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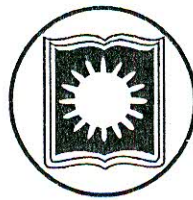
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**INTERGENERATION GAP BETWEEN TEACHERS AND
STUDENTS AS RELATED TO VALUES, PERSONALITY
AND GENDER DIFFERENCES.**

*A Thesis Submitted for the Degree of Doctor of
Philosophy (in Psychology)*

By
Balaka Kabir

Under the Supervision of
Dr. Shawkat Ara
Professor of Psychology



**DEPARTMENT OF PSYCHOLOGY
UNIVERSITY OF RAJSHAHI
JULY : 2007**

ABSTRACT

In the present study, an attempt was made to investigate the intergenerational gaps among the three educational generations of older teachers, younger teachers and students of different educational institutions in relation to values and personality variables. The study was developed on the basis of four theoretical frameworks of (1) conceptual and theoretical approaches to the study of intergenerational gaps, (2) instrumental and terminal value approaches, (3) theoretical approaches to three dimensions of personality (internal-external control, authoritarianism and dogmatism) and (4) role behaviour and gender differences. All these approaches have been utilized in order to investigate the patterns of relationships among the three educational generations, namely, older teachers, younger teachers and students regarding values and personality.

The objectives of the present study were to find out whether the three educational generations would differ significantly regarding:

- (1) Rokeach's Instrumental and Terminal values,
- (2) Personality dimensions of internal-external control, authoritarianism and dogmatism, and
- (3) Whether there would be sex differences among the three generation groups on values and personality.

The following hypotheses were formulated :

- (1) The older teachers would differ significantly from younger teachers and students on instrumental and terminal values.
- (2) The older teachers would differ significantly from younger teachers and from students on the personality dimensions of I-E control, authoritarianism and dogmatism.
- (3) The male and female Ss from three educational generations would differ significantly on the two variables, namely, values and personality.

The samples consisting of 180 subjects from three educational generations, namely, older teachers (age levels between 41 and 60 years.), younger teachers (age levels between 30 and 40 years) and students (age levels between 18 and 28 years) were randomly selected from different colleges and Rajshahi University. Half of the respondents were males and the other half were females.

Values and three personality dimensions of Ss were measured with the help of (1) Rokeach's value inventory, (2) Kool's Authoritarianism personality and (3) Hasan's Dogmatism, and (4) Rotter's I-E control of personality.

Analysis of data has been divided into three parts. In the first part, intergenerational group differences on two types of values like instrumental and terminal values have been computed by univariate method using t-tests. In the second part, intergenerational differences on personality variables of internal-external control, authoritarianism, and dogmatism have been computed by univariate method using t-tests. In the third part, sex differences among the three generation groups on values (Instrumental and terminal) and personality variables (internal-external control, authoritarianism and dogmatism) have been computed by univariate method using t-tests.

The findings of this study:

On Values

Instrumental Values

- (1) There were no significant differences between older teachers and younger teachers on instrumental values with the exception of two values only namely, "forgiving" and "intelligent".
- (2) There were significant differences between older teachers and students on instrumental values in cases of 17 out of 18 values.
- (3) The younger teachers and the students differed significantly on 14 out of 18 instrumental values.

Terminal Values

- (1) There were no significant differences between older teachers and younger teachers on terminal values with the exception of the value “a comfortable life”.
- (2) The older teachers and students differed significantly on 15 out of 18 terminal values.
- (3) The younger teachers and the students also differed significantly on 12 out of 18 terminal values.

On Personality Variables

I-E Control

- (1) There were significant differences between older teachers and younger teachers on inter-external control (younger teachers showing more internal control than older teachers).
- (2) There were significant differences between older teachers and students on I-E control (older teachers showing more internal control than the students).
- (3) There were significant differences between younger teachers and students on I-E control (younger teachers showing higher internal control than the students).

Authoritarianism

- (1) There were significant differences between older teachers and younger teachers (older teachers being more authoritarian than younger teachers).
- (2) There were significant differences between older teachers and students (older teachers being more authoritarian than students).
- (3) There were significant differences between younger teachers and students (younger teachers being more authoritarian than students).

Dogmatism

- (1) There were significant differences between older teachers and younger teachers (older teachers being more dogmatic than younger teachers).
- (2) There were no significant differences between older teachers and students.
- (3) There were significant differences between younger teachers and students on dogmatism (students being more dogmatic than young teachers).

Sex differences on instrumental values

- (1) There were significant differences between older male and older female teachers on instrumental values with the exception of only one value namely, “obedient”.
- (2) There were no significant differences between younger male and younger female teachers on instrumental values with the exception of three values namely, “Social Justice” “Ambition” and “Cleanliness”.
- (3) The male students differed significantly from female students on only 2 out of 18 instrumental values. The values were “capable” and “polite”.

Sex differences on terminal values

- (1) There were no significant differences between older male and older female teachers on any of the terminal values.
- (2) There were no significant differences between younger male and younger female teachers on terminal values with the exception of only one value namely, “happiness”.
- (3) The male students and female students differed significantly on only 2 out of 18 terminal values. These values were “happiness” and “salvation”.

Sex differences on personality variables

I-E Control

- (1) There were significant differences between older male and younger male teachers on internal-external control (younger male teachers showing more internal control than older male teachers).
- (2) There were significant differences between older male teachers and male students on internal-external control (older male teachers showing more internal control than male students).
- (3) There were significant differences between younger male teachers and male students. (male students showing more internal control than male students).

Authoritarianism

- (1) There were significant differences between older male teachers and younger male teachers. (older male teachers being more authoritarian than younger male teachers).
- (2) There were significant difference between older male teachers and male students (older male teachers being more authoritarian than male students).
- (3) There were significant differences between younger male teachers and male students (the younger male teachers being more authoritarian than male students.).

Dogmatism

- (1) There were significant differences between older male teachers and younger male teachers. (older male teachers being more dogmatic than younger male teachers).
- (2) There were significant differences between older male teachers and male students (older male teachers being more dogmatic than male students).
- (3) There were no significant differences between younger male teachers and male students.

The findings have been explained with the help of Rokeach's human value model approach, Gore and Rotter's internal-external personality approach and Kool's authoritarian personality approach and Hasan's dogmatic personality approach.

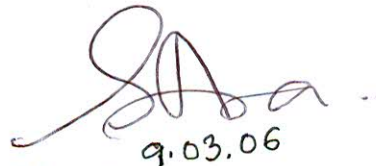
DECLARATION

I do hereby declare that, the work present in this thesis entitled **"Intergeneration gap between Teachers and Students as related to Values, Personality and Gender Differences"** submitted to the University of Rajshahi, Bangladesh, for the degree of Doctor of philosophy in Psychology are the original research work of mine and neither of this nor any part of it has been submitted previously for any degree or diploma any where

Balaka Kabir
(Balaka kabir) 9.03.06

CERTIFICATE

This is to certify that the thesis entitled "**Intergeneration gap between Teachers and Students as related to Values, Personality and Gender Differences**" submitted by **Balaka Kabir** for the award of a ph. D degree of Rajshahi University, is absolutely based on her own work under my supervision and that neither of this thesis nor any part of it has been submitted for any degree/ diploma or other academic award anywhere before.



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Dedicated
to
The Memory of my Parents

ACKNOWLEDGEMENT

Praise is to Almighty Allah who has given me strength, Patience and ability to make this thesis possible.

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I lovingly dedicate this thesis to the memory of my parents.


Balaka Kabir

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Chapter- One

Introduction

CHAPTER-ONE

INTRODUCTION

The study of intergeneration gap as a function of value and personality has become a significant area of research in social psychological discipline in the Western (Adorno et al., 1950; Eysenck, 1954; Rokeach, 1968; Feather, 1975; Eysenck & Wilson, 1973; Hanson, 1976; Strauss and Howe, 1991) as well as in the Eastern countries (Sinha, 1972; Hasan, 1974; Kool, 1980; Ara, 1983; Sultana, 1993; Haque, 2002; Rahman, 2006). Most of these studies attempted to relate values to personality, gender differences, etc among different generations. In developing countries, the studies of values have been confronted with several complex phenomena due to different educational backgrounds, age variations, differential generational backgrounds, conflicts of traditional pattern of authority with newly adopted sociopolitical systems and different types of educational processes. Very few systematic researches have been attempted which take into account the combination of values, personality and gender differences, which might be responsible for the intergenerational differences involving different educational generations in the present socioeconomic context of Bangladesh.

In the present study, the broad objective is to identify the factors responsible for intergenerational differences among three generations namely older, younger and youngest educational generations in relation to certain personality variables and some selected demographic variables. With this end in view, the present study was designed to find out the similarities and differences among older, younger and youngest

educational generations in relations to values, personality and gender differences. However, before outlining the background, genesis and development of the present study, it is necessary to review the recent theoretical approaches to the study of values, personalities and generation gap among three educational generations, which imbedded in the value system.

Objectives of the Study

The broad objective of the study is to investigate the pattern of similarities and differences in the value patterns of older educational generations (older teachers), younger educational generations (younger teachers) and youngest educational generations (students) in Bangladesh as related to personality and demographic variables. The specific objectives have been stated as follows:

- (1) A comparative study of the differences among three educational generations namely older teachers, younger teachers and students as related to terminal and instrumental value patterns.
- (2) A comparative study of the differences and similarities between males and females of older educational generations, younger educational generations and youngest educational generations as related to terminal and instrumental values.
- (3) A comparative study of the differences and similarities among three educational generations as related to personality variables of internal-external (I-E) control, authoritarianism and dogmatism.

Conceptual and theoretical approaches to the study of intergeneration gaps with references to values, personalities and gender differences :

Conceptual framework:

1. Generation :

A generation is the aggregate of all persons born over the same period of time, who share a common location in history and experience, hence a common collective persona. Like a person, a generation is mortal. Its members understand that in time they all would perish. Hence, a generation feels the same historical urgency that individuals feel in their own lives. This dynamism of generational aging and expiring enables a society to replace its memory and evolve over time. Each time younger generations replace older ones in each phase of life, the composite lifecycle becomes something altogether new, fundamentally changing the entire society's mould of behaviour.

The study of value pattern as related to intergeneration gap has been attempted under several systematic theoretical approaches. These approaches possess a wider range of various theoretical interpretations. These theoretical interpretations include values, attitudes and behaviours as related to intergeneration gaps involving personality dimensions of authoritarianism, internal-external control, psychoanalytic theory, and belief- disbelief system, as well as demographic distributions and educational cultures. For this purpose, an attempt has been made to review briefly the following significant theoretical approaches which would provide a relevant background for the development of the study.

A number of sociologists (Mannheim, 1953; Behrendt, 1932; Neumann, 1939; Heberle, 1951) suggested that the concept of

“generation” had to be added to such structural categories as class or ethnic group to explain socio-political behaviour. They argued that just as men’s attitudes differ as a consequence of their being in a different positions in the stratification hierarchy, so men also differ as a result of belonging to different generations. Mannheim, a leading exponent of this concept, emphasized that common experiences at a given point of time, largely in late adolescence, create a common frame of reference within which people of the same age group tend to view their subsequent experiences. In fact, those concerned with generations suggest that the political frame of reference in terms of which one first begins to think seriously about politics remains in force for the rest of one’s life. Thus, they argue, to understand the basic values underlying the approach of the middle- aged groups who dominate the political and social life of any given society, one must go back and examine the socio-political climate and problems which existed when they were young. Common experiences such as those derived from depression, war, prosperity, or dictatorship act as socializing factors.

Cantril et. al. (1941) furnished another indication of the way of changing social position, a correlate of increasing age which can affect people’s attitudes. They show that concern with social status grows more marked with age. Thus, they find that as people grow older they become more likely to report themselves as middle class rather than working class, holding occupational position constant. This greater concern with one’s status position may be reflected in various opinions as well.

Not many studies have been conducted in this country which provide reliable empirical data regarding the educational intergenerational gaps. It is often said that differences between the generations are not a new phenomenon present only in the modern times. It has always been there,

and experienced in every generation. Newspapers and other electronic mass media have emphasized the intergeneration gaps on different issues. Social scientists like psychologists, sociologists and political scientists have identified factors responsible for such gaps. However, the veracity of such a point of view can be decided only on the basis of facts. The present investigation is largely focused on gathering facts of intergenerational gap and to locate areas where it is most articulate and likely to cause stress and strain among the generations. In a research thesis of this nature, it is not possible to encompass all the dimensions of intergenerational differences that are experienced. Certain specific areas have therefore been chosen on which it was felt that the “gap” would be most manifested. In every age since the dawn of mankind, some kind of gaps had existed between the generations. The fathers often complain that the generation of their sons and daughters is not as good as the people were in the good old days. The younger generation is regarded as easy-going, less honest, less intelligent, not as brave and straightforward as people used to be. The mothers –in-law often complain of disrespect for the age and lack of modesty in the behaviours and manners of the daughters-in-law. And when it comes to dress and fashion, the younger generation has always been considered as outrageous and shocking.

For every generation, the generation to come represents the modern and what is bygone belongs to the ‘good old days’. Literature of almost all ages is full of excellent themes. The youth in every era has regarded the old as out of date, old fashioned, conservative, and lacking in understanding. The son complains that his father cannot understand him. On the other side, the older generation has felt the young as lacking in respect and radical in outlook, which is bound to mismanage the affairs of the world.

Gangarde (1969) says that such a conflict between the younger and older generations has perhaps always existed. But it has become more conspicuous in recent times for the simple reason that the society in the developing as well as the developed countries is moving today at a much faster rate than in the past. Rapid changes in modern civilization tend to accentuate parent- youth conflict within a fast changing social order. The time interval between generations creates a hiatus between one generations and the next.

Though gaps between generations existed in every age, the phenomenon that is witnessed today is a little different. The problem had never been experienced on such a ubiquitous magnitude. What was generally manifested on a familial level is now a kind of universal social experience. It no longer remains a matter of differences and tensions between the parents and their children. Differences and gaps now have permeated the society as a whole and are being manifested on different levels of our experiences like tension between students and teachers, youth against the administration, and youth deriding the ways and outlook of the older generation. Every generation had its own differences and strains with the elder, but rarely these were overtly expressed or protested. While previously the son simply disagreed, the youth of today feels entitled to protest. Today, the protest or rebellion is not so much on the individual level. It has assumed an organized and mass dimension. Readiness to protest and rebel against the same maladies in an organized way which in earlier generation was simply acquiesced to and passively accepted as bad, marks of the contemporary intergenerational gap. Thus, the gap is as old as the intergeneration itself. What is new is that the present generation is not ready to accept and put up with the disparity. It is articulate and vocal

about its difference, holds processions and mass meetings, and would like to have its own way in moulding its affairs. To this extent, the present era can be rightly termed 'the age of protest'. The problem has, in fact, assumed serious dimension. Many have felt that the rapid pace of change that characterized the contemporary world has widened the distance that separated the three generations so much that there is complete alienation of the youth. It has created a big hiatus, a communication block between the generations, and has resulted in complete lack of understanding and appreciation of one generation by the other. The young go about "shocking" the elders in their dress, manners, speech and entertainment. They are swayed by different feelings and thoughts, entertain different ideals, and cherish radically different values. The youth is highly critical of the society, family and the government. The two generations appear to perceive their worlds quite differently (Sinha, 1972).

2. Concepts of Terminal and Instrumental Values:

Rokeach's Human Value Model: Terminal and Instrumental

A value system is an enduring organization of beliefs concerning preferable modes of conduct or end- state of existence along a continuum of relative importance. A value is assumed to be enduring, but it is not completely stable, because values may change throughout life, but it is sufficiently stable to provide continuity to personal or social existence. The relatively stable characteristic of values also applies to the ways in which they are organized into hierarchies of importance, that is a value system. The concept of value system recognizes that some values are more important to a person than other values. Values change in their relative

importance over the life span. They may also fluctuate in importance. Rokeach (1973) conceives of value systems as fairly stable providing continuity amidst changing circumstances.

Values may be classified as prescriptive or proscriptive beliefs rather than as descriptive or evaluative beliefs. Descriptive beliefs are those beliefs which can be tested in terms of their truth or falsity. These beliefs are behavioural components. A value, therefore, involves some knowledge about the means or ends considered to be desirable. It involves some degree of affect or feeling, because values are not neutral. But they are held with personal feeling and generate affect when challenged. It involves a behavioural component, because a value that is activated may lead to an action.

According to Rokeach (1968), values may refer either to modes of conduct (i, e means) or to end states of existence (i,e, ends). So, the values which refer to modes of conduct or means called instrumental values. These values encompass such concepts as honesty, love, courage and responsibility, etc. The values that refer to end-states of existence are called terminal values. They include such concepts as freedom, a world of peace and inner harmony. Rokeach suggests that there are two kinds of terminal values, those having a personal focus such as salvation and inner harmony and those having a social focus such as world of peace and true friendship among people. Similarly, he distinguishes two kinds of instrumental values that is a moral focus, competence or self- actualization. Moral values are assumed to have an interpersonal focus. It would include such modes of conduct as honestly and responsibly towards others. Competence values, on the other hand, are assumed to have a personal

focus. They would include such modes of conduct as behaving logically and intellectually.

Rokeach sees both terminal and instrumental values as important sentiments of a person's total system of attitudes and beliefs (Rokeach 1968). The terminal values are regarded as more centrally located than the instrumental values. Both are more fundamental than the many beliefs and attitudes about specific objects and situations that a person possesses. Thus, when any change occurs in one or more values within a person's terminal value system, it is expected that many changes would occur in related beliefs, attitudes and behaviours. One can, therefore, conceive not only of a hierarchy of importance within the sets of terminal and instrumental values but also of hierarchy of importance within the total value, attitude and belief system.

The formulation of human values in Rokeach's analysis rests on five basic assumptions about the nature of human values: (1) total number of values possessed by a person is relatively small, (2) all persons possess the same values to different degrees, (3) values are organized into a value system, (4) antecedents of human values can be traced to culture, society and its institutions and personalities and (5) the consequences of values will be manifested in all phenomena of social excellence that the particular society can achieve.

Rokeach argues that the terminal and instrumental value systems are not separate but functionally connected. The values concerning means or modes of conduct, which is instrumental, act to the attainment of the values concerning goals or end-states of existence. Thus, behaving 'honestly' may be instrumental to achieving a state of 'innerharmony'.

According to Rokeach an important function that values serve is to guide behaviour in various ways. It rationalizes thoughts and actions of the individuals. Rokeach (1973) argues that values may be assumed to express basic human needs. They serve adjustment, ego-defensive and knowledge function. For example, for some people being 'obedient' may be seen as a highly desirable mode of conduct. In other cases, a high value placed upon cleanliness may express ego- defensive strivings. Values may serve more than one function but a fundamental striving underlying their emergence is assumed by Rokeach to be a need to maintain and enhance the master sentiment of self-regards. Ultimately, therefore, all of a person's attitudes can be conceived as being value-expressive, and all of a person's values are conceived to maintain and enhance the master sentiment of self regard by helping a person adjust to his society defend his ego against threat and test reality.

In this study, it is proposed to investigate terminal and instrumental values related to personality and gender differences as moderated by different generations

3. Theoretical Approaches to the Study of Personality

Personality is the organization or pattern that is given to the various responses of an individual which makes him/her different from others. Personality is that which gives order and congruence to the different kinds of behaviour in which the individual engages. In another definition, personality is equated to the unique aspect of the individual. Some theorists have considered personality to represent the essence of human conditions. These definitions suggest that personality refers to that organization of all the qualities of the individual that is most represented of

the person, not only in that it differentiates the individual from others, but more importantly because it is what he or she actually is. All these definitions suggest that “Personality is what a person really is”. The implication of this definition is that personality consists of what, in the final analysis, is most typical and deeply characteristic of the person. In the present study, the internal-external control (I-E control), authoritarian and dogmatic dimensions of personality have been selected for study.

(a) Internal-External Control aspect of personality :

Internal control refers to the perception of positive and/or negative events as being a consequence of one’s own actions and thereby under personal control. External control, on the other hand, refers to the perception of positive and or negative events as being unrelated to one’s own behaviour in certain situations and, therefore, beyond personal control. The dimension of internal-external control is an offshoot of Rotter’s theory of social learning (1954). Rotter holds that the effect of reinforcement is not a simple stamping- in process, rather it depends on the subject’s perception of relationships between action and its outcome. If the outcome is conceived to be contingent upon one’s own behaviour, the expectancy of relationship between the individual’s strivings and the outcome is strengthened. As a result, the individual comes to believe in ‘internal control’. However, if the outcome is conceived to be a matter of ‘chance’ or ‘luck’ the individual tends to believe in ‘external control’ and in such an event reinforcement adds nothing to strengthen the expectancy. The belief in internal versus external control of reinforcement becomes a permanent feature of personality through generalization regarding the locus of reinforcement.

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(b) Authoritarian Personality

Generally speaking, the word authoritarian is used for those people who express behaviour and attitudes in dominating manner over others. Authoritarian attitudes show inequality in viewing human relationships, submissiveness towards individuals possessing higher status and domineering towards lower status individuals. The outer attitudes consistent with the authoritarian personality are: dogmatism, rigidity, support for traditional values, use of power tactics, toughness in dealing with failures, non co-operatives and arbitrariness in decision making, etc. The activities of Nazis and other fascist groups are often cited as prime examples of authoritarianism. But any one who uses or supports harsh, punitive or violent methods is motivated by authoritarian attitudes. It may be said that no person is fully authoritarian and no person is fully non-authoritarian. They differ in degree if we recognize that there is a scale of behaviour that ranges from “extremely authoritarian” to “extremely non-authoritarian” on a suitable measure.

In authoritarianism, an individual attempts to establish relations with others either by fusing oneself with others or fusing others with one's oneself. Thus, an authoritarian tends to dominate others sadistically or is likely to be masochistically dominated by them. Maslow (1943), on the other hand, gave emphasis on the security needs of the individuals in the analysis of authoritarian character structure. According to Maslow, some individuals fail to outline their safety needs because of their peculiar life experiences. Such individuals perceive the world as threatening. Their safety needs, therefrom, find specific expression in a search for a protector, or a stronger person on whom, perhaps a “Fuehrer”(leader), they depend (Maslow, 1943). By believing in an ideology, insecure individuals

organize the universe and build in it a meaningful way. The work of Adorno on "Authoritarian Personality" is the first attempt in this direction where a link between surface beliefs and the underlying personality dynamics has been established. In this research an attempt has been made to include the authoritarian personality dimension in the intergeneration gaps study.

Dogmatic Personality

The dictionary meaning of the term 'dogmatism' is adhering rigidly to a tenet. However, Rokeach (1952) used the term to refer to certain characteristics of belief-disbelief system. To be more specific, dogmatism is defined as a relatively closed cognitive organization of belief and disbelief about reality, organized around a certain set of belief about absolute authority which in turn provides a framework for the patterns of intolerance and qualified intolerance towards others. For the conceptual clarification of dogmatism one should be acquainted with the nature of organization of beliefs, the meaning of structure and the dimensions on which different belief-disbelief systems may be differentiated. In order to orient himself in the surrounding world, the individual has to acquire beliefs about physical objects. Some of his beliefs may be known to others through verbal endorsement, while others are not explicitly verbalized to others and hence remain implicit in his actions, inclinations and preferences. A person's beliefs are, therefore, to be inferred from all that he says and does. Thus, the sum total of belief-disbelief systems would comprise verbalized and non-verbalized, explicit and implicit beliefs, sets and expectancies.

The conceptual clarification of dogmatism will not be complete until it is distinguished from certain concepts with which it is confused. Mostly dogmatism is confused with rigidity and Adorno's concept of authoritarianism.

The concepts of dogmatism and rigidity are interchangeably used. However, the following distinctions between the two concepts have been made. First, the concept of dogmatism refers to resistance to change by the total organization of belief-disbelief system whereas the concept of rigidity stands for resistance to change by a single belief. Second, the concept of rigidity refers to person-to-task or animal-to-task situation, whereas the concept of dogmatism necessarily involves the situations of person-to-person communication. Finally, dogmatism refers to authoritarianism and intolerant manner of communication of ideas and beliefs to others but no such connotation is involved in the concept of rigidity. To sum up, the range of behaviour considered under the rubric of dogmatism is considerably broader than rigidity and is possible, at the same time, of more intrinsic interacts to sociologist, the political scientist, and the historian as well as to the psychologist (Rokeach, et. al., 1956).

Characteristics of dogmatic personality :

- (1) unfounded possessiveness in matters of opinion
- (2) arrogant in assertion of opinions as truths.
- (3) assertion of opinions in an arrogant manner, and
- (4) when cornered with unavoidable facts it is likely that a dogmatist would count on the philosophy of relativism to support his/her claims.

Dogmatists are typically found as having unchangeable views. Their minds are thought to be closed to different ideas and information. Clearly, this description characterizes most of us when we are confronted with information that is new to us. The natural human reaction is to resist new information, because it might require us to (a) alter the perceptions to which we are accustomed, and (b) accept the fact that we may be ignorant about issues we thought we understood. Based on this information it is reasonable to conclude that dogmatism should be the norm, rather than the exception. With this in mind, it should be obvious that we all need to routinely go through the pain associated with doubting our cherished beliefs and dogmas; it is the only healthy way to learn and grow.

4. Role Behaviour and Gender differences

Role behaviour refers to the behaviour which a person is supposed to make as a result of his/ her position at a particular place or time. For example, a person might have to behave as a boss in the office, but as a husband, a father or as any other capacity in the family. Role behaviour may therefore, exist in various forms. One of the most important aspects of role behaviour may be attributed to gender differences. Our clothes, occupations, tastes, values, hobbies and speech reflect the fundamental differences between males and females. Because of these differences between men and women, numerous assumptions about psychological differences have arisen. Gender differences are observable in the areas of interests, values and personalities. It is commonly observed in our society that men are more likely to talk about business, movies, sports and politics, while women's would talk about clothes, decoration, cooking, sewing, etc.

Role behaviour has been shown to be closely related to gender differences and social behaviour. The role involves the performance of the rights and duties constituting a particular status (Linton, 1936). It is a pattern of behaviour corresponding to a system of rights and duties and associated with a particular position in a social group (Wilson and Kolb, 1949). Role behaviour may be ascribed or achieved. It is ascribed when duties are assigned automatically by the society and it is achieved when an individual fits himself/ herself into a pattern of social norm because of his/ her learning and experience.

It is, thus, clear that gender difference is an important variable in the study of role behaviour in a given societal context. There are, however, attempts now-a- days to minimize the wider role differences between males and females.

Three Educational Generational Concept :

A large number of social scientists like sociologists, anthropologists, social psychologists and educational psychologists have investigated the relationships among three educational generations in the fields of values, sociopolitical attitudes and personalities (Neumann, 1939; Gerth, 1951; Lazarsfeld et al., 1948; Morshel, 1951; Mannheim, 1953; Cantril et al., 1941; Gasset, 1958; Keniston, 1968; Marias, 1970; Sinha, 1972; Strauss and Howe, 1991, 1997).

In the present study, three educational generations refer to older teachers, younger teachers and students. These three groups of people are likely to have different views, thoughts and perceptions on different issues. The older teachers are highly educated, experienced and matured persons. They are likely to be conservative on many societal issues. The younger

teachers are highly qualified persons, but they do not have enough experience yet. They are likely to be critical on many societal issues. The students represent the youth groups of the society. They are energetic, dynamic and a bit emotional. These three groups were, therefore, selected on the basis of their three distinctive positions.

Chapter- Two

Review of Literature

CHAPTER-TWO

REVIEW OF LITERATURE

In order to substantiate the theoretical concept of intergeneration gap as related to values, personality and gender differences a review of the relevant literature has been presented in this chapter.

Rokeach's Human Value Approach

Rokeach (1967) conducted a survey of various segments of American society, men and women, poor and rich, educated and uneducated, white and black, the religious groups and non-religious groups, politically conservative and liberal, and older and younger educational generations using 36 terminal and instrumental values. Analysis of his data revealed that the 36 values differentiated in a meaningful and significant manner among the different segments of people within the American culture and between groups varying in different demographic characteristics. These human values were conceptualised at the core cognitive components underlying thousand of attitudes that people hold in socially relevant behaviours. Hence, the different subsets of 36 values should be significantly associated with virtually any attitude or behaviour. These findings provide evidence consistent with the general proposition that common cultural and sub-cultural experiences and socialization are important determinants of values.

Rokeach (1968) further explored the relationship that exists among values, attitudes and behaviour. He used 12 instrumental values and equal number of terminal values in his study. The values were alphabetically

arranged and subjects were asked to rank order them in order of importance. The findings were statistically significant concerning religious and political values. In respect of religious values it was found that the subjects who attended 'church' once a week or more ranked salvation first. But those who attended 'once a month' or 'once a year' or never, ranked salvation last among 12 terminal values. Two distinctive political values 'equality' and 'freedom' were found significantly correlated with 'the attitudes toward civil rights'. The subjects who were sympathetic and at the same time participated in civil rights demonstrations ranked 'freedom' first and 'equality' third, and sympathizers, but non-participant subjects, on the other hand, ranked 'freedom' first and 'equality' sixth. The unsympathetic subjects ranked 'freedom' second and 'equality' eleven. In support of these findings, Rokeach (1968) in collaboration with James Morrison conducted another study on two value models of 'equality' and 'freedom' to identify the nature of political ideology. They selected 25000 word samples from the political writings of Norman, Thomas and Eric Frome, Gold Water and Lenin. A content analysis of these samples showed that socialists ranked 'freedom' first and 'equality' second, fascist ranked 'freedom' 16th and 'equality' 17th. Capitalists ranked 'freedom' first and 'Equality' 16th and communist ranked 'Freedom' 17th and 'Equality' first.

Feather (1975) conducted a similar study in which a total of 2,947 male and female students were selected from the two senior years in 19 Adelaide secondary schools. The subjects ranked sets of values from the Rokeach value scale, first in order of importance of themselves and then in the order they thought their schools would emphasize them. They then completed two measures of school adjustment: (a) A modified form of the Cornell Job Description Index and (b) A rating of happiness with school.

As predicted, measures of school adjustment were positively related to the extent to which students' values matched school values but the correlations were quite low. Satisfaction scores and happiness ratings were higher in private schools than in state schools. Reported satisfaction with people in class was greater for girls than for boys and greater for students in co-educational schools than for students in single sex schools. Girls also rated their happiness at school higher than did boys. Results were discussed in relation to the concept of person-environment fit and discrepancy theory.

Hogan (1980) administered Rokeach's value measure and the measure of authoritarianism on German samples (168 Male and Female students) German students who scored low on the authoritarianism measure rated higher on the value of 'an exciting life', 'a world of beauty', 'equality', 'freedom', 'imaginative', 'independent' and 'intellectual' higher than did the students who obtained high authoritarian scores. The high authoritarian Germans ranked high 'a sense of accomplishment', 'happiness', 'national security', 'salvation', 'cleanliness', 'forgiving', 'honest', 'logical', 'loving', 'obedient', 'polite', 'responsible' and 'self-controlled'. The American low authoritarian students similarly ranked higher the values of 'an exciting life', 'world of beauty,' 'equality', 'inner harmony', 'national security', 'pleasure' and 'self-controlled'. The values favoured by "high" authoritarian Americans were 'a comfortable life', 'a sense of accomplishment', 'freedom', 'happiness', 'salvation', 'broadminded', 'cleanliness', 'honest', 'intellectual' and 'polite'. Thus, Hogan's findings indicate that value system has a corresponding pattern in the ideological orientation of the individual.

Sinha, Hussain and Sinha (1983) made a cross-cultural value comparison using Rokeach value inventory on Indian and Bangladeshi

samples. (50 male and 50 female University students in each country). Rokeach value inventory encompassing twenty terminal and twenty instrumental values were used. The purpose of the research was to study differences in value ratings that might occur due to sex and national differences. Specific comparison between the value systems of samples from Bangladesh and India showed that the values like 'comfort', 'equality', 'obedient', 'national security', 'recognition', and 'peace' were relatively more dominant among Bangladeshi samples. The Indian subjects showed a much higher preference towards 'self-respect', 'true friendship', 'cleanliness', 'courageous' and 'ambition'. The factorial analysis of the study revealed that both Bangladesh and Indian female Ss seem to have almost an equal amount of dominance of the value 'freedom', which was greater than that of male Ss. Bangladeshi males, however, had comparatively greater dominance of 'freedom' in comparison to Indian males. The study provided an insight into the fact that the belongingness to particular culture can make differential impact on value preferences.

In one study Ara (1984) found that specific values stemming from culture may exert enormous influence on the formation of socio-political attitudes. In a cross-cultural study, Ara (1985) examined her earlier findings on value preference. In this comparative study with Bangladeshi and Indian samples, she found that the similarity and differences in value preferences are embedded in the national history within which individuals take shelter for the nourishment of the ideology of their own choices.

A cross cultural study was conducted by Ara, et. al., (1985) in Bangladesh and India to explore the phenomena of right left ideology as related to values in the context to cultural differentiation. The result of the study showed that in general rightists and leftists in India exhibited less

differentiation on value preference in comparison to rightists and leftists in Bangladesh. Bangladeshi rightists and leftists differed significantly on some values such as 'an exciting life', 'a world of beauty', 'equality', 'inner harmony', and 'pleasure'. But Indian rightists and leftists differed significantly on other five values such as 'family security', 'freedom', 'inner harmony', 'national security' and 'salvation'. This analysis of results categorically shows two distinct patterns of preferences of rightists and leftists stemming from two national contests. So, one of the most crucial points in the study of value similarities and differences is the national history within which individuals take their shelter for the nourishment of the ideology of their own choices.

Another study (Ara, et al, 1988) tried to differentiate political students from non-political students using Rokeach's value inventory on both 'terminal' and Instrumental' values. A sample of 320 male and female students from Rajshahi University served as subjects. Subjects (Ss) were divided into political and non-political groups. The results showed that political Ss differed significantly from non-political Ss on some 'terminal' and 'instrumental' values.

Personality Approach: Internal-External Control

The concept of internal versus external control is an important cue for the prediction of social action behaviour. Phares (1957) made a pioneer attempt to develop a scale for measuring individual differences in generalized expectancies of internal-external control. On a *priori* ground, he formulated thirteen items and formed them in a Likert-type scale. This scale was found to be successful in predicting individual's behaviour in certain situations.

James (1957) made another attempt for constructing an I-E Scale. He prepared 26 critical and some filler items for a Likert-type format of the scale. In writing items for his scale, James gave due consideration to Phare's work and was benefited by the items that were found to be most successful in the latter's study. With the aim to make the I-E Scale more comprehensive Liverant (1966) in association with Rotter and Seeman undertook to develop subscales for areas relating to achievement, affection, and general social and political attitudes (Rotter, 1966). On the basis of item analysis of 100 forced-choice type of items. 60 items were selected for inclusion in the test. However, the attempt to develop subscales was not successful because inter-correlations among some subscales were as much as their internal consistencies.

The I-E Scale in its present form is made up of 29 items including 6 fillers. The revision of Liverant's scale was undertaken by Liverant in collaboration with Rotter. They eliminated those items which were highly correlated with, Social Desirability Scale and those items for which one of the two alternatives was endorsed by as many as 85% of the subjects and those items which failed to show correlation with both of the following validation criteria. The two validation criteria were respectively: (1) greater self effort by internally control than of externally controlled patients, (2) differences in the number of trials needed by high and low scores on the Scale for the extinction of the conditioned response, internals requiring more trials than externals. Gore and Rotter (1966) conducted an empirical study which focussed on the locus of I-E control as personality correlates of social action. The sample in this study was collected from Southern Negro college students who prominently participated in Social protest movements. Sixty-two males and fifty-four females constituted

subjects. I-E control of reinforcement scale and the Maslow-Crowney Social Desirability Scale were administered. Data concerning socio-economic status and religious preferences of the subjects were also collected. Subjects were divided into groups according to their category of social action-taking behaviour in the order of a, b, c and d- from the highest commitment to the lowest. The results showed a significant F relationship between the scores on I-E scale and social action taking behaviour. It was found that the individuals who were more inclined to see themselves as the determiners of their own fate tended to commit themselves to more personal and decisive social action. An analysis of the data obtained by female subjects indicated that the same trend was present for both males and females. On the basis of these findings, Gore and Rotter (1966) concluded that individuals are conceived to vary along a locus of control dimension with two end points of “internals” and “externals.”

Strickland (1965) investigated the phenomenon of I-E. control by using two personality inventories such as Internal-External Scale (I-E.) and Maslow-Crowney Social Desirability Scale. The sample was a group of 53 black Americans who actively engaged in civil rights movements in the South and a control group of 105 black Americans who were not active. In this study a significant relationship was found between I-E scores and social action. A comparison of the active and non-active groups in internal-external control scores was found significant. Active group members were more internally controlled than the non-active group members.

Hsieh, Shybut, and Lotsof (1969) investigated the relationship between internal-external control and ethnic membership. They administered the I-E scale on American born Chinese and Hong Kong born Chinese high-School students. The results showed that American born

Chinese subjects were significantly more internally oriented than the Hong Kong born Chinese subjects. The investigators concluded that individuals raised in a culture that values self-reliance and individualism are likely to be more internally oriented than those brought up in a different set of values.

Sanger and Alker (1972) studied the relationship between I-E control and attitude towards women's liberation movement. Fifty female subjects who participated in the women's liberation movement were included in the sample of this study. Another Fifty women who did not participate in the movement were used as a control group. Rotter's I-E scale and a series of questions concerning their backgrounds and attitudes about women's movement were administered on both the groups. Three dimensions emerged from a factor analysis of the test items. These were personal control, protestant ethic ideology and demonist ideology. The result exhibited that participants of the women's liberation movements were more internally controlled in the sense of personal control and more external in protestant ethic ideology and feminist ideology. Rejection of the protestant ethic ideology was accompanied by an increased sense of personal internality for the feminist.

Seshadhary and Jain (1972) studied external and internal control in voting. They found that voters are influenced by election campaigns and the propaganda of the competing political parties. They reported that 35% of the rural respondents and 58% of the urban respondents in India used to get advice from some body else in order to make their choice for voting. In such cases persons with external control personality are more vulnerable to political pressures for taking decisions in the act of voting.

Thus, the studies on personality factors and voting attitudes are based on the assumption that people may perceive the availability of certain advantages and take their own decisions. So the process of decision making regarding voting is directly connected with the personality of the individual. It is because any decision about voting has a personal factor. The influences of external agents or the internal forces within the individuals are positively correlated with personality syndromes in terms of I-E control. It is, therefore, important to note that the structural component in decision-making is the unique personality make up of the individual.

Sultana and Gani (1984) studied the effects of locus of control on the adjustment problems of college students in Bangladesh. The findings showed that internals tend to induce greater self-regulatory functions leading to better adjustment in different areas of life as compared to externals. Thus, the results suggest that the locus of control is not so much a personality trait, rather it represents a way of conceptualising life.

In the context of Bangladesh, some investigations were done by Haque and others on personality differences as a function of sex and age. Haque and Hossain (2005) investigated the external and internal controls of the students as a function of sex and age. One hundred twenty college students were included in the sample. Ara's Bengali version of Rotters' I-E Scale was utilized for the collection of data. The results showed that male students were more internally controlled than female students. Similar results were obtained in other studies (Haque and Sarder, 2005; Haque and Islam, 2005).

Authoritarian Personality and Behaviour

The study of personality and political behaviour gained momentum with Adorno's work on authoritarian personality (Adorno, 1950). Research on authoritarian personality began with studies on anti-democratic prejudices prevailing in Germany under Hitler's dictatorship. Its purpose was to identify psychological disposition of individuals that makes them fascist. It focused on the patterns of socio-political ideology as related to ethnocentric and anti-ethnocentric group relations. Adorno (1950) constructed a politico-economic conservatism scale for measuring underlying stable ideological trends which characterize conservatism and liberalism as contrasting approaches to politico-economic problems in American society. The scale of ethnocentrism (F-scale) was also developed to measure the problems of prejudices. This scale contained three sub-scales such as Negro-sub scale, Minority sub-scale and Patriotism sub scale. The main purpose of this investigation was to provide empirical verification regarding the relationship between patterns of politico-economic ideology on the one hand and ethnocentric and anti-ethnocentric group relation's ideology on the other. It was found from the analysis of the results that the left-right dimension of politico-economic ideology had much to do with ethnocentrism. The conservatives and the liberals were found to differ markedly with regard to their ideological trends. The conservatives supported status-quo, conservative values, and resisted social change. They were in favour of more social power to the business class than to the labour class and the government. Liberals were found to oppose status quo, conservative values and more social power to business class and were in favour of social changes and more social power to the labour class.

Weima (1965) carried out an investigation to show the relationship of authoritarianism with religiosity, anti-Semitism, anti-communism, religious-conservatism, protestantism and anti-ethnocentrism. A group of tests such as Dutch-version of the F-scale, the anti-Semitism scale, anti-protestantism scale, and the Religious-conservatism scale were administered on five groups of student samples. Group I consisted of male members of Ecclesia Cirles who were interested in the field of religion. Group II, III, IV consisted of Catholic students. The results of this investigation showed significant positive correlation between authoritarianism and personality syndromes indicating socio centric attitudes such as protestantism, anti-semitism and anti-communism. Authoritarianism was also found to be positively correlated with religious conservatism.

A cross-cultural study on the authoritarianism as personality dimension was investigated by Mead and Whittaker (1967). The study was conducted on six culturally divergent groups of college students. They were Americans, Arabs, Rhodesians, Chinese, Indians, and Brazilians. California F-scale was administered on all the subjects. The results revealed that the Americans were significantly lowest in authoritarianism in comparison to other groups. Rhodesians and Indians exhibited no difference and they were higher in authoritarianism. These findings showed that cultural diversity relating to personality as causative factors has enormous impact in the development of authoritarian attitude.

The review of studies on authoritarianism shows that authoritarianism is related to politico-economic ideology and anti-ethnocentrism on the one hand and ethnocentrism group relation ideology on the other hand. The authoritarians support status-quo, conservative

values and resist social changes and are in favour of more social power in the business class.

Dogmatic Personality

Rokeach (1960) carried out a study in order to relate dogmatism scale with ethnocentrism (F-scale) and opinionating scales. The purpose of his study was to show whether dogmatism is free of ideological content. The sample in this study was drawn from Catholics, Protestants, Jews and non-believers in the Michigan and New York city in the U.S.A. Three scales, such as dogmatism scale, ethnocentrism scale and opinionating scale were administered on the above samples. It was found that all the Michigan groups were higher on right opinionation than on left opinionation. In the New York sample, the non-believers were found to be definitely left to the centre. On the dogmatism (D-scale) and ethnocentrism (E-scale) scales, the Catholics were higher than the non-believers in both the samples.

A study relating to personality differences between dogmatic and non-dogmatic individuals had been conducted by Plant, Telford, & Thomas (1965). A battery of psychological tests including the Rokeach Dogmatism Scale (D-scale), California Psychological Inventory (CPI), Allport-Vernon-Lindzey Study of Values (AVL), and Scholastic Aptitude Test (SCAT) was administered to a large sample of junior college freshmen. This study was carried out to find out the ways in which highly dogmatic persons differ from non-dogmatic subjects. It was found that highly dogmatic subjects were psychologically immature and could be characterized as being impulsive, defensive, conventional and stereotyped in thinking than the non-dogmatic subjects.

Ray (1973) investigated dogmatism in relation to various sub-types of conservatism. In his study, Ray used forms of dogmatism and fascism scale on a sample of 118 upper, middle and working class in neighbourhood of Sydney, Australia. The purpose of this study was to focus on dogmatism in relation to political, social, moral and economic conservatism. The results showed that dogmatism was significantly and positively correlated with political, social and moral conservatism and negatively correlated with economic conservatism. Hanson (1976) conducted a study to find out whether dogmatism tends to correlate more with rightists than with the leftists when two extreme groups are taken. Hanson included in his sample two groups of subjects. One group supported Vietnam War known as hawks and the other group was against Vietnam War called doves. The results of this study showed that dogmatism was positively associated with a conservative orientation. This reflected real differences in open-mindedness, ideological content and in the combination of both factors. Hanson's findings were supported in a previous study by Geller and Howard (1972) who found that anti-Vietnam war activists were less dogmatic than other students.

On the basis of these data, the investigators concluded that highly dogmatic individuals are found to be apprehensive about prospective changes. These individuals displayed attitudes of nationalism and resistance to change.

In the context of Bangladesh some investigations were done by Ara and others on dogmatic attitudes among political and non-political students in gender differences. Ara and Fatima (2005) attempted to investigate the "dogmatic attitudes" among political and non-political students of Rajshahi University. The findings of this study showed that political students

obtained higher scores on the “dogmatic attitudes’ as compared to non-political students. It was also found that female students (both political and non political) were found to score higher on the dimension of dogmatic attitudes as compared to their male counterparts. Similar results were obtained in other studies (Ara and Mondol 2005; Ara and Ali; 2005).

The review of the studies on dogmatism reveals that dogmatism is related to political conservatism, status-quo and resistance to change.

Gender Differences Approach

Many studies have been carried to investigate the effects of sex variables on numerous psychological issues. One of the earliest studies on gender differences was carried out by Terman and Mills (1936) who described gender differences as emotional disposition and direction. Males are more self-assertive, aggressive, hardy, and fearless, and also rougher in manners, language, and sentiments. Females are more sympathetic, timid and sensitive. They are more moralistic and emotional and admit more weaknesses in emotional dispositions. Boys are more aggressive, naughty and unruly; girls are more nervous, shy, anxious, and jealous. Personality studies of adolescents and adults show women to be more submissive and neurotic and less self-confident than men. However, these differences between men and women are not always statistically significant. There is much overlapping between the distributions of the two groups.

Role behaviour and gender differences

A good number of research (Murphy et al, 1937; Dexter, 1938-39; Vetter, 1938-39; Lazarsfeld et al., 1948; Davidson and Kruglov’s, 1953; Reza, 1985) has been carried out to see the gender differences on

behaviours. The findings of these studies indicate possible links between assessed gender related traits i. e. interest based measures of masculinity and femininity; instrumentally and prejudice- linked traits. Lippa (1995) found that masculinity was significantly associated with men's authoritarianism and social dominance. Men's masculinity also was significantly related to negative attitudes towards gay people ($r=0.34$) and negative attitudes towards women's rights ($r=0.33$). Thus, masculine men tended to be higher on authoritarianism, social dominance, and certain kinds of prejudice. Once again, however, it seems likely that authoritarianism and social dominance are associated with occupational masculinity for different reasons. Authoritarianism may express masculinity because of their traditionalism, conservative religious values, and abhorrence of homosexuality, whereas social dominators' masculinity may reflect their aggressiveness, dominance, and preference for hierarchy-enforcing roles.

Khanam (1994) observed significant sex differences in risk taking behaviours. Afrose and Choudhury (1990) and Khanam (1994) found significant sex differences in interpersonal values.

In Lippa's (1995) study, women's femininity (again, as assessed by occupational preference) was weakly linked to authoritarianism ($r=0.16$), but not to social dominance ($r=0.05$). In addition, women's femininity was weakly but significantly related to negative attitudes toward gay people ($r=0.15$), but it was unrelated to their attitudes towards women's rights ($r=0.06$). Thus, relationships between interest-based masculinity-femininity and social dominance, authoritarianism, and prejudice were weaker for women than for men.

A review of studies on role behaviour shows sex differences in the area of interests, attitudes and personalities. Men are more likely to talk about business, movies, sports and politics while women's interests run to clothes, decoration and social relationships. Significant differences are also found in risk taking and inter personal values. These reviews also show that relationships between interest-based masculinity-femininity and social dominance, authoritarianism and prejudice were weaker for women than for men.

Generational Approach

Several studies have been done in the field of social psychology to find out the generation gap (Weinstock & Lerner, 1972; Lerner et al., 1972; Meisel et al., 1975; Scarr, 1981; Walker et al., 1993; Teser, 1993) as well as generational similarities as related to socio-political attitudes, social change, values, personalities and socio demographic factors. In the early 1970s, there was a serious social psychological concern (Kanter et al., 1989; Guastello et al., 1992; Astin, 1993; Chaplin et al., 1993) about attitudinal generation gap where parents and adolescents hold different attitudes on contemporary issues (Winstock and Learner, 1972). The attitudinal gap was found to be more severe in cases where college students and parents were were studied. Some investigators found that students as well as their parents predicated greater discrepancy in attitude towards a broad range of topics and thus enhancing the perception of a generation gap (Huque, 2002).

Gasset (1958) points out that at any point of time, there are three generations living in the same society, with each having its own perspective and outlook on life. Not all contemporaries are coevals.

Contemporaries are those who live at the same time, in the same atmosphere, in the same world, whereas only those are coevals who belong to the same generation. Belonging to the same generation means being of the same age and having some vital contacts with one another. Leaving aside those below fifteen, who are yet to enter life and play effective role in society, and those above sixty who are outside the mainstream of life, there are at any time three generations living in the same society. Each has its own perspective on life, its own attitude to the tasks that the business of living implies.

In the context of Bangladesh, Afrose and Choudhury (1990) found that older group was more confirming, more benevolent and less independence seeking than the younger group. As parents and children belong to two different generations, there may be differences in their social responsibility. Society expects different sex role behaviour from males and females. Due to this expectation and differential pressure of socialization process, we observe sex differences in various aspects of life.

Khanam (2000) conducted a study on two generations to investigate the difference in social responsibility between parents and their children and also to see whether social responsibility differs as a function of gender. The results revealed that the two main effects viz. gender and generation have no significant effect on social responsibility while the interaction between these two main effects has been found to be significant.

In the present chapter, an attempt has been made to provide a brief overview of the various approaches to the study of intergenerational differences as related to values, personality and gender differences. The main objective of the present study is to investigate the similarities and

differences, if any, among three educational generations in Bangladesh with reference to values, personalities and gender differences.

Chapter- Three

Method and Procedure

CHAPTER-THREE

METHOD AND PROCEDURE

The present study was designed to investigate the value patterns and personality dimensions of internal-external control, authoritarianism and dogmatism as related to sex differences among three educational generations, like older teachers (older educational generations), younger teachers (younger educational generations) and students (youngest educational generations). The theoretical background of this study could be found in the Rokeach's (1960) study of human values which reveals that 'Terminal' and 'Instrumental' values would be treated as a function of personality, described in chapter-I. The empirical studies and review of literature in this area (Chapter-II) indicated the presence of clustering of 'terminal' and 'instrumental' values along the responses of the three educational generations in different perspectives.

Design of the study and formulation of hypotheses.

Design of the study

In this investigation criterion group design has been utilized. The study was conducted in two phases. In the first phase, criterion groups of three educational generations of older teachers, younger teachers and students were selected on the basis of intergenerational criteria questionnaire. The criteria groups of older educational generations, younger educational generations and youngest educational generations were further sub-divided into males and females. It should be pointed out that the use of criteria group design has considerable advantage for

highlighting the differences and similarities among the three educational generations. The use of such criterion group design affords the opportunity for studying the differences and similarities in values, and personality variables with different educational orientations more effectively in a natural study of field survey setting. It offers greater generalization of findings as compared to causal experimental design in laboratory setting.

In the second phase, the criterion groups were given selected tests for measuring for value patterns and personality factors like authoritarianism, dogmatism and I-E control. Thus, the tests used in the study were as follows:

1. Intergenerational criterion questionnaire.
2. Rokeach's value inventory (Ara's Bengali Version).
3. Personality measures-
 - i) Liverant and Rotter's Internal-external control inventory (Ara's Bengali Version)
 - ii) Kool's authoritarian scale (Adapted form of Ara's Bengali Version).
 - iii) Hasan's adaptation of dogmatism scale (Ara's Bengali version).

Selection of Instruments used in the study :

(1) Development of Intergenerational Criterion Questionnaire (IGCQ)

The investigator developed an intergenerational criterion questionnaire following existing literature on intergenerational concepts (Sinha, 1972; Gasset, 1958; Ara, 1988; Strauss and Howe, 1991; Haque,

2002). The questionnaire was developed for the selection of the samples. The questionnaire contains two sections, Section A contains three pairs of items. This section was administered to discriminate between the older teachers and the younger teachers. Section B contains another three pairs of items to differentiate between younger teachers and students. Thus, these six pairs of items were to differentiate three generations clearly.

(2) Rokeach's Value Inventory

In the present study, Ara's (1983) Bengali version of Rokeach's value inventory was used for the collection of data. Rokeach's value inventory consists of 36 values equally divided into terminal and instrumental values. This value inventory was translated into Bengali. Utmost effort was made to maintain the exact sense of each item. For the proper clarification of each item, a short description of each value was given. The Ss were asked to assign 1,2,3,4 to 18, as the case may be, '1' indicated highest important value, while 18 indicated least important value to the person concerned. Thus, value priorities of the Ss were empirically investigated.

The reliability of the test was measured using the test-retest measure. The time intervals between test and retest varied from 3 to 7 weeks. For the terminal values the median reliability was 0.76 and for the instrumental values, the median reliability was 0.65.

(3) Personality Scales :

(a) Liverant and Rotter's Internal-External Control Inventory (Ara's Bengali Version)

Rotter's Internal-External Control Inventory measures generalized beliefs in internal versus external control of events. Internal control refers to the perception of positive and/or negative events as being a consequence of one's own action and therefore under personal control. External control refers to the perception of positive and a negative events as being unrelated to one's own behaviour to certain situations and therefore beyond personal control (Rotter, 1954).

The I-E Scale in its present form is made up of 29 items. This scale is an outcome of revision and purification. The revision was undertaken by Liverant in collaboration with Rotter. The reliability of the final I-E scale was estimated by three methods namely the split-half, the Kuder-Richardson, and the test-retest. The co-efficients were found to be 0.65 to 0.79, 0.69 to 0.73 and 0.55 to 0.83 respectively in different samples.

Concerning the overall validity of the I-E scale, it may be stated that a series of studies (Rotter, 1966; Ara, 1983; Jahan, 1985; Zeauddin, 1989) were carried out in the context of Bangladesh and India through which this scale achieved predictive validity. In the present study, Ara's (1983) Bengali version of Liverant and Rotter's I-E control Scale was administered.

(b) Kool's Authoritarianism Scale (Ara's Bengali Version)

Authoritarianism as a psychological construct in the study of personality syndrome has been included in the present study. Hence it was

thought essential to select an appropriate measuring tool. For this purpose the investigator used Ara's (1983) adapted Bengali Version of the Authoritarian Scale in the present study which consists of 23 items. Out of the 23 items, 15 were positive and 8 were negative items. Higher scored individuals are considered as possessing authoritarian attitudes and lower scored individuals as possessing non-authoritarian attitudes.

The responses of each 'S' were scored in such a way that negative items had converse leveling to that of positive items in order to keep the trend of scoring unidirectional. Each response was scored in the following ways: score of 5 was given for full agreement response, score of 4 was given for agreement response, score of 3 was given for neutral response, score of 2 was given for 'do not agree response', and score of 1 was given for complete disagreement response. Hence, the highest and lowest possible scores on this scale were $(23 \times 5) = 115$ and $(23 \times 1) = 23$ respectively. The authoritarian score was determined using the following formula:

$$\begin{aligned} \text{Authoritarian Score} &= \frac{\text{Maximum possible score} + \text{Minimum possible score}}{2} \\ &= \frac{115 + 23}{2} = \frac{138}{2} = 69 \end{aligned}$$

Thus, a subject scoring above 69 is considered as authoritarian and a subject scoring below 69 is considered as non-authoritarian.

(c) Hasan's Dogmatism Scale (Ara's Bengali Version)

The Dogmatism scale was developed by Rokeach (1960) to measure individual differences in open-mindedness or close-mindedness of organization of belief-disbelief system. While formulating items for inclusion in the scale, Rokeach tried to make it free of ideological content.

Hasan (1974) adopted Rokeach's dogmatism scale. All the 66 items contained in Form D of Rokeach were translated into Hindi. The first tryout of Hindi version of 66 items of the D-scale was done on a group of 131 undergraduate and postgraduate students of both sexes. The median age of the sample was 21 years. After item analysis, 35 items were found to have adequate item validity.

To make the scale more powerful and to confirm the item validity second tryout was done by Hasan. In the second tryout, total fifty-five items were item-analyzed. Forty-six best items were taken from Hindi version of D-Scale and more carefully framed nine fresh items were included. This scale was tried out on a afresh sample of 140 subjects. Forty Six items were found to have item validity. Of these 46 items, 34 best items were retained for the final scale. The score for each response of the items was scored in the following ways: score of 7 was given for 'strongly agree', score of 6 was given for 'moderately agree', score of 5 was given for 'agree', score of 4 was given for 'uncertain', score of 3 was given for 'moderately disagree', score of 2 was given for 'disagree', and score of 1 was given for 'strongly disagree' response. Therefore, the total score of the responses of each subject ranged from $(34 \times 1) = 34$ to $(34 \times 7) = 238$ indicating the former as having the lowest dogmatic attitudes and the latter as having the highest dogmatic attitudes. The odd-even reliability of this scale, ($r=0.71$) was obtained by applying Searman-Brown formula (the coefficient obtained was 0.82).

In this study, Hasan's adopted D-Scale was administered. This scale was back translated by Ara (1983) in Bengali and the coefficient of correlation (r) between Hasan's adapted version and Ara's Bengali version back translated scale was very high ($r=0.86$)

Personal Information of the Subjects :

Space was provided in each questionnaire to collect the following personal information of the subjects: name, age, educational level, educational institutions, place of birth, religion, income, occupation etc. For older and younger educational generations (teachers) their personal educational background, income and occupational information questions were set. For youngest educational generations (students) their parental income, education and occupational background information questions were set.

Formulation of Hypotheses

The present study was designed to find out the value patterns among older teachers, younger teachers and students as related to personality variables like I-E control, authoritarianism and dogmatism and gender differences. The review of relevant literature (Chapter-2) provides a substantial guideline for formulating specific prediction for the study. Consequently, the following three hypotheses were formulated.

- (1) The older teachers would differ significantly from younger teachers and students on instrumental and terminal values.
- (2) The older educational generations (older teachers) would differ significantly from younger (younger teachers) and youngest educational generations (students) on the personality variables of I-E control, authoritarianism and dogmatism.
- (3) Male and female Ss of three educational generations would differ significantly on the two variables namely values and personality.

Sample Selection

Before the administration of intergeneration gap criteria questionnaire (IGCQ) ten-students, ten younger teachers and ten older teachers were interviewed in order to identify their intergenerational gap levels. Through this questionnaire we were able to differentiate three generations.

From each generation 60 samples, 30 males and 30 females were selected randomly. So, there were 60 older teachers, 60 younger teachers and 60 students. The age of the students ranged from 18 to 28 years. The age of the younger teacher ranged from 30 to 40 and the age of the older teachers ranged from 41 to 60 years.

The distribution of samples of the present study has been shown in Table 1.

Table 1.

Sample distribution in the present study

	Older (OT)	Younger (YT)	Student (ST)	Total
Male	30	30	30	90
Female	30	30	30	90
Total	60	60	60	180

Procedure of Data Collection and Administration of Scales:

The present investigation utilized (i) Ara's Bengali Version of Rokeach's Value Inventory, (ii) Liverant-Rotter's Internal-External Control Scale (Ara's Bengali Version), (iii) Authoritarianism Scale (Ara's

Bengali Version), and (iv) Hansan's Dogmatism Scale (Ara's Bengali Version) for the collection of data. These four measures were administered to each of the 180 subjects separately. At first, data were collected non students selected from different educational institutions of Rajshahi town. The four scales were administered to the students in several groups from their classes or from their hostels. Next, these scales were administered to older and younger teachers at several places at different times. As the sample was drawn from several institutions, data were collected from each institution on different occasions.

Each sample was administered with a time gap of one week in order to keep off several serial position effects from one measure to another. The value inventory scale was administered first followed by I-E Control Scale, Authoritarianism Scale and Dogmatism Scale.

Method of data Analysis

The data thus collected were analyzed separately for older teachers, younger teachers and students. Scoring was done for each subject and coding was done for final analysis of the results. The analyses were done in three parts. In the first part, data were computed to find out the differences among the three educational generations^{on} instrumental and terminal values. In the second part, data were computed to find out the differences in personality variables among the three educational generations. Finally, data were computed to find out sex differences among the three educational generations on values and personality variables.

Chapter- Four

Result

CHAPTER - FOUR

RESULTS

Computations of data in the present study were divided into three parts. The first part dealt with intergenerational differences on instrumental and terminal values, the second part dealt with intergenerational differences on personality variables, and the third part dealt with sex differences among the three generation groups on values and personality variables.

Intergenerational differences on Instrumental and Terminal Values.

Instrumental Values

Intergenerational differences on instrumental values among the three generation groups were investigated using t-tests. The findings have been shown in Table 2. The findings show that there were no significant differences between older teachers and younger teachers on instrumental values with the exception of two values only namely, “forgiving” ($t = 2.10^*$, $P < 0.05$) and “intelligent” ($t = 2.01^*$, $P < 0.05$). On the other hand, there were significant differences between older teachers and students on instrumental values in cases of 17 out of 18 values. The younger teachers and the students differed significantly on 14 out of 18 instrumental values.

Terminal Values

Intergenerational differences on terminal values among the three generation groups, namely, older teachers, younger teachers and students were calculated using t-tests. The findings have been shown in Table 3. The results show a similar trend with that we found in case of instrumental values. There were no significant differences between older teachers and younger teachers on terminal values with the exception of the value “a comfortable life”. The older teachers and students, however, differed significantly on 15 out of 18 terminal values. The younger teachers and the students also differed significantly on 12 out of 18 terminal values.

Table-2. Intergenerational differences between older teachers and younger teachers, between older teacher and students, between younger teachers and students on 18 instrumental values (N=60 in each group)

No.	Name of values		Older teachers	Younger teachers	t		Older teachers	students	t		Younger teachers	students	t
1	Social Justice	M	7.95	7.75	1.01	M	7.95	7.14	2.65*	M	7.75	7.14	1.85
		SD	0.84	1.28		SD	0.84	2.21		SD	1.28	2.21	
2	Ambition	M	8.07	7.85	0.77	M	8.07	6.92	3.24**	M	7.85	6.92	2.57*
		SD	1.5	1.61		SD	1.5	2.3		SD	1.61	2.3	
3	Broadminded	M	7.92	7.9	0.10	M	7.92	7.27	2.43*	M	7.9	7.27	2.47*
		SD	1.22	1.04		SD	1.22	1.68		SD	1.04	1.68	
4	Capable	M	7.75	7.65	0.44	M	7.75	6.67	3.32**	M	7.65	6.67	3.11**
		SD	1.33	1.18		SD	1.33	2.14		SD	1.18	2.14	
5	Cheerful	M	7.67	7.34	1.23	M	7.67	6.49	3.85**	M	7.34	6.49	2.48*
		SD	1.21	1.7		SD	1.21	2.04		SD	1.7	2.04	
6	Cleanliness	M	8.52	8.3	0.92	M	8.52	7.4	3.43**	M	8.3	7.4	2.68**
		SD	1.25	1.38		SD	1.25	2.2		SD	1.38	2.2	
7	Courageous	M	8.37	8.44	0.34	M	8.37	7.03	3.84**	M	8.44	7.03	4.07**
		SD	1.14	1.09		SD	1.14	2.45		SD	1.09	2.45	
8	Forgiving	M	8.15	7.14	2.10*	M	8.15	5.47	5.35**	M	7.14	5.47	3.08**
		SD	2.39	2.87		SD	2.39	3.06		SD	2.87	3.06	
9	Helpful	M	7.42	7.24	0.70	M	7.42	6.58	2.62*	M	7.24	6.58	2.18*
		SD	1.53	1.29		SD	1.53	1.96		SD	1.29	1.96	
10	Honest	M	8.02	7.59	1.57	M	8.02	6.68	3.83**	M	7.59	6.68	2.63*
		SD	1.53	1.47		SD	1.53	2.24		SD	1.47	2.24	
11	Creativity	M	6.88	7.39	1.90	M	6.88	6.19	2.10*	M	7.39	6.19	3.84**
		SD	1.58	1.36		SD	1.58	2		SD	1.36	2	
12	Independent	M	8.6	8.72	0.84	M	8.6	7.3	4.40**	M	8.72	7.3	4.93**
		SD	0.86	0.7		SD	0.86	2.12		SD	0.7	2.12	
13	Intelligent	M	7.37	7.87	2.01*	M	7.37	6.13	3.35**	M	7.87	6.13	5.19**
		SD	1.62	1.06		SD	1.62	2.37		SD	1.06	2.37	
14	Logical	M	7.5	7.47	0.12	M	7.5	6.55	2.92**	M	7.47	6.55	2.75**
		SD	1.34	1.47		SD	1.34	2.13		SD	1.47	2.13	
15	Loving or Affectionate	M	7.1	7.12	0.07	M	7.1	6.63	1.42	M	7.12	6.63	1.58
		SD	1.8	1.55		SD	1.8	1.83		SD	1.55	1.83	
16	Obedient	M	7.59	7.1	1.52	M	7.59	6.7	2.80**	M	7.1	6.7	1.14
		SD	1.57	1.94		SD	1.57	1.9		SD	1.94	1.9	
17	Polite	M	8.2	7.87	1.40	M	8.2	7.4	2.52*	M	7.87	7.4	1.61
		SD	1.46	1.09		SD	1.46	1.98		SD	1.09	1.98	
18	Responsible	M	8.87	8.74	1.04	M	8.87	7.75	4.20**	M	8.74	7.75	3.46**
		SD	0.38	0.89		SD	0.38	2.03		SD	0.89	2.03	

(*= $P < 0.05$, **= $P < 0.01$)

Table 3. Intergenerational differences between older teachers and younger teachers, between older teachers and students, between younger teachers and students on 18 Terminal values (N=60 in each group)

No.	Name of values		Older teachers	Younger teachers	t		Older teachers	students	t		Younger teachers	students	t
1	A comfortable life	M	4.55	6.18	4.03**	M	4.55	7.45	7.75**	M	6.18	7.45	3.42**
		SD	2.23	2.2		SD	2.23	1.85		SD	2.2	1.85	
2	An exciting life	M	5.7	6.3	1.92	M	5.7	6.77	3.24**	M	6.3	6.77	1.44
		SD	1.73	1.69		SD	1.73	1.89		SD	1.69	1.89	
3	A sense of accomplishment	M	6.39	6.74	1.03	M	6.39	5.64	1.99*	M	6.74	5.64	2.81**
		SD	1.78	1.95		SD	1.78	2.32		SD	1.95	2.32	
4	A world of peace	M	8.17	7.92	0.90	M	8.17	7.57	1.85	M	7.92	7.57	1.03
		SD	1.43	1.61		SD	1.43	2.07		SD	1.61	2.07	
5	A world of beauty	M	7.11	7.42	1.18	M	7.11	6.67	1.14	M	7.42	6.67	2.11*
		SD	1.65	1.19		SD	1.65	2.49		SD	1.19	2.49	
6	Equality	M	8.14	7.73	1.66	M	8.14	5.84	5.71**	M	7.73	5.84	4.67**
		SD	1.34	1.37		SD	1.34	2.82		SD	1.37	2.82	
7	Family security	M	8.55	8.57	0.10	M	8.55	7.82	3.17**	M	8.57	7.82	3.18**
		SD	1.04	1.11		SD	1.04	1.45		SD	1.11	1.45	
8	Freedom	M	8.32	8.05	1.26	M	8.32	7.44	3.58**	M	8.05	7.44	2.08*
		SD	0.78	1.46		SD	0.78	1.74		SD	1.46	1.74	
9	Happiness	M	8.15	7.89	1.31	M	8.15	7.02	3.42**	M	7.89	7.02	2.59*
		SD	1.04	1.13		SD	1.04	2.34		SD	1.13	2.34	
10	Inner harmony	M	7.37	7.2	0.61	M	7.37	6.42	2.57**	M	7.2	6.42	2.09*
		SD	1.5	1.55		SD	1.5	2.44		SD	1.55	2.44	
11	Natured love	M	7	6.5	1.26	M	7	5.6	3.47**	M	6.5	5.6	2.01*
		SD	1.89	2.42		SD	1.89	2.49		SD	2.42	2.49	
12	National security	M	7.95	8.1	0.59	M	7.95	7.63	1.25	M	8.1	7.63	1.62
		SD	1.19	1.59		SD	1.19	1.59		SD	1.59	1.59	
13	Pleasure	M	4.64	5.89	3.46**	M	4.64	6.18	3.80**	M	5.89	6.18	0.73
		SD	2.01	1.95		SD	2.01	2.41		SD	1.95	2.41	
14	Salvation	M	7.65	7.42	0.83	M	7.65	6.82	2.48*	M	7.42	6.82	1.60
		SD	1.2	1.78		SD	1.2	2.3		SD	1.78	2.3	
15	Self respect	M	8.55	8.84	1.60	M	8.55	7.35	3.21**	M	8.84	7.35	4.43**
		SD	1.33	0.44		SD	1.33	2.57		SD	0.44	2.57	
16	Social recognition	M	8.18	7.77	1.41	M	8.18	6.87	3.80**	M	7.77	6.87	2.27**
		SD	1.19	1.92		SD	1.19	2.39		SD	1.92	2.39	
17	True friendship	M	8.37	8.3	0.26	M	8.37	7.08	3.30**	M	8.3	7.08	3.09**
		SD	1.45	1.51		SD	1.45	2.66		SD	1.51	2.66	
18	Wisdom	M	8.57	8.34	1.09	M	8.57	7.84	2.86**	M	8.34	7.84	1.83
		SD	1.03	1.27		SD	1.03	1.69		SD	1.27	1.69	

(*P<0.05, **=P<0.01)

Intergenerational differences on Personality Variables

In the second part, intergenerational differences among the three generation groups on three personality variables were computed using t-tests. The results have been shown in Table 4. The findings show that there were significant differences ($t=3.62$)** between older teachers and younger teachers on inter-external control (younger teachers showing more internal control than older teachers). The results also showed that there were significant differences ($t = 3.37$)* between older teachers and students on I-E control (older teachers showing more internal control than the students). The results further showed that there were significant differences ($t = 5.56$)** between younger teachers and students on I-E control (younger teachers showing higher internal control than the students).

On the personality variable of authoritarianism, there were significant differences ($t = 5.85$)** between older teachers and younger teachers (older teachers being more authoritarian than younger teachers). The results also showed that there were significant differences ($t = 10.98$)** between older teachers and students (older teachers being more authoritarian than students). The results further showed that there were significant differences ($t = 6.10$)** between younger teachers and students (younger teachers being more authoritarian than students).

On the personality variable of dogmatism, there were significant differences ($t = 7.10$)** between older teachers and younger teachers (older teachers being more dogmatic than younger teachers). The results showed that there were no significant differences ($t = 1.63$) between older teachers and students. The results further showed that there were significant differences ($t = 4.96$)** between younger teachers and students on dogmatism (students being more dogmatic than young teachers).

Table 4. Intergenerational differences among three generation groups (older teachers, younger teachers and students) on personality variables (N=60 in each group)

Educational Generation		Personality Variables		
		I-E	Auth	Dog
Older teachers	Mean	16.95	102.26	150.14
	SD	0.85	8.83	9.18
Younger teachers	Mean	17.63	93.64	138.54
	SD	1.18	7.22	8.7
t-value		3.62**	5.85**	7.10**
Older teachers	Mean	16.95	102.26	150.14
	SD	0.85	8.83	9.18
Students	Mean	16.08	84.82	147.22
	SD	1.81	8.56	10.41
t-value		3.37**	10.98**	1.63ns
Younger teachers	Mean	17.63	93.64	138.54
	SD	1.18	7.22	8.7
Students	Mean	16.08	84.82	147.22
	SD	1.81	8.56	10.41
t-value		5.56**	6.10**	4.96**

** = $p < 0.01$, * = $p < 0.05$, ns=Not significant

I-E = Inter-External Control

Auth = Authoritarianism

Dog = Dogmatism

Sex differences among three generation groups on values and personality variables.

In the third part, the results were computed to see whether there are significant differences among the three generation groups (older teachers, younger teachers and students) on values and personality variables (I-E control, autho., and dogma.) due to sex differences using t-tests. The results have been shown in Table 5 (Instrumental Values), Table 6 (Terminal Values) and in Table 7 (Male vs Male), Table 8 (Female vs Female) and Table 9 (Male vs Female) on Personality Variables.

Sex differences on instrumental values among the three intergenerational groups.

Sex differences on instrumental values among the three intergenerational groups were investigated using t-tests. The findings have been shown in Table 5. There were significant differences between older male and older female teachers on instrumental values with the exception of only one value namely, "obedient". On the other hand, there were no significant differences between younger male and younger female teachers on instrumental values with the exception of three values namely, "Social Justice" "Ambition" and "Cleanliness". The male students and students differed significantly female students on only 2 out of 18 instrumental values. The values were "capable" and "polite".

Sex differences on terminal values among the three intergenerational groups.

Sex differences on terminal values among the three intergenerational groups were investigated using t-tests. The findings have been shown in Table 6. The results showed that there were no significant differences between older male and older female teachers on any of the terminal values. Similarly, there were no significant differences between younger male and younger female teachers on terminal values with the exception of only one value namely, "happiness". The male students and female students differed significantly on only 2 out of 18 terminal values. These values were "happiness" and "salvation".

Table 5. Sex differences among three educational generations (older male Vs older female teachers, younger male Vs younger female teachers, and male students Vs female students) on 18 instrumental values.

No. of Values	Name of values		Older teachers			t-test		Younger teachers			t-test		Students		
			Male	Female				Male	Female				Male	Female	t-test
1	Social Justice	M	7.93	7.97	0.03		M	7.9	7.6	1.06*		M	7.1	7.17	0.12
		SD	0.96				SD	1.25	1.31			SD	2.34	2.07	
2	Ambition	M	7.93	8.2	1.22		M	7.37	8.33	2.72*		M	6.67	7.17	0.78
		SD	1.85	1.14			SD	2.02	1.19			SD	2.33	2.27	
3	Broadminded	M	7.9	7.93	1.84		M	7.53	8.27	0.67		M	7.03	7.5	0.84
		SD	1.19	1.24			SD	1.26	0.81			SD	1.79	1.38	
4	Capable	M	7.73	7.77	0.64		M	7.23	8.07	0.79		M	7	6.33	1.64*
		SD	1.21	1.45			SD	1.26	1.09			SD	1.89	2.38	
5	Cheerful	M	7.73	7.6	0.06		M	6.79	7.7	0.57		M	5.87	7.1	0.56
		SD	0.99	7.7			SD	1.74	1.66			SD	2.38	1.85	
6	Cleanliness	M	8.83	8.5	0.23		M	8.37	8.23	2.76*		M	6.87	7.93	0.79
		SD	0.99	1.5			SD	1.40	1.36			SD	2.25	2.14	
7	Courageous	M	8.43	8.3	1.45		M	8.4	8.47	0.62		M	6.53	7.53	0.07
		SD	1.12	1.16			SD	0.92	1.26			SD	2.60	2.30	
8	Forgiving	M	7.03	8.27	0.46		M	6.97	7.3	0.86		M	4.47	6.47	0.46
		SD	2.79	1.81			SD	3.05	2.68			SD	3.11	3.01	
9	Helpful	M	7.37	7.47	1.37		M	7.3	7.17	1.12		M	6.23	6.93	1.28
		SD	1.58	1.48			SD	1.29	1.29			SD	2.43	1.48	
10	Honest	M	8.2	7.83	0.77		M	7.57	7.6	1.06		M	6.23	7.13	0.76
		SD	1.45	1.59			SD	1.37	1.56			SD	2.79	1.69	
11	Creativity	M	6.73	7.03	0.86		M	7.2	7.57	0.77		M	6	6.37	0.08
		SD	1.67	1.49			SD	1.08	1.63			SD	1.91	2.09	
12	Independent	M	8.3	8.9	1.02		M	8.6	8.83	1.35		M	7.07	7.53	0.002
		SD	1.42	0.3			SD	0.88	0.52			SD	2.25	1.99	
13	Intelligent	M	7.4	7.33	0.59		M	7.53	8.1	1.76		M	5.73	6.53	0.16
		SD	1.31	1.92			SD	0.87	1.25			SD	2.63	2.11	
14	Logical	M	7.5	7.5	0.00		M	7.37	7.57	0.06		M	6.3	6.8	0.27
		SD	1.26	1.41			SD	1.33	1.60			SD	2.16	2.09	
15	Loving or Affectionate	M	6.9	7.3	0.72		M	7.07	7.17	0.86		M	6.43	6.83	0.18
		SD	1.87	1.71			SD	1.50	1.59			SD	1.80	1.85	
16	Obedient	M	7.7	7.47	2.67*		M	6.56	7.63	1.78		M	6.27	7.13	1.24
		SD	1.66	1.48			SD	2.15	1.72			SD	2.31	1.49	
17	Polite	M	8.43	7.97	0.78		M	7.9	8.63	1.39		M	7.53	7.27	1.52*
		SD	1.08	0.60			SD	4.58	0.60			SD	1.61	2.34	
18	Responsible	M	8.83	8.9	0.90		M	8.8	8.67	1.56		M	7.53	7.97	0.60
		SD	0.45	0.3			SD	0.65	1.13			SD	2.20	1.85	

(**=P<0.01, *=P<0.05)

Table 6. Sex differences among three educational generations (older male teachers Vs older female teachers, younger male teachers Vs younger female teachers, and male students Vs female students) on 18 Terminal Values.

No of V	Name of value	Older teachers		t-test	Younger teachers		t-test	Students		t-test
		Male Mean-SD	Female Mean-SD		Male Mean-SD	Female Mean-SD		Male Mean-SD	Female Mean-SD	
1	A comfortable life	4.47-2.26	4.63-2.19	0.27	6.43-2.08	5.93-2.31	0.58	7.83-1.84	7.07-1.86	1.58
2	An exciting life	5.7-1.68	5.7-1.77	0.05	6.43-1.60	6.17-1.77	0.59	6.87-1.73	6.67-2.04	0.62
3	A Sense of accomplishment	6.3-2.10	6.47-1.95	0.36	6.07-1.85	6.8-2.05	0.25	5.1-2.64	6.17-2.00	1.72
4	A world of peace	8.17-1.67	8.17-1.18	0.00	8.03-1.17	7.8-2.05	0.52	7.53-1.86	7.6-2.27	1.50
5	A world of Beauty	6.95-1.85	7.27-1.44	0.74	7.57-0.99	7.27-1.39	0.94	6.53-2.46	6.8-2.21	0.84
6	Equality	8.1-1.64	8.17-1.03	0.19	7.63-1.77	7.83-1.57	0.55	5.2-3.06	6.47-2.58	1.72
7	Family security	8.17-1.20	8.63-0.87	0.02	8.68-1.01	8.47-1.20	0.006	7.2-1.85	8.13-1.05	1.12
8	Freedom	8.3-0.86	8.33-0.69	0.14	8.3-0.94	7.8-1.97	1.25	7.37-1.92	7.5-1.56	1.82
9	Happiness	8.2-1.14	8.1-0.94	.2	7.47-1.52	8.3-0.74	2.68*	7.2-2.59	6.83-2.09	2.48*
10	Inner harmony	7.57-1.31	7.17-1.69	1.02	7.07-1.67	7.33-1.42	0.26	5.93-2.89	6.9-1.99	0.64
11	Matured love	7.07-2.16	6.93-1.61	0.28	6.07-2.78	6.93-2.05	1.34	5.83-2.24	5.37-2.74	2.37
12	National security	8.03-1.78	7.81-2.04	1.32	8.23-1.71	7.97-1.47	0.62	7.23-1.87	8.03-1.30	1.07
13	Pleasure	4.37-2.21	4.9-1.81	1	5.87-1.93	5.9-1.97	0.05	6.03-2.37	6.33-2.45	0.48
14	Salvation	7.57-1.31	7.73-1.09	0.5	7.3-1.66	7.53-1.89	0.49	6.9-2.28	6.73-2.31	2.32*
15	Self respect	8.53-1.28	8.57-1.38	0.11	8.77-0.49	8.9-0.39	0.52	7.47-2.36	7.23-2.78	1.33
16	Social recognition	8.23-1.02	8.13-1.36	0.32	7.33-2.37	8.2-1.47	1.61	6.1-2.65	7.63-2.12	0.78
17	True friend ship	8.33-1.35	8.4-1.54	0.18	8.13-1.87	8.47-1.15	1.25	6.73-2.69	7.43-2.63	0.65
18	Wisdom	8.4-1.25	8.73-0.81	1.18	8.47-0.80	8.2-1.74	1.82	7.4-2.14	8.27-7.24	0.92

(**= P<0.01, *=P<0.05)

Sex differences on personality variables among the three intergenerational groups.

(1) Males vs Males

Sex differences in personality variables among the three intergenerational groups (Male vs Male) were computed using t-tests. The results have been shown in Table 7. The findings show that there were significant differences ($t= 3.79$)** between older male and younger male teachers on internal-external control (younger male teachers showing more internal control than older male teachers). The results also showed that there were significant differences ($t=3.33$)** between older male teachers and male students on internal-external control (older male teachers showing more internal control than male students). The results further showed that there were significant differences ($t=5.35$) between younger male teachers and male students. (male students showing more internal control than male students).

On the personality variable of authoritarianism, there were significant differences ($t=4.28$)** between older male teachers and younger male teachers. (older male teachers being more authoritarian than younger male teachers). The results also showed that there were significant difference ($t=7.93$)** between older male teachers and male students (older male teachers being more authoritarian than male students). The results further showed that there were significant differences ($t=3.80$)** between younger male teachers and male students (the younger male teachers being more authoritarian than male students.).

On the personality variable of dogmatism, there were significant differences ($t=4.19$)** between older male teachers and younger male teachers. (Older male teachers being more dogmatic than younger male teachers). The results also showed that there were significant differences ($t=2.95$)** between older male teachers and male students (older male teachers being more dogmatic than male students). The results, on the other hand, showed that there were no significant differences ($t=0.96$ ns) between younger male teachers and male students.

Table 7. Sex differences among three educational generations (older male teachers Vs younger male teachers, older male teachers Vs male students, younger male teachers Vs male students) on Personality Variables (N=30 in each group).

Educational Generation		Personality Variables		
		I-E	Auth	Dog
Older male teachers	Mean	17.3	104.27	158.01
	SD	0.74	8.85	9.61
Vs. Younger male teachers	Mean	18.03	95.02	147.55
	SD	0.75	7.85	9.73
t-value		3.79**	4.28**	4.19**
Older male teachers	Mean	17.3	104.27	158.01
	SD	0.74	8.85	9.61
Vs. Male Students	Mean	16.1	87.52	150.12
	SD	1.83	7.45	11.05
t-value		3.33**	7.93**	2.95**
Younger male teachers	Mean	10.03	95.02	147.55
	SD	0.75	7.85	9.73
Vs. Male Students	Mean	16.1	87.52	150.12
	SD	1.83	7.45	11.05
t-value		5.35**	3.80**	0.96 ns

** = $p < 0.01$, * = $p < 0.05$, ns=Not significant

I-E = Inter-External Control

Auth = Authoritarianism

Dog = Dogmatism

(2) Females vs Females

Sex differences in personality variables among three intergenerational groups (Female vs Female) were computed using t -tests. The results have been shown in Table 8. The findings show that there were significant differences ($t=2.16^{**}$) between older female teachers and younger female teachers (younger female teachers showing more internal control than older female teachers). The results, on the other hand, showed that there were no significant differences ($t=1.48$) between older female teachers and female students. The results further showed that there were significant differences ($t=2.81^{**}$) between younger female teachers and female students (younger female teachers showing more internal control than female students).

On the personality variable of authoritarianism, there were significant differences ($t=4.01^{**}$) between older older female teachers and younger female teachers (older female teachers being more authoritarian than younger female teachers). The results also showed that there were significant differences ($t=7.62^{**}$) between older female teachers and female students (older female teachers being more authoritarian than female students). The results further showed that there were significant differences ($t=4.74^{**}$) between younger female teachers and female students (younger female teachers being more authoritarian than female students).

On the personality variable of dogmatism, there were significant differences ($t=6.00^{**}$) between older female teachers and younger female teachers (older female teachers being more dogmatic than younger female teachers). The results, on the other hand, showed that there were no significant differences ($t=0.86$ ns) between older female teachers and female students on dogmatism. The results further showed that there were significant differences ($t=6.53^{**}$) between younger female teachers and female students (female students being more dogmatic than younger female teachers).

Table 8. Sex differences among three educational generations (older female teachers Vs younger female teachers, older female teachers Vs female students and younger female teachers Vs female students) on Personality Variables (N=30 in each group)

Educational Generations		Personality Variables		
		I-E	Auth	Dog
Older female teachers	Mean	16.6	100.32	142.27
	SD	0.8	8.82	8.76
Vs.				
Younger female teachers	Mean	17.23	92.25	129.52
	SD	1.38	6.59	7.67
t-value		2.16*	4.01**	6.00**
Older female teachers	Mean	16.6	100.32	142.27
	SD	0.8	8.82	8.76
Vs.				
Female students	Mean	16.07	82.11	144.32
	SD	1.79	9.68	9.77
t-value		1.48 ns	7.62**	0.86 ns
Younger female teachers	Mean	17.23	92.25	129.52
	SD	1.38	6.59	7.67
Vs.				
Female students	Mean	16.07	82.11	144.32
	SD	1.79	9.68	9.77
t-value		2.81**	4.74**	6.53**

** = $p < 0.01$, * = $p < 0.05$, ns=Not significant

I-E = Internal-External Control

Auth = Authoritarianism

Dog = Dogmatism

(3) Males vs Females

Sex differences in personality variables among three intergenerational groups (Male vs Female) were computed using t -tests. The results have been shown in Table 9. The findings show that there were significant differences ($t=3.5^{**}$) between older male and older female teachers (older male teachers showing more internal control than older female teachers). The results also showed that there were significant difference ($t=2.76^{**}$) between younger male and younger female (younger male teachers being more internal control than younger female teachers). The results further showed that there were no significant differences ($t=0.09$ ns) between male students and female students.

On the personality variable of authoritarianism, there were no significant differences ($t=1.70$ ns) between older male and older female teachers. The results also showed that there were no significant differences ($t=1.46$ ns) between younger male and younger female teachers. The results, however, showed that there were significant differences ($t=2.38^*$) between male and female students (female students being more authoritarian than male students).

On the personality variable of dogmatism, there were significant differences ($t=6.56^{**}$) between older male and older female teachers (older male teachers being more dogmatic than older female teachers). The results also showed that there were significant differences ($t=6.17^{**}$) between younger male teachers and younger female teachers (younger male teachers being more dogmatic than younger female teachers). The results further showed that there were significant differences ($t=6.04^{**}$) between male students and female students (male students being more dogmatic than female students).

Table 9. Sex differences among three educational generations (older male teachers Vs older female teachers, younger male Vs younger female teachers and male students Vs female students) on Personality Variables (N=30 in each group)

	Personality Variables		
	I-E	Auth.	Dog.
Older male Vs Older female teachers	M-17.3 SD-0.74	M-104.27 SD-8.85	M-158.01 SD-9.61
	M-16.6 SD-0.8	M-100.32 SD-8.82	M-142.27 SD-8.76
t-values	t -3.5**	t -1.70 ns	t -6.56**
Younger male teachers Vs Younger female teachers	M-18.03 SD-0.75	M-95.02 SD-7.85	M-147.55 SD-9.73
	M-17.23 SD-1.38	M-92.25 SD-6.59	M-129.52 SD-7.67
t-values	t -2.76**	t -1.46 ns	t -6.17**
Male students Vs Female students	M-16.1 SD-1.83	M-87.52 SD-7.45	M-150.12 SD-11.05
	M-16.07 SD-1.79	M-82.11 SD-9.68	M-144.32 SD-9.77
t-values	t -0.09 ns	t -2.38*	t -6.04**

* = P<0.05; ** = P<0.01., ns= not significant.

I-E = Inter-External Control

Auth. = Authoritarianism

Dog. = Dogmatism

SUMMARY OF THE RESULTS

Intergenerational Differences on Instrumental and Terminal Values

Instrumental Values

The findings show that there were no significant differences between older teachers and younger teachers on instrumental values with the exception of two values only namely, “forgiving” and “intelligent”. On the other hand, there were significant differences between older teachers and students on instrumental values in cases of 17 out of 18 values. The younger teachers and the students differed significantly on 14 out of 18 instrumental values.

Terminal Values

The findings show that there were no significant differences between older teachers and younger teachers on terminal values with the exception of the value “a comfortable life”. The older teachers and students, however, differed significantly on 15 out of 18 terminal values. The younger teachers and the students also differed significantly on 12 out of 18 terminal values.

Intergenerational differences on personality variables.

Results (Table 4) show that the younger teachers were more internally controlled than older teachers. The older teachers were more internally controlled than the students. The younger teachers showed higher internal control than the students.

On the personality variable of authoritarianism, the older teachers were more authoritarian than younger teachers. The results also showed that the older teachers were more authoritarian than students (Table 4). The results further showed that the younger

teachers were more authoritarian than students.

On the personality variable of dogmatism, the older teachers were more dogmatic than younger teachers (Table 4). The results also showed that there were no significant differences between older teachers and students. The results further showed that the students were more dogmatic than younger teachers.

Sex differences on instrumental and terminal values among the three intergenerational groups

Instrumental values

Results (Table 5) show that older female teachers were found to assign higher rating only on one instrumental value namely, 'Obedient' as compared to older male teachers. The younger male teachers were found to assign higher rating on the two instrumental values namely 'Social Justice' and 'Cleanliness' as compared to younger female teachers who assigned higher rating only on one instrumental value namely 'Ambition'. Further, the male students assigned higher rating on only one instrumental value namely 'Capable' as compared to female students. On the contrary, female students were found to assign higher rating only on one instrumental value namely 'Polite' as compared to male students.

Terminal Values

The results (Table 6) show that the younger female teachers were found to assign higher rating only on one terminal value namely, 'Happiness' as compared to younger male teachers. No significant differences were found between older male and older female teachers. The results also showed that the male students were found to assign higher rating

on two terminal values namely, 'Happiness' and 'Salvation' as compared to female students.

Sex differences on personality variables

I-E Control

Results (Table 7) show that younger male teachers showed more internal control than older male teachers. Older male teachers showed more internal control than male students. Further, male students showed more internal control than male teachers.

Authoritarianism

Older male teachers were more authoritarian than younger male teachers (Table 7). Older male teachers were more authoritarian than male students. Younger male teachers were more authoritarian than male students.

Dogmatism

Older male teachers were more dogmatic than younger male teachers. Older male teachers were more dogmatic than male students. There were no significant differences between younger male teachers and male students.

Chapter- Five

Discussion

CHAPTER-FIVE

DISCUSSION

Intergenerational gap in the socio-economic, political, and educational sectors has become a source of tension and violence worldwide and has, therefore, become a significant area of research both in developing and developed countries. Kenistone (1968) has observed that there is a complete new generation of students in the universities. The distance that separates generations has been felt not only as a strength, but it has also caused tensions in the societies. It is often contended that the unrest, irritations among the students and violent demonstrations in this country by the young groups have become characteristics of contemporary life. These are the reflections and expressions of the ever-widening gap between the youth on the one hand and the aged teachers, parents and the government on the other. Gasset (1958) pointed out that three generations have been living in the same society at the same time, each having its own perspective and outlook on life. These three generations though living at the same time, in the same atmosphere, and in the same world are called contemporaries. Each of these three generations has its own perspectives, outlook and experience in different ways. These three generations are separate generations. The simultaneous presence of three generations provide essential sources of tensions, changes, movements and wheels and flows of developments.

In the context of socio-economic and political tensions and violence in Bangladesh involving the young generation, specially the students, the present research was undertaken to investigate the differences among the

older educational generation (older teachers), the younger educational generation (younger teachers) and the youngest educational generation (students) on values and personality dimensions. The findings of this research have been discussed below.

Intergenerational differences on Instrumental and Terminal Values:

The findings show that there were no significant differences between older teachers and younger teachers on instrumental values with the exception of two values namely, 'forgiving' and 'intelligent' (Table 2) and on terminal values with the exception of two values namely, "a comfortable life" and "pleasure" (Table 3).

The findings, therefore, partially support the hypothesis that the older teachers would differ significantly from younger teachers on instrumental and terminal values. The non-significant differences between older teachers and younger teachers on these values may be explained in this way that both of these groups belong to the same profession namely teaching and that lots of interactions and discussions take place among them on various issues. Therefore, they are likely to hold similar views on different issues and develop similar values.

The results, however, show that there were significant differences between older teachers and students on most of the instrumental (Table 2) and terminal values (Table 3). These findings support our hypothesis that the older teachers would differ significantly from students on instrumental and terminal values. These two groups of generation belong to the two ends of the generation continuum. They are, therefore, likely to hold different values. The older teachers, for example, were found to assign higher

ratings on such instrumental values as ‘Ambition’, ‘Social Justice’, ‘Broad mindedness’, ‘Capable’, ‘Forgiving’, and on such terminal values as ‘A sense of accomplishment’ ‘Equality’, ‘Family Security’, ‘Freedom’, ‘Happiness’, and ‘Social recognition’, etc. The students, on the other hand, gave higher ratings on such terminal values as ‘A comfortable life’ and ‘An exciting life’.

The results further showed that there were significant differences between the younger teachers and students on most of the instrumental (Table 2) and terminal (Table 3) values. These findings are similar to those between older teachers and students on both the values discussed above. These differences are likely to be due to the fact that although these two generational groups (younger teachers and students) are closer in age levels, they belong to two different professions (teachers and students) and their interactions and discussions take place on different levels on the basis of their professional identities. The altitudinal levels between the teachers and the students are very much different in Bangladesh from those in the Western countries. Due to this unequal level, meaningful interactions usually do not take place among the teachers and the students in Bangladesh. As a result, therefore these two generational groups are drifting away from each other and are likely to hold different values as we find in the present study.

Intergenerational differences on Personality Variables.

The findings of the present study show that younger teachers were significantly more internally controlled than older teachers ($t=3.62^{**}$). Younger teachers were also significantly more internally controlled than students ($t=5.56^{**}$). (Table 4).

This finding may be explained in this way that the younger teachers are in the middle of the generation Continuum. They are therefore in a position to have more Confidence on their own internal ability and capacity. The older teachers, due to their advanced age are likely to develop their faith on external forces rather than on their own abilities. The students (younger educational generation) are still to develop faith on own abilities.

The findings also showed that the older teachers were found to possess highest authoritarian attitudes in comparison to younger teachers and students. On the contrary, the students were found to possess less authoritarian attitudes followed by younger teachers and older teachers. The older teachers have achieved their goals and have established their positions. So, they are likely to develop authoritarian attitudes than younger teachers and students.

The findings further showed that older teachers were found to be more dogmatic as compared to younger teachers and students. The older teachers due to their age are likely to than firm faith and conviction on what they have done and are doing. so, they are likely to be more dogmatic than younger teachers and students.

In the present study, students exhibited significantly higher dogmatic personality in comparison to younger teachers. It is difficult to explain this

funding because younger persons are likely to be more flexible and adaptive. They are likely to be liberal than older persons. However, one explanation for this unusual finding is that many of these students might belong to one religious group which propagates dogmatic views on many issues.

Sex differences on values and personalities dimensions

The results in general show that both male and female subjects in the present study show similar value patterns on most of the issues included in the study. This is in conformity with our culture that both males and females have similar values.

However, there are significant differences on most of the personality dimensions among the male and female subjects. The male subjects were more internally controlled than female subjects. The male subjects were more authoritarian and dogmatic than their female counterparts. These findings may be explained in terms of the role behaviours and sex differences and the socio-economic positions of the males and females in our country.

On the basis of the above discussion of the findings of this study, we may conclude that the intergenerational gaps in our education sector are responsible for most of the conflict and campus violence in our country. These gaps can be overcome through open and friendly discussion among the older and younger teachers and among the teachers and the students.

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Appendix

Appendix -A

PERSONAL INFORMATION SHEET (PIS)

For Older Educational Generations

অনুগ্রহ পূর্বক গবেষণামূলক কাজে সহযোগিতা করুন।

নাম :

বয়স :

লিঙ্গ :

পেশা :

শিক্ষাগত যোগ্যতা :

ধর্ম :

মাসিক আয় :

সবচেয়ে বেশী পছন্দনীয় পত্রিকার নাম

বসবাসের স্থান : শহর/ গ্রাম

Please help in the research work.

Name

Age

Sex

Occupation

Educational level

Religion

Monthly Income

Place of birth

For Younger Educational Generations

অনুগ্রহ পূর্বক গবেষণামূলক কাজে সহযোগিতা করুন।

নাম :
 বয়স :
 লিঙ্গ :
 পেশা :
 শিক্ষাগত যোগ্যতা :
 শিক্ষা প্রতিষ্ঠানের নাম
 ধর্ম :
 মাসিক আয় :
 সবচেয়ে বেশী পছন্দনীয় পত্রিকার নাম
 বসবাসের স্থান : শহর/ গ্রাম

পিতার নাম :
 বয়স :
 শিক্ষাগত যোগ্যতা :
 পেশা :
 মাসিক আয় :
 সবচেয়ে বেশী পছন্দনীয় পত্রিকার নাম
 মাতার নাম
 বয়স :
 শিক্ষাগত যোগ্যতা :
 পেশা :
 মাসিক আয় :
 সবচেয়ে বেশী পছন্দনীয় পত্রিকার নাম
 বসবাসের স্থান : শহর/ গ্রাম

Please help in the research work.

Name
 Age
 Sex
 Occupation
 Educational level
 Educational institutions
 Religion
 Monthly Income
 Preference for particular news
 paper
 Place of birth

Father's name
 Age
 Educational level
 Occupation
 Monthly Income
 Preference for particular news Paper...
 Mother's name
 Age
 Educational level
 Occupation
 Monthly Income
 Preference for particular news Paper...
 Place of birth

For Youngest Student Educational Generations

অনুগ্রহ পূর্বক গবেষণামূলক কাজে সহযোগিতা করুন।

নাম :	পিতার নাম :
বয়স :	বয়স :
লিঙ্গ :	শিক্ষাগত যোগ্যতা :
পেশা :	পেশা :
শিক্ষাগত যোগ্যতা :	মাসিক আয় :
শিক্ষা প্রতিষ্ঠানের নাম	সবচেয়ে বেশী পছন্দনীয় পত্রিকার নাম
ধর্ম :	
মাসিক আয় :	মাতার নাম
সবচেয়ে বেশী পছন্দনীয় পত্রিকার নাম	বয়স :
বসবাসের স্থান : শহর/ গ্রাম	শিক্ষাগত যোগ্যতা :
	পেশা :
	মাসিক আয় :
	কোন দলের সমর্থক :
	সবচেয়ে বেশী পছন্দনীয় পত্রিকার নাম
	বসবাসের স্থান : শহর/ গ্রাম

Please help in the research work.

Name	Father's name
Age	Age
Sex	Educational level
Occupation	Occupation
Educational level	Monthly Income
Educational institutions	Preference for particular news Paper...
Religion	
Monthly Income	Mother's name
Preference for particular news paper	Age
Place of birth	Educational level
	Occupation
	Monthly Income
	Preference for particular news Paper...
	Place of birth

APPENDIX-B

Intergeneration Criteria Questionnaire (IGCQ) (For Older, Younger and Youngest Educational Generations)

নির্দেশাবলী :

নিম্নে কতকগুলি ক ও খ বাক্য বর্ণিত আছে। আপনি এ দুটোর যে কোন একটি সাথে একমত হলে বামে ক ও খ এর প্রতি (টিক) চিহ্ন দিন। এর মাধ্যমে আপনার সঠিক মনোভাব জানার জন্য বাক্যগুলি তৈরী করা হয়েছে। প্রতিটি জোড়ার কোন একটি বাক্যই সত্য অথবা মিথ্যা নয়। আপনার সঠিক উত্তর প্রদানের জন্য ধন্যবাদ।

Instructions:

There are some 'A' and 'B' marked sentences in below. If you are agree any one of the following sentences, then give a (✓), at the left side of either 'A' or 'B'. Through this your real/right thought will be known. Thank you for giving right answer.

ক - বিভাগ

১। ক) আমি মনে করি বর্তমান শিক্ষা প্রতিষ্ঠানগুলিতে শিক্ষার মান কমে যাওয়ার জন্য ছাত্ররাই দায়ী কেননা তারা লেখা পড়ায় অমনোযোগী (I think that the students are responsible for the decreasing standard of education in the present educational institutions because they are inattentive in study).

খ) আমি মনে করি যে বর্তমান শিক্ষা প্রতিষ্ঠানে শিক্ষার মান হ্রাস পাওয়ার জন্য শিক্ষকেরাই দায়ী কেননা তারা ঠিকমত ক্লাশ নেননা (I think that the teachers are responsible for the decreasing standard of education as they do not take class properly.)

২। ক) আমি মনে করি রাজনীতি বিদেৱা শিক্ষা প্রতিষ্ঠানে ছাত্রদের বিভিন্ন ইস্যুতে কাজে লাগানোর জন্য শিক্ষার পরিবেশ নষ্ট হয়েছে (I think that the environment of education has been spoiled as the politicians use the students to work in different issues).

খ) আমি মনে করি যে শিক্ষকেরা লেখাপড়ার চেয়ে রাজনীতিতে বেশি মনোযোগী হবার কারণে শিক্ষাস্থানের পরিবেশ নষ্ট হয়েছে (I think that the environment of educational institutions has been spoiled as the teachers are more attentive in politics than in study).

৩। ক) আমি মনে করি যে শিক্ষকদের ছাত্র-ছাত্রীদের প্রতি পক্ষপাতিত্বমূলক আচরণের কারণে ছাত্রেরা লেখাপড়ায় অমনোযোগী হয়েছে (I think that the students have become inattentive in study for the biased behaviour of the teachers to the students).

খ) আমি মনে করি যে অধিক ফটোকপিৱ ব্যবহার হবার কারণে, লাইব্রেরীর রেফারেন্স বুক পড়ার তাগিদ কমে যাওয়ায় শিক্ষাস্থানের ছাত্র-ছাত্রীরা পড়াশুনায় অমনোযোগী হয়েছে (I think that due to the excessive use of photocopy, the students, losing their interest in studying reference books at library, have become inattentive in study).

খ- বিভাগ

৪। ক) আমি মনে করি যে প্রবীন শিক্ষকদের প্রতি আদর্শ রাখতে ব্যর্থ হবার কারণে শিক্ষকগণ লেখাপড়ার আগ্রহ হারিয়েছে যা শিক্ষার মান বাড়াতে ব্যর্থ হয়েছে (I think that as the older teachers have failed to keep ideal to younger teachers, the younger teachers have lost the interest of study more which has failed to increase the value/standard of education).

খ) নবীন শিক্ষকেরা তাদের পেশার প্রতি প্রাধান্য কমিয়ে অর্থকরী উপার্জনে নিমগ্ন হবার দরুন শিক্ষার মান কমে গেছে (The standard of education has been reduced, as the younger teachers are much involved in earning money by reduceing the priority of their occupation).

৫। ক) নবীন শিক্ষকদের ইংরেজী রেফারেন্স বই পড়ার প্রতি আগ্রহ না থাকার কারণে তাদের ক্লাশ লেকচার জ্ঞানগর্ভপূর্ণ না হওয়ায় শিক্ষার উৎকর্ষ সাধন হচ্ছে না (As the younger teachers have no interest in reading English reference books, their clases are not fruitful, so the development of education is not possible).

খ) প্রবীন শিক্ষকদের উচ্চ মানের লেকচার ছাত্র-ছাত্রীরা না বুঝার কারণে শিক্ষার মান কমে গেছে (The standard of education has been diminished become of the high lecture class of the older teachers).

৬। ক) নবীন শিক্ষকেরা গবেষণার সুযোগ থেকে বঞ্চিত হবার কারণে বিশ্ববিদ্যালয় ও কলেজ গুলোতে শিক্ষার মান কমে গেছে (The standard of education at colleges and universities has been decreased as the younger teachers are deprived of the opportunity of research).

খ) অধিকাংশ নবীন শিক্ষকেরা গবেষণামূলক কাজকর্মের প্রতি উদাসীন হওয়ায় শিক্ষার মান কমে গেছে (The standard of education has been reduced due to the indifferences of the younger teachers in research work).

APPENDIX- C

Instrumental and Terminal Values :

নির্দেশাবলী :

নিম্নে মূল্যবোধ সম্পর্কীয় ৩৬টি পদ দেওয়া হয়েছে। প্রত্যেক পদে আমাদের জীবনের বিভিন্ন দিক সম্পর্কে মূল্যবোধের ধারণা বহন করে। প্রত্যেকপত্রের পাশে সংক্ষেপে মূল্যবোধের ধারণাকে ব্যাখ্যা করা হয়েছে। এই দৃষ্টি ভঙ্গীতে আপনি মূল্যবোধ সম্পর্কীয় পদগুলো বুঝতে চেষ্টা করুন এবং চিন্তা করুন এই গুলো আপনার জীবনের কতটুকু গুরুত্ব বহন করে। গুরুত্ব হিসাবে এই মূল্যবোধ সংক্রান্ত পদগুলো বাছাই করুন। মতামতকে প্রকাশ করার জন্য ১ থেকে সর্বোচ্চ ৯ পর্যন্ত সংখ্যা আপনি ব্যবহার করবেন। ১ এর অর্থে বোঝানো হবে “এটা মোটেই আমার কাছে প্রয়োজনীয় নয়” এবং ৯ অর্থে বোঝানো হবে এটা আমার কাছে সর্বাধিক গুরুত্বপূর্ণ। এভাবে সংখ্যা যত বড় হবে গুরুত্বের মান তত বেশি হবে। অতএব অনুগ্রহপূর্বক প্রত্যেক পদের পাশে গুরুত্বের ক্রমমান অনুসারে সংখ্যা লিখুন। মনে রাখবেন প্রদত্ত সকল মূল্যবোধই আপনার নিকট সমান গুরুত্বপূর্ণ হবে তা কাম্য নয়। এখানে প্রধান লক্ষ্য হবে বিভিন্ন মূল্যবোধের মধ্যে পার্থক্য করার জন্য ক্ষমতা আপনি কিভাবে এবং কত দক্ষতার সঙ্গে দেখাতে সমর্থ হচ্ছেন তা নির্ণয় করা। আপনার সক্রিয় সহযোগিতার জন্য ধন্যবাদ।

Instructions:

36 values related figures has been given below. Each figure contains the idea of ‘value’ in different aspects of our life. The concept of ‘values’ has been precisely described in each figure. According to this point of view, please try to understand the ‘value’ related figures and think how much importance these figures contain in your life. Identify the ‘value’ related figure according to their importance. You will use 1 to maximum 9 numbers for expressing your opinion for the ‘value’ related figures. Number 1 means ‘It is not necessary at all to me’ and Number 9 refers to ‘it is the most important to me’. In this way, the more value of importance

will rise, the more the number will increase. So, please according to the importance, write numbers, beside each 'values related figures. Remembers, all the given 'values' will not be equal important to you. The main goal will be here to judge how you are able to differentiate among the different 'values' and also to taste how skillfully you will be able to do this. Thank you for your cautious supports.

- ১। সামাজিক ন্যায় বিচার, (Social Justice) : পক্ষপাতহীন দৃষ্টিভঙ্গী, সমাজের সদস্যদের যোগ্যতা ভিত্তিক সুযোগ সুবিধা লাভ।
- ২। উচ্চাকাঙ্ক্ষা, (Ambition) ব্যক্তিগত উন্নতি আনে এবং পদমর্যাদা বৃদ্ধি করে এমন কিছুর জন্য প্রচেষ্টা করা, ক্রমান্বয়ে পরবর্তি আকাঙ্ক্ষার স্তর লাভের জন্য পরিশ্রম করে।
- ৩। উদারতা, (Broadminded) সংকীর্ণতা মুক্তমন, পরিবর্তন গ্রহন করার ক্ষমতা, অন্যের উন্নতিতে আত্ম তৃপ্তি লাভ।
- ৪। কার্য সম্পাদনে সমর্থ, (Capable) : যোগ্যতার অধিকারী হওয়া
- ৫। প্রসন্নচিত্ত, (Cheerful) প্রফুল্লমন, পরিবেশ সহজ ভাবে গ্রহন করা, স্বতঃস্ফূর্ত আনন্দ দান।
- ৬। পরিচ্ছন্ন, (Cleanliness) ময়লামুক্ত, রুচিশীলতা।
- ৭। নির্ভীকতা, (Courageous) : নিজ শক্তিতে বিশ্বাস রাখা, প্রতিকূল পরিবেশে মনোবল না হারিয়ে ধৈর্যের সংগে মোকাবেলা করা।
- ৮। ক্ষমাশীল, (Forgiving) দোষীকে শাস্তি না দেওয়া।
- ৯। সহায়ক, (helpful) : অপরের কার্য সম্পাদনে সহযোগীতা করা।
- ১০। সৎ, (Honest) : অপরের কাছে কল্যানকর বলে বিবেচিত করা।
- ১১। সৃজনশীলতা, (Creativity) : সৃষ্টির ক্ষমতা পারিপার্শ্বিকতা, সম্পর্কে পর্যবেক্ষন করে নতুনত্ব প্রবর্তন করা।
- ১২। স্বাবলম্বী, (Independent) আত্মবিশ্বাসী, স্বনির্ভর।
- ১৩। বুদ্ধিজীবী, (Intelligent) : যুক্তি প্রয়োগের মাধ্যমে সমস্যার জটিলতা ব্যাখ্যা করার ক্ষমতা, যুক্তির নির্ভুল প্রয়োগ।
- ১৪। যুক্তিবাদী, (Logical) : সংগতিপূর্ণ চিন্তা করার ক্ষমতা, দক্ষতার সংগে ধারণা গুলোর মধ্যে সামঞ্জস্য বিধান করা।

- ১৫। স্নেহ পরায়ন, (Affectionate) : বাৎসল্য, চঞ্চল অনুভূতির বহিঃপ্রকাশ।
- ১৬। অনুগত, (Obedient) : বাধ্য।
- ১৭। নম্র, (Polite) : সৌজন্যতাপূর্ণ সদব্যবহার।
- ১৮। দায়িত্বশীল, (Responsible) : নিষ্ঠার সংগে কর্তব্য পালন।
- ১৯। স্বাচ্ছন্দময় জীবন, (A comfortable life) অভাব মুক্ত জীবন, অর্থনৈতিক সচ্ছলতা।
- ২০। চাঞ্চলকর জীবন, (An Exciting life) সাহসিকতা, আবিষ্কারের আনন্দ, নতুনত্ব।
- ২১। সম্পাদনের আনন্দ, (A Sense of accomplishment) স্থায়ী আবেদন, সৃষ্টির আনন্দ।
- ২২। শান্তিপূর্ণ জগৎ (A world of peace.) : যুদ্ধ ও দ্বন্দ্ব হতে মুক্ত।
- ২৩। সৌন্দর্যময় জগৎ, (A world of Beauty) প্রকৃতি এবং সুকুমার শিল্পের সৌন্দর্য।
- ২৪। সাম্য, (Equality) রাজনৈতিক অর্থনৈতিক, সামাজিক ক্ষেত্রে সকলের জন্য সমান ভূমিকা।
- ২৫। পারিবারিক নিরাপত্তা, (Family Security) মাতা পিতা, ভাই বোন ও সন্তান সন্ততির দায়িত্ব পালন, স্বামী স্ত্রীর পারস্পরিক সম্পর্কের অবনতি না ঘটে সে বিষয়ে সতর্ক থাকা।
- ২৬। স্বাধীনতা, (Freedom) নাগরিক অধিকার, বাক- স্বাধীনতা, আদর্শগত স্বাধীনতা, রাজনৈতিকস্বাধীনতা।
- ২৭। সুখ, (Happiness) আত্মতৃপ্তি।
- ২৮। আভ্যন্তরীণ ঐক্য (Inner harmony) মানসিক দ্বন্দ্ব হতে মুক্ত।
- ২৯। ইন্দ্রিয়তীত প্রেম, (Matured Love) আধ্যাত্মিক নৈকট্য।
- ৩০। জাতীয় নিরাপত্তা, (National Security) জাতিকে আক্রমণ থেকে রক্ষা করা।
- ৩১। আনন্দ, (Pleasure) উপভোগের অনুভূতি।
- ৩২। পরিত্রাণ, (Salvation) : আত্মারশুদ্ধি পাপ থেকে মুক্তি।
- ৩৩। আত্মমর্যাদা, (Self-respect) নিজ সম্মান সম্পর্কে সচেতনতা।
- ৩৪। সামাজিক স্বীকৃতি, (Social recognition) : ভালো কাজের জন্য সমাজ কর্তৃক প্রশংসা প্রাপ্তি, নিজগুণ, কর্মদক্ষতা পদমর্যাদা ইত্যাদি সমাজ কর্তৃক অনুমোদন লাভ।
- ৩৫। অকৃষিক বন্ধুত্ব (Friendship) আনুগত্যতা, সহমর্মিতা, বিশ্বাসভাজন, কতৃঙ্কতাবোধ, সহানুভূতিশীল ইত্যাদি।
- ৩৬। জ্ঞান, (Wisdom) জীবন সম্পর্কে পরিপক্ব ধারণা।

APPENDIX-D

Internal-External (I-E) Control Inventory

নির্দেশাবলী :

নিম্নে ১০ জোড়া বাক্য দেওয়া হলো। প্রত্যেক জোড়া বাক্য পরস্পর বিরোধী ধারণা বহন করছে। অনুগ্রহ পূর্বক প্রত্যেক জোড়া বাক্য দুটি একই সঙ্গে পড়ুন এবং অন্তর্নিহিত ধারণা দুটো বুঝতে চেষ্টা করুন। মনে রাখবেন ধারণা দুটো একই সংগে আপনার জীবনে সত্য হতে পারে না। অথবা ধারণা দুটোর সহ অবস্থান অনেক ক্ষেত্রেই আপনার কাম্য হতে পারে না। সুতরাং অতি সতর্কতার সঙ্গে ধারণা দুটি পাশাপাশি রেখে চিন্তা করুন, ধারণা দুটোর অর্থ সুস্পষ্ট হলে যে টি আপনার মতের সংগে সামঞ্জস্য পূর্ণ সেই বাক্যটির পাশে প্রদত্ত 'ক' অথবা 'খ' টিকে বৃত্ত দিয়ে আবদ্ধ করুন। আপনার সক্রিয় সহযোগিতার জন্য ধন্যবাদ।

Instructions:

Ten pair of sentences are given below. Each and every pair of sentences contains contradictory idea. Please read each pair of sentences at the same time and try to realise the inner meaning of it. Please remember that the opposite ideas of each pair of sentences can not be true in your life, or the presence of the two ideas, in a couple of sentences, at the same time can not be wished for you. So. Please think the two ideas keeping them side by side very carefully and if the meaning of the two ideas is well clarified to you and then encircle either 'A' or 'B' ideas which seems to be applicable to you in a pair of sentences. Thank you for your conscious consideration.

১। ক) ছাত্রছাত্রীদের পরীক্ষায় অকৃতকার্যের জন্য তাদের ভাগ্যকেই দায়ী করা চলে। (The fate of the students may be blamed for their failure in examinations)

খ) ছাত্রছাত্রীদের লেখাপড়ার প্রতি অবহেলার কারণে পরীক্ষার ফলাফলে অকৃতকার্য হয়। (The students are failed in exams due to their negligence to study)

২। ক) অধিকাংশ ছাত্রছাত্রীদের কৃতকার্যতার পেছনে অলৌকিক শক্তি কাজ করে (Supernatural power works behind the success in exams of most of the students).

খ) শিক্ষকদের ছাত্রছাত্রীদের প্রতি যত্নশীল প্রচেষ্টা তাদের কৃতকার্যতার চাবিকাঠি (The key of the student's success in exams is the proper care of the teachers)

৩। ক) যে কোন ছাত্রছাত্রী তার পরিশ্রমের পুরস্কার অবশ্যই পাবে বলে আমি মনে করি (I think any industrious student must get success in exams.)

খ) কঠোর পরিশ্রম করা সত্ত্বেও শিক্ষকদের পক্ষপাতিত্ব করার জন্য তাদের পরিশ্রমের মূল্য পায় না (In spite of working hard the students do not get enough success for the biased nature of the teachers)

৪। ক) শিক্ষকেরা ছাত্রছাত্রীদের শিক্ষাদানে অবহেলা করার কারণে মেধাবী ছাত্রছাত্রীরা পরীক্ষায় অকৃতকার্য হয় (The meritorious students are failed in exams due to the negligence in teaching of the teachers.)

খ) মেধাবী ছাত্রছাত্রীগণ তাদের নিজেদের দক্ষতার প্রতি আস্থা না থাকায় পরীক্ষায় অকৃতকার্য হয় (The meritorious students are failed in exams as they have not belief in their skill.)

৫। ক) যা ঘটবে তা অবশ্যই ঘটবে মানুষের করণীয় কিছুই নাই (What is destined must be happened; man has nothing to do.)

খ) সঠিক সিদ্ধান্ত গ্রহণই সুনির্দিষ্ট লক্ষ্যে পৌঁছানোর একমাত্র উপায় (The only way to reach the particular goal is to take right decision.)

৬। ক) কৃতকার্যের চাবি কাঠি হচ্ছে কঠোর পরিশ্রম, এতে ভাগ্যের কোন ভূমিকা নেই (No fate but hard labours is the key to success).

খ) স্থান, কাল ও পাত্র এই তিন সম্বয়ের উপরি জীবনের প্রতিষ্ঠা লাভ নির্ভরশীল (The success of life depends on the combination of placem, time and person.)

৭। ক) আমি যখন পরিকল্পনা করি তখন সম্পূর্ণ রূপে নিশ্চিত জেনে করি যে সেটি বাস্তবায়িত হবেই। (When I make a plan I am entirely sure that the plan must be feasible/ practicable)

খ) পূর্ব থেকেই কোন পরিকল্পনা করা উচিত নয় কেননা অনেক কিছুই ভাগ্যের উপর নির্ভরশীল (One should not make any plan before, because a lot of things are dependent on fate.)

৮। ক) আমাদের নিয়ন্ত্রনের বাইরে এক মহাশক্তি দ্বারা জগতের ঘটনা সমূহ নিয়ন্ত্রিত (The happening of the world are controlled by the Almighty One beyond our reach)

খ) রাজনৈতিক কার্যকলাপে সক্রিয় অংশগ্রহণের মাধ্যমে জগতের ঘটনা সমূহকে নিয়ন্ত্রণ করতে পারি (We can control the incidents of the world by participating consciously in political works.)

৯। ক) আমি মনে করি দেশের কলেজ এবং বিশ্ববিদ্যালয় অধিক সময় বন্ধ থাকার কারণে ছাত্রছাত্রীরা আশানুরূপ ফলাফল করতে পারে না (I realise that the students can not get their expected result because of the long closure of the colleges and Universities in our country.)

খ) আমি মনে করি দেশের কলেজ ও বিশ্ববিদ্যালয় সমূহ অধিক সময় বন্ধ থাকলেও একজন অধ্যবসায়ী ছাত্র পরীক্ষায় তার আশানুরূপ ফলাফল পেতে পারে (I think, though the colleges and Universities of our country remain closed for a long time a persevering student can get his expected result in exams).

১০। ক) অন্যকে সন্তুষ্ট করতে আমি যতই চেষ্টা করি না কেন এমন কতগুলো ব্যক্তি আছে যারা বিনা কারণে আমাকে পছন্দ করে না (There are some people who do not like me without any reason though I try more & more to satisfy others.)

খ) অন্যদের সঙ্গে কিভাবে লেনদেন করতে হয় তা আমি বুঝি না বলেই তারা আমাকে পছন্দ করে না (As I do not understand to take other people and behave with them, they dislike me).

APPENDIX-E

Authoritarianism Scale

নির্দেশাবলী :

নিম্নে বর্ণিত বাক্যগুলোর মাধ্যমে বিভিন্ন সমস্যা বর্ণনা দেওয়া হয়েছে। সমস্যা গুলো প্রত্যেক ব্যক্তির জীবনের বিভিন্ন ক্ষেত্রে সংঘটিত হয়ে থাকে। অনুগ্রহপূর্বক বাক্যগুলো মনোযোগ সহকারে পড়ুন এবং সমস্যাগুলোর অন্তর্নিহিত অর্থ বোঝার চেষ্টা করুন। আপনি যা অনুভব করেন এবং উত্তরের মাধ্যমে যে মতামত প্রকাশ করবেন তার সকলই সঠিক বলে গণ্য করা হবে। আপনার মতামত প্রত্যেক বাক্যের পার্শ্বে প্রদত্ত সংখ্যাগুলোর যে কোন একটিতে টিক চিহ্ন (✓) প্রকাশ করুন। সংখ্যাগুলো এরূপ অর্থবহন করেঃ

সম্পূর্ণ একমত	=	৫
একমত	=	৪
নিরপেক্ষ	=	৩
অমত	=	২
সম্পূর্ণরূপে অমত	=	১

এখানে সময়ের সীমাবদ্ধতা নেই। তবে যথাসত্ত্ব তাড়াতাড়ি উত্তর দিন। আপনার সক্রিয় সহযোগিতার জন্য ধন্যবাদ।

Instructions

There are some important social and personal concepts expressed by the following statements. Kindly read the statements carefully and attentively and express your opinion by putting (✓) marks in any of the stated 5 options in the scales. See below :

Strongly Agree	=	5
Agree	=	4
Uncertain	=	3
Disagree	=	2
Strongly Disagree	=	1

উদাহরণ (Example) :

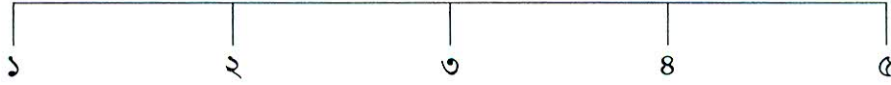
কোন আলৌকিক ক্ষমতা সম্পন্ন ব্যক্তির উপর পূর্ণ বিশ্বাস রেখে তার নির্দেশ সমূহকে পালন করার প্রয়োজন নেই (It is not necessary to obey the orders of some super-natural power by having complete faith in it)।



১। কিছু ব্যক্তি উচ্চাভিলাষের প্রবৃত্তি নিয়ে জন্মায় (Some people are born with an urge to jump from high places)।



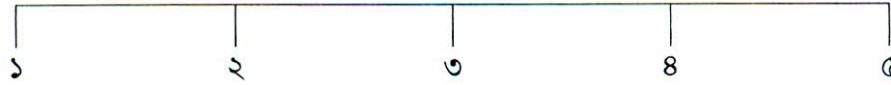
২। এমনকি একজন স্বাভাবিক বুদ্ধিসম্পন্ন রুচীবান ব্যক্তিও তার ঘনিষ্ঠ বন্ধুবান্ধব অথবা নিকট আত্মীয়ের ক্ষতিসাধন করতে পারে (Even sane, normal, and decent men can harm their close friends or relatives)।



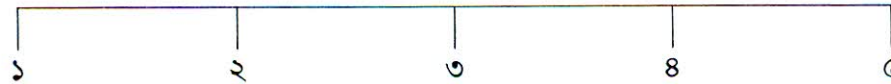
৩। এমনকতকগুলো গুরুত্বপূর্ণ বিষয় আছে যা বিজ্ঞান কোনদিনই ব্যাখ্যা দিতে পারবে না (Science has its place, but there are many important things that can never possibly be understood by the human mind)।



৪। রাজধানীতে সচেতন নয় এমন সব সাধারণ ভোট দাতার নিকট রাজনৈতিক প্রচারকেরা বিষয়বস্তু অপেক্ষা নেতার ব্যক্তিত্বকে বড় করে দেখায় (The necessity of appealing to masses of unthinking voters justifies the wide spread tendency of political campaigners to oversimplify issues and emphasize personalities)।



৫। আমি মনে করি যে সংগী সাথীদের প্রতি আমার যে বিশ্বাস তা অধিকাংশ ক্ষেত্রেই যুক্তিসংগত (I believe that my confidence in my fellow-men has been justified more often than not)।



৬। কঠোর অনুশাসন, দৃঢ় সংকল্প, কর্মের স্পৃহা, সেবা এবং পরিবারের প্রতি দায়িত্ব বোধই হলো যুবকদের সবচেয়ে প্রয়োজনীয় কর্তব্য (What the youth needs most, is strict discipline,

rugged determination, and the will to work and fight for family and country)।



৭। সকল শিক্ষক এবং কর্মচারীগণ যে কম্যুনিষ্ট নয় এ মর্মে তাদের সকলকে অংগীকারবদ্ধ হওয়া উচিত (All teachers and government workers should be required to sign loyalty oaths swearing that they are not communist)।



৮। খারাপ বংশোদ্ভূত কুরুচী এবং বদ অভ্যাসের অধিকারী ব্যক্তিও একজন অভিজাত বংশের সুরুচী সম্পন্ন ব্যক্তি সংগে অনায়াসে বসবাস করতে পারে (A person who has bad manners, habits and breeding can also get along with decent people)।



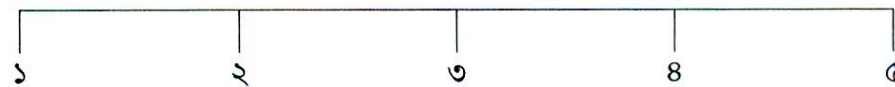
৯। যে ব্যক্তি আমাদের সম্মানের প্রতি কটাক্ষ করবে, তার অবশ্যই শাস্তি হওয়া উচিত (An insult to our honour should always be punished)।



১০। অসবর্ণ বিবাহকে তীব্রভাবে নিরুৎসাহিত করা উচিত (Inter-casts marriage should be strongly discouraged)।



১১। মৃত্যুদণ্ডকে নিষিদ্ধ করা উচিত (Capital punishment (the death penalty) should be abolished)।



১২। বর্তমান যুগে বিভিন্ন ধরনের ব্যক্তির সঙ্গে মেলামেশা করলেও সংক্রামক রোগ থেকে বাঁচার জন্য বিশেষ সতর্কতা অবলম্বনের প্রয়োজন নেই (Now-a-days when so many different kinds of people move around and mix together so much a person need not protect himself especially carefully against catering an infection or disease from them)।



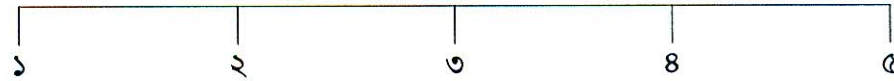
১৩। যদিও বাক স্বাধীনতা সকল দলের উল্লেখযোগ্য লক্ষ্য তথাপি কিছু রাজনৈতিক দলের স্বাধীনতার উপর প্রতিবন্ধকতা আরোপ করা প্রয়োজন (Even though freedom of speech for all groups is a worth while goal, it is unfortunately necessary to restrict the freedom of certain political groups)।



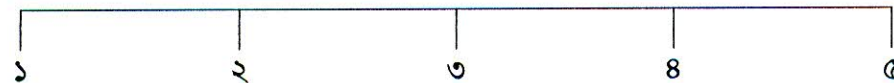
১৪। সমস্যা জর্জরিত ব্যক্তিকে সমস্যাগুলো খুলে আনন্দদায়ক কাজেরত থাকার পরামর্শ দেয়া বৃথা (When a person has a problem or worry, it is useless to advice him to forget those problems by keeping busy with more cheerful things)।



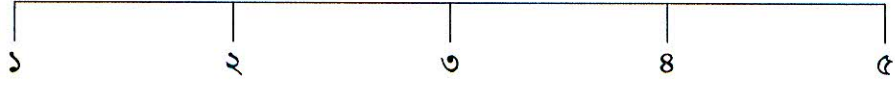
১৫। গুরুজনদের প্রতি শ্রদ্ধাবোধ এবং আনুগত্য প্রদর্শনে শিশুদের শিক্ষা দেয়া উচিত (Obedience and respect for authority are the most important virtues, children should be taught)।



১৬। আই প্রনয়ন এব রাজনৈতিক কর্মসূচীর চেয়ে সাহসী বিশ্বাস ভাজন, নির্ভীক এবঙ নিবেদিত নেতার প্রয়োজন অপেক্ষাকৃত বেশী (What country needs most more than laws and political programmes, is a few courageous, tireless devoted leaders in whom the people can put their faith)।



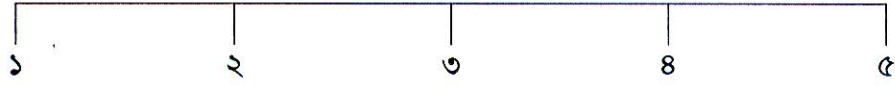
১৭। প্রলয়ংকারী ভূমিকম্প বা বন্যার দ্বারা পৃথিবী ধ্বংসপ্রাপ্ত হলেই কেবলমাত্র যুদ্ধ এবং সামাজিক সমস্যাগুলোর সমাপ্তি ঘটতে পারে (Wars and social troubles may someday be ended by an earthquake or flood that will destroy the whole world)।



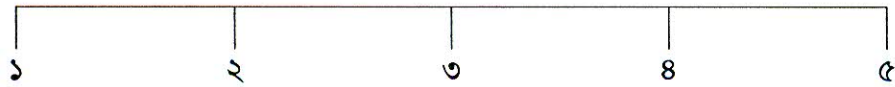
১৮। স্বাভাবতঃ কারণে তরুণদের মনে বিদ্রোহের ভাব জন্ম নেয় কিন্তু বয়স বৃদ্ধির সংগে সংগে এগুলোকে নিয়ন্ত্রন করে সুস্থ জীবন যাপনে ব্রতী হওয়া উচিত (Younger people get rebellious ideas but as they grow up, they out over them and settle down)।



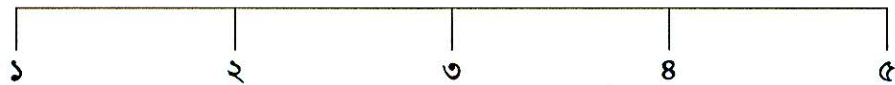
১৯। কোন আলৌকিক ক্ষমতা সম্পন্ন ব্যক্তির উপর পূর্ণ বিশ্বাস রেখে তার নির্দেশ সমূহকে পালন করার প্রয়োজন নেই (It is not necessary to obey the orders of some super-natural power by having complete faith in it)।



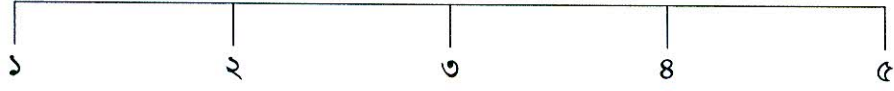
২০। আমাদের বসবাসকারী জগতটি অত্যন্ত নির্জন (The world we live in is a pretty lonesome place)।



২১। সমলিঙ্গীয় যৌন স্থাপনকারী ব্যক্তিদের আইনতঃ অপরাধী হিসাবে শ্রেণীভুক্ত করা ঠিক নয় (It is not proper to classify homosexuals in the category of criminals)।



২২। ভোগান্তি ছাড়াই অনেক গুরুত্বপূর্ণ বিষয় শেখা সম্ভব (One can learn really important things without suffering)।



২৩। নিজের জন্য মংগলময় কি তা অধিকাংশ লোকই জানে না (Most people just don't know what is good for them)।



APPENDIX-F

Hasan's Adapted Dogmatism Scale (Ara's Bengali Version)

নির্দেশাবলী :

নিম্নে প্রদত্ত বাক্যগুলির মাধ্যমে বিশেষ কতকগুলো সামাজিক ও ব্যক্তিগত ধারণাকে প্রকাশ করা হয়েছে। অনুগ্রহ পূর্বক মনোযোগ সহকারে এই ধারণাগুলো পাঠ করুন এবং অর্ন্তনিহিত সমস্যাগুলো সম্পর্কে আপনার মতামত নির্দেশিত মাপনীর যে একটিতে টিক (✓) চিহ্ন দিয়ে ব্যক্ত করুন। মান মাপনী নিম্নরূপ।

সম্পূর্ণ একমত	=	৭
মোটামুটি একমত	=	৬
একমত	=	৫
মতামত জানাতে অনিচ্ছুক	=	৪
অসম্মতি আছে	=	৩

মোটামুটি অসম্মতি আছে	=	২
সম্পূর্ণ অসম্মতি আছে	=	১

Instructions

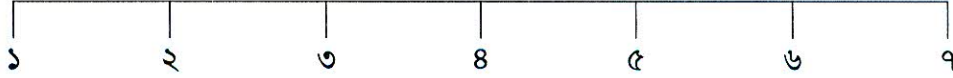
There are some important social and personal concepts expressed by the following statements. Kindly read the statements carefully and attentively and express your opinion by putting (✓) marks in any of the stated 7 options in the scales. See below :

Strongly Agree	=	7
Moderately Agree	=	6
Agree	=	5
Uncertain	=	4
Moderately Disagree	=	3
Disagree	=	2

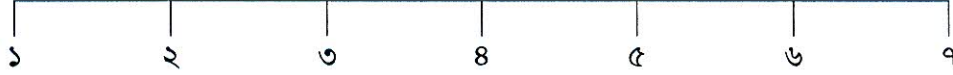
Strongly Disagree = 1

Statements :

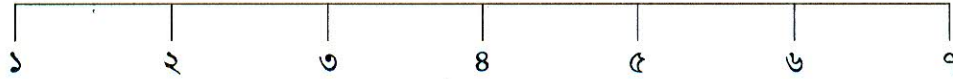
১। আমি যে নীতিতে বিশ্বাস করি সেগুলি অন্য ব্যক্তিদের নীতি অপেক্ষা সম্পূর্ণ ভিন্নতর (The principles I have come to believe in are quite different from those believed in by most people)।



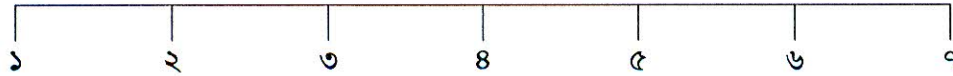
২। ব্যক্তিগতভাবে মানুষ একটি অসহায় এবং অভাগা জীব (Man on his own is a helpless and miserable creature)।



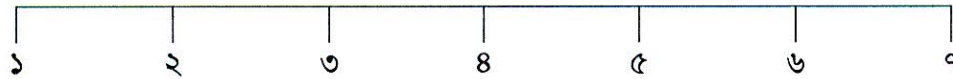
৩। (মূলত: যে পৃথিবীতে আমরা বাস করি সেটা প্রকৃতপক্ষে এমন জায়গা যে মানুষ নিজেকে একা এবং নিরুপায় বোধ করে) Fundamentally, the world we live in is a pretty lonesome place।



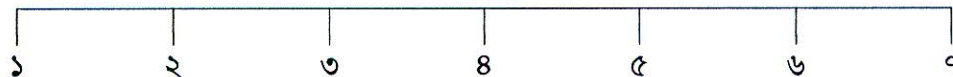
৪। আমি এমন একজন ব্যক্তির সন্ধান চাই যিনি আমার ব্যক্তিগত সমস্যাগুলোর সমাধান দিতে সক্ষম (I'd like it if I could find someone who would tell me how to solve my personal problems)।



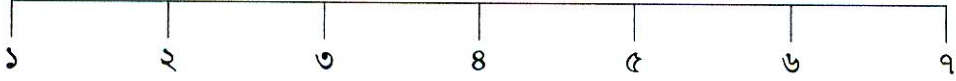
৫। মানুষ স্বাভাবিক: কারনেই নিজের ভবিষ্যতের জন্য শংকিত থাকে (It is only natural for a person to be rather fearful of the future)।



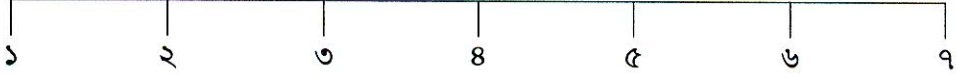
৬। আমাদের কর্মক্ষেত্র বিশাল কিন্তু কর্ম সম্পাদনের সময় অনেক কম (There is so much to be done and so little time to do it on)।



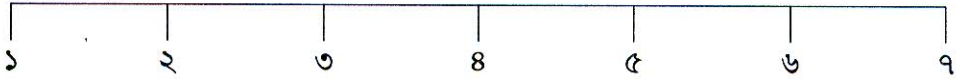
৭। আলোচনা সভায় উপস্থিত সবারই আমাকে যেন বুঝতে পারে এ বিষয় নিশ্চিত হবার জন্যে আমি প্রায়ই আমার কথাগুলোকে পুনরাবৃত্তি করার প্রয়োজনীয়তাবোধ করি (In a discussion I often find it necessary to repeat myself several times to make sure I am being understood)।



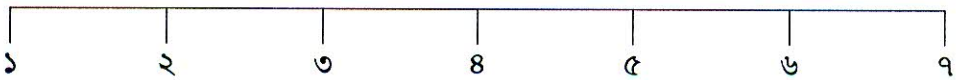
৮। কোন গুরুত্বপূর্ণ আলোচনায় আমি সাধারণতঃ নিজের কথায় এতই গভীরভাবে মগ্ন হই যে অন্যেরা কি বলছে তা শুনতে একেবারেই ভুলে যাই (In a heated discussion I generally become so absorbed in what I am going to say that I forget to listen what others are saying)।



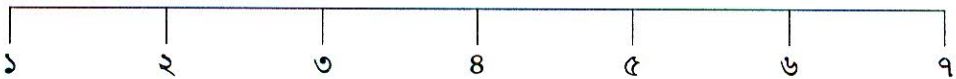
৯। কোন তর্কবিতর্কে প্রচণ্ডভাবে জড়িয়ে পড়লে তর্কের অবসান ঘটানো আমার জন্য কঠিন হয়ে পড়ে (Once I get bound up in a heated discussion I just can't stop)।



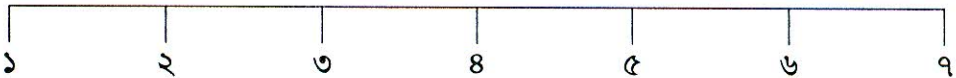
১০। কোন বিষয়ে আলোচনার সময় আমার নিজস্ব মতামত যাতে গৃহিত হয় সে জন্য আমি মাঝে মাঝে অন্যদের মতামতকে খুব বেশী করে ব্যাখ্যা করি (In a discussion I sometimes interpret other too much in my eagerness to put across my own point of view)।



১১। সমাজ ব্যবস্থায় অধিকাংশ ব্যক্তির ব্যর্থতার জন্য দায়ী (Most people are failure and it is the system, which is responsible for this)।



১২। আমি প্রায়ই অনুভব করি যে অচেনা ব্যক্তিরা আমাকে সমালোচনার দৃষ্টিতে দেখছে (I have often felt that strangers were looking at me critically)।



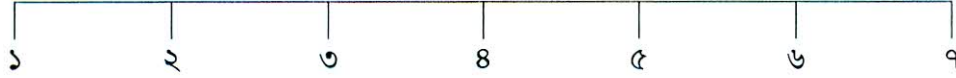
১৩। লোক আমাকে উপহাস করে এবং আমার সম্পর্কে অশ্লীল কথা বলে (People say insulting and vulgar things about me)।



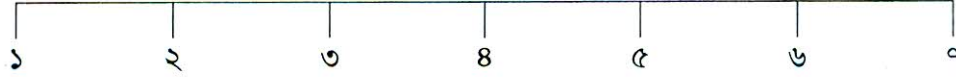
১৪। কিছু সংখ্যক কতকগুলো কাজের প্রতীক হিসাবে চিহ্নিত হবার কারণে আমি তাদেরকে ঘৃণা করি (There are a number of people I have come to hate because the things they stand for)।



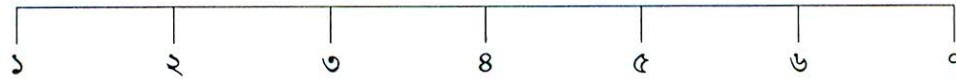
১৫। মহান লক্ষ্যে বিশ্বাস করেনা এমন ব্যক্তির সত্যিকার অর্থে বেঁচে থাকা বৃথা (A man who dose not believe in some great cause has not really lived)।



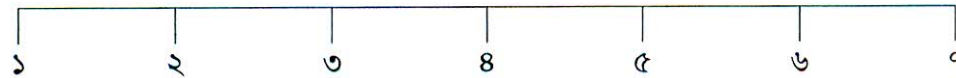
১৬। এই পৃথিবীতে প্রচলিত সকল প্রকার দার্শনিক তত্ত্বের মধ্যে সম্ভবত একটি দর্শন তত্ত্ব সঠিক (Of all the different philsophies which exist in this world there is probably only one which is correct)।



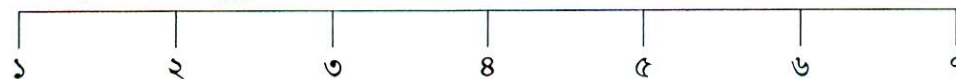
১৭। সবকিছুতেই সমান ভাবে উৎসাহী ব্যক্তির মধ্যে কর্ম সম্পাদনে দক্ষতার অভাব দেখা দেয় (A person who gets enthusiastic about too many cause is likely to be a pretty 'wishy-washy' sort of person)।



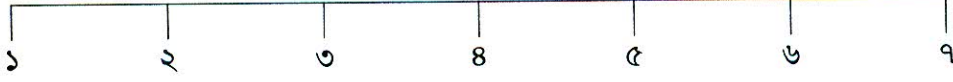
১৮। ধর্মীয় প্রশ্নে যারা ভিন্নমত পোষণ করে তাদের সাথে সমঝোতায় না আসার ব্যাপারে আমাদের সতর্ক থাকা উচিত (When it comes to differences of opinion in religion we must be careful not to compromise with those who believe differently from the way we do)।



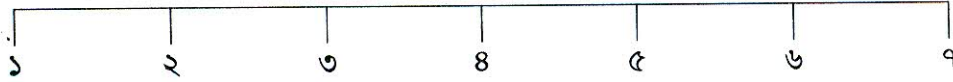
১৯। রাজনৈতিক প্রতিদ্বন্দ্বীদের সংগে সমঝোতা তোষামোদের অপরাধে দুষ্ট (To compromise with our political opponents is to be guilty of appeasement)।



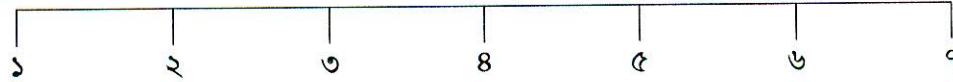
২০। সত্যের সমর্থক এবং সত্যের বিরোধী এই দুই প্রকারের লোক পৃথিবীতে আছে (There are two kinds of people in this world : those who are for the truth and those who are against the truth)।



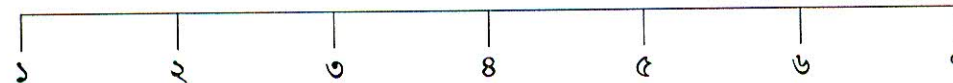
২১। এখনকার কাগজে ছাপানো অধিকাংশ চিন্তাধারাগুলো উক্ত কাগজের মূল্যের সমানও নয় (Most of the ideas which great printed now-a-days are not worth of paper they are printed on)।



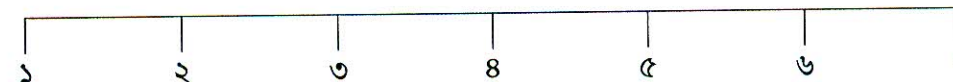
২২। মাঝে মাঝে অপর তীব্র সমালোচনা করার প্রবণতা আমার মধ্যে আছে (I sometimes have a tendency to be too critical of others)।



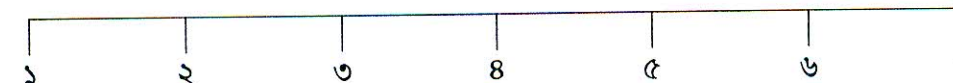
২৩। নেতা ও বিশেষজ্ঞদের উপর বিশ্বাস স্থাপনের মাধ্যমে আমরা এই পৃথিবীর ঘটনা প্রবাহ জানতে পারি (In this complicated world of ours the only way we can know what is going on is to rely on leaders and experts who can be trusted)।



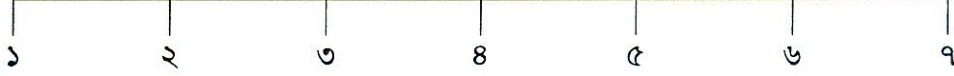
২৪। সংবাদ পত্রগুলো শুধুই প্রচারনা ইহা পূর্বাঙ্কে জানা সত্ত্বেও সংবাদপত্র ক্রয় করে অর্থের অপব্যয় করার প্রয়োজন নেই (There is no use in wasting your money on news papers which you know in advance are just plain ppropaganda)।



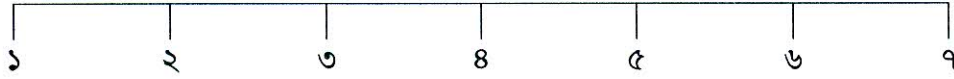
২৫। আমাদের ঐতিহ্যবাহী বিস্মৃত প্রায় অতীতকে পুনঃপ্রবর্তনের মাধ্যমে আমরা যথার্থ সামাজিক সমৃদ্ধি অর্জন করতে পারি (It is by returning to our glorious and forgotten past that real social progress can be achieved)।



২৬। মানব জাতির ভবিষ্যত সুখের জন্য মাঝে মাঝে বর্তমানের অন্যায়গুলোকে সত্য করা আবশ্যিক (To achieve the happiness of mankind in the future it is sometimes necessary to put up with injustices in the present)।



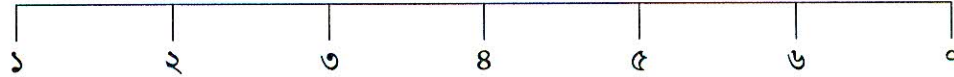
২৭। জীবনের লক্ষ্য অর্জনের জন্য মানুষের মাঝে মাঝে জুয়া খেলার মত ঝুঁকি নেবার প্রয়োজন হয় (If a man is to accomplish his mission in life it is sometimes necessary to gamble all or nothing at all)।



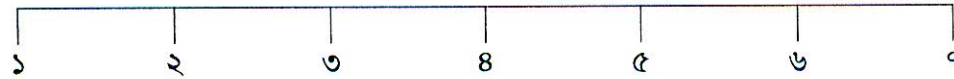
২৮। যে ব্যক্তি পৃথিবীকে বোঝার জন্য সত্যিকার অর্থে কষ্ট স্বীকার করে তার পক্ষে ঘটনাবলী সম্পর্কে ভবিষ্যত বাণী করা সহজ ব্যাপার (To one who really takes the trouble to understand the world he lives in, it is an easy matter to predict future events)।



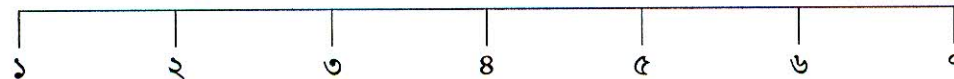
২৯। আমি যে আদর্শ দৃঢ়ভাবে বিশ্বাস করি তার প্রসারের জন্য মাঝে মাঝে বল প্রয়োগের প্রয়োজন হয়। (It is sometimes necessary to resort to force to advance an ideal one strongly believes in)।



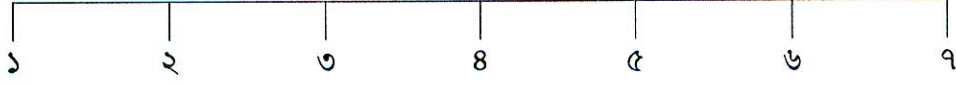
৩০। বর্তমান দুঃখময়, তাই ভবিষ্যত এত মূল্যবান (The present is often full of worries; that is why future is of greater importance)।



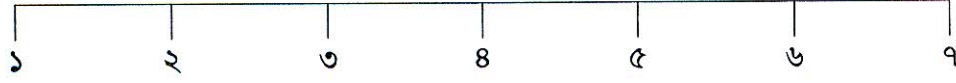
৩১। যে পরিকল্পনায় সাফল্যতা অর্জনের সম্ভাবনা খুব কম বলে অনুমান করি তা আরম্ভ করার পূর্বেই বাতিল করা আমি পছন্দ করি। (Assessing that the chances of success are little I prefer to cancel my plans before I start them)।



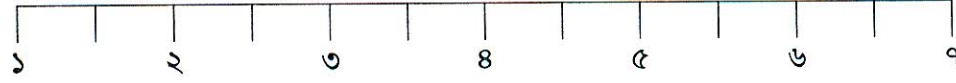
৩২। ভবিষ্যতে অসুবিধার সম্মুখীন হতে হবে ভেবে আমি কখনও কখনও অত্যন্ত চিন্তাগ্রস্ত হয়ে পড়ি (I am worried at times whether I have to face difficulties in future)।



৩৩। যে সমস্ত ব্যক্তি ছোটখাটো বিষয়গুলোকে মেনে না নিয়ে কেন, কিভাবে ইত্যাদি প্রশ্ন করতে থাকে তাদেরকে আমি নির্বোধ মনে করি (I consider those persons stupid who do not take even minor things for granted and start asking 'how' etc)।



৩৪। প্রতিদ্বন্দ্বীদের মতামত সত্য বিবর্জিত বলে কোন চিন্তা ভাবনা ছাড়াই সেগুলো আমি প্রত্যাখ্যান করি (I reject the viewpoint of my opponents without giving any thought to it because they say nothing, which has any truth)।



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