهب تكمن في نتائجها السلبية وتأثيرها عليها ؟  
 ٥٥- هل تخشى الفشل دائما ؟  
 ٥٦- هل تشعر أحيانا بأن الأفراد المتأولين من عينة اخرى تختلف عنك ؟  
 ٥٧- هل تعيل الى الامتداد من السلومات ؟  
 ٥٨- هل توافق على ان السرقة هي مارتية متهجيا .. وأن حد ودها وموضوعيتها يتلما مع المذاهب السلبية للواقع الذيبس ؟  
 ٥٩- هل تهتم كثيرا بأن تكون اوم التأولين في أى عمل تقوم به ؟  
 ٦٠- هل كثيرا ما تكون نتائج تصرفاتك سلبية للخطة التي تصممها ؟  
 ٦١- هل يحدث كثيرا ان تسيرومورك حيقا لما تتوتسه ؟  
 ٦٢- هل توافق على ان الواقعية تكمن في مكرات يتطوى تحتها الحب والاختيار والدرية ، والسباقات الشخصية ، والموت ؟  
 ٦٣- هل تتردد في التوتيس في مواقف تتدمن فيها المسئولية ؟  
 ٦٤- هل تعيل الى الامتداد من السلومات ؟  
 ٦٥- هل تدبر نفسك توطا توتس بالتليل عاليا ؟  
 ٦٦- هل تستند ان أصل السرقة موجوده فيما وراء الطبيعة ؟  
 ٦٧- هل كثيرا ما تترا. أمورك للقادير ؟  
 ٦٨- هل تعيل القيام بالمسئوليات السلوية منك من رضا ؟  
 ٦٩- هل تدمن ان تقوم بنناء مبالغت اليومية بنفسك ؟  
 ٧٠- هل توافق على ان الانسان حر ، ونتيجة لهذا فهو مسئول عن كل تصرفاته ؟  
 ٧١- هل كثيرا ما يدفلك الفشل الى اليأس وتترك المس نهائيا ؟

- ٧٢- هل تراودك كثيرا فكرة أنك قد أصبح شخصا عظيميا في المستقبل ؟
- ٧٣- هل تشعر أن سلطوتك ان الية التي ما يجب ان تكون عليه ؟ -
- ٧٤- هل توافق على ان العادة مبررة ، ووجودها اصلا مفصل عن السئل ؟
- ٧٥- هل تعتقد ان الانسان لا يكون اى جزء من نظام أهم ولهذا فهو حر تماما ؟
- ٧٦- هل توافق على ان الواجبات الدينية للسالم الخارجى مبرره وحقيقى وعلى الانسان ان يقبله بما هو عليه ؟
- ٧٧- اذا تمت فصل ما وسبب لك شيئا فهل تتركه الى عمل آخر ؟
- ٧٨- اذا لم يقمك رأى غيرك فهل تواصل المناقشة لاجلها رأيك ؟
- ٧٩- هل تشعر كثيرا باليهي ؟
- ٨٠- هل تعتقد ان السرقة ذاة لثالية ولهذا فان احتضان التدمم مبرور ؟
- ٨١- هل تعتقد ان اكتساب السرقة فى بضرورة عملية بحث فى الكون عن الحقائق ؟
- ٨٢- هل تشعر اننا ان الانسان لا يقدر ان يفكر بذكاء ؟
- ٨٣- هل حاولت التيام بوسائل المصون على بائنة ولم تنجح ؟
- ٨٤- هل تعتقد ان الحياة ان حقيقية تعتمد على اذارة اذنا في ردة وكتمان حقد بين ؟
- ٨٥- هل يهينه الضنن فى الانسان التي تعين اليها ؟
- ٨٦- هل تتخ لثقتك عذرة تحاول تحقيقها للوصول الى الغنى او الشهرة مثلا ؟
- ٨٧- هل توافق على ان التواضع السافر مع الامم تجرى فى اغشها ؟
- ٨٨- هل كبريا ما تكون نتاج صراحتك مالمبة للخطة التي تتسبها ؟
- ٨٩- هل توافق على ان ترمو الواجبات يكمن فى اختراع الانسان لوقوف سبين تجاه مشكلة من المشاكل ؟
- ٩٠- هل تشعر ان ضلك الحالى هو اقدس ما يمكن ان تص اليه ؟
- ٩١- هل ترى اهم من الاصلاح الانظار دائما حتى تاتيك الفرية ؟
- ٩٢- هل تعتقد ان اليهودية تعددنا قوانين المنبهة الثالثة تاريخ سيطر لاسان ؟
- ٩٣- هل تميل دائما الى تعدد ديونتك بالقيط فى اى من مع جهانة ؟
- ٩٤- هل تميل كثيرا ان تقوم بالقسم الاكبر فى اى من جماعى ؟
- ٩٥- هل كثيرا ما تحصل حسابا نقد الاخرين ؟
- ٩٦- هل لده لك القدرة على تحمل الصواب مهما كانت فى سبيل الوصول الى اهدافك ؟
- ٩٧- هل تعتقد ان الصدق او الحقيقة لا يستند عليها الامن خلال الاثن المطلق ؟
- ٩٨- هل تخشى القمل دائما ؟
- ٩٩- هل تتعاقب اذا تأخر ظهور نتاج عملك لفترة طويلة ؟
- ١٠٠- احمل توافق على ان السرقة فى اذراك مادية عمل الشئ فى ظروف لها مسليا مسينة ؟
- ١٠١- انشى قد يلقى من رانت تكد ان ناطية لن تظهر الا بعد فترة طويلة ؟
- ١٠٢- هل لك عذرية مالمية تخفى ان تص اليها ؟
- ١٠٣- هل تشعر اننا باليهي برب قد لك فى التيام بصل جاهد فى اذانه ؟
- ١٠٤- هل توافق على ان السرقة فى فهم القوانين المنبهة ؟
- ١٠٥- اذا تمت بصل ما وسبب لك شيئا فهل تتركه الى عمل آخر ؟ -
- ١٠٦- هل تدانم الوصول بالصل الذي تقوم به تد والكمال ؟
- ١٠٧- هل تعتقد ان شجع الطميد الرئيسى يكمن فى حل المشكلات ؟
- ١٠٨- هل تعتقد ان التثوير شو جوشر الواضحة ؟
- ١٠٩- هل تطمع دائما الى الوصول الى مستوى متاز ؟ -

- ١٠- هل تلاحظ أن أخفاك دائما يمكن تحقيقها ولو مع جهد ؟
- ١١- هل تريد أن كثيرا من أهدافك مستحيلة التحقيق ؟
- ١٢- هل تشعر نفسك تنوعا توفيرا بالتليل غالبا ؟
- ١٣- هل توافق على أن اختيار الفرد يكون في النهاية في إطاره الاخلاقي ،  
ولهذا فهو يعتبر مسئولا عن اختياره ؟
- ١٤- هل تعتقد أن الطبيعة تحوى قوانينا توجه السلوك والاختلات ؟

**APPENDIX C: WEIGHTING/SCORING PATTERNS  
FOR LOA AND PHILOSOPHICAL STATEMENTS**

Table 33. LOA scoring key<sup>a</sup>. (Subjects received a score of "1" for each response which matched the following key. Opposite responses were scored "0".)

1	no	31	no	59	yes	90	no	
2	no	33	yes	yes	60	yes	91	no
4	no	34	yes	yes	61	yes	93	yes
5	yes	35	no	63	no	94	yes	
7	no	37	no	64	yes	95	yes	
8	no	38	yes	65	no	96	yes	
10	no	39	yes	68	yes	98	no	
11	yes	41	no	69	yes	99	no	
13	no	42	yes	71	no	102	yes	
14	no	43	yes	72	yes	103	no	
16	no	46	yes	73	yes	105	no	
17	yes	47	no	77	no	106	yes	
18	yes	48	yes	78	yes	109	yes	
20	yes	49	no	79	no	110	yes	
21	yes	51	no	82	no	111	no	
23	no	52	no	83	yes	112	no	
24	no	53	yes	85	yes			
25	yes	55	no	86	yes			
26	no	56	no	87	no			
30	yes	57	yes	88	yes			

<sup>a</sup>As specified by Abdelfattah (1971a, b) missing item numbers are those of philosophical statements. Their scoring key follows this page.



Table 34. Weighting/scoring pattern for philosophical statements

Item No.		Realism	Idealism	Pragmatism	Existentialism
3	Yes	-4	+4	0	0
	No	+4	-4	0	0
6	Yes	+3	-3	+1	-1
	No	-3	+3	-1	+1
9	Yes	-1	-3	+3	+1
	No	+	+3	-3	-1
12	Yes	-2	+4	-2	0
	No	+2	-4	+2	0
15	Yes	-4	0	0	+4
	No	+4	0	0	-4
19	Yes	+2	-4	+1	+1
	No	-2	+4	-1	-1
22	Yes	+1	-4	+2	+1
	No	-1	+4	-2	-1
27	Yes	-4	+4	0	0
	No	+4	-4	0	0
28	Yes	-4	+4	0	0
	No	+4	-4	0	0
29	Yes	-2	-2	+4	0
	No	+2	+2	-4	0
32	Yes	-2	+3	-2	+1
	No	+2	-3	+2	-1
36	Yes	0	-4	+1	+3
	No	0	+4	-1	-3

Table 34. Continued

Item No.		Realism	Idealism	Pragmatism	Existentialism
40	Yes	-4	0	+1	+3
	No	+4	0	-1	-3
44	Yes	+1	-4	+2	+1
	No	-1	+4	-2	-1
45	Yes	+2	-4	+1	+1
	No	-2	+4	-1	-1
50	Yes	-2	+4	-2	0
	No	+2	-4	+2	0
54	Yes	+1	-4	+2	+1
	No	-1	+4	-2	-1
58	Yes	+3	-4	+1	0
	No	-3	+4	01	0
62	Yes	-1	-3	+2	+2
	No	+1	+3	-2	-2
66	Yes	-2	+4	-2	0
	No	+2	-4	+2	0
70	Yes	-3	-1	+1	+3
	No	+3	+1	-1	-3
74	Yes	+2	-4	+1	+1
	No	-2	+4	-1	-1
75	Yes	-1	-2	-1	+4
	No	+1	+2	+1	-4
76	Yes	+3	-2	+1	-2
	No	-3	+2	-1	+2
80	Yes	+1	-4	+2	+1
	No	-1	+4	-2	-1

Table 34. Continued

Item No.		Realism	Idealism	Pragmatism	Existentialism
81	Yes	+3	-4	+1	0
	No	-3	+4	-1	0
84	Yes	-3	-1	0	+4
	No	+3	+1	0	-4
89	Yes	-2	-2	+1	+3
	No	+2	+2	-1	-3
92	Yes	+4	-1	-1	-2
	No	-4	+1	+1	+2
97	Yes	-1	+4	-2	-1
	No	+1	-4	+2	+1
100	Yes	+1	-4	+3	0
	No	-1	+4	-3	0
104	Yes	+2	-4	+1	+1
	No	-2	+4	-1	-1
107	Yes	-1	-3	+4	0
	No	+1	+3	-4	0
108	Yes	-2	-2	+4	0
	No	+2	+2	-4	0
113	Yes	-2	-2	+2	+2
	No	+2	+2	-2	-2
114	Yes	+2	-2	+2	-2
	No	-2	+2	-2	+2
Possible raw score range		<u>+ 78</u>	<u>+108</u>	<u>+ 56</u>	<u>+ 46</u>

Table 34. Continued

Item No.	Realism	Idealism	Pragmatism	Existentialism
Raw score multiplied by constant to achieve uniformity of range	$\frac{108}{78}=1.385$	$\frac{108}{108}=1$	$\frac{108}{56}=1.929$	$\frac{108}{46}=2.348$

After weighting, a constant of 108 was added to each score to eliminate negative scores.

APPENDIX D. GROUP MEANS (ABC SUMMARY TABLE)  
FOR MEN AND WOMEN NESTED IN TWO NATIONAL GROUPS  
WITH SIX MEASURES OF LEVEL OF ASPIRATION

Table 35. ABC table of means for the 2 x 2 x 6 factorial  
(without regard to philosophical attitude)

		C <sub>1</sub>	C <sub>2</sub>	C <sub>3</sub>	C <sub>4</sub>	C <sub>5</sub>	C <sub>6</sub>	Total
A <sub>1</sub>	b <sub>1</sub>	.761	.567	.745	.500	.641	.677	3.890
	b <sub>2</sub>	.804	.536	.726	.528	.623	.621	3.843
A <sub>2</sub>	b <sub>1</sub>	.811	.634	.718	.689	.713	.537	4.103
	b <sub>2</sub>	.772	.601	.685	.676	.648	.481	3.862
Total		3.148	2.338	2.874	2.394	2.625	2.316	15.699

A<sub>1</sub> = American

A<sub>2</sub> = Egyptian

B<sub>1</sub> = men

B<sub>2</sub> = women

C<sub>1</sub>: perseverance

C<sub>2</sub>: self-confidence and work satisfaction

C<sub>3</sub>: uncertainty of performance

C<sub>4</sub>: resignation to fate versus planning the future

C<sub>5</sub>: self-sufficiency and superiority

C<sub>6</sub>: complacency versus desire for future improvement

APPENDIX E: GROUP MEANS (AND ABC SUMMARY TABLES)  
FOR SEVEN PHILOSOPHICAL CATEGORIES NESTED IN TWO NATIONAL  
GROUPS WITH SIX MEASURES OF LEVEL OF ASPIRATION





APPENDIX F: VARIABLES COMPRISING EACH OF  
SEVEN LOA FACTORS AS NAMED AND GROUPEd  
BY ABDELFAH (1971b)

## Abdelfattah's Factors

Table 37. Abdelfattah's Factor 1. Outlook on life

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No.	Variable (Statement)
13	Do you sometimes see life without hope?
14	Have you considered suicide before?
16	Is success in your work enough to make you happy?
38	Have you ever received prizes for superiority in any activity?
55	Are you always afraid of failure?
56	Do you sometimes feel that "excellent" individuals are from some other social class than your own?
85	Do you care enough to be superior at work in which your are interested?
105	If you experienced embarassment on your job would you quit and look for another job?
106	Do you try to make any task you undertake important by the level and quality of work you put into it?
67	Do you usually leave things to fate?

---

Table 38. Abdelfattah's Factor 2. Inclination toward superiority

---

No.	Variable (statement)
24	Are you scared of doing work without help from anyone?
17	Do you feel that your mentality makes you outstanding?
39	Are you interested in competing with others?
41	Do you sometimes work without a plan?
57	Are you very interested in increasing your knowledge?
68	Do you accept responsibility readily?
59	Do you care very much to be the best in any field?
86	Do you have a plan that you are trying to achieve so that you will be famous or rich?
87	Do you agree with the saying "Let life take its natural course?"
109	Do you always strive for an excellent level?
110	Do you feel that your objectives can be achieved even if effort is required?

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Table 39. Abdelfattah's Factor 3. Determination of aims and plans

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No.	Variable (statement)
18	Do you work for your future according to a plan you have made for yourself?
20	Do you have clear objectives in life?
42	Do you usually think a lot about any task before you undertake it?
43	Do you consider yourself a person who struggles rather than giving up?
69	Would you rather take care of your daily needs yourself than have someone else do things for you?
60	Does your behavior usually coincide with your intentions?
61	Does it often happen that the things about which you are concerned go as you expected?
90	Do you feel that your current situation is the best that you will ever have?
111	Do you find that many of your objectives are impossible to achieve?
112	Are you often satisfied with little?

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Table 40. Abdelfattah's Factor 4. Inclination to struggle

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No.	Variable (statement)
7	Do you like little change in the conditions of life?
23	Are you generally satisfied with your standard of living?
8	Does failure usually make you give up?
4	Are you reluctant to face situations where you should take responsibility?
33	Do you prefer to work in the same type of job indefinitely?
49	Do you easily give up your point of view at the first objection?
51	Do you like stability rather than unknowns in life?
78	If you disagree with others' viewpoints, do you continue discussion to prove your point of view?
99	Does it bother you to delay the results of your work for a long time?
101	Are you willing to begin work on something even though it may be a long time before you see results?
83	Did you ever work for a prize and fail?

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Table 41. Abdelfattah's Factor 5. Taking responsibility and self-confidence

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No.	Variable (statement)
21	Do you feel that your present situation is less than you wished it to be?
5	Do you believe that personal effort overcomes problems whatever they are?
30	Have you tried many times to overcome problems that you know others have failed to overcome?
31	Do you tire easily?
47	Does it bother you to face family responsibility?
48	Do you make great effort to reach a level that few people have achieved before?
46	Do you feel that your present knowledge is less than it should have been?
96	To achieve your objectives, do you have the ability to withstand difficulties whatever they are?

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Table 42. Abdelfattah's Factor 6. Perseverance

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No.	Variable (statement)
10	Do you usually feel bored at doing the same work for a long time?
11	Do you often tend to "renew" your life?
34	Do you spend a lot of time thinking about your future?
35	Do you feel that you are less enthusiastic in your work than your workmates?
52	Does failure cause you to despair so much that you quit work forever?
53	Is your attitude such that you continue trying to reach your ideals in your work?
77	Do you often feel despair?
93	Do you always tend to determine your own role in any work with a group?
82	Do you feel sometimes that people underestimate you?
102	Do you have an ideal personality you hope to achieve?
103	Do you sometimes feel despair when something fails after a great deal of work on your part?

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Table 43. Abdelfattah's Factor 7. Resignation to fate/trust in luck

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No.	Variable (statement)
1	Do you believe in luck?
2	Do you believe that one's fate is pre-determined?
25	Do you believe that the level you have achieved is a result of your personal effort rather than a result of others' helping?
26	Are you always afraid of new and unknown situations because you might fail?
72	Do you often think that you might be a great person in the future?
91	In doing anything, do you believe that it is always better to wait for the right circumstances?
94	Do you tend to take the largest part of any group work?
95	Do you pay attention to others' criticisms?

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