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A Content Analysis Of Current Iranian Elementary Reading Textbooks For The Presence Of Social And Moral Values

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A CONTENT ANALYSIS OF CURRENT IRANIAN ELEMENTARY
READING TEXTBOOKS FOR THE PRESENCE
OF SOCIAL AND MORAL VALUES

A Dissertation
Presented to
The Faculty of the Graduate School
University of the Pacific

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Maryam (Tajeran) Ghandi

May 1977

A CONTENT ANALYSIS OF CURRENT IRANIAN ELEMENTARY READING TEXTBOOKS FOR THE PRESENCE OF SOCIAL AND MORAL VALUES

Abstract Dissertation

The Problem: It was the investigator's concern to discover

1) to what extent the selected sixteen Iranian middle-class social and moral values were present in the content of the elementary reading textbooks currently used in Iran, 2) with what frequency and level of intensity the values were presented, and 3) was there a time-ordered developmental sequence of the identified social and moral values from lower to upper grade levels?

The purpose of the study was to collect data from the seven elementary reading textbooks which have been published by the Ministry of Education of the Government of Iran and are used by all children attending school.

Procedures: In order to analyze the content of the reading books a coding form was developed. The form was a modification of one used by Lowry. The coding form validated and contained the sixteen selected middle-class social and moral values with their subcategories. The values were rated by six Iranian sociologists in term of their importance as follows: Marriage, Religion, Country, Family, Authority, Education, Cleanliness, Kindness, Work, Thrift, Honesty, Boy as favored sex, Justice, Charity, Friends, and Hospitality. Five Iranian doctoral students served as coders. The obtained validity and reliability were deemed to be quite satisfactory.

Finding and Conclusion: There was no balance in presentation of the sixteen values in the reading textbooks. Four values: Education, Work, Country, and Family received the major emphases (60%). Three values: Thrift, Hospitality, and Boy as a favored sex were practically non-existent in the texts, and the rest received moderate to minimal attention in the Iranian textbooks.

Implications and Recommendations: The findings may stimulate Iranian educators toward further investigation of the field. The procedures of this study may be used as a guide in content analyses of other texts and/or children's literature. The findings may give more insight to Iranian educators, authors, teachers, and parents of the texts' emphases on value teachings.

Further content analysis should be done in the following areas: social studies, history, and geography texts, and children's literature: comparative content analyses of values in reading texts with those of children's literature; studies to explore and compare the Iranian upper-class, middle-class, and lower-class social and moral values; comparative studies of values in Iranian traditional children's literature with those of contemporary translations from other languages.

DEDICATION

This study is dedicated

to my father, Gholamhossein;

to my mother, Ghamar;

to my daughter, Elham;

to my husband, Mohssen.

ACKNOWLEDGMENTS

The writer wishes to extend her sincere appreciation to the members of the dissertation committee for their valuable assistance and counsel during the preparation of this research study. They are: Dr. Heath W. Lowry, Chairman; Dr. J. Marc Jantzen, Dr. Bobby Hopkins, Dr. M. Lewis Mason and Dr. Robert Blaney.

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CHAPTER ONE

THE PROBLEM AND SIGNIFICANCE OF THE STUDY

INTRODUCTION

Philip Phenix once wrote, "The central problem of all education is that of values."¹ Thomas Ho has also claimed that

Most educators consider the problem of value to be one of the most basic problems in education. They maintain that education by its nature is founded on man's concept of values. The goals that an educational system seeks to achieve, the different levels and kinds of schools that are organized, the subjects selected for the curriculum, the moral principles taught to students--all are based on man's concept of values.²

One of the obvious assumptions of educators has been that the school transmits the social values of the dominant members of the society to the students.³ Children's

¹Philip Phenix, Philosophy of Education (New York: Holt, Rinehart and Winston, Inc., 1958), p. 60.

²Thomas C. K. Ho, "A Critical Analysis of the Philosophical Foundations of Value Theories as Presented in Philosophy of Education Textbooks Published between 1946 and 1962" (unpublished Doctor's Dissertation, Fordham University, 1965), p. 19.

³Dewey Woods Chambers, "An Exploration Study of Social Values in Children's Literature," (unpublished Ed.D. Dissertation, Wayne State University, 1965), p. 1.

literature, especially that found in "reading books," has traditionally been strongly value-oriented and has been expected to instill in readers the values of various authors. Some educators have been aware of this function of literature. Huck and Young have noted that, "Books have always been viewed as instruments for transmitting the mores of the culture and for inculcating attitudes and values."⁴ Lowry states, "It has been a common belief from early times that books...are a mean of influencing the lives of their readers."⁵ Some sociologists have analyzed the influence of literature in establishing expectations. David Riesman wrote

Words not only affect us temporarily, they change us, they socialize or unsocialize us.... the print can powerfully rationalize the models which tell people what they ought to be like.⁶

Although the above comments have been made mostly about American culture and American children, they may also be true of other societies. Moslem traditions show that they have always used written manuscripts and printed books, such as The Koran, as a means of transmitting the religious,

⁴Charlotte S. Huck and Doris A. Young, Children's Literature in the Elementary School, (New York: Holt, Rinehart and Winston, 1961), p. 43.

⁵Heath Ward Lowry, "An Exploratory Study of the American Middle-Class Moral and Ethical Values Found in the John Newberry Medal Books," (unpublished Ed.D. Dissertation, University of the Pacific, 1966), p. 1.

⁶David Riesman, The Lonely Crowd: A Study of the Changing American Character (New Haven and London: Yale University Press, 1967), p. 91.

ethical, and social values to the younger generations.⁷

Iran is one of the countries in which more than ninety-eight percent (98.4%) of its people are Moslems,⁸ hence the Islamic religion has a strong influence on the country. The morals and values of the Islamic religion are contained in the Koran. The following statements include some examples of its value teaching: "We have commanded man to show kindness towards his parents."⁹

And we have given unto man duties towards his parents,--for his mother has carried him in weakness, and for two years hath given him suck--and have said unto him, be grateful unto me and to thy parents,--¹⁰

Humility and moderation are also expressed social values in The Koran. It says

And swell not they cheek for pride at men, nor walk in isolence through the earth, for God loveth not any arrogant boaster. And be moderate in thy pace, and lower thy voice.¹¹

The values of work and diligence are illustrated thus:

"that man can have nothing but what he strives for,"¹² or "Verily never will God change the condition of people until they change it themselves."¹³

⁷Hazart Mirza Ghulam Ahmad, The Philosophy of the Teachings of Islam (Washington, D. C.: The American Fazl Mosque, 1953), pp. 48-81.

⁸Encyclopedia Americana (1971), V. 15, p. 368.

⁹Koran, Sura 29:7. (Sura or Surah is an Arabic word for any of the main divisions or chapters of Koran.)

¹⁰Ibid., Sura 31:12.

¹¹Ibid., Sura 31:18.

¹²Ibid., Sura 13:39.

¹³Ibid., Sura 13:12.

The social and moral values of the Islamic religion have become social values in Iran by their widespread dissemination.¹⁴ Iran prescribes the same curriculum, texts, and readers for all of the schools in the country. The Ministry of Education also sponsors the writing and publication of a series of Reading Textbooks for the first through fifth grades in the elementary school.¹⁵ It seems probable that these Reading Textbooks may also teach the widespread social and moral values to Iranian children. What are the important social and moral values in the Iranian elementary school Reading Textbooks that are being transmitted to the children and thereby perhaps influencing their lives?

THE PROBLEM

It was the investigator's concern to discover the incidence of selected Iranian middle class social and moral values in the content of reading textbooks at the elementary level in Iran. To determine these specific social and moral values, the process of content analysis of all the reading textbooks currently in use was utilized. The following three questions were employed as research guides:

1. To what extent are Iranian middle-class social and moral values present in the content of the elementary

¹⁴Donald N. Wilber, Iran: Past and Present (Princeton, New Jersey: Princeton University Press, 1975), p. 202.

¹⁵Iraj Ayman, Educational Innovation in Iran (Paris: The Unesco Press, 1974), pp. 11-12.

reading textbooks?

2. With what frequency and level of intensity are the values presented?

3. Is there a time-ordered developmental sequence of the social and moral values from lower to upper grade levels?

Significance of the Study

It may be stated that many authority figures have felt that books affect people. Francis Bacon (1561-1626), advised "Reading maketh a full man,"¹⁶ noting the effect of books on the development of a person. Rosenblatt (1938) said that:

Of all the elements which enter into educational process...literature possesses the greatest potentialities for...direct assimilation of ideas and attitudes. For literature offers the closest approach to the experiences of actual life.¹⁷

Waples (1940) said "Reading is a social process. It relates the reader to his environment and it conditions that relationship...reading is one channel among many through which the environment affects the individual."¹⁸ Chamberlain (1942) mentioned that "school books play a vital role in

¹⁶W. Aldis Wright, Bacon's Essays and Colours of Good and Evil with Glossarial Index (New York: Macmillan and Co., Ltd., 1907), p. 205.

¹⁷Louise Rosenblatt, Literature as Exploration (New York: D. Appleton-Century Company, 1938), p. 214.

¹⁸Douglas Waples, What Literature Does to People (Chicago: University of Chicago Press, 1940), pp. 30-31.

forming a nation's spirit..."¹⁹ Deboer (1950) also said "...we have assumed, and must assume, that the reading of good books will influence the manner of one's thinking, feeling, and acting."²⁰ Katherine Logan stated, "The book you read may have much to do with your choosing of the road."²¹ Smith and Dechant (1961) suggested that "reading can...have a great influence on personality; it may be used...for promoting personal growth..."²² Broudy (1964) also said "content in reading texts has a responsibility far beyond that of skill-building."²³ Shirley (1968) concluded that for many years it has been assumed that reading influences moral development. Shirley also reported that a recent study showed reading did influence concepts, attitudes and behavior.²⁴

¹⁹Jo Chamberlain, "McGuffey and His Readers," School and Society, LV, (March, 1942), p. 324.

²⁰John Deboer, "Literature and Human Behavior," The English Journal, XXXIX (February, 1950), p. 76.

²¹Paul Hovey (compiled by), The Treasury of Inspirational Anecdotes, Quotations and Illustrations (Westwood, New Jersey: Fleming H. Revell Company, 1959), p. 52.

²²Henry P. Smith and Emerald V. Dechant, Psychology in Teaching Readings (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1961), p. 313.

²³Harry Broudy, Democracy and Excellence in Secondary Education (New York, New York: Rand McNally, 1964), pp. 139-140.

²⁴Fehl L. Shirley, "The Influence of Reading on Concepts, Attitudes, and Behavior," Journal of the Reading Specialist, 8 (December, 1968), pp. 50-57.

If the above general beliefs by different authors are correct, one may conclude that "...the elementary school readers may serve as stimuli for attitude building and idea formation in the pre-teenage child."²⁵ Hence, the reading textbooks which are used with children in the Iranian elementary schools, may also exert influence on their young readers by developing a special value system which may affect their attitudes toward the world.

In this context, and also with the uniform system of education in Iran which uses the same Reading Textbook for teaching children throughout the country,²⁶ the current study seems important and valuable for the following reasons:

1. Studies in content analysis of Reading Textbooks in Iran have not been reported previously. Therefore, it is hoped that this study will stimulate Iranian educators towards further investigation of the field and be used as a guide in developing and preparing future texts.

2. This study may help advance the educators' knowledge of social and moral values present in the Reading Textbooks, and sharpen their awareness of the books' emphases, teachings, attitudes and values taught to the children. The findings may be of practical value to parents, teachers, authors, and other interested people.

²⁵Walter Havre Hollins, "A Comparative Content Analysis of a Sample of McGuffey and Modern Elementary School Readers," (unpublished Ph.D. Dissertation, University of Illinois, 1959), p. 9.

²⁶Iraj Ayman, op. cit., p. 1.

3. This study can provide materials for the international study of children's books. Stein says "any serious study of a single country's juvenile literature can be of value...for any comparative studies."²⁷

Purpose and Procedures of the Study

The purpose of this study was to collect data from the seven elementary Reading Textbooks (see Appendix A) which have been published by the Ministry of Education of the Government of Iran. The procedures were to conduct a frequency count of social and moral values judged present, to study their intensity and sequential development in the texts from grade to grade.

In collecting this evidence, a coding form was developed and used for each of the books. This form was adapted from one designed by Lowry which he used to detect the moral and ethical values found in the John Newbery Medal Books in the United States.²⁸

In order to identify the dominant Iranian middle-class social and moral values, the researcher prepared a list of thirty-five social and moral values which seemed to be dominant middle-class values. Then the researcher interviewed six Iranian sociologists who are professors at

²⁷Ruth Meyerson Stein, "A Method for Studying Children's Literature of a Foreign Country Using the Children's Literature of Israel as the Case Study," (unpublished Ph.D. Dissertation, University of Minnesota, 1970), p. 8.

²⁸Lowry, op. cit., p. 53.

Tehran University and/or other institutions of higher education in Iran. Each sociologist reviewed the list of thirty-five social and moral values and rated them as to their judged importance and their practice in Iranian middle-class society.

The final selection consisted of sixteen social and moral values which were used in this investigation. One may find among the list some of the values which are also taught by the Koran.

Limitations

The following were limitations upon which the investigation was based:

1. The content analysis was limited to the "reading textbooks" for grades one through five, and levels one and two of Education Corps.
2. The content analysis was limited to the specified social and moral values identified by the selected sociologists.
3. The effects of the values on children reading the books were not evaluated.
4. The literary worth of the texts were not appraised nor considered.
5. No attempt was made to study what values should be presented in the "reading textbooks."

Definition of Terms

The following definitions drawn from authoritative sources were used throughout the investigation:

1. Attitudes: "An aquired, or learned, and established tendency to react toward or against something or somebody....An attitude may be social in the sense that is characteristic of a homogeneous group of persons."²⁹

2. Content Analysis: An "objective, systematic, and quantiative analysis of ideas in printed materials."³⁰

3. Culture: "All the learned socially-meaningful conduct which is practiced in a given society including customes, norms, language, the religious, economic, and political beliefs and practices, art, and so on."³¹

4. Educational Corps: High school and college graduates in Iran who serve as teachers for eighteen months in rural areas and remote villages teaching illiterates reading and writing using level one and level two Education Corps books. This service is done as a part of the military service.³²

²⁹Henry Pratt Fairchild, ed., Dictionary of Sociology and Related Science, (Totowa, New Jersey: Littlefield, Adams and Co., 1975), p. 18.

³⁰Bernard Berelson, Content Analysis in Communication Research (Glencoe: Free Press, 1952), pp. 18-19.

³¹John T. Zadrozny, Dictionary of Social Science (Washington, D. C.: Public Affairs Press, 1959), p. 78.

³²Ramesh Sanghvi and others, eds., The Literary Corps: The Revolution of the Shah and the People (London, 1967).

5. Education Corps Reading Textbooks: These books include level one and level two reading textbooks for children who attend classes which are taught by Education Corps. These two books are equivalent to the five reading textbooks for regular elementary schools.

6. Ethical Values: Those social values which are considered to be ideal or normative values for human character and conduct.^{33, 34}

7. Moral Values: Those social values which are part of the code of good behavior or of the customs of the society.^{35, 36}

8. Mores: The ways of thinking and acting which are believed to be so important and sacred that their violation is invariably interpreted as a threat to the well-being of the whole society.³⁷

9. Reader(s): A book with selected passages for practice and instruction in reading.³⁸ Readers or reading textbooks printed by the Ministry of Education of Iran

³³Horace B. English and Ava C. English, A Comprehensive Dictionary of Psychological and Psychoanalytical Terms (New York: David McKay Company, 1958), p. 189.

³⁴Oliver A. Johnson, Ethics: Selections from Classical and Contemporary Writers (New York: Holt, Rinehart and Winston, 1965), p. 1.

³⁵Ibid., p. 3.

³⁶Horace B. English, op. cit., p. 328.

³⁷John T. Zadrozny, op. cit., p. 214.

³⁸David B. Guralnik, op. cit., p. 1182.

which are composed of selected passages, short stories, fables, poems, proverbs, and sayings to be used for practice and instruction in reading and writing.

10. Social Values: "Aspects of human interactions that are regarded as being worthy, important, or significant for the proper functioning of group life; aspects that the members of society seek to conserve or promote."³⁹

11. Traditions: "The language, customs, folkways, mores, and norms which are transmitted from generation to generation."⁴⁰

12. Value System: "An inclusive set of deep-lying attitudes and beliefs that tend to direct the person's habitual responses in various situations."⁴¹

13. Values: Objects, situations, ideals, principles, or norms that a person or a group of people consider desirable and worthy.⁴²

SUMMARY

Many authorities believe that school books may have a great influence on personality and also may play a vital role in forming a nation's spirit. Therefore, it was the investigator's concern and interest to discover the incidence

³⁹Carter V. Good, Dictionary of Education (rev. ed., New York: McGraw-Hill Company, 1959), p. 595.

⁴⁰John T. Zadrozny, op. cit., p. 348.

⁴¹Carter V. Good, op. cit., p. 595.

⁴²John T. Zadrozny, op. cit., p. 357.

of selected Iranian middle-class social and moral values with their frequencies and level of intensity in the content of the Iranian reading textbooks at elementary level. Also, the investigator purposed to discover if there were a time-ordered developmental sequence of the identified social and moral values from lower to upper grade levels. A coding form was developed, validated, and used for this purpose.

CHAPTER TWO

REVIEW OF THE RELATED LITERATURE

INTRODUCTION

The purpose of this chapter was to present a summary review of values and value education, and the related research important to this study. The investigator's concern was to discover the incidence of selected Iranian middle-class social and moral values in the content of reading textbooks at the elementary level in Iran. This chapter reviewed four areas: 1) value and value education, 2) content analyses of reading textbooks, 3) content analyses of social studies textbooks, and curriculum, and 4) content analyses of children's literature.

I. VALUE AND VALUE EDUCATION

Different authorities have defined values from different points of view. According to Rokeach a value is

A type of belief, centrally located within one's total belief system, about how one ought or ought not to behave, or about some end state or existence worth or not worth attaining...values are thus abstract ideas positive or negative, not tied to any specific attitude, object or situation, representing

a person's beliefs about ideal modes or conduct and ideal terminal goals...¹

To Thomas and Znaniecki "value has acquired social meaning, it is a sociological concept and is or may be an object of activity."² Lasswell believes that "values are the goal-events of acts of valuation."³ To him all human beings strive for the same values, goals, and wants.⁴

Children's Books and Value Content

Lowry has traced the history of children's literature from the seventeenth century until 1966. According to him in the past four centuries, authors of children's literature have made an effort to include value and moral teaching in their books.⁵ His review of children's literature revealed that many authorities had believed "...that books and reading should include ethical and moral value content

¹Milton Rokeach, Beliefs, Attitudes and Values, (Washington, D. C.: Jossey-Bass, Inc., 1972), p. 124.

²W. I. Thomas and F. Znaniecki, The Polish Peasant in Europe and America, Vol. I, quoted by Milton Rokeach, op. cit., p. 124.

³Harold D. Lasswell and Abraham Kaplan, Power and Society: A Framework for Political Inquiry (New Haven, Conn.: Yale University Press, 1969), p. 55.

⁴Harold D. Laswell, Power and Personality (New York: Viking Press, 1962), p. 17.

⁵Heath Ward Lowry, "An Exploratory Study of the American Middle-Class Moral and Ethical Values in the John Newbery Medal Books," (unpublished Ed.D. Dissertation, University of the Pacific, 1966), p. 23.

for the instruction of young readers,"⁶ and that the writers had also included varying amounts of didactic materials in their books.⁷

Value Education

Almost from the beginning of the American school educators have been concerned with the importance of value education as an important component of curriculum. This focus has been named in various terms in current literature: (1) "character education," (2) "citizenship education," and (3) "moral education."⁸ Each term can be viewed as expressing a goal of education for nurturing and developing good characters. Jones describes these educational objectives as being involved with moral and ethical values, morality, and personality.⁹

Further, educators, have examined the process of value acquisition. Pedagogically and philosophically, most have agreed that young readers can, through reading, be influenced toward developing their own set of moral and ethical values. However, additional evidence is needed

⁶Ibid., p. 30.

⁷Ibid., pp. 30-31.

⁸Vernon Jones, "Character Education," Encyclopedia of Educational Research (New York: The Macmillan Company, 1960), pp. 184-185.

⁹Ibid., pp. 184-185.

before one may categorically state exactly how reading can and/or does aid in the reader's acquiring his particular set of values.

The National Educational Association Report

In 1948, during the annual meeting of the National Education Association, a study group was assigned to consider the role of the public schools in the development of moral and spiritual values. The Educational Policies Commission accepted this assignment and the resultant report, prepared primarily by William G. Carr, then secretary of the National Educational Association, was entitled: Moral and Spiritual Values in the Public Schools. The Commission believed that:

No society can survive without a moral order. A system of moral and spiritual values is indispensable to group living. As social structures become more complex, as the welfare of all depends increasingly upon the cooperation of all, the need for common moral principles becomes more imperative.¹⁰

According to the Commission the development of moral and spiritual values was basic to all other educational objectives. The ten values listed by the Commission were as follows: (1) Human Personality, (2) Moral Responsibility, (3) Institutions as the Servants of Men, (4) Common Consent, (5) Devotion to Truth, (6) Respect for Excellence, (7) Moral

¹⁰National Education Association, Moral and Spiritual Values in the Public Schools (Washington, D. C., 1951), p. 3.

Equality, (8) Brotherhood, (9) The Pursuit of Happiness, and (1) Spiritual Enrichment.¹¹

The Commission hoped that the education of moral and spiritual values would be fostered and encouraged in schools, homes, and churches. The Commission, in particular, believed that "...the public schools should receive a clear mandate to continue and strengthen their efforts in teaching the values..."¹²

The Kohlberg Study

Concerning moral growth, Kohlberg has recently expanded the concept of moral development. He asserts that moral growth occurs in a specific sequence of developmental stage regardless of culture or subculture, continent or country. He found that there are six stages, distinctly different from one another. Kohlberg derived these stages from the system of thinking that people actually employ in dealing with moral questions. The six stages are as follows:

PRECONVENTIONAL MORALITY (stages I and II, age 0 to 9). Stage I behavior is based on the desire to avoid severe physical punishment by a superior power. Stage II actions are based largely on satisfying one's own personal needs.

CONVENTIONAL MORALITY (stages III and IV, age 9 to 15). At stage III a person makes moral judgments in order

¹¹Ibid., pp. 18-30.

¹²Ibid., p. vi.

to do what is nice and pleases others. Stage IV morality has a law-and-order orientation. Moral behavior assumes that laws are static and unchanging.

POSTCONVENTIONAL (stages V and VI, age 16 and over). At stage V moral decisions are based on a system of laws themselves judged on the basis of the common good and social utility. At stage VI decisions are made on the basis of a universal law, or a "higher" law that may not be written or even codified.¹³

Kohlberg explains that "The stages occur in order; that is, moral behavior develops from lower to higher stages, and no stages are skipped over."¹⁴ He also believes that:

...the sequence of development is particularly critical for teaching. While people can not skip stages, they do prefer moral judgment that is one stage beyond their own present level....Pupils can become aware of a higher level of moral development if only someone presents it to them....Recent studies have shown that classroom discussions of moral dilemmas... can actually contribute to changing...students level of moral judgment."¹⁵

Kohlberg believes that one cannot expect an elementary school child to understand moral thinking at the postconventional level nor is it possible to speed up his or her rate of moral development.¹⁶

¹³Richard C. and Norman A. Sprinthall, Educational Psychology: A Developmental Approach (California: Addison-Wesley Publishing Company, 1974), pp. 165-170.

¹⁴Ibid., p. 171.

¹⁵Ibid., p. 173.

¹⁶Ibid., p. 174.

The Stahl Model

Stahl in 1976 designed a model which, according to him, would enable teachers to incorporate values clarification and moral development. The model included four stages of value clarification: (1) the comprehension phase, in which students understand the situations, (2) the relational phase, in which students see relationships within the situations and between the situations, (3) the valuational phase, in which students have affective responses to situations, and (4) the reflective phase, in which students examine their responses and the responses of other students. This model also suggested questions which would help students to focus on understanding their own sense of ethics.¹⁷

Hence, a certain trend can be traced which progresses from early opinions to a more scientific examination, and reporting of, new views of the acquisition of values in the lives of contemporary youth in today's school setting.

II. CONTENT ANALYSES OF READING TEXTBOOKS

Material composing the content of the elementary school reading textbooks may serve as stimuli for attitude building and value formation in children. What one feels, hears or reads are some of the factors determining the way

¹⁷Robert J. Stahl, "Synthesizing Values Clarification and Moral Development Process Objectives," ERIC: ED 121 776, 1976, p. 3.

he will view the world and the things that make up his worlds.¹⁸ This section contains seven primary investigations which were concerned with analyses of reading textbooks as follows:

1. The Kenway Study.¹⁹ Kenway, in 1946, did an early content analysis of elementary school readers to determine the presence of values. She analyzed several readers which were in use at that time. The examined books covered the span of grades two through six. The investigator counted the number of times specific values appeared. She used a sampling technique which listed the values on each twentieth page of the readers being analyzed.

Kenway's method of content analysis was simple enough but there was a weakness in her study. She did not use, or at least did not report on, any instrument that would help objectify her findings, or reduce any unintentional bias. No person or persons were used as judges to provide a measure of reliability. However, her work was an early attempt to discover the values in the reading text in elementary schools of that time.

Her findings included lists of values which appeared in each of the five grade levels and the percentages of total

¹⁸Walter Havre Hollins, "A Comparative Content Analysis of a Sample of McGuffey and Modern Elementary School Readers," (unpublished Ph.D. Dissertation, University of Illinois, 1959), p. 9.

¹⁹Geneva Kenway, "A Study of the Value Content of Elementary School Readers," (unpublished Ph.D. Dissertation, Cornell University, 1946).

frequency for each of those grade levels. The values which appeared with the greatest frequency in each grade level were as follows:

A. Grade 2: Safety, Interest, Kindness, Comfort, Happiness.

B. Grade 3: Safety, Achievement, Humor.

C. Grade 4: Safety, Interest, Beauty, Achievement, Happiness, Comfort, Friendship.

D. Grade 5: Safety, Interest, Job.

E. Grade 5: Safety, Knowledge, Recognition, Beauty, Interest, Job.

Two of her major conclusions revealed that the values taught by the reading texts were not the values most essential in a democracy. This was apparent through the absence of the value of equality, and the presence of certain racial and national stereotypes. The analysis of the books also showed that a great emphasis was placed on materialistic values dealing with personal enjoyment and social worth.

2. The Tannenbaum Study.²⁰ Tannenbaum, in 1954, did a content analysis of primary level reading textbooks to discover the cultural orientation of family living in them. The purpose of the study was to discover whether or not the textbooks portrayed family life from all social class levels,

²⁰ Abraham Tannenbaum, "Family Living in Textbook Town," Progressive Education, Vol. 31, No. 5, March, 1954.

that is to say, were the physical environments and modes of living as described and illustrated in stories, varied enough to portray real life experiences of all pupils of primary grade age, or did the books only represent the kind of home and community setting which was familiar only to a specific social-class population?

The sample of the study included illustrations from several series of pre-primer, primers, and first, second, and third grade readers which were all published between 1944 and 1954, and which were at that time widely used in schools. The study was limited to the colorful illustrations of the stories dealing with the family. The investigator believed that the illustrations would give students a sharper impression of the story than the verbal content. He designed a questionnaire to analyze the illustrations of the reading textbooks in order to discover family living styles.

The questionnaire included the following main questions:

1. What are the "textbook town" families' habits of dress in the textbook? That is to say, do middle-class parents place greater emphasis on proper grooming and personal cleanliness than do lower class parents? Are these differences evident in the illustrations?

2. What are the health conditions of the family? Does the "textbook town" family ever face the problem of sickness or physical disability?

3. Is the food plentiful and attractively served in the "textbook town" home? Does the book also illustrate the eating habits of the lower class family?

4. What is the family's usual means of transportation?

5. How is the father's occupation usually pictured? Do the books portray the occupations of fathers from both social classes?

6. What is the usual number of children in the "textbook town" family? What is the range of their ages?

7. What is the nature and quantity of the children's possessions?

8. What types of dwellings are illustrated? Is there a realistic variety of suburban-style homes, city apartments, and slums in the illustrations?

9. Is there evidence that reading is indulged in by the "textbook town" family? Are reading habits developed with greater care in the middle-class culture than among lower-class people? Are such differences portrayed in the "textbook town"?

10. Can the reader recognize the "textbook town" father's occupation by looking at the illustrations?

11. Is the mother pictured only as a housewife, or does she occasionally have an outside occupation?

12. What are the relations between parents and children?

13. Are racial or ethnic groups represented? Also,

how are their social manners and dress portrayed as compared to those of other residents in the "textbook town"?

The investigator tabulated the data and presented both a quantitative and qualitative analysis of data. The major findings of Tannenbaum revealed that the illustrations of textbook did not portray many different neighborhood environments familiar to school children at the time, but rather a rigidly uniform setting that was virtually unchanged from one book to the next. Equally stereotyped were the habits, dress, and even physical characteristics of the "textbook town" inhabitants, so much so that it appeared almost as if all of the families resided in the same type of home and community.

The physical appearance of the dwellings all portrayed an atmosphere of exaggerated order and cheerfulness. In a sunny neighborhood setting, children had lots of room for out of doors play. The accent was upon comfort and beauty. If the house furnishings did not seem lavish, they were at least tastefully designed. Father had his favorite easy chair, his well-equipped workshop, and a private garage for the family automobile. Mother's household chores were made comparatively simple by modern cleaning tools and kitchen appliances and children had ample space for storing their great stock of play equipment. Heading the family was father, who might be described as tall, slim, healthy, handsome, and youthful in appearance. Although many types of laborers were seen in textbooks, father was never pictured as one of them.

Mother was always the devoted housewife, having no outside occupation. Her job was to keep the house clean, prepare and serve meals. She, too, appeared young, attractive and dressed in clothes that were properly tailored. The only activities that called her away from her household routines were the recreational trip with her family and shopping tours with her children. There were usually no more than two or three children in the "textbook town" family. The children filled much of the day with play, inviting their friends to join them and sharing their play toys and sports equipment. These friends never came from racial or ethnic groups since "textbook town" was populated exclusively of white American families. In addition to indulging in play activities, the children were often helping father and mother. Their relationships with their parents were extremely happy. They surprised one another with birthday gifts.

The major conclusion from the Tannenbaum's study was that "textbook town" resembled most closely an upper middle-class community and failed to portray the environments of most primary grade pupils' family living, particularly children from the lower classes. The investigator concluded that it was probable too that the lower-class child's every day life realities were derogated by comparison with what he saw in his reader.

Tannenbaum recommended that teachers need to understand the child's mental image of his environment as a starting

point for organizing a social studies program and the reading texts help vivify it for them. The investigator suggested that cultural fairness can probably best be achieved by the classroom teacher. Her understanding of her reading audience should be based upon a deep, sympathetic insight into the individual characteristics of her children, with their special cluster of needs and interests, especially in the case of the lower-class child whose cultural disciplines are so vastly different from her own. She must learn something about his physical surroundings at home and in his neighborhood and also the unique language interpretations he brings with him into the classroom.

Finally the investigator pointed out the need for injecting more realism into children's literature. Perhaps a first step toward achieving this reality-interpretation in modern education might well come through an improved children's literature that does not filter out the social realities of the child's world as do our modern reading texts.

3. The Hollins Study.²¹ Hollins, in 1959, did a comparative study of content analysis of data drawn from two sets of selected readers. He compared the dominant ideas and attitudes found in the six grades of the McGuffey reading

²¹Walter Havre Hollins, "A Comparative Content Analysis of a Sample of McGuffey and Modern Elementary School Readers," (unpublished Ph.D. Dissertation, University of Illinois, 1959).

series of 1879; with a set of the most widely-used modern readers of the Scott, Foresman and Company, 1951-1956.

His major hypothesis was that the two series of readers would contain similar kinds of content, and that similar ideas and attitudes would be found in both groups of the readers.

The investigator divided the content into prose, poetry, and pictures. Two sets of categories of values were identified as: 1) typical class value categories which included, Adventure, Entertainment, and Education; and 2) typical group value categories which included, Perserverance, Honorableness, and Honesty. Validity of his categories was established by using a panel of five judges, consisting of four teachers and one secretary to analyze a random sub-sample. A statistically significant correlation was obtained. Further, the investigator used the chi square test to determine if there is a significant difference between the findings of the two sets of the reading texts.

Hollins found that the two series of readers contained similar kinds of content and each series was capable of giving rise to similar ideas and attitudes in the young readers. The investigator concluded that, though the quantities varied in the value content, the types of values were quite similar. He also recognized that the approach in story telling would be expected to vary in the two series consistent with change in educational method

in the general culture. The major difference was the absence of religious values in the modern readers. Hollins' study revealed that though the modern readers contained few exercises of classical literature or poetry, a variety of supplementary texts were placed at the disposal of the students. Also his assumption that the use of animals as characters would be less in evidence in the modern readers was not supported.

4. The Walker Study.²² Walker, in 1963, did a content analysis of reading textbooks. The sample included 115 selected reading textbooks from certain major publications used in the United States elementary schools, for grades four to six. The purpose of the study was to determine the presence of the ten moral and spiritual values which were identified by the educational policies commission of the National Education Association in 1947. It was entitled "Moral and Spiritual Values in the Public School." The study investigated inclusion of the following ten values: supreme importance of human personality, moral responsibility, institutions as the servants of men, common consent, devotion to truth, respect for excellence, moral equality, brotherhood, the pursuit of happiness, and spiritual enrichment. The investigator established a list of working definitions for the ten major areas of values, which were used as a

²²Alcuin C. Walker, "Moral and Spiritual Values of Certain Basal Readers," (unpublished Ed.D. Dissertation, School of Education, New York University, 1963).

qualitative scale or instrument to analyze the content of books. The working definitions scale included five letters of the alphabet to demonstrate the varying degrees to which a value may be presented in the books. The letter "A" was described as "of minor significance..." each succeeding letter received a greater degree of significance until the letter "E" was employed to denote the meaning of "predominant significance...". The investigator analyzed the content of one hundred fifteen selected books, of those, fifty-five books contained one or more of the ten specified values. "The value spiritual enrichment" occurred most frequently in the investigation both in number and degree of significance. The values of human personality, and moral responsibility followed next in frequency. Two values did not appear at all. They were "common consent" and "devotion to truth." This was noteworthy for the commission had defined them as especially important in a democratic system.

Walker stated that teachers can promulgate the teaching of identified values, not only in the areas of reading and literature, but also in the area of the social studies. He stated that this could be fostered by using a basal reading program or even by the use of an individualized reading program.

5. The Abel Study.²³ Abel, in 1966, did a comparative study of content analysis to discover social-moral values

²³Louise Williams Abel, "Social and Moral Values Presented in Children's Textbooks", (unpublished Ed.D. Dissertation, University of California, Berkeley, 1966).

in children's textbooks. The purpose of the study was:

1) to determine which social-moral values were included in two modern readers published by Allyn-Bacon and Ginn, respectively; 2) to compare the identified values with the social-moral values in the older McGuffey readers. The first, third, and fifth grades textbooks were selected from each of the two series.

Abel analyzed two series of modern basic readers and three standard McGuffey readers to discover all the social-moral values which were present in the books. Twenty-one values were identified. The reliability of the study was established by having two judges. The judges analyzed nine texts throughout the different series. The investigator found that the new modern readers by Allyn-Bacon and Ginn included as many social-moral values as the McGuffey readers. She also noted that the number of values included in first grade level was more than found in other grade levels. With the exception of kindness, the inclusion of the different values varied considerably from text to text and from grade to grade. There was a noticeable increase in the presentation of social-moral values from grade to grade in the Allyn-Bacon readers.

Abel found the McGuffey's readers had a low frequency number of values in the first grade, but showed a substantial increase in the third, and remained the same in the fifth grade. The main difference between the number of social-moral values included in the modern readers and the McGuffey

readers was that the God-prayer value was strongly emphasized by McGuffey especially in fifth grade. The modern readers had slighted this value. The modern readers gave greater attention to Cooperation, Appreciation, Helpfulness, and Resourcefulness. The major difference was that the McGuffey readers devoted a great deal of emphasis to Religion, especially in the third, and fifth grade readers. The McGuffey readers also included many of the ten Commandments, as well as other passages from the Bible, and a statement of the moral at the end of each story. In the modern text, the subject of religion was absent. Neither the Allyn-Bacon nor the Ginn readers stated the moral in specific words. When there was a definite theme illustrating a moral value, it was implicit, subtle and indirect.

6. The McKay Study.²⁴ McKay, in 1971, did a content analysis of the representation of the dominant minority groups of California in the officially adopted California reading textbook of the 1950's, 1960's, and 1970's. The objective of his study was to discover how the dominant minority groups in California, (Spanish-speakers, Negroes, American Indians, and Oriental Americans), were portrayed in those state adopted reading textbooks. The books have been most commonly used in California elementary schools since 1953. The study examined the concerns: 1) whether or not these

²⁴Ralph Yarnelle McKay, "A Comparative Study of the Character Representation of California's Dominant Minority Groups in the Officially Adopted California Reading Textbooks of the 1950's, 1960's and 1970's," (unpublished Ed.D. Dissertation, University of the Pacific, 1971).

minority groups were represented in the texts; and 2) how the identified minority groups were portrayed.

The investigator used an instrument designed to detect the character representation of California's dominant minority groups in the twenty-six randomly selected reading texts. The designed instrument included such questions as:

1. To what extent does each of the identified minority groups appear in the text as major or as minor characters?
2. To what extent are central characters of white European background or any of the identified minority groups?
3. To what extent are any of the identified minority groups described as ambitious, lazy, intellectual, ignorant, clean, dirty, courageous, cowardly, physically strong, physically weak, kind, hateful, obedient or disobedient?

The findings of the study indicated that there was less than adequate development of minority group characters regarding their Occupation, Family, Environment, and Attitudinal posture characters. The investigator then suggested that since values and attitudes towards minority group are developed chiefly during the childhood, more attention could well be given to those reading texts, with which most children interact.

7. The Abercrombie Study.²⁵ Abercrombie, in 1974, did a content analysis of reading textbooks in terms of included moral values. The purpose of the study was: 1) to generate categories of moral content or substance; and 2) to determine the extent of the use of Kohlberg's stages of moral development.²⁶

The investigator selected three of the six most widely distributed reading textbook series. The textbooks in each series were chosen according to grade level. Third grade readers were chosen because they could contain materials of moral value according to Abercrombie's evaluation. After the selection, the books were read and a category system was developed in terms of: 1) whether the material contained any moral issues; 2) and how moral issues were involved.

In the initial reading of the selected texts, seventy-six categories were identified. In the process of final categorization, many of the seventy-six categories of moral content were subsumed, and the result was the development of twenty categories of moral content. The twenty categories of the values included: 1) Appreciation of life; 2) Courage; 3) Fear; 4) Orderliness; 5) Negative Action; 6) Negative Feeling; 7) Obedience; 8) Determination; 9) Helpfulness; 10) Changed Behavior; 11) Responsibility;

²⁵Charlotte Manning Abercrombie, "A Content Analysis of Reading Textbooks in Terms of Moral Value," (unpublished Ed.D. Dissertation, Teachers College, Columbia University, 1974).

²⁶See pp. 18-19.

12) Self Reliance; 13) Stealing; 14) Approval; 15) Honesty; 16) Friendliness; 17) Exemplar; 18) Customs of Other People; 19) Stereotypic Thinking; and 20) Creativity.

For the purpose of objectifying the content analysis, the categories were defined. The definitions were substantiated through examples which were taken from the reading textbooks. The twenty categories were used in developing an instrument for the content analysis.

Two graduate students worked as coders for establishing the reliability of analysis. The coders studied the definitions and practiced using them for content analysis of passages from various textbooks. They worked independently. One of the coders, in 87 percent of the cases, used exactly the same category as the primary investigator used. The other coder used exactly the same category in 67 percent of the cases.

The findings of the investigator revealed that the value of Helpfulness received the most attention of all the categories from each of the series. For the purpose of analysis the two categories of Helpfulness and Friendliness were combined. The computation of two latter values were compared with the other categories: the over-balance of the value of Helpfulness and Friendliness were obvious. Of twelve hundred pages of running words analyzed, approximately 240 pages contained examples of the two mentioned values. Attention given to each of all the other categories was approximately 35 pages, or only 3 percent.

The analysis of content, with respect to the moral relevant categories, related to each of the Kohlberg stages. This revealed a lack of conscious concern for developmental moral growth. The values such as Courage, Determination, Responsibility, Negative Action, Negative Feeling had only appeared in moderate amount; value categories like Changed Behavior, Self-Reliance, Honesty and Exemplar were totally absent from the reading textbooks.

In conclusion, Abercrombie suggested that:

(1) Publishers and editors might seek to remove mismatches in terms of developmental moral growth for whom the reading material is intended.

(2) Authors might seek to stimulate moral growth in their readers as they acquaint themselves with the developmental stages of moral growth. They should create stories appropriate to the reader's stage of moral development and the next stage above.

(3) Teachers could consciously help the student by considering his stage of moral development, and by properly matching reading materials to the student in terms of developmental moral needs.

Summary

The review of the seven selected analyses of the reading textbooks covering a span of nearly thirty years, included the very early work of Kenway in 1946 and ended with the study of Abercrombie in 1974. The investigator's review

revealed a marked improvement of the method of content analysis of reading textbooks occurred during the time span of 1946-1974.

The earlier works in content analysis had the weakness of being more subjective and arbitrary. Recent investigators have utilized more objective techniques of analytical research. Most of the recent studies of content analysis of reading textbooks had a predetermined list of values and also used a group of judges to establish the validity of their work.

III. CONTENT ANALYSES OF SOCIAL STUDIES TEXTBOOKS AND CURRICULUM

Scriven has concluded that social studies textbooks frequently present values in the form of critical thinking and clear expression. Work in value analysis may begin as early as kindergarten and continue with problems of increasing complexity through high school. Likewise, value teaching often begins at the level of practicality in value analysis. It can then go on to the area of personal problems, such as which behavior is wise or foolish, sensible or not. It can then sequentially progress to the area of social morality in law and politics, and finally include the level of international problems. Such a sequence suggests itself naturally, and presents many advantages. As the students grow older and the subjects get more complex,

more practical ethical problems can be introduced.²⁷

Section III contains a review of six primary investigations of content analysis of social studies textbooks and curriculum as follows:

1. The Dhand Study.²⁸ Dhand, in 1967, did a content analysis of social studies textbooks to determine the value orientation of the books. The purpose of the study was to analyze the content of eight, seventh- and eighth-grade social studies textbooks which were prescribed by the Department of Education for use in the province of Saskatchewan, Canada. For study of the trends of value orientation the time span of 1905 and 1965 was divided to four periods of fifteen years each. Two textbooks were selected for each period.

The investigator used the Harold D. Lasswell Value Categories as a base for his instrument to analyze the eight selected books. Lasswell's list of values included eight categories as follows: Affection, Power, Rectitude, Respect, Enlightenment, Skill, Wealth and Well-Being. The investigator utilized the percentage method for comparing the value frequencies for each book and also for each period, and then tabulated the results.

The investigator's findings revealed that a great

²⁷Michael Scriven, "Values in the Curriculum," Social Science Education, Consortium Newsletter, 2:1-3, 1966.

²⁸Hargopal Dhand, "A Value Analysis of Saskatchewan Social Studies Textbooks," (unpublished Ed.D. Dissertation, University of Montana, 1967).

portion of the materials of the books were primarily concerned with the values of power and wealth. Period I and Period II, from 1905 and 1935, were predominantly oriented to power. Period III, from 1935 to 1950, was predominantly oriented to Wealth. The values, such as Affection, Skill and Rectitude, were almost absent or ignored. The adopted books in Period IV, from 1950-1965, strongly emphasized the values of Wealth and Power, and paid very little attention to the values of Affection, Rectitude, and Well-being.

The percentage of total paragraphs containing specified value categories varied from a low of 0.5 percent to a high of 58.8 percent. The major finding revealed that none of the textbooks showed a balanced orientation of the eight social values with regard to Lasswell's value categories. The investigator stated that teachers could help students to achieve a balanced orientation of social values by the use of other instructional materials.

2. The Meyers Study.²⁹ Meyers, in 1968, undertook a content analysis of selected elementary textbooks. The purpose of the study was to discover the degree of expression of certain social class values. The investigator reviewed the writing of various authorities for preparing the list of values of upper-class, middle-class, and lower-class.

²⁹Edward Meyers, "An Analysis of Selected Elementary Textbooks to Determine the Extent of Expression of Certain Social Class Values," (unpublished Doctoral Dissertation, Arizona State University, 1968).

Validity of the list was established through a panel of social scientists. The final list of middle-class values was very similar to that found in Lowry's study.³⁰

Meyers analyzed thirty-four textbooks in the subject areas of reading, history, geography, fused social studies, and language. His purpose in choosing these subject areas was to use books from subjects which would seem most likely to have included materials relating to social class values.

The general conclusions of the study indicated that,

1. Most of the books contained social class values often called "middle-class values". However the degree of inclusion varied considerably from book to book.

2. In the books, the middle-class received the most favorable comments, with the fewest unfavorable, while the lower-class received the most unfavorable and the least favorable comments.

3. In the books, the lower grade textbooks included the greatest amount of social class expressions, but the degree decreased until it leveled off at about the fifth grade.

4. Reading and history books had the greatest amount of expressions of social class values. The fused social studies and geography and English books included even lesser amounts of values.

³⁰Heath Ward Lowry, op. cit., pp. 6-8.

3. The Forbes Study.³¹ Forbes, in 1971, did a comparative study of content analysis:

1. to discover the value orientation of the Protestant ethic³² as it was concluded in elementary school social studies textbooks of the 1960's, and to compare his findings with social studies textbooks which were published in the early 1940's; and

2. to determine whether any changes had occurred over the time span. The investigator reviewed the writing of several authors to establish specified criteria for the identification of statements toward the Protestant ethic.

An instrument which included the criteria was constructed, and the investigator established a measure of reliability for his study by using a jury of five elementary school teachers. Forbes examined a sample of the books at each elementary grade level published from 1940 to 1968. The frequencies of each criterion statement which reflected the Protestant ethic were tabulated. He compared the result of his finding from two sets of samples, using a Chi square goodness-of-fit test with an .05 level of significance

³¹William McAdam Forbes, "An Analysis of the Value Orientation Toward the Protestant Ethic of Elementary Social Studies Textbooks," (unpublished Ph.D. Dissertation, Syracuse University, 1971).

³²John T. Zadrozny, Dictionary of Social Science (Washington, D. C.: Public Affairs Press, 1959), p. 268. (Protestant Ethic: "...the term refers to the complex of ideas which includes the notion of personal responsibility in law, personal obligation to repay personal debts, as well as the belief in the desirability of hard work, thrift, and accumulation of wealth.)

to determine if the difference between the two samples was statistically significant.

In this study, Forbes' major finding was that the social studies texts of the 1960's, for all grades levels, contained significantly fewer statements reflecting Protestant ethic value orientation than the books which were published in the 1940's. Also, the data indicated that the value responsibility of the individual, for and in consequences of his own conduct, had significantly decreased since the 1940's.

4. The Berlin Study.³³ Berlin, in 1972, did a content analysis of seven social studies textbooks officially adopted for use at the fifth grade level by the state of Indiana. The object of this study was to determine to what degree the concept of cultural relativism was present. The investigator established the reliability of his content analysis by having a jury of three persons analyze a randomly selected sample of material from each textbook. A coefficient of reliability, corrected for chance, was computed as .72.

The investigator in his content analysis of textbooks found that the concept of cultural relativism was minimally covered in each of the textbooks and also the

³³William Oliver Berlin, "An Analysis of Selected Elementary School Textbooks to Determine the Extent of Inclusion of the Antropological Concept of Cultural Relativity," (unpublished Ph.D. Dissertation, Indiana State University, 1972).

concept was more often presented in implicit form than direct statement or explicit treatment. The concepts in the books were drawn primarily from the disciplines of history, political science, economic and physical geography. Very little emphasis was given to other social science disciplines which could include cultural relativism. The contents of examined books did not follow the recommendations of leading social studies educators for content and sources of content for elementary school social studies.

5. The Padgett Study.³⁴ Padgett, in 1974, did a content analysis: 1) to discover the presence of expressed values used in the treatment of Latin America in selected social studies textbooks; and 2) to determine how the image of the Latin America was portrayed in selected books. The investigator sampled eighteen social studies textbooks. The books were classified as the officially adopted texts which were used in Florida's public secondary schools. The list of selected books included three specific subject areas: world geography, United States history, and world history.

The purpose of the study was to analyze only those cases or areas which referred to Latin America or related material in the books.

The investigator established two major hypotheses:

³⁴Wayne Radney Padgett, "A Content Analysis of Expressed Values used in the Treatment of Latin America in Selected Social Studies Textbooks," (unpublished Ed.D. Dissertation, University of Florida, 1974).

1. There would not be a balanced presentation of value categories; that is, the examined book would only cover two or more value categories and ignore the others.

2. The major hypotheses was that Latin America would mostly be presented negatively. The investigator used two specific instruments. One was known as VIDAC or Value Identification and Classification which was highly quantitative. Padgett describes VIDAC as a dictionary which was developed by M. Abrams and James Saxon.³⁵ The dictionary includes words which are related to Lasswell's value categories. Lasswell's list of values included eight categories which were classified into two broad areas: 1) deference values; and 2) welfare values. Deference values included: Affection, Power, Rectitude, Respect. The categories of Welfare Values included Enlightenment, Skill, Wealth, and Well-Being.

The VIDAC instrument was used to discover whether the value categories were balanced in their representation. A computer analyzed each word with respect to the VIDAC dictionary. The computer located the key word, then the word was evaluated to determine if it was positive or negative. Only twenty percent of the total paragraphs were

³⁵M. Abrams and James Saxon, "VIDAC: A Dictionary of Values," a paper (San Diego, California: United States International University, 1967).

randomly selected and analyzed by the computer program.

A second instrument used by Padgett was the Wayne Model,³⁶ a highly systematic one, which was developed by Ivor Wayne in 1971. The Model included five value dimensions: 1) Democracy-nondemocracy; 2) Efficiency-non efficiency; 3) Peace-non peace; 4) Good-non good; and 5) Sympathy deserving-non deserving.

In using the Wayne model only statements concerning Latin America were coded, and coding only covered the statements which referred to a group of people as a whole: Latin America, South America, or to at least a "large part" of the people under study. The coder read each paragraph twice. The Wayne model analyzed the entire paragraph for all material including cartoons and pictures. The use of the Wayne model for analyzing the material of books indicated which characteristics were most frequently represented and in which way they were portrayed as being favorable or unfavorable. By having a panel of judges for assessing the reliability of stated categories, the investigator checked the consistency of codings with regard to categories. The investigator utilized two pre-tests as in the Wayne model. The VIDAC instrument revealed several findings: e.g. all of the U.S. history texts and other subject areas

³⁶Ivor Wayne, "Can History Textbooks Be Analyzed Systematically? A Methodological Inquiry," (unpublished Doctoral dissertation, The American University, Washington, D. C., 1971).

showed that the values such as Enlightenment, Power, and Rectitude were stressed more than the remaining categories.

Padgett concluded that his findings were important for the following reasons:

1. If an educator's concern is to stress specific values in a social studies course, there are only a few choices available in the textbook materials.

2. If an educator is trying to provide students an opportunity to explore a balanced value system in social studies texts, it would be extremely difficult.

3. The value categories Affection, Skill, Respect, and Well-Being received very little attention in all three subject areas.

4. The investigator stated that the authors of these textbooks did not communicate the very important and essential values such as Trust, Friendship, Honor, Courtesy, Talent, Ability, and Happiness.

5. The findings showed that all subject areas were mostly covered by the basic data and information and that the values of Enlightenment and Power were dominant values.

6. All textbooks analyzed by using the Wayne model revealed that Latin America was also portrayed in the non-democracy category. Positive aspects of the Latin American system of government were rarely identified. The democratic system of the United States was portrayed as the standard of measurement.

7. In general the readers were not exposed to all of the value dimensions in a balanced fashion. The

investigator's subjective conclusion was that the textbooks analyzed were superficial and uninteresting. Concepts like wars, cultures, and revolutions were presented in a factual fashion; an extensive analysis of causes and consequences of wars and revolutions was lacking. The world history and geography books did not provide readers an opportunity to appreciate other cultures.

The investigator recommended that future writing of textbooks should include:

1. Materials by which students may have an opportunity to analyze different aspects of cultures in a meaningful way.
2. The textbooks should include Materials which deal with the causes and implication of war, rather than the military strategy.
3. More diverse values.

6. The Hazelip Study.³⁷ Hazelip, in 1975, did a content analysis to discover values in selected elementary school curriculums from Illinois, California, Virginia, and Kansas. His study was undertaken: 1) to determine the relationship of value theory to curriculum theory; 2) to discover which values were explicitly being recommended in the public school elementary curriculum; and 3) to determine the percentage

³⁷ David Leo Hazelip, "A Study of Values in Selected Elementary School Curriculums," (unpublished Ph.D. Dissertation, Northwestern University, 1975).

of the recommended values, their frequency by grade level and their occurrence by subject area.

The sources of data included the seven regular subjects taught in the elementary grades: language arts and reading, mathematics, science, social studies, music, art, and physical education, health, and safety. (In the curriculums investigated physical education, health, and safety were treated as one subject.)

Curriculum theorists, Beauchamp, Goodlad and Richter, Taba, and Tyler were examined to determine what had been said on the influence of values on the curriculum. Six public school curriculums, which were in use during the 1972-73 school year, were examined page by page. The values were grouped under seventeen headings, and then their percentages of frequency were calculated. The seventeen classified values were: 1) Achievement, 2) Aesthetic Values, 3) America--Democratic Way of Life, 4) Authority, 5) Community--Brotherhood, 6) Conservation of Natural Resources, 7) Character Traits, 8) Economic Values, 9) Education, 10) Family Life and Home, 11) Health Values, 12) Leisure, 13) Others--Understanding and Appreciation of, 14) Play, Fun, Enjoyment, 15) Religion, 16) Self--Development of, 17) Work.

This study indicated that:

- 1) explicit recommendations of values occurred with the highest frequency in the first grade and then decreased as the grades moved up;

- 2) the preponderance of explicit statements of value occurred in the social studies section of the curriculums;

and

3) the kind and frequency of values explicitly mentioned vary from curriculum to curriculum, from grade to grade and from subject to subject.

His main conclusion was that a curriculum theorist should avoid trying to tie a particular value theory to a set of specific values of the non-cognitive, non-psychomotor type. Secondly, the presence of values in the curriculum cannot be traced directly to a particular value theory, nor can their absence be attributed to its effects. Finally, it was also found that the relationship of value theory to curriculum theory existed at the points where values and value theory were treated as input data for the curriculum and for curriculum design.

Summary

The review of the six selected analyses of social studies textbooks which included studies of the time span 1964-1975 revealed the following findings:

1. The purpose of all investigators was to discover the presence of specified values in the content of the books analyzed.

2. Most of the studies indicated a lack of balance of value treatment in the content of the analyzed texts.

3. Whenever cultural relativism or fairness was questioned, the analysis revealed that there was very little cultural relativism presented in the books.

4. The review indicated the trend of developing

a more sophisticated methodology in analyzing the data: one of the investigators utilized a computer in order to analyze his gathered data.

5. Some of the studies revealed that the lower grade texts included higher frequencies of values and then decreased as the grades moved up.

IV. CONTENT ANALYSES OF CHILDREN'S LITERATURE

"In recent years, literature for children has become increasingly important in curriculum fields, particularly in kindergarten and primary grade curricula."³⁸

Educators are now more aware of the important role of trade books in the teaching of reading, and also as supplementary material to augment the basic text in the various academic fields.³⁹ In this section the investigator reviewed three primary investigations of content analysis of children's literature books as follows:

1. The Chambers Study.⁴⁰ Chambers, in 1965, did a content analysis of selected children's story books. The purpose of his study was to determine the presence of social values,

³⁸Dewey Woods Chambers, "An Exploratory Study of Social Values in Children's Literature," (unpublished Ed.D. Dissertation, School of Education, Wayne State University, 1965), pp. 2-3.

³⁹Muriel Crosby (ed.), Reading Ladders for Human Relations (Washington, D. C.: American Council on Education, 1963).

⁴⁰Chambers, op. cit.

their frequency and intensity in the books. The study included twenty-nine fiction books for children age five to nine. The selection was a one year (1963-1964) publication yield from two Firms: Viking Press and Harcourt, Brace, and World.

The investigator analyzed the content and illustrations of books. An instrument was developed to discover the presence of social values, frequency and their intensity. The instrument was a modification of the model which was designed by Tannenbaum in 1954 who had used it to analyze some basal readers. Chambers reviewed the works of experts such as Havighurst, Jenkins, Jersild, and Gesell, in the field of child development and psychology. Using these review data, the investigator identified seven social values which were considered necessary and desirable to foster in the developing child.

The categories of seven social values were followed by several subcategories for each. Following are the seven major social values which were used in the designed instrument.

1. Aspects of the person himself as an individual.
2. Aspects of individual selected social values such as fairness, honesty, kindness, cooperation, and commitment.
3. Aspects of peer group or playmate relations.
4. Aspects of family living.
5. Aspects of neighborhood and community living.

6. Aspects of national and world living.

7. Aspects of time passage and social change.

The investigator's finding revealed that the selected social values did not exist with strong intensity in the books sampled. The value of Cooperation received the highest degree of intensity and next was the value category of Relating to others in a "socially acceptable way."

Chambers noted that the books did not express the values of Peer Group and Play-Mate Relationship, or Accepting Racial Differences; nor did the books provide an opportunity for the development of the value of Family Living. The values of Neighborhood and Community Living, and Aspects of National and World Living were mentioned very little.

The value of Social Change as a result of time passage from "past to present" were few in the books. The investigator stated that the study revealed that the books provided little opportunity for the development of social values in young children.

2. The Lowry Study.⁴¹ Lowry, in 1966, did a content analysis of children's story books. The purpose of the study was:

- 1) to determine the presence of American middle-class moral and ethical values in the selected books;

⁴¹Heath Ward Lowry, "An Exploratory Study of the American Middle-Class Moral and Ethical Values in the John Newbery Medal Books," (unpublished Ed.D. Dissertation, University of the Pacific, 1966).

- 2) to measure the judged frequency and intensity of the values; and
- 3) to analyze the data to discover trends as revealed in the nine five-year periods covered by the study.

Data were collected from forty-four John Newbery Medal books from 1922-1965. In order to establish the list of moral and ethical values in the American middle-class society, the investigator reviewed the writings of ten authorities in the field of sociology and educational sociology.

The established list of values were arranged in rank order from the authorities as follows:

1. Responsibility to church (Religion).
2. Civic and community responsibility.
3. Freedom and liberty.
4. Initiative and achievement.
5. Justice and equality.
6. Self-reliance.
7. Loyalty.
8. Responsibility to family.
9. Importance of education.
10. Sexual morality.
11. Cleanliness and neatness.
12. Good manners.
13. Honesty in all things.
14. Sanctity of marriage.
15. Thrift and hard work.

Each of the major values was followed by several subcategories. For analyzing the content of the books, the investigator designed an instrument which included the fifteen values and their subcategories. The instrument was a modification of the model which was used by Chambers for content analysis of children's fiction books. The original model of the instrument was designed by Tannenbaum⁴² in 1954 in his study, "Family Living in Textbook Town." The instrument for this study was designed to deal with only the positive aspects of specified values.

The major finding of Lowry's study was that all of the Newbery books contained some of the criteria values and some of the books included all of the values. His study indicated that there was less than average opportunity for children to explore many of the identified moral and ethical values in the books. It also revealed that the story books had received the "Newbery Medal" award on the basis of literary merit rather than for their didactic content. By analyzing the data in five-year periods, the investigator found that the specified values were presented with relatively strong intensity during 1932-1936, the values received more emphasis during 1957-1961, and a sharp decrease in treatment of nearly all the values was apparent during the 1962-1965 period.

⁴²Tannenbaum, see pp. 24-27.

The investigator indicated that an interesting relationship existed between the current social problems such as race relations, high divorce rate, and the lack of strong emphasis on values dealing with these problems. He also indicated that the claim of current curricular practices which promote "human relations," through books such as these, can be challenged.

3. The Roberts Study.⁴³ Roberts, in 1975, did a content analysis of Caldecott Medal award books. The sample of the study included thirty-seven story books for children aged 2-7 which were winners of Caldecott medal award since 1938.

The purpose of the study was to determine to what extent the books have stereotyped the female image. The investigator stated the following as her hypotheses:

1. The Caldecott medal award books portrayed the human, animal and inanimate characters who were subordinate to the other sex in the content and illustrations of text as females more often than as males.

2. The books portrayed the human, animal and inanimate failure-oriented characters in the content and illustrations of the text as females more often than as males.

⁴³Patricia Lee Brighton Roberts, "The Female Image in the Caldecott Medal Award Books," (unpublished Ed.D. Dissertation, University of the Pacific, 1975).

3. The books portrayed the human, animal and inanimate characters as nurturer, caretaker, subordinate characters in business and in professions in the content and illustrations of text as females more often than as males.

4. The books portrayed the human, animal and inanimate characters as disciplinarians in the content and illustrations of the text as females more often than males.

The investigator designed a content analysis form to discover the selected sex role behaviors of the female images, as human, animal and inanimate characters and their frequency in the books. Also the investigator had a set of definitions for selected categories in the instrument.

Validity of the definitions was established through using a panel of authorities. Reliability of the instrument was obtained by having four judges test the content analyzed. The judges consisted of four doctoral students from the School of Education at the University of the Pacific, Stockton, California. One of the Caldecott Medal Award Books was randomly selected and used by each judge. The four judges analyzed the selected sample book independently and a reliability coefficient of .93 was obtained.

The major findings of the Roberts' study were that the books did stereotype the female image by portraying the human, animal and inanimate characters more often as females than as males in the following sex-role behaviors: 1) being subordinate to the other sex; 2) being the nurturer of the

family; 3) being caretakers in the home; 4) being seen mainly in the home environment; and 5) being subordinate in business and in the professions.

Both text and illustrations were free of the stereotyping of the female image as disciplinarians. Also the text did not stereotype females as being failure-oriented, but illustrations did indicate such.

Summary

The review of the three selected analyses of the children's literature books revealed the following:

1. The studies of two of the investigators included two different series of award-winning children's trade books.

2. Two of the investigators studied trends of the values in a longitudinal time spans, specifically: 1920-1964 and 1935-1974.

3. All three researchers were concerned with discovering the presence of a set of specified values in the books examined.

4. Two of the investigators found that the analyzed materials contained some of the specified values; but there was less than average opportunity for children to explore many of the specified values in the books.

5. All three investigators recommended the need for further content analyses studies in the area of children's literature.

6. One suggestion was to attempt to discover the

emerging values of the American society in children's literature rather than studying the more traditional values.

7. The investigators recommended studies that would show whether or not children can learn or do learn moral, ethical or social values from their readings.

SUMMARY

The second chapter of the study reported a review of the research pertaining to the current study in four areas: (1) value and value education, (2) content analysis of reading textbooks, (3) content analysis of social studies texts, and curriculum, and (4) content analysis of children's literature. From the review of the related research the investigator came to the conclusion that:

1. Most of the investigators approached their studies with a pre-determined "list" of values and applied them to the data to discover whether those values were present in the analyzed materials.

2. Most of the investigators used various outside "juries" to check the reliability of their judgment.

3. Most of the investigators discovered that different values, related to their research, were contained either explicitly or implicitly in their examined materials.

This investigator, like most of the researchers in

the field of value content analysis, used a predetermined list of values in her study. She also made use of a coding form which was a modification of one used by some other investigators in this field.

CHAPTER THREE

DESCRIPTION OF THE DESIGN AND PROCEDURES USED IN THE STUDY

Introduction

This study was a content analysis of Iranian middle-class social and moral values present in the elementary school reading textbooks. The report of the design and the procedure of the study included the following: Contemporary Education in Iran, Iranian Values, Development of the Form of Content Analysis, and Procedures and Processes.

I. CONTEMPORARY EDUCATION IN IRAN

Iran: A Brief Description

Iran is located in western Asia. On the east it is surrounded by Pakistan and Afghanistan, on the north by the Soviet Union, on the west by Turkey and Iraq and on the south by the Persian Gulf and the sea of Oman.

Thirty-three million people live in this country. They all use one official language and have a uniform centralized educational system.¹

¹Iraj Ayman, Educational Innovation in Iran (Paris: The UNESCO Press, 1974), p. 1.

Modern Iran is the outgrowth of ancient Persia. Old and deep traditions, folk arts, folklores, notably literature, music, poetry, and delicate handicrafts are part of Iran's history. One deep historical root of Iran is its institution of monarchy and the role of monarch in the history of Iran. The recorded history of Iran starts some 2,500 years ago with the rise of the Achaemenian Empire. The Iranian Plateau contains a wealth of archaeological evidence of man's early struggles some 7,000 years ago to develop settled, civilized communities. Some of the world's oldest settlements have been found in Iran, and these have yielded examples of arts and handicrafts that are treasured objects in various museums of history.²

The plateau has been the scene of many invasions. Aryans were one of the strongest tribes of the time. A branch of Aryans, Pars, settled in Iran, and in 500 B.C., Cyrus the Great arose among them.³ In Biblical history, Cyrus is known as "the anointed of the Lord."⁴ In 633 A.D., the Arabs defeated Iran, and brought the Religion of Islam, which replaced Zoroastrianism and was adopted by most of Persians.⁵

²Ministry of Information, Iran (Tehran, Iran), Second edition, 1971, pp. 3-7.

³Donald N. Wilber, Iran: Past and Present (New Jersey: Princeton University Press, 1975), p. 27.

⁴Ministry of Information, op. cit., p. 9.

⁵Donald N. Wilber, op. cit., p. 37.

Persian culture became an important pillar upon which much of Islamic civilization was built. Persian manners and customs were adopted, and the Iranian system of administration was followed. In the world of Islam, a notable revival of science, literature and intellectual activity was started by the Persians.

Since 1500 A.D., contacts with the European Powers started. Later, some of the kings visited Europe, and as a result many western innovations were introduced. Young Persians were encouraged to go to Europe for military training and to study law and medicine. Tehran University was founded in 1935, and women became also eligible to study there.⁶ Modern education has had a great influence on the modernization and social changes of present Iran.⁷

Education System of Iran

Some three thousand years ago, Zoroaster, the ancient Persian prophet said

...If an alien, or a friend, or a brother should come to you in pursuit of knowledge and learning, accept him and teach him what he seeks...⁸

Nearly two thousand years ago Jundi Shapour University was built where important seminars and symposia were convened.

⁶Ministry of Information, op. cit., pp. 14-22.

⁷Yahya Armajani, Iran (New Jersey: Prentice-Hall, Inc., 1972), p. 7.

⁸Ministry of Information, op. cit., p. 167.

In the succeeding centuries education played an important role, but educational facilities did not grow with expanding needs, hence, illiteracy in the modern era of Iran became a real problem. To cope with this problem, education was made compulsory and free for all children; but due to the lack of enough schools and the shortage of teachers, there are still many children who cannot attend schools.⁹

In 1962, the illiteracy rate was estimated at almost 80 percent of the total population.¹⁰ Today it is reported as being somewhere between 60 to 75 percent. However, the population in the intervening 15 years has increased by 3.2 percent a year.¹¹

New system of education which started in 1971, divides schooling into cycles of:

1. Elementary school, which includes the first five years, and is compulsory at age seven.

2. Middle school or "Guidance Cycle," which includes sixth, seventh, and eighth grades, is devoted to exploring the students' capabilities for selecting his or her future field of education.

3. High school which is four years and is devoted to the completion of secondary education in either the theoretical or vocational stream.¹²

⁹Ibid., pp. 167-169.

¹⁰Ayman, op. cit., pp. 2-3.

¹¹Donald N. Wilber, op. cit., p. 160.

¹²Ayman, op. cit., p. 27.

4. Higher education which includes four years for the B.A.; two additional years for the M.A.; and for the doctorate degrees, depending on the field, additional work is required.

Publication of Textbooks. The Ministry of Education annually distributes one set of free elementary school textbooks to every student in the elementary grades.¹³ In the 1974-75 school year, 3,521,000 pupils in primary school received free sets of textbooks.¹⁴

The authors of the elementary textbooks are also selected by a committee in the Ministry of Education. In writing these textbooks, the writers follow a specific syllabus which is prepared by the Ministry of Education.

Education Corps. The Education Corps was established in 1962.¹⁵ Its goal was to help "to solve the primary school teacher shortage in the villages".¹⁶ The Education Corps members are the high school graduates who participate in an intensive four months training program. Then, they are sent individually or in small teams for twenty months to villages to teach children and adults.

¹³Ibid., p. 12.

¹⁴Ettelaát, Airmail Edition, April 5, 1976.

¹⁵Ayman, op. cit., p. 20.

¹⁶Harvey H. Smith and others, Area Handbook for Iran (Washington, D. C.: U.S. Government Printing Office, 1971), p. 164.

II. IRANIAN VALUES

Identification of Iranian middle-class social and moral values. In order to identify the dominant Iranian middle-class social and moral values, the researcher, with the collaboration of another Iranian doctoral student,¹⁷ prepared a list of thirty-five social and moral values which seemed to be predominant Iranian middle-class values. Most of the values in the list were based on a preliminary research paper in which Ghandi studied six well-known Iranian children's story books (see Appendix B). This preliminary study was done for a course which was taught by Professor Dewey Wood Chambers, School of Education, the University of the Pacific, in a graduate course, under "Children's Literature in Curriculum" in the fall of 1972. A summary of that study was published in the U.O.P. Newsletter¹⁸ and later in the Stockton Record.¹⁹

Table 1 presents an initial list of thirty-five Iranian middle-class social and moral values and their level of importance as rated by six Iranian sociologists.

The initial list of thirty-five social and moral values was presented to six sociologists who are professors at Tehran University and/or other institutions of higher education in Iran. Some are reputed to be well

¹⁷Mohssen Ghandi, a graduate student at the School of Education, University of the Pacific, Stockton, California.

¹⁸University of the Pacific Newsletter, 311, February 15, 1973.

¹⁹Stockton Record, Sunday, February 25, 1973.

Table 1

Thirty-Five Social and Moral Values and Their Perceived Importance
as Judged by Six Iranian Sociologists

Social and Moral Values	Frequency				Total Weighted Rating Score
	Very Important (4)	Important (3)	Relatively Important (2)	Not Important (1)	
1. Importance and sacredness of marriage	3	3	--	-	21
2. Importance of religion	3	2	1	-	20
3. Sexual morality, loyalty to husband	-	-	-	-	0
4. Obedience to authority	1	3	2	-	17
5. Importance of education	-	4	2	-	16
6. Kindness, goodness, fairness	-	2	4	-	14
7. Importance of work	-	2	3	1	13
8. Charity, alms giving	-	-	3	2	8
9. Loyalty to country	1	5	-	-	19
10. Honesty	-	-	5	1	11
11. Justice	-	-	4	1	9
12. Civic & Community responsibility	-	-	-	-	0

Table 1. Continued

Social and Moral Values	Frequency				Total Weighted Rating Score
	Very Important (4)	Important (3)	Relatively Important (2)	Not Important (1)	
13. Thrift and Saving	-	-	6	-	12
14. Responsibility to family	1	4	1	-	18
15. More value for boys	-	-	5	-	10
16. Assisting the helpless individuals	-	-	-	-	0
17. Initiative and change	-	-	-	-	0
18. Cooperation	-	-	-	5	5
19. Competition	-	-	1	5	7
20. Cleanliness and Neatness	-	3	3	-	15
21. Good Manners	-	-	-	-	0
22. Loyalty to friends	-	-	2	4	8
23. Individuality	-	-	1	5	7
24. Self-reliance	-	-	1	5	7
25. Affection for children	-	-	-	-	0
26. Accepting religious differences	-	-	-	-	0

Table 1. Continued.

Social and Moral Values	Frequency				Total Weighted Rating Score
	Very Important (4)	Important (3)	Relatively Important (2)	Not Important (1)	
27. Accepting individual differences	-	-	-	-	0
28. Decision-making	-	-	1	5	7
29. Loyalty to neighbors and relatives	-	-	-	-	0
30. Exploring aspects of national and world	-	-	-	6	6
31. Legal equality for all	-	-	-	-	0
32. Faithfulness to promises	-	-	-	-	0
33. Magnanimity	-	-	-	-	0
34. Hospitality	-	-	2	4	8
35. Loyalty of husband to wife	-	-	-	-	0

known authors in the Persian language in the field of sociology. They are:

1. Hossein Adibie, Ph.D., U.S. International University, Ca., 1972. Position: Associate Professor of Sociology, Assistant Dean, School of Sociology, University of Tehran, Iran.

2. Ahmad Ashraf, Ph.D., The New School for Social Research, New York, 1971. Position: Professor of Sociology, Head of the Department of Social Development, Plan Organization, Iran.

3. Assad Nezami, Ph.D., University of Chicago, 1968. Position: Professor, Dean of School of Sociology, University of Tehran, Iran.

4. Nazer-Oddin Sahebzamani, Ph.D., Cologne, West Germany, 1957. Position: Professor of Sociology, Head of Department of Mental Health, Ministry of Health, Iran.

5. Masood Sannei, Ph.D., Yale University, 1963. Position: Professor of Sociology, University of Tehran, Iran.

6. Mehdi Sorraya, Ph.D., University of Wisconsin, Madison, 1970. Position: Associate Professor of Sociology, Dean of the Department of Social Administration, Institute of the Social Research, University of Tehran, Iran.

The selected list of social and moral values was reviewed, discussed, and rated by each sociologist in separate sessions with the investigator. Each session lasted approximately two hours and was held during the summer of

1974. The following three questions were presented to each sociologist by the investigator for reviewing and rating:

1. Did the list represent most of the Iranian middle-class predominant social and moral values?
2. If so, would he rate them as: a) quite important b) important c) relatively important d) not important?
3. What other social and moral values did he, as an Iranian sociologist, think should be added to the above list?

As a result of these sessions with the sociologists, some of the values were eliminated, eleven of them were combined with the similar values, and some were reworded.

Rank order of the values was computed by using a rating scheme as follows:

Quite Important was scored four

Important was scored three

Relatively Important was scored two

Not Important was scored one.

The total scores of each value was the base for the given rank.

Sixteen Iranian Middle-Class Social and Moral Values

The following is the rank order of the sixteen selected values as rated by six sociologists in term of importance in the Iranian middle-class society.

1. Importance and sacredness of marriage.
2. Importance of religion.
3. Responsibility and loyalty to country.
4. Responsibility to family.
5. Respect for and obedience to authority.
6. Importance of education.
7. Cleanliness and neatness.
8. Kindness and good manners.
9. Importance of work.
10. Thrift and saving.
11. Honesty.
12. Boy as a favored sex.
13. Justice.
14. Charity.
15. Loyalty to friends
16. Hospitality.

III. DEVELOPMENT OF THE FORM FOR CONTENT ANALYSIS

Development of the Coding Form

The investigator developed a recording form and applied it to each of the reading textbooks. The form contained the sixteen Iranian middle-class social and moral values which had been verified by the six Iranian sociologists. It was a modification of the model designed by Heath

Lowry²⁰ for analyzing the moral and ethical values found in the John Newbery Medal Books published in the United States. Lowry's instrument was a modification of one designed by Dewey Chambers,²¹ for detecting social values found in selected literature fiction for young children in the United States. The original model of Chambers was an instrument designed by Tannenbaum,²² for studying some aspects of the American family image as found in certain basal readers in the United States.

The coding form for this study included the sixteen major Iranian middle-class social and moral values. Each major value was presented in the form of a statement and followed by several component subcategories.

Development of Subcategories. In consultation with Heath Lowry, the Chairman of the Dissertation Committee, and B.R. Hopkins, Professor of Research and Statistics, and member of the committee of this study, three Iranian doctoral students²³ at the University of the Pacific, School of

²⁰Heath Ward Lowry, "An Exploratory Study of the American Middle-Class Moral and Ethical Values in the John Newbery Medal Books," (unpublished Ed.D. Dissertation, University of the Pacific, 1966).

²¹Dewey Wood Chambers, "An Exploration Study of Social Values in Children's Literature," (unpublished Ed.D. Dissertation, Wayne State University, 1965).

²²Abraham Tannenbaum, "Family Living in Textbook Town," Progressive Education, XXXI, No. 5 (March, 1954), p. 133.

²³Taji Tejeran, Department of Educational Administration, UOP. Sadegh Farzanegan, Department of Educational Administration, UOP, and Instructor in School of Education, University of Tehran, Iran. Mohssen Ghandi, Department of Social Foundation, UOP and Instructor at the University for Teacher Education, Tehran, Iran.

Education, were selected to determine and state the behavioral subcategories of each major value. The panel of three with the investigator reflected upon their knowledge and personal observations of social and moral values in the Iranian culture to determine the subcategories. The panel discussed the subcategories in several sessions and reached substantial agreement as to their appropriateness for this investigation. (See Appendix C for Coding Form.)

The major values and subcategories. The sixteen major values and their subcategories which were used in the coding form are as follows:

1. Importance and Sacredness of Marriage
 - a. Wife's duty as being chaste and loyal.
 - b. Wife's duty as being mother and homemaker.
 - c. Other.
 - d. Husband's duty as being loyal.
 - e. Husband's duty as being bread winner.
 - f. Other.
2. Importance of Religion
 - a. Thinking of and/or referring to God.
 - b. Being faithful to religious commandments and religious authorities.
 - c. Saying prayers and/or practicing religious rituals.
 - d. Attending religious services.
 - e. Visiting holy places.
 - f. Other.
3. Responsibility for and Loyalty to Country
 - a. Loyalty to the monarch and monarchy.
 - b. Contribution to education by literacy corps.
 - c. Professing love for one's country.
 - d. Working to develop the community and country.
 - e. Supporting statements as to the value of sacrifice for country in time of crisis (patriotism).
 - f. Appreciating the dignity and pride of the country's past history.

4. Responsibility to Family

- a. The rearing and educating of children as the major responsibility of the parents.
- b. Loving and caring for family members.
(parents' love for children and children's love for parents)
- c. Loving and caring for relatives.
- d. Other.

5. Respect for and Obedience to Authority

- a. Respecting and obeying parents.
- b. Respecting and obeying religious authorities.
- c. Respecting and obeying teachers.
- d. Respecting and obeying elder people.
- e. Other.

6. Importance of Education and Literacy

- a. Upholding formal learning by talking about school and the dignity of education.
- b. Encouraging the reading of printed materials.
- c. Viewing the teacher as a symbol of knowledge.
- d. Stressing the importance of doing homework.
- e. Other.

7. Cleanliness and Neatness

- a. Washing hands before meals.
- b. Bathing and bodily cleanliness.
- c. Being neat in dress and general appearance.
- d. Keeping the house and/or neighborhood clean.
- e. Other.

8. Kindness and Good Manners

- a. Being polite at home and in social settings.
- b. Being respectful and kind to neighbors, the elderly, and the poor.
- c. Being kind to younger children and to peers.
- d. Placing others' interests before one's own.
- e. Other.

9. Importance of Work

- a. Stressing the dignity and necessity of work.
- b. Showing examples of industriousness.
- c. Producing better living conditions through the cooperation and contributions of the people.
- d. Other.

10. Thrift and Saving

- a. Saving for the time of crisis.
- b. Saving for illness and old age.
- c. Saving small amounts daily can result in much wealth.
- d. Other.

11. Honesty

- a. Being truthful and trustworthy.
- b. Dealing with others without hypocrisy.
- c. Supporting the right and being fair.
- d. Showing integrity in financial matters.
- e. Other.

12. Boy as a Favored Sex

- a. Helping the family as a bread winner.
- b. Perpetuating the name of family.
- c. Supporting his parents when they are old.
- d. Other.

13. Justice

- a. Being fair to others.
- b. Not misusing power over his subordinates.
- c. Supporting equality and justice.
- d. Rewarding the just and/or punishing the unjust.
- e. Other.

14. Charity

- a. Assisting helpless individuals.
- b. Giving alms.
- c. Helping poor people with money and/or food.
- d. Other.

15. Loyalty to Friends

- a. Perpetuating friendships by corresponding.
- b. Doing favors for friends.
- c. Supporting friends in the time of emotional, physical, or economic crisis.
- d. Visiting friends.
- e. Other.

16. Hospitality

- a. Entertaining relatives, friends, and neighbors frequently.
- b. Welcoming strangers warmly in one's home and serving them the best.
- c. Other.

IV. PROCEDURES AND PROCESS

Sources of Investigation

The sources of data for this study were the seven reading textbooks which are currently used in all elementary schools throughout Iran. Iran prescribes the same curriculum, texts, and readers for all of the schools in the country. The Ministry of Education sponsors the writing and publication of a series of reading texts for all children who attend regular schools or who participate in the classes of Education Corps or evening classes.

The reading texts include stories, fables, sayings, proverbs, poems by Iranian poets, versions from Western children's literature, biographies of famous inventors, poets, writers, painters, stories of the world's inventions, stories about religious leaders, and also reading about health and sanitation.

Collecting and Treatment of Data

One set of form was used in recording and tabulating the values appearing in each reading textbook. The designed form made it possible to record the number of times each particular predetermined value was present in each reading

textbook. Certain considerations influenced the recording, repetitive statements, expressing a single thought or idea, in each separate story or fable, poem, proverb, saying, etc., was recorded as one value, regardless of how many times the statement was repeated.

The magnitude or the forcefulness of the presentation was considered as intensity of value appearing in each story, fable, poem, proverb, etc. The intensity of each value was judged through using a modified rating scale²⁴ which showed five levels of intensity as follows:

1. The value in the reading text was presented very strongly.
2. The value in the reading text was presented strongly.
3. The value in the reading text was presented moderately.
4. The value in the reading text was presented weakly.
5. The value in the reading text was not presented.

Reliability and Validity

In any work of this type of content analysis, there is the problem of rater subjectivity. To assess the validity of the investigator's ratings of frequency and intensity of the values and to determine the inter-rater reliability of the coders the following process was used:

²⁴Lowry, op. cit., p. 60.

1. Five Iranian students²⁵ who grew up in the Iranian culture, and who were enrolled in the School of Education at the University of the Pacific, were asked to analyze the content of seven randomly selected stories, fables, poems, a total of eighteen pages, from the third grade reading textbook.

2. Prior to the panel of the coders review, the investigator analyzed the entire fifth grade reading text to establish a consistent method for analyzing the materials of the books. The investigator was thus able to make decisions relating to the use of the form by the investigator and the coders. The decision regarding the use of the form for the content analysis of the books was discussed in a panel session with the coders. The following were the criteria used in the form.

1. Each story, fable, poem would be read twice and the presence of the value would be recorded as one tally on one of the tables under the specified value.
2. The intensity rate of each value category would be recorded on the base of the rating scale which included five levels of intensity.

Each coder used one form for reading materials and

²⁵ Parvin Habashi, Department of Educational Psychology, UOP; Taji Tajeran, Department of Educational Administration, UOP; Sadegh Farzanegan, Department of Educational Administration, UOP, and Instructor in School of Education, University of Tehran, Iran. Mansoor Soleimani and Mohssen Ghandi, Department of Social Foundation, UOP and Instructors at the University for Teacher Education, Tehran, Iran.

independently analyzed each story, poem, etc., the results were recorded on the form. For computation of inter-rater reliability, the investigator's ratings were included in the data. Therefore, the inter-rater reliability was computed on the basis of six coders. The following formula²⁶ was used to determine the inter-rater reliability for both frequency and intensity.

$$r_{xx} = \frac{\text{Ms between values} - \text{Ms within values}}{\text{Ms between values}}$$

Table 2

Summary table for the analysis of variance of the frequency by the group of the coders

Source of Variation	Sum of Squares	Degrees of Freedom	Mean Square
Between groups	106.4127	10	10.6413
Within groups	18.6667	52	0.3590
Total	125.0794	62	

Data in the above table reflect the relevant statistic which was used to determine the $r_{xx} = \frac{10.6413 - .3590}{10.6413} = .966 = .97$. Since a correlation of 1.0²⁷ indicates a perfect agreement among the raters, a correlation of .97 indicates

²⁶B. J. Winer, Statistical Principles in Experimental Design (New York: McGraw-Hill, 1962), p. 130.

²⁷Julian C. Stanley and Kenneth D. Hopkins, Educational and Psychological Measurement and Evaluation (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1972), p. 115.

that a near perfect agreement was achieved among the raters with reference to frequency of the values.

Table 3

Summary table for the analysis of variance of the rated intensity by the group of the coders

Source of Variation	Sum of Squares	Degrees of Freedom	Mean Square
Between groups	10.8834	10	1.0883
Within groups	15.0489	52	0.2894
Total	25.9323	62	

Data of the above table presented the relevant statistic which was used to determine the r_{xx} for intensity.

$$r_{xx} = \frac{1.0883 - .2894}{1.0883} = .73$$

A correlation of .73 indicates that a substantial agreement was achieved among the raters with reference to intensity level of the values.

In order to assess the concurrent validity of the investigator's ratings, the relationship between the investigator's rating and the mean rating of the panel of five raters the Pearson correlation coefficient formula was used as follows:²⁸

²⁸ John T. Roscoe, Fundamental Research Statistics for the Behavioral Sciences (New York: Holt, Rinehart, and Winston, Inc., Second edition, 1975), p. 97.

$$r = \frac{\Sigma_{xy}}{\sqrt{(\Sigma x^2)(\Sigma y^2)}}$$

The validity of the frequency data was determined to be .94. The validity of .70 was obtained for the rated intensity.

A validity coefficient of 1.0²⁹ would indicate a perfect agreement between the rating of the investigator with the mean rating of the panel or raters. Since the obtained validity coefficient was computed to be $r = .94$, a near perfect agreement was achieved between the rating of the investigator and the mean rating of the panel of raters with reference to frequency of the values.

The .70 validity coefficient with reference to intensity level of the values indicates that a substantial agreement was achieved between the rating of the investigator and the mean rating of the panel of raters. Therefore, the objectivity of the data of this study with reference to both frequency and intensity is adequately demonstrated by the obtained reliability and validity coefficient.

Computation of the judged frequencies. For computing the judged frequency of each specified value category in each reading text, and combined frequency of the value in all the books, the investigator treated the data as follows:

²⁹Julian C. Stanley and Kenneth D. Hopkins, op. cit. p. 115.

1. Single value in each reading text. The presence of any of the sixteen values in each individual reading text was tallied on one of the tables in the form. The sum of the tallies for each value was considered as the frequency counts for each specified value in the reading textbook.
2. Single values in all reading text. In order to determine the sum of the frequencies for each value in all the books, the investigator combined the frequency counts of each identified values for all the books.
3. Value percentage for each book. The sum of each specified value found in each book was used as the numerator. The sum of all sixteen specified values found in each book was used as the denominator. The fractions were converted to percentages representing: a) the proportion of times a specified value occurred in each reading textbook, when compared with the total number of times all values were present in the book. b) the proportion of time a specified value occurred in each reading textbook when compared with the total number of times the same value was present in all reading textbooks.
4. Value percentage for all the books. The sum of each specified value found in all seven reading

textbooks was used as the numerator. The total number of times all the values found in all the books was the denominator. The fraction was converted to a percentage to present the proportion for each specified value when compared to a total of all sixteen identified values studied.

The judged intensity of the values. The intensity of each value was determined by the repetitive statements expressing the same thought or value or the forcefulness and magnitude of the presentation in each story, fable, poem, etc.

In order to compute the intensity mean for each specified value in each individual book, the following formula was used:

$$\text{Intensity Mean} = \frac{\sum r}{f}$$

where $\sum r$ is the sum of the rated intensity in subcategories of each specified value, and f is the sum of the frequencies of the values.

In order to compute the total mean intensity score for each specified value for all books, the following formula was used:

$$\text{Intensity Mean} = \frac{\sum \sum r}{F}$$

where the $\sum \sum r$ is for the sum of the sums of the rated intensity of each specified value for seven reading textbooks, F

is the sum of the sums of frequencies in the entire books. The investigator tabulated the results, that is, frequencies percentages, and intensity means, and rank orders of the specified values for the purpose of further analyses and interpretation of the findings.

SUMMARY

The investigator prepared an initial list of thirty-five social and moral values, which were judged to be dominant middle-class values in the Iranian society. Most of the values were based on a preliminary research paper. The list of thirty-five values was reviewed and rated by six Iranian sociologists and as a result sixteen values were selected for this investigation in terms of their importance.

The investigator developed a coding form for content analysis and applied it to each of the reading textbooks. The form was a modification of the model which had been developed and used by some previous investigators for content analyses of children's books to discover the value content of the books. The coding form for this study contained the sixteen Iranian middle-class social and moral values and their subcategories.

CHAPTER FOUR

FINDINGS AND PRESENTATION OF THE DATA

Introduction

The data for this investigation examining the Iranian middle-class social and moral values in current reading books, were collected from seven Iranian elementary reading textbooks, which are currently used by all children who attend the regular schools or who participate in the classes of Education Corps in Iran.

The data were gathered through the use of the designed form for content analysis, with the purpose to answer the following three questions:

1. To what extent are the selected sixteen Iranian middle-class social and moral values present in the content of the elementary reading textbooks?
2. With what frequency and level of intensity are the values presented?
3. Is there a time-ordered developmental sequence of the identified social and moral values from lower to upper grade levels?

The findings from the investigation are described in twelve sections. These sections are presented and summarized in the following order: (1) grade one reading textbook; (2) grade two reading textbook; (3) grade three reading textbook; (4) grade four reading textbook; (5) grade five reading textbook; (6) Education Corps level one reading textbook; (7) Education Corps level two reading textbook; (8) combined reading textbooks from grade one through five; (9) combined Education Corps reading textbooks; (10) combined seven elementary reading textbooks; (11) trend in occurrence of the sixteen values as found in grade one through grade five; (12) a comparison of the level I and level II textbooks used by the Education Corps.

FINDINGS PERTAINING TO THE GRADE ONE READING TEXTBOOK

Data in Table 4 are presented in six columns: (1) rank order of the specified values by the panel of the sociologists, (2) list of the specified values (3) frequency, (4) percentage, (5) percentage rank, and (6) intensity level. An examination of Table 4 indicates that the value, Importance of Education, received a substantially higher frequency than any other value. Twenty-four (24) percent of the observed values pertained to education. It is interesting to note that Importance of Education was ranked sixth by the panel of sociologists. The intensity mean of the value is three, which indicates the value is presented

Table 4

FREQUENCY, PERCENTAGE, PERCENTAGE RANK, AND INTENSITY OF THE SIXTEEN
IRANIAN MIDDLE-CLASS SOCIAL AND MORAL VALUES JUDGED PRESENT IN
THE GRADE ONE READING TEXTBOOK

1	2	3	4	5	6
Rank of the 16 values by the sociologists	The Sixteen Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Intensity level
6	Importance of Education	18	24	1	3
4	Responsibility to Family	12	16	2	2
15	Loyalty to Friends	10	13	3	3
3	Responsibility and Loyalty to Country	7	9	4.5	1
9	Importance of Work	7	9	4.5	3
8	Kindness and Good Manners	6	8	6	3
2	Importance of Religion	5	7	7	1
5	Respect for and Obedience to Authority	4	5	8	2
1	Importance and Sacredness of Marriage	3	4	9.5	2
7	Cleanliness and Neatness	3	4	9.5	1
11	Honesty	1	1	11	2
10	Thrift and Saving	0	0	14	5
12	Boy as a Favored Sex	0	0	14	5
13	Justice	0	0	14	5
14	Charity	0	0	14	5
16	Hospitality	0	0	14	5
		76	100		

with moderate intensity.

Responsibility to Family ranked second in occurrence. It was judged to have a mean intensity of two, which implies that the value is strongly presented in the reading text. This value also received a rather high rank order of four by the sociologists.

Loyalty to Friends ranked third in occurrence with an intensity mean of three. These findings imply that the value is presented often and with moderate intensity. One should note that the value had received a relatively low rank order of fifteen by the panel of sociologists.

Responsibility and Loyalty to Country, and the Importance of Work tied for the rank of four. Responsibility and Loyalty to Country had an intensity mean of one which indicates that it is presented very strongly. This value had also received a high rank order of three by the sociologists. The next value, Importance of work is presented with moderate intensity, and had received a rank order of nine by the panel of sociologists.

Kindness and Good Manners, Importance of Religion, and Respect and Obedience to Authority respectively received the rank orders of six, seven, and eight, with corresponding percentages of 8, 7 and 5. The value, Kindness and Good Manners is presented with moderate intensity and occupied a middle rank order of eight in the sociologists' list of values. Importance of Religion is presented very strongly and also received a high rank order of two by the panel of

sociologists. Respect for and Obedience to Authority is presented strongly. This value had received a rank order of five by the sociologists.

Importance and Sacredness of Marriage, and Cleanliness and Neatness both received a rather low rank order of nine with a frequency count of three. The value Importance and Sacredness of Marriage is presented strongly. It is interesting to note that this value had received the highest rank order of one by the sociologists. Cleanliness and Neatness is presented very strongly but infrequently.

Honesty received the same rank order of eleven both in the content of reading text and by the sociologists with a frequency count of only one but with high intensity.

The last five values: Thrift and Saving, Boy as a Favored Sex, Justice, Charity and Hospitality were not identified in the content of the grade one reading textbook. Also these values received low ranks of ten, twelve, thirteen, fourteen, and sixteen respectively by the panel.

Summary

In general, it is noteworthy to mention that 53 percent, or over one-half of the observed values judged present in the first grade reading textbook pertain to (1) Importance of Education, (2) Responsibility to Family, and (3) Loyalty to Friends. Noteworthy in the other extreme were Thrift and Saving, Boy as a Favored Sex, Justice, Charity, and Hospitality which were absent from the content of grade one text.

FINDINGS PERTAINING TO THE GRADE TWO READING TEXTBOOK

Data in Table 5 are presented in six columns: (1) rank order of the specified values by the panel of the sociologists, (2) list of the specified values, (3) frequency, (4) percentage, (5) percentage rank, and (6) intensity level. These data are based on the reading textbook for grade two. An examination of Table 5 reveals that the value, Responsibility to Family, was observed most frequently. Its intensity mean of three indicates that the value is presented with moderate force. The value had also received a high rank order of four by the sociologists.

The value, Importance of Education, ranked second in frequency of occurrence, and was presented with high intensity. This value had received a rank order of sixth in importance by the selected panel of sociologists.

Kindness and Good Manners ranked third in occurrence. The value is presented in moderate intensity and had received a middle rank order of eight by the sociologists.

Responsibility and Loyalty to Country, Cleanliness and Neatness, and Importance of Work all tied for a rank order of five with the frequency count of nine. Responsibility and Loyalty to Country is presented quite strongly whereas Cleanliness and Neatness and Importance of Work are presented with moderate force. Responsibility and Loyalty to Country received a high rank order of three by the sociologists, while the other two had received middle rank orders

Table 5
FREQUENCY, PERCENTAGE, PERCENTAGE RANK, AND INTENSITY LEVEL OF THE SIXTEEN
IRANIAN MIDDLE-CLASS SOCIAL AND MORAL VALUES JUDGED PRESENT IN THE
GRADE TWO READING TEXTBOOK

1	2	3	4	5	6	
Rank of the 16 values by the sociologists	The Sixteen Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Intensity level	
4	Responsibility to Family	15	17	45	1	3
6	Importance of Education	13	15		2	2
8	Kindness and Good Manners	11	13		3	3
3	Responsibility and Loyalty to Country	9	10	30	5	2
7	Cleanliness and Neatness	9	10		5	3
9	Importance of Work	9	10		5	3
5	Respect for and Obedience to Authority	7	8	7.5	2	
15	Loyalty to Friends	7	8	7.5	3	
2	Importance of Religion	5	6	9	4	
11	Honesty	1	1	10.5	1	
16	Hospitality	1	1	10.5	3	
1	Importance and Sacredness of Marriage	0	0	14	5	
10	Thrift and Saving	0	0	14	5	
12	Boy as a Favored Sex	0	0	14	5	
13	Justice	0	0	14	5	
14	Charity	0	0	14	5	

of seven and nine respectively by the panel.

Respect for and Obedience to Authorities, and Loyalty to Friends tied for a rank order of seven with a frequency count of seven. The value, Respect for and Obedience to Authority is presented strongly and had received a rather high rank order of five by the sociologists. The other value, Loyalty to Friends, had received a low rank order of fifteen by the sociologists.

Importance of Religion received a rather low rank order of ninth in occurrence. It had an intensity mean of four. This indicates that this value is presented with low intensity in the content of the grade two reading textbook while it had received a high rank order of two by the sociologists.

Honesty, and Hospitality tied for a rank order of ten and occurred only once. Although Honesty was infrequently observed in the content of the book, it is presented very strongly. It had also received a low rank order of eleven by the sociologists. Hospitality is presented with moderate force and had received the lowest rank order of sixteen by the sociologists.

Importance and Sacredness of Marriage, Thrift and Saving, ~~Boy as a Favored Sex~~, Justice, and Charity were not observed in the content of the grade two reading textbook. A noticeable point is that the value Importance and Sacredness of Marriage had received the highest rank in

importance by the panel of six sociologists.

Summary

In general, the data in Table 5 show that 45 percent of the total observed values pertain to the first three values, Responsibility to Family, Importance of Education, and Kindness and Good Manners. Responsibility and Loyalty to Country, Cleanliness and Neatness, and Importance to Work, were referenced by 30 percent of the value occurrences. Noteworthy by their absence from the grade two reading text were importance and Sacredness of Marriage, Thrift and Saving, Boy as a Favored Sex, Justice, and Charity.

FINDINGS PERTAINING TO THE GRADE THREE READING TEXTBOOK

Data in Table 6 are presented in six columns: (1) the rank order of the specified values assigned by the panel of the sociologists; (2) the list of the specified values; (3) frequency; (4) percentage; (5) percentage rank; and (6) intensity level. These data are based on the reading textbook for grade three. An examination of Table 6 indicates that the value, Importance of Education, received a substantially higher frequency than any other value. Twenty-three (23) percent of the observed values pertained to Education. It's intensity mean of three indicates that the value is presented with moderate force. This value received a rank order of sixth by the sociologists.

The value, Responsibility and Loyalty to Country

Table 6

FREQUENCY, PERCENTAGE, PERCENTAGE RANK, AND INTENSITY LEVEL OF THE SIXTEEN
IRANIAN MIDDLE-CLASS SOCIAL AND MORAL VALUES JUDGED PRESENT IN THE
GRADE THREE READING TEXTBOOK

1	2	3	4	5	6
Rank of the 16 values by the sociologists	The Sixteen Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Intensity Level
6	Importance of Education	22	23	1	3
3	Responsibility and Loyalty to Country	15	16	2	2
4	Responsibility to Family	12	12	3.5	2
9	Importance of Work	12	12	3.5	2
2	Importance of Religion	8	8	5	3
5	Respect for and Obedience to Authority	7	7	6	2
8	Kindness and Good Manners	4	4	8	2
13	Justice	4	4	8	2
14	Charity	4	4	8	2
11	Honesty	3	3	10.5	2
15	Loyalty to Friends	3	3	10.5	3
7	Cleanliness and Neatness	2	2	12.5	3
16	Hospitality	2	2	12.5	2
1	Importance and Sacredness of Marriage	0	0	15	5
10	Thrift and Saving	0	0	15	5
12	Boy as a Favored Sex	0	0	15	5
		98	100		

ranked second in frequency of occurrence and is presented with high intensity. This value had also received a high rank order of three by the panel of the sociologists.

Responsibility to Family, and Importance of Work tied for a rank order of three, and an intensity mean of two, which indicates that the values are presented strongly. Responsibility to Family received a high rank order of four by the sociologists, while the other value received a middle rank of nine by the panel.

Importance of Religion ranked fifth in occurrence. The value is presented in moderate intensity. This value had received a high rank order of two by the sociologists. The value, Respect and Obedience to Authority ranked sixth in occurrence with a frequency count of seven. The value is presented strongly and had received a rather high rank order of five by the sociologists.

Kindness and Good Manners, Justice, and Charity all tied for a rank order of eight with the frequency count of four, and with high intensity. The value, Kindness, and Good Manners received the same rank order of eight by the sociologists. The other two values, received the rank order of fourteen and thirteen by the panel.

Honesty and Loyalty to Friends tied for a rank order of ten. Honesty is presented strongly and had received a rank order of eleven by the sociologists. Loyalty to Friends is presented with moderate force and had received a low rank order of fifteen by the panel of the sociologists.

Cleanliness and Neatness, and Hospitality tied for the rank of twelve. Cleanliness and Neatness is presented with moderate intensity, and had received a middle rank order of seven by the sociologists, while Hospitality is presented strongly, but received the lowest rank of sixteen by the sociologists.

Three values, Importance and Sacredness of Marriage, Thrift and Saving, and Boy as Favored Sex, were not identified in the content of the grade three reading textbook. A noticeable point is that the value Importance and Sacredness of Marriage had received the highest rank in importance by the panel of sociologists.

Summary

In general, the data in Table 6 show that 63 percent or over three-fifths of the total observed values pertain to the first four values, that is, Importance of Education, Responsibility and Loyalty to Country, Responsibility to Family, and Importance of Work.

Noteworthy by their absence from the grade three reading text were Importance and Sacredness of Marriage, Thrift and Saving, and Boy as a Favored Sex.

FINDINGS PERTAINING TO THE GRADE FOUR READING TEXTBOOK

Data in Table 7 are presented in six columns: (1) the rank order of the specified values assigned by the panel of sociologists; (2) the list of the specified values;

Table 7

FREQUENCY, PERCENTAGE, PERCENTAGE RANK, AND INTENSITY LEVEL OF THE SIXTEEN
IRANIAN MIDDLE-CLASS SOCIAL AND MORAL VALUES JUDGED PRESENT IN THE
GRADE FOUR READING TEXTBOOK

1	2	3	4	5	6
Rank of the 16 values by the sociologists	The Sixteen Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Intensity Level
3	Responsibility and Loyalty to Country	21	27	1	2
9	Importance of Work	19	24	2	2
6	Importance of Education	13	16	3	3
2	Importance of Religion	4	5	4.5	3
8	Kindness and Good Manners	4	5	4.5	3
4	Responsibility to Family	3	4	7	1
7	Cleanliness and Neatness	3	4	7	3
13	Justice	3	4	7	2
5	Respect for and Obedience to Authority	2	3	10	2
11	Honesty	2	3	10	2
14	Charity	2	3	10	2
10	Thrift and Saving	1	1	12.5	1
15	Loyalty to Friends	1	1	12.5	2
1	Importance and Sacredness of Marriage	0	0	15	5
12	Boy as a Favored Sex	0	0	15	5
16	Hospitality	0	0	15	5
		78	100		

(3) frequency; (4) percentage; (5) percentage rank; and (6) intensity level. These data are based on the reading textbook for Grade Four. An examination of Table 7 reveals that the value Responsibility and Loyalty to Country was observed most frequently. This value is presented strongly, and it had also received a high rank order of three by the sociologists.

Importance of Work, ranked second in frequency of occurrence and is presented with high intensity. The value had received a middle rank order of ninth by the panel of sociologists.

Importance of Education ranked third in frequency of occurrence. This value is presented in moderate intensity and had received a rank order of sixth in importance by the sociologists.

Importance of Religion, Kindness and Good Manners tied for a rank order of four with a corresponding percentage of 5. These two values are presented with moderate intensity. Importance of Religion had received a high rank order of two by the sociologists, while the other value had received a middle rank order of eight by the panel.

Responsibility to Family, Cleanliness and Neatness, and Justice all tied for a rank order of seven with corresponding percentages of 4. Responsibility to Family is presented very strongly, and had received a rather high rank order of four by the sociologists. The value Cleanliness and Neatness is presented with moderate intensity and

received the same rank order of seven by the sociologists.

Respect for and Obedience to Authority, Honesty, and Charity all tied for a rank order of ten, and are all presented strongly. The value Respect for and Obedience to Authority had received a rather high rank order of five by the sociologists, while the other two had received low rank orders of eleven and fourteen, respectively, by the panel.

Thrift and Saving, and Loyalty to Friends tied for a rank order of twelve occurring only once. Although both values were mentioned only once in the content of the book, they were presented with high intensity.

Importance and Sacredness of Marriage, Boy as a Favored Sex, and Hospitality were not identified in the content of the Grade Four reading textbook. It is interesting to note that Importance and Sacredness of Marriage had received the highest rank order of one by the sociologists.

Summary

In general, it is noteworthy to mention that 67 percent or over two-thirds of the observed values in the fourth grade reading textbook judged pertains to the first three values, Responsibility and Loyalty to Country, Importance of Work, and Importance of Education. Noteworthy in the other extreme were Importance and Sacredness of Marriage, Boy as a Favored Sex, and Hospitality which were not found in the content of the grade four textbook.

FINDINGS PERTAINING TO THE GRADE FIVE READING TEXTBOOK

Data in Table 8 are presented in six columns: (1) the rank order of the specified values assigned by the panel of the sociologists; (2) the list of the specified values; (3) frequency; (4) percentage; (5) percentage rank; and (6) intensity level. These data are based on the reading textbook for Grade Five. An examination of Table 8 indicates that the value Responsibility and Loyalty to Country was observed most frequently and with high intensity. The value had also received a high rank order of three by the sociologists.

Importance of Work ranked second in occurrence with a corresponding percentage of 18. This value is presented strongly, although it had received a rather low rank order of nine by the panel.

Importance of Education and Honesty tied for the rank order of nine. Importance of Education is presented strongly and received a rank order of sixth in importance by the sociologists. Honesty is presented with moderate force and had received rank order of eleven by the sociologists.

Kindness and Good Manners and Justice, respectively, received the rank order of five and six, with corresponding percentages of 8 and 7. Kindness and Good Manners is presented strongly and received a rank order of eight by the sociologists. Justice is presented with moderate intensity

Table 8

FREQUENCY, PERCENTAGE, PERCENTAGE RANK, AND INTENSITY LEVEL OF THE SIXTEEN
IRANIAN MIDDLE-CLASS SOCIAL AND MORAL VALUES JUDGED PRESENT IN THE
GRADE FIVE READING TEXTBOOK

1	2	3	4	5	6	
Rank of the 16 values by the sociologists	The Sixteen Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Intensity Level	
3	Responsibility and Loyalty to Country	28	22	} 40	1	2
9	Importance of Work	22	18		2	2
6	Importance of Education	11	9		3.5	2
11	Honesty	11	9		3.5	3
8	Kindness and Good Manners	10	8		5	2
13	Justice	9	7		6	3
2	Importance of Religion	8	6		7.5	2
14	Charity	8	6		7.5	2
4	Responsibility to Family	6	5		9.5	3
15	Loyalty to Friends	6	5		9.5	2
5	Respect and Obedience to Authority	3	2		11	3
10	Thrift and Saving	2	2		12	3
12	Boy as a Favored Sex	1	1		13	2
1	Importance and Sacredness of Marriage	0	0		15	5
7	Cleanliness and Neatness	0	0		15	5
16	Hospitality	0	0		15	5

and had occupied a low rank order of thirteen in the sociologists' list of the values.

Importance of Religion and Charity tied for a rank order of seven and are presented strongly. Importance of Religion received a high rank order of two by the sociologists, while the other value had received a low rank order of fourteen by the sociologists.

Responsibility to Family, and Loyalty to Friends tied for a middle rank order of nine with corresponding percentages of 5. Responsibility to Family is presented with moderate intensity and had received a rank order of fourth in importance by the sociologists. Loyalty to Friends is presented with high intensity and had received a low rank order of fifteen by the sociologists.

Respect for and Obedience to Authority, Thrift and Saving, and Boy as a Favored Sex, received the rank orders of eleven, twelve, and thirteen, respectively. Respect for and Obedience to Authority is presented with moderate force and occupied a high rank order of five in the sociologists' list of the values, while the other two values had received the rank orders of ten and twelve, respectively, by the sociologists.

Three values, Importance and Sacredness of Marriage, Cleanliness and Neatness, and Hospitality, were not identified in the content of the Fifth Grade reading textbook.

Summary

In general, data in Table 8 indicate that 40 per-cent or two-fifths of the total observed values pertain to the two values, Responsibility and Loyalty to Country, and Importance of Work. Noteworthy by their absence from the grade five reading text were, Importance and Sacredness of Marriage, Cleanliness and Neatness, and Hospitality.

FINDINGS PERTAINING TO THE EDUCATION CORPS LEVEL ONE READING TEXTBOOK

Data in Table 9 are presented in six columns: (1) the rank order of the specified values assigned by the panel of the sociologists; (2) the list of the specified values; (3) frequency; (4) percentage; (5) percentage rank; and (6) intensity level. These data are based on the reading textbook for level one by Education Corps. An examination of Table 9 indicates that the value Importance of Work was observed most frequently and had a high intensity mean. The value received a middle rank order of nine by the sociologists.

Responsibility to Family, and Importance of Education, respectively, received the rank order of two and three with corresponding percentages of 17 and 16. Both values are presented strongly, and had also occupied high rank order of four and six in the sociologists' list of the values.

Loyalty to Friends ranked fourth in occurrence.

Table 9
 FREQUENCY, PERCENTAGE, PERCENTAGE RANK, AND INTENSITY LEVEL OF THE SIXTEEN
 IRANIAN MIDDLE-CLASS SOCIAL AND MORAL VALUES JUDGED IN THE LEVEL ONE
 READING TEXTBOOK TAUGHT BY EDUCATION CORPS

1	2	3	4	5	6
Rank of the 16 values by the sociologists	The Sixteen Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Intensity Level
9	Importance of Work	22	21	1	2
4	Responsibility to Family	18	17	2	2
6	Importance of Education	17	16	3	2
15	Loyalty to Friends	12	11	4	3
3	Responsibility and Loyalty to Country	10	9	5	1
2	Importance of Religion	6	6	6.5	1
7	Cleanliness and Neatness	6	6	6.5	2
1	Importance and Sacredness of Marriage	5	5	8	2
5	Respect for and Obedience to Authority	4	4	9	2
8	Kindness and Good Manners	3	3	10	2
11	Honesty	1	1	11.5	2
14	Charity	1	1	11.5	3
10	Thrift and Saving	0	0	14.5	5
12	Boy as a Favored Sex	0	0	14.5	5
13	Justice	0	0	14.5	5
16	Hospitality	0	0	14.5	5

This value is presented in moderate intensity and received a low rank order of fifteen by the sociologists.

Responsibility and Loyalty to Country received a rank order of five and is presented with high intensity. This value had received a high rank order of three by the panel.

Importance of Religion, and Cleanliness and Neatness tied for the rank of six with corresponding percentages of 6. Importance of Religion is presented very strongly and also received a high rank order of two by the sociologists. Cleanliness and Neatness is presented strongly, and received a rank order of seventh in importance by the panel of sociologists.

Importance and Sacredness of Marriage, Respect for and Obedience to Authority, Kindness and Good Manners, respectively, received the rank orders of eight, nine, and ten, with corresponding percentages of 5, 4, and 3. These values are all presented strongly. Importance and Sacredness of Marriage had received the highest rank order of one by the sociologists, while the other two values had been ranked in the middle range by the panel.

Honesty and Charity tied for a rank order of eleven occurring only once. Honesty is presented strongly and had received the same rank order of eleven by the sociologists. The value Charity is presented with moderate force and occupied a low rank of fourteen in the sociologists' list of the values.

Four values, Thrift and Saving, Boy as a Favored Sex, Justice, and Hospitality, were not found in the content of the level one reading textbook used by the Education Corps. Also these values had received low ranks of ten, twelve, thirteen, and sixteen, respectively, by the panel.

Summary

In general, it is noteworthy to mention that 65 percent or almost two-thirds of the observed values in the content of level one reading textbook used by Education Corps were judged to pertain to Importance of Work, Responsibility to Family, Importance of Education, and Loyalty to Friends. Noteworthy by their absence were, Thrift and Saving, Boy as a Favored Sex, Justice, and Hospitality which were not found in the content of the level one text.

FINDINGS PERTAINING TO THE EDUCATION CORPS LEVEL TWO READING TEXTBOOK

Data in Table 10 are presented in six columns: (1) the rank order of the specified values assigned by the panel of the sociologists; (2) the list of the specified values; (3) frequency; (4) percentage; (5) percentage rank; and (6) intensity level. These data are based on the reading textbook for level two by Education Corps. An examination of Table 10 reveals that the value Importance of Education received a substantially higher frequency than any other value. Twenty (20) percent of the observed values

Table 10

FREQUENCY, PERCENTAGE, PERCENTAGE RANK, AND INTENSITY LEVEL OF THE SIXTEEN
IRANIAN MIDDLE-CLASS SOCIAL AND MORAL VALUES JUDGED PRESENT IN THE
LEVEL TWO READING TEXTBOOK TAUGHT BY EDUCATION CORPS

1	2	3	4	5	6
Rank of the 16 values by the sociologists	The Sixteen Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Intensity Level
6	Importance of Education	24	20	1	2
3	Responsibility and Loyalty to Country	17	14	2.5	2
9	Importance of Work	17	14	2.5	2
7	Cleanliness and Neatness	13	11	4	2
2	Importance of Religion	11	9	5	2
13	Justice	9	8	6	2
4	Responsibility to Family	7	7	7	2
8	Kindness and Good Manners	6	5	8	2
11	Honesty	4	3	9	2
5	Respect for and Obedience to Authority	3	3	10	2
15	Loyalty to Friends	2	2	11.5	3
14	Charity	2	2	11.5	2
1	Importance and Sacredness of Marriage	1	1	13.5	3
12	Boy as a Favored Sex	1	1	13.5	1
10	Thrift and Saving	0	0	15.5	5
16	Hospitality	0	0	15.5	5
		118	100		

pertain to education. This value is presented strongly and also received a rank order of sixth in importance by the panel of the sociologists.

Responsibility and Loyalty to Country, and Importance of Work tied for a rank order of two with a corresponding percentage of 14. Both values are presented strongly. Responsibility and Loyalty to Country had also received a high rank order of three by the sociologists, while the other value had received a near median rank order of nine by the panel.

Cleanliness and Neatness, Importance of Religion, and Justice, respectively, received the rank order of four, five, and six, with corresponding percentages of 11, 9, and 8. These three values had the same intensity mean of two which indicate they are presented strongly. Cleanliness and Neatness had occupied a middle rank order of seven in the sociologists' list of the values. Importance of Religion had received a high rank order of two by the panel of the sociologists, whereas Justice had received a low rank order of thirteen by the sociologists.

Responsibility to Family, Kindness and Good Manners, Honesty, and Respect for and Obedience to Authority received middle rank order of seven, eight, nine, and ten with corresponding percentages of 7, 5, 3, and 3, respectively. All four values were presented strongly. Responsibility to Family had received a rank order of fourth in importance by the panel of the sociologists. Kindness and Good Manners

had occupied the same rank order of eight in the sociologists' list of the values. Honesty had received a rank order of eleven by the sociologists, while the value Respect for and Obedience to Authority received a rather high rank order of five by the panel.

Loyalty to Friends, and Charity tied for a rank order of eleven occurring only twice. Loyalty to friends is presented with moderate force and had received a low rank order of fifteen by the sociologists. Charity had occupied a low rank order of fourteen in the sociologists' list of the values.

Importance and Sacredness of Marriage, and Boy as a Favored Sex tied for a low rank order of thirteen occurring only once. It is interesting to note that the value, Importance and Sacredness of Marriage had received the highest rank order of one by the sociologists. Boy as a Favored Sex had received a low rank order of twelve by the sociologists.

Thrift and Saving, and Hospitality were not observed in the content of the level two reading text.

Summary

In general, the data in Table 10 show that 59 percent or almost three-fifths of the total observed values pertain to the first four values, Importance of Education, Responsibility and Loyalty to Country, Importance of

Work, and Cleanliness and Neatness. Noteworthy by their absence from the level two reading textbook were Thrift and Saving, and Hospitality.

FINDINGS PERTAINING TO THE COMBINED
READING TEXTBOOKS FROM GRADE ONE
THROUGH GRADE FIVE

Data in Table 11 are presented in six columns; (1) rank order of the specified values assigned by the panel of the sociologists; (2) the list of the specified values; (3) frequency; (4) percentage; (5) percentage rank; and (6) intensity level, of each individual value as were judged present in the entire five reading texts. An examination of Table 11 indicates that the first three values, Responsibility and Loyalty to Country, Importance of Education, and Importance of Work, received substantially higher frequencies (80, 77, and 69) than any other value in the content of the combined five reading books. Forty-nine (49) percent or almost one-half of the observed values pertain to these three values. The value Responsibility and Loyalty to Country is presented strongly and had also received a high rank order of three by the panel of the sociologists. The value Importance of Education is presented with moderate force and had occupied rank order of six in the sociologists' list of the values. Importance of Work is presented strongly and received a rank order of ninth in importance by the panel.

Table 11

FREQUENCY, PERCENTAGE, PERCENTAGE RANK, AND INTENSITY LEVEL OF THE SIXTEEN
IRANIAN MIDDLE-CLASS SOCIAL AND MORAL VALUES JUDGED PRESENT IN THE
ENTIRE CONTENT OF THE FIVE READING TEXTBOOKS GRADE ONE THROUGH
FIVE

1	2	3	4	5	6
Rank of the 16 values by the sociologists	The Sixteen Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Intensity Level
3	Responsibility and Loyalty to Country	80	17	1.5	2
6	Importance of Education	77	17	1.5	3
9	Importance of Work	69	15	3	2
4	Responsibility to Family	48	10	4	2
8	Kindness and Good Manners	35	8	5	3
2	Importance of Religion	30	7	6	3
15	Loyalty to Friends	27	6	7	3
5	Respect for and Obedience to Authority	23	5	8	2
11	Honesty	18	4	9.5	2
7	Cleanliness and Neatness	17	4	9.5	3
13	Justice	16	3	11.5	3
14	Charity	14	3	11.5	2
1	Importance and Sacredness of Marriage	3	1	14	2
10	Thrift and Saving	3	1	14	2
16	Hospitality	3	1	14	2
12	Boy as a Favored Sex	1	0.4	16	2
		464	100.0		

Responsibility to Family, and Kindness and Good Manners, respectively, received the rank orders of four and five, with corresponding percentages of 10 and 8. Responsibility to Family is presented strongly and had received the same rank order of four by the sociologists. Kindness and Good Manners is presented with moderate intensity and occupied a middle rank order of eight in the sociologists' list of the values.

Importance of Religion, Loyalty to Friends, and Respect for and Obedience to Authority, respectively, received rank orders of six, seven, and eight with corresponding percentages of 7, 6, and 5. Importance of Religion is presented with moderate force but received a high rank order of two by the sociologists. The value Loyalty to Friends is presented with moderate intensity and occupied a low rank order of fifteen in the sociologists' list of the values. Respect for and Obedience to Authority was ranked fifth by the panel of the sociologists, and was presented strongly in the reading textbooks.

Honesty, and Cleanliness and Neatness tied for the rank order of nine. Honesty is presented strongly and had occupied a rank order of eleven in the sociologists' list of the values. Cleanliness and Neatness is presented with moderate intensity and had received a middle rank order of seven by the sociologists.

Justice and Charity tied for the rank order of eleven with corresponding percentages of 3. These two values

had received low rank orders by the sociologists. Justice is presented with moderate force, whereas Charity is portrayed with high intensity.

Importance and Sacredness of Marriage, Thrift and Saving, and Hospitality all tied for a low rank order of fourteen. It is interesting to note that Importance and Sacredness of Marriage had received the highest rank order of one by the sociologists, while the other two values received low rank orders of importance by the sociologists.

The value, Boy as a Favored Sex, received the lowest rank order of sixteen with a frequency count of only one, but with high intensity. This value occupied a rank order of twelve in the sociologists' list of values.

Summary

Overall, the data in Table 11 indicate that the first three values, Responsibility and Loyalty to Country, Importance of Education, and Importance of Work, received 49 percent or almost one-half of the total occurrences judged present in the content of the entire five grades reading textbooks. It is interesting to note that the last four values, that is, Importance and Sacredness of Marriage, Thrift and Saving, Hospitality, and Boy as a Favored Sex, received only 3 percent of the total occurrences. Two points seem worthy of mention here. Importance and Sacredness of Marriage received the highest rank order of one

from the Iranian sociologists while it was judged to have one of the lowest rank orders in occurrence (14) in the content of the entire five reading textbooks. Second, the value, Boy as a Favored Sex was almost omitted by the textbooks. The interesting point is that though Boy as a Favored Sex was listed among the sociologists' list of values as one of the Iranian middle-class values it is essentially non existent in the content of the combined five reading texts.

Thirty-one (31) percent of the observed values were judged to pertain to the following four values: Responsibility to Family, Kindness and Good Manners, Importance of Religion, and Loyalty to Friends. Thus these four values were judged to be present with some regularity in the elementary reading texts.

FINDINGS PERTAINING TO THE COMBINED EDUCATION CORPS READING TEXTBOOKS

Data in Table 12 are presented in six columns: (1) rank order of the specified values assigned by the panel of the sociologists; (2) the list of the specified values; (3) frequency; (4) percentage; (5) percentage rank; and (6) intensity level. of each individual values as were judged present in the entire two reading texts by Education Corps. An examination of Table 12 shows that the values Importance of Education, and Importance of Work both received substantially higher frequency (41 and 39) than any other value in the content of the level one and level two

Table 12

FREQUENCY, PERCENTAGE, PERCENTAGE RANK, AND INTENSITY LEVEL OF THE SIXTEEN
IRANIAN MIDDLE-CLASS SOCIAL AND MORAL VALUES JUDGED PRESENT IN THE
ENTIRE CONTENT OF THE TWO READING TEXTBOOKS TAUGHT BY THE
EDUCATION CORPS

1	2	3	4	5	6
Rank of the 16 values by the sociologists	The Sixteen Iranian Middle-Class Social and Moral Value	Frequency	Percentage	Percentage Rank	Intensity Level
6	Importance of Education	41	18	1.5	2
9	Importance of Work	39	18	1.5	2
3	Responsibility and Loyalty to Country	27	12	3.5	2
4	Responsibility to Family	26	12	3.5	2
7	Cleanliness and Neatness	19	9	5	2
2	Importance of Religion	17	8	6	1
15	Loyalty to Friends	14	6	7	3
8	Kindness and Good Manners	9	4	8.5	2
13	Justice	9	4	8.5	2
5	Respect for and Obedience to Authority	7	3	10.5	2
1	Importance and Sacredness of Marriage	6	3	10.5	2
11	Honesty	5	2	12	2
14	Charity	3	1	13	3
12	Boy as a Favored Sex	1	0.4	15	1
10	Thrift and Saving	0	0	15	5
16	Hospitality	0	0	15	5
		223			

books. Thirty-six percent or over one-third of the observed values pertain to these two values. Both values are presented strongly in these texts and had received median ranks in importance by the panel of the sociologists.

Responsibility and Loyalty to Country, and Responsibility to Family tied for the rank of three with corresponding percentages of 12. These two values are presented strongly and had also received high rank orders of three and four, respectively, by the sociologists.

Cleanliness and Neatness, Importance of Religion, and Loyalty to Friends, respectively, received rank orders of five, six, and seven, with corresponding percentages of 9, 8, and 6. Cleanliness and Neatness is presented strongly and received a middle rank order of seven by the sociologists. Importance of Religion received a high rank order of two by the panel of the sociologists, and is presented strongly in the textbooks. Loyalty to Friends is presented with moderate force and had occupied a low rank order of fifteen in the sociologists' list of the values.

Kindness and Good Manners, and Justice tied for rank order of eight with corresponding percentages of 4. Both values are presented strongly. Kindness and Good Manners received the same rank order (eight) by the sociologists, while, Justice had received a low rank order of thirteen by the panel.

Respect for and Obedience to Authority, and Importance

and Sacredness of Marriage tied for a rather low rank order of ten, but are presented strongly. It is interesting to note that both values had received high ranks in importance by the panel of sociologists.

Honesty and Charity received rank orders of twelve and thirteen. Honesty occupied a rank order of eleven in sociologists' list of the values while Charity had received a rank order of fourteen by the sociologists.

Boy as a Favored Sex received a low rank order of fifteen, occurring only once but with high intensity. This value received a similar ranking by the sociologists.

Two values, Thrift and Saving, and Hospitality were not observed in the content of the two Education Corps reading textbooks. The panel of sociologists had ranked these values tenth and sixteenth, respectively, in terms of importance.

Summary

In general, the data in Table 12 indicate that 60 percent or two-fifths of the observed values in the content of the entire two levels of reading texts by the Education Corps judged to pertain to Importance of Education, Importance of Work, Responsibility and Loyalty to Country, and Responsibility to Family. Thrift and Saving and Hospitality were not observed in the content of the two reading texts used by the Education Corps.

FINDINGS PERTAINING TO THE COMBINED SEVEN
ELEMENTARY READING TEXTBOOKS OF IRAN

Data in Table 13 are presented in five columns:

(1) rank orders of specified values assigned by the panel of the sociologists, (2) list of the specified values, (3) percentage, (4) percentage rank, and (5) total frequency of each specified values judged present in the content of the combined seven reading textbooks. An examination of Table 13 indicates that 60 percent or three-fifths of the observed values were judged to pertain to the following four values: Importance of Education, Importance of Work, Responsibility and Loyalty to Country, and Responsibility to Family. These values received rank orders of one, two, three, and four for the entire content of seven elementary textbooks. Responsibility and Loyalty to Country, and Responsibility to Family both had also occupied high rank orders of three and four in the sociologists' list of values. The other above two values had received middle rank orders of six and nine by the sociologists.

Importance of Religion ranked fifth in occurrence with a corresponding percentage of 7. This value received a rank order of two by the sociologists.

Six values, that is, Honesty, Charity, Importance and Sacredness of Marriage, Thrift and Saving, Hospitality, and Boy as a Favored Sex, received low rank orders of eleven to sixteen. It is interesting to note that the value Importance and Sacredness of Marriage, which ranked thirteen,

Table 13

PERCENTAGE, PERCENTAGE RANK, AND FREQUENCY OF THE SIXTEEN IRANIAN MIDDLE-
CLASS SOCIAL AND MORAL VALUES JUDGED PRESENT IN THE CONTENT OF THE
SEVEN ELEMENTARY READING TEXTBOOKS OF IRAN

1	2	3	4	5
Ranks of the 16 values by the sociologists	The Sixteen Iranian Middle-Class Social and Moral Values	Percentage	Percentage Rank	Frequency
6	Importance of Education	17	1	118
9	Importance of Work	16	2.5	108
3	Responsibility and Loyalty to Country	16	2.5	107
4	Responsibility to Family	11	4	74
2	Importance of Religion	7	5	47
8	Kindness and Good Manners	6	6.5	44
15	Loyalty to Friends	6	6.5	41
7	Cleanliness and Neatness	5	8.5	36
5	Respect for and Obedience to Authority	5	8.5	30
13	Justice	4	10	25
11	Honesty	3	11.5	23
14	Charity	3	11.5	17
1	Importance and Sacredness of Marriage	1	13	9
10	Thrift and Saving	0.4	14.5	3
16	Hospitality	0.4	14.5	3
12	Boy as a Favored Sex	0.3	16	2
		100.0		687

had received the highest rank order of one by the sociologists. The other five values had also occupied low rank orders of ten to sixteen in the sociologists' list of values.

The last three values, Thrift and Saving, Hospitality, and Boy as a Favored Sex, received very small percentages of occurrence, 0.4, 0.4, and 0.3, respectively. These figures indicate that these values are essentially nonexistent in these reading textbooks.

Five values, Kindness and Good Manners, Loyalty to Friends, Cleanliness and Neatness, Respect for and Obedience to Authority, and Justice, received middle rank orders of six to ten. These five values received 26 percent of the total percentage of the identified values. Justice and Loyalty to Friends had occupied low rank orders in the sociologists' list of values whereas the other three values, Kindness and Good Manners, Cleanliness and Neatness, and Respect for and Obedience to Authority, received middle rank orders similar to the sociologists' list of values. These are presented graphically in Figure 1.

Summary

In general, 60 percent or three-fifths of the observed values in the entire content of seven reading textbooks were judged to belong to the following four values: Importance of Education, Importance of Work, Responsibility and Loyalty to Country, and Responsibility to Family.

The last three values in Table 13, that is, Thrift

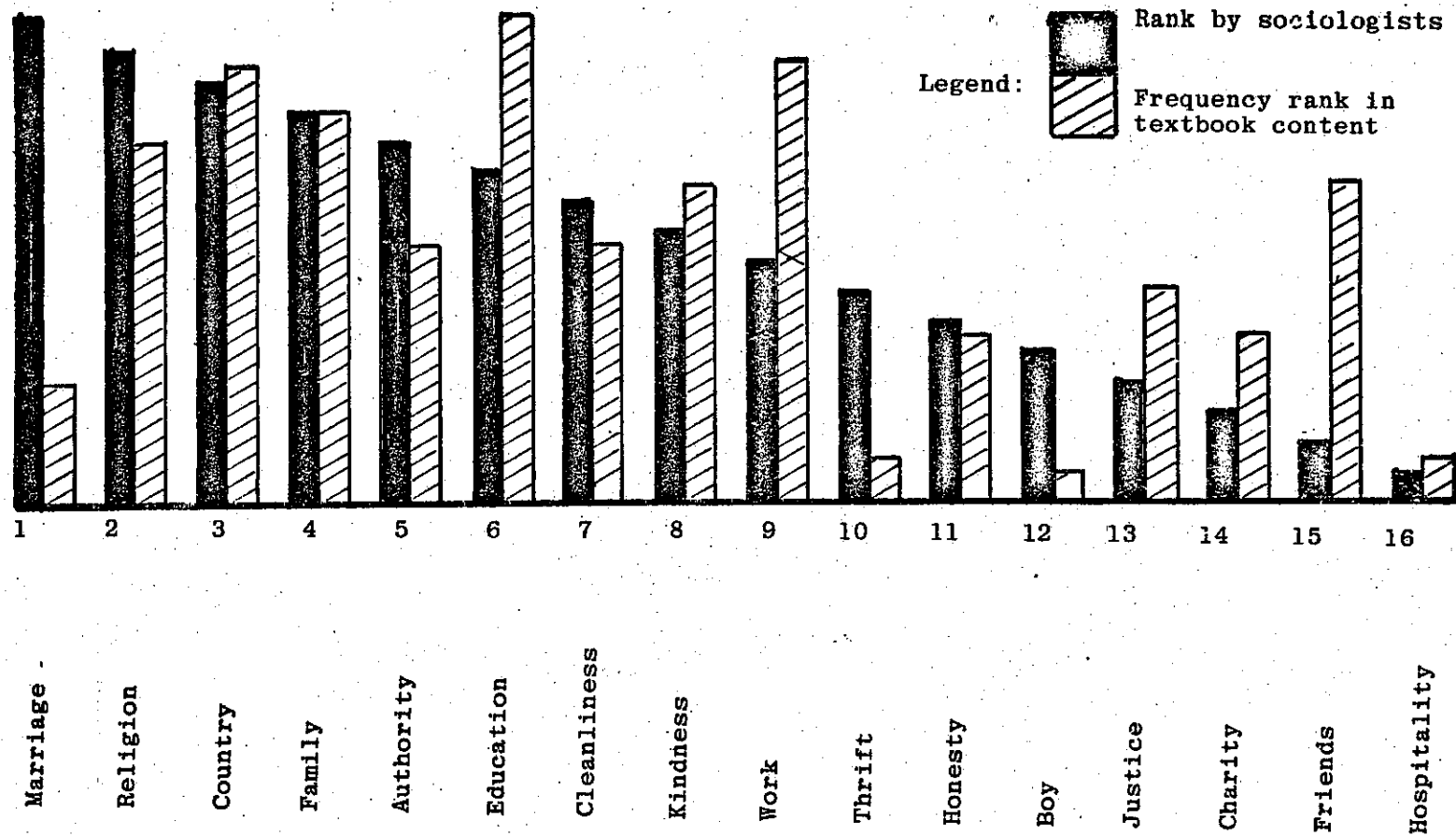


Figure 1. A Comparison of the Rank of Importance of Selected Values as Determined by a Panel of Sociologists and by a Content Analysis of the Elementary School Reading Textbooks.

and Saving, Hospitality, and Boy as a Favored Sex, were judged to have the lowest rank orders of fourteen to sixteen. These three values received very small percentages of occurrence, less than one-half of one percent each.

The value, Importance and Sacredness of Marriage received a low rank order of thirteen in occurrence while it had occupied the highest rank order of one in the sociologists' list of values. The remaining following seven values received 36 percent of the total percentage of the sixteen identified values: Kindness and Good Manners, Loyalty to Friends, Cleanliness and Neatness, Respect for and Obedience to Authority, Justice, Honesty, and Charity.

FINDINGS PERTAINING TO THE TREND IN OCCURRENCE
OF THE SIXTEEN VALUES AS FOUND IN THE GRADE
ONE THROUGH GRADE FIVE READING TEXTBOOKS

Data in Table 14 are presented in seven columns: (1) rank order of the specified values assigned by the sociologists; (2) list of the specified values, and (3-7) percentage of occurrence of each value, grade by grade, in the reading textbooks from grade one through five.

The value, Importance and Sacredness of Marriage occupied only 4 percent of the observed values in the content of the reading textbook in grade one. This value was absent from the content of the remaining four reading textbooks grade two through five, though it was given the highest rank order in importance by the sociologists.

Table 14

PERCENTAGES OF EACH OF THE SIXTEEN IRANIAN MIDDLE-CLASS SOCIAL AND MORAL VALUES
JUDGED PRESENT IN THE FIVE READING TEXTBOOKS FROM GRADE ONE THROUGH FIVE

Rank of the 16 values by the sociologists	The Sixteen Iranian Middle-Class Social and Moral Values	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5
1	Importance and Sacredness of Marriage	4	0	0	0	0
2	Importance of Religion	7	6	8	5	6
3	Responsibility and Loyalty to Country	9	10	16	27	22
4	Responsibility to Family	16	17	12	4	5
5	Respect for and Obedience to Authority	5	8	7	3	2
6	Importance of Education	24	15	23	16	9
7	Cleanliness and Neatness	4	10	2	4	0
8	Kindness and Good Manners	8	13	4	5	8
9	Importance of Work	9	10	12	24	18
10	Thrift and Saving	0	0	0	1	2
11	Honesty	1	1	3	3	9
12	Boy as a Favored Sex	0	0	0	0	1
13	Justice	0	0	4	4	7
14	Charity	0	0	4	3	6
15	Loyalty to Friends	13	8	3	1	5
16	Hospitality	0	1	2	0	0

The value, Importance of Religion received percentages of 7, 6, 8, 5, and 6 in content of the reading texts grade one through five, respectively. These percentages indicate that the value had rather a consistent presentation throughout the five reading textbooks.

Responsibility and Loyalty to Country received percentages of 9, 10, 16, 27, and 22 in the content of reading texts grade one through five, respectively. These percentages show that the value had an increasing emphasis in the content of the first four books, and had a slight drop in the content of the fifth grade reading text (22%) as compared to grade four (27%).

Responsibility to Family obtained percentages of 16, 17, 12, 4, and 5 in the content of the reading textbooks grade one through five, respectively. These percentages imply that the value showed a general reverse trend. The trend indicates that the percentages of the observed value was much higher in early grades than for the latter grades (4% and 5%). These data are graphically presented in Figure 2.

Respect for and Obedience to Authority received percentages of 5, 8, 7, 3, and 2 in the content of the reading textbooks grade one through five, respectively. The percentages seem to indicate a slightly decreasing emphasis in the latter elementary reading textbooks.

Importance of Education obtained percentages of 24, 15, 23, 16, and 9 in the content of the reading textbooks

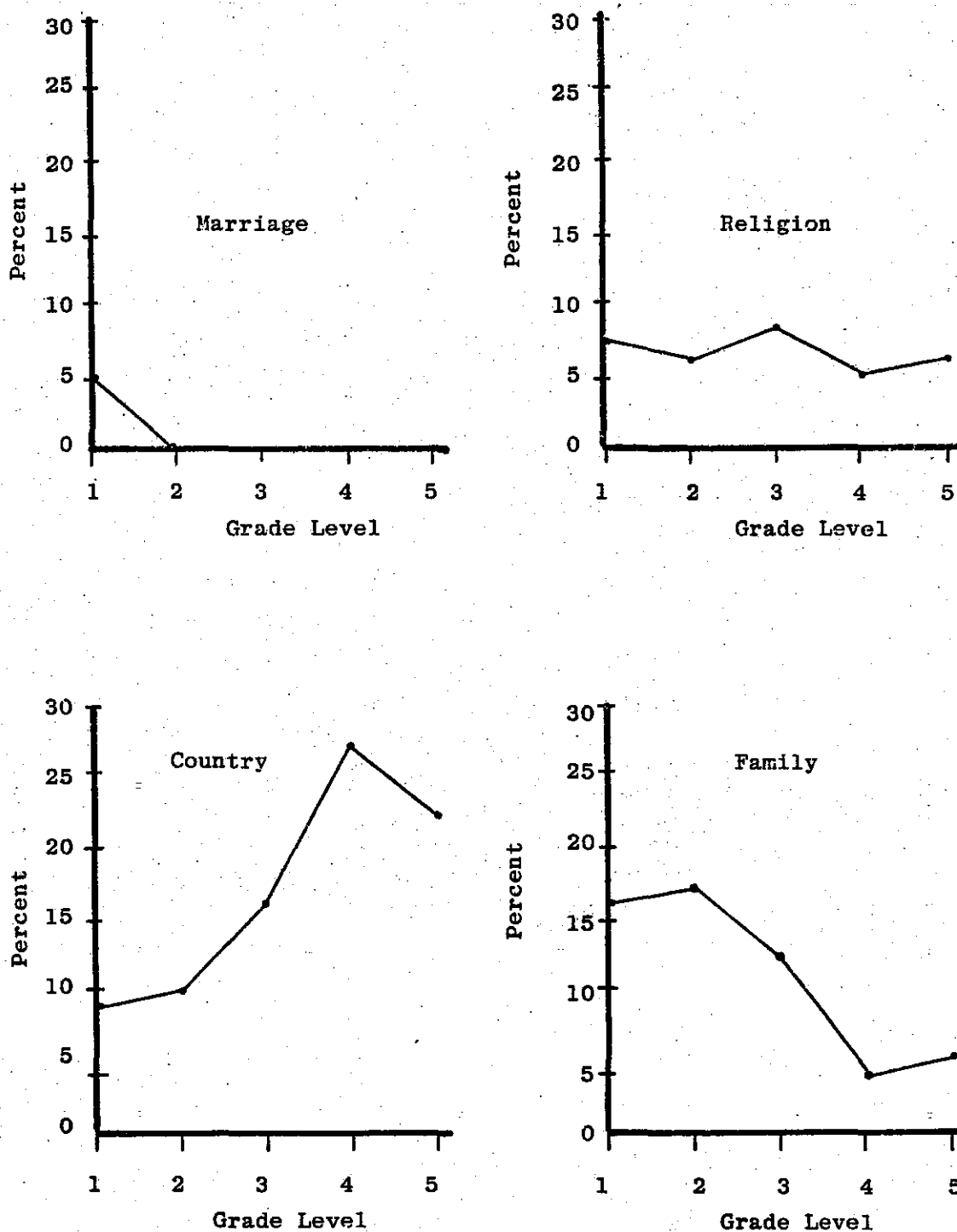


Figure 2. Trend in the Occurrence of Selected Values in the Content of Five Grade-Level Elementary Reading Textbooks based on Table 14.

grade one through five, respectively. These percentages seem to indicate a consistently strong but slightly decreasing emphasis. This value received a high percentage in each grade level as compared to the most of the values. It had the highest percentage in grade one and grade three (24% and 23%, respectively).

Cleanliness and Neatness received percentages of 4, 10, 2, 4, and 0 in the content of the reading textbooks grade one through five, respectively. These data seem to indicate that Cleanliness and Neatness receives a greater emphasis in the earlier years than in the latter years.

Kindness and Good Manners obtained percentages of 8, 13, 4, 5, and 8 in the content of the reading textbooks grade one through five, respectively. The percentages indicate a fluctuating pattern of occurrence with little evidence of a consistent trend throughout the grades. These data are graphically presented in Figure 3.

The value Importance of Work received percentages of 9, 10, 12, 24, and 18 in the reading textbooks grade one through five, respectively. These percentages show that the value had a developmental sequence in the content of the first four books. It had a drop in the fifth grade reading text, from 24 percent in grade four to 18 percent in grade five. It is noticeable that this value obtained the second highest percentage in grade four (24%) and grade five (18%) as compared with the rest of the values in those two grades, respectively. This value had also a

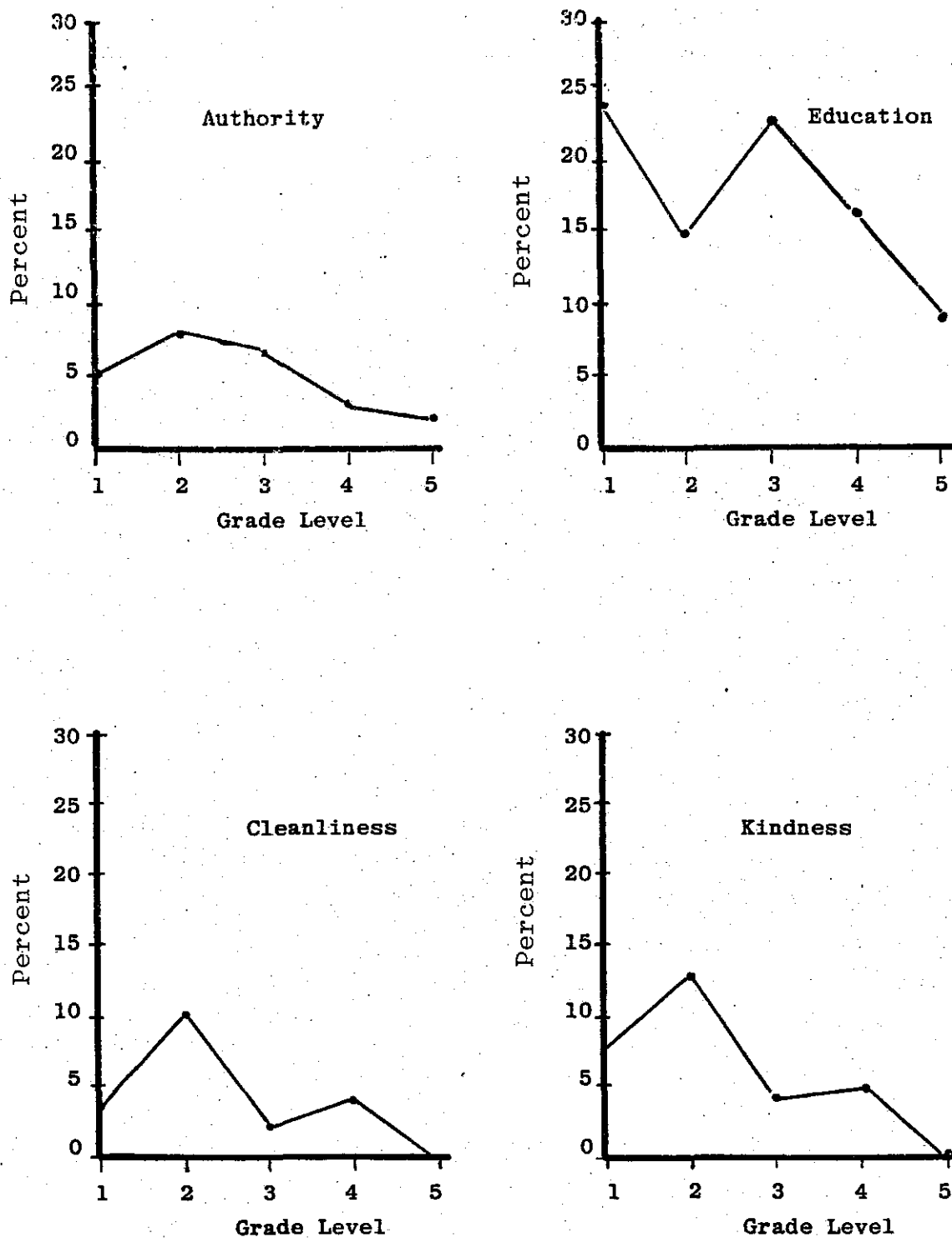


Figure 3. Trend in the Occurrence of Selected Values in the Content of Five Grade-Level Elementary Reading Textbooks based on Table 14.

substantial increase in grade four (24%) as compared to grades one, two, and three.

The value Thrift and Saving was absent in the content of the reading textbooks grades one, two and three, and obtained percentages of 1 and 2 in the reading texts of grade four and five, respectively. The absence and/or very low percentages of occurrence of this value in the texts is interesting considering that this value had received a rank order of ten among the sixteen specified values rated by the sociologists.

Honesty received percentages of 1, 1, 3, 3, and 9 in the content of the reading textbooks grade one through five, respectively. The percentages indicate that the value had its highest appearance of 9 percent in grade five reading text, while in the other grades the percentages were quite low. The sequence of this value, from grade one through five, shows it is slightly developmental through the five grades.

The value, Boy as a Favored Sex, was absent from the content of the reading textbooks grades one through four and occurred only one percent of the time in grade five. It is interesting to note that though this value was practically ignored in the content of the entire five texts, it had a rank order of twelve among the sociologists' list of values. These data are graphically presented in Figure 4.

The value, Justice, was absent in the grades one and two, but received percentages of 4, 4, and 7 in the

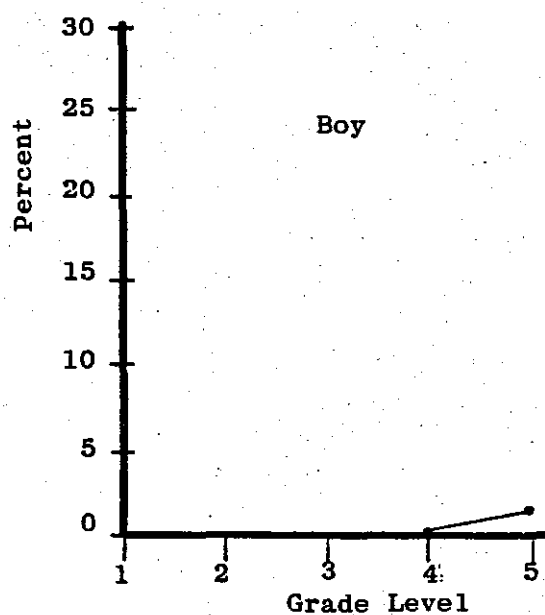
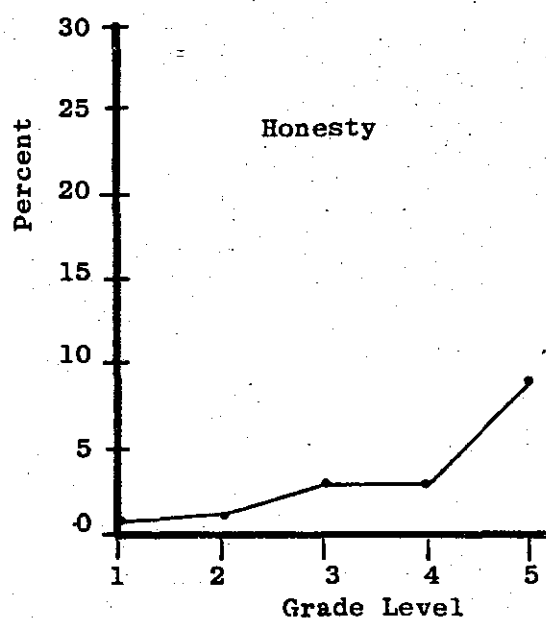
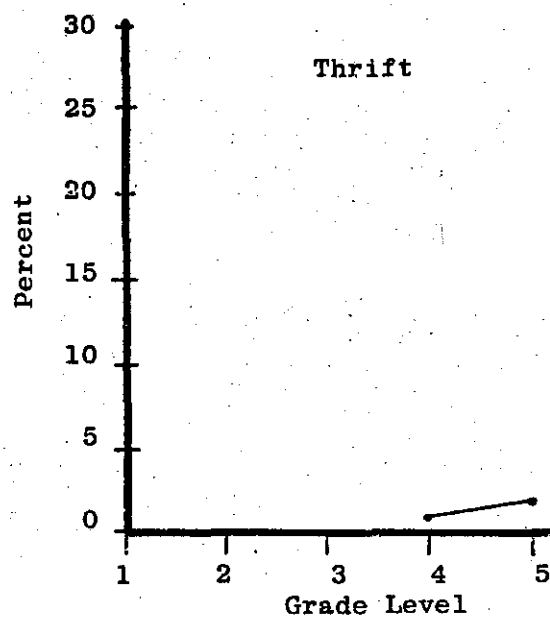
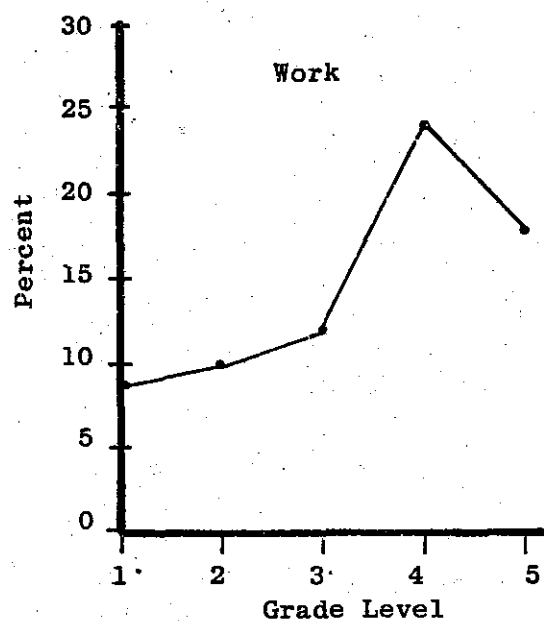


Figure 4. Trend in the Occurrence of Selected Values in the Content of Five Grade-Level Elementary Reading Textbooks based on Table 14.

reading textbooks grades three through five, respectively. The data seem to indicate a slightly increasing rate of presentation through the elementary reading textbooks.

The value, Charity, was absent in grades one and two, but received percentages of 4, 3, and 6 in the reading textbooks grades three, four, and five, respectively. In general, one can say that the appearance of this value was approximately developmental through the five elementary texts.

The value, Loyalty to Friends, received percentages of 13, 8, 3, 1, and 5 in the reading textbooks grades one through five, respectively. The sequence of the percentages suggest that overall, the value had a reverse trend over the five year span. It is interesting to note that Loyalty to Friends in the grade one text received a percentage of 13, which is the third highest percentage among the sixteen values in the first grade reading textbook.

The value, Hospitality, was judged present with very low percentages of 1 and 2 only in the reading textbooks grades two and three, but was absent in the other grades' reading texts. The percentages in grades two and three are also so low that one may disregard them and conclude that this value was practically ignored by the entire set of reading textbooks grades one through five. These data are graphically presented in Figure 5.

Summary

Overall, there were five values which seemed to be

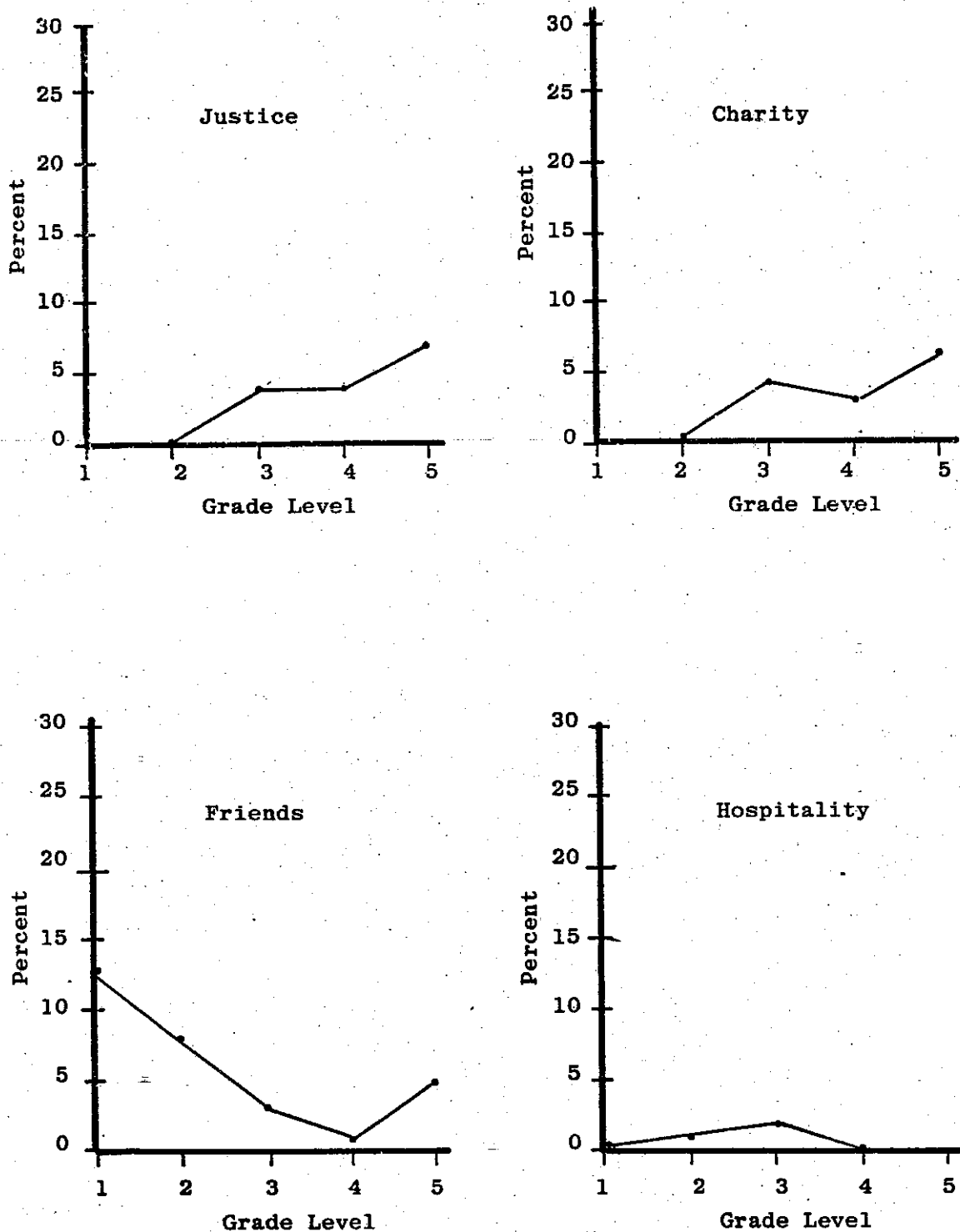


Figure 5. Trend in the Occurrence of Selected Values in the Content of Five Grade-Level Elementary Reading Textbooks based on Table 14.

presented with increasing emphasis in the elementary school years. These values are as follows: Responsibility and Loyalty to Country, Importance of Work, Honesty, Justice, and Charity. The first two values, Responsibility and Loyalty to Country, and Importance of Work, were also consistently very high in rank of occurrence.

Three values, Responsibility to Family, Cleanliness and Neatness, and Loyalty to Friends seem to be presented with decreasing emphasis throughout the elementary texts. This inverse trend seems rather pronounced for both Responsibility to Family and Loyalty to Friends.

Of particular interest is the relative inattention given to Importance and Sacredness of Marriage. This value was given the highest rank by the panel of sociologists but was practically ignored throughout the five reading textbooks.

FINDINGS PERTAINING TO A COMPARISON OF THE
LEVEL I AND LEVEL II TEXTBOOKS USED BY
THE EDUCATION CORPS

Data in Table 15 are presented in four columns:

(1) rank order of specified values assigned by the panel of the sociologists; (2) list of the specified values; (3 and 4) percentages of each value in the content of level one and level two Education Corps reading texts.

The data reveal that the eight following values, Importance of Religion, Responsibility and Loyalty to Country, Importance of Education, Cleanliness and Neatness, Kindness and Good Manners, Honesty, Justice, and Charity, all occur

Table 15

PERCENTAGES OF EACH OF THE SIXTEEN IRANIAN MIDDLE-CLASS SOCIAL AND MORAL VALUES
JUDGED PRESENT IN LEVEL ONE AND LEVEL TWO READING TEXTBOOKS TAUGHT BY
EDUCATION CORPS

Rank of the 16 values by the sociologists	The Sixteen Iranian Middle-Class Social and Moral Values	Percentage	
		Book Level I	Book Level II
1	Importance and Sacredness of Marriage	5	1
2	Importance of Religion	6	9
3	Responsibility and Loyalty to Country	9	14
4	Responsibility to Family	17	7
5	Respect for and Obedience to Authority	4	3
6	Importance of Education	16	20
7	Cleanliness and Neatness	6	11
8	Kindness and Good Manners	3	5
9	Importance of Work	21	14
10	Thrift and Saving	0	0
11	Honesty	1	3
12	Boy as a Favored Sex	0	1
13	Justice	0	8
14	Charity	1	2
15	Loyalty to Friends	11	2
16	Hospitality	0	0

with higher frequencies in the level two reading text as compared to the frequencies of the values in the level one text. However, in most cases, the differences are rather small with the possible exceptions of responsibility and loyalty to country, Cleanliness and Neatness, and Justice. The greatest increase is noted in the emphasis given to the value Justice, which reveals a gain from zero to eight percent in occurrence.

Five values, that is, Importance and Sacredness of Marriage, Responsibility to Family, Respect for and Obedience to Authority, Importance of Work, and Loyalty to Friends, all showed a decrease in their occurrence in level two as compared to the level one text. For three of these values, Responsibility to Family, Importance of Work, and Loyalty to Friends, the decrease was substantial. These data are graphically presented in Figures 6 and 7.

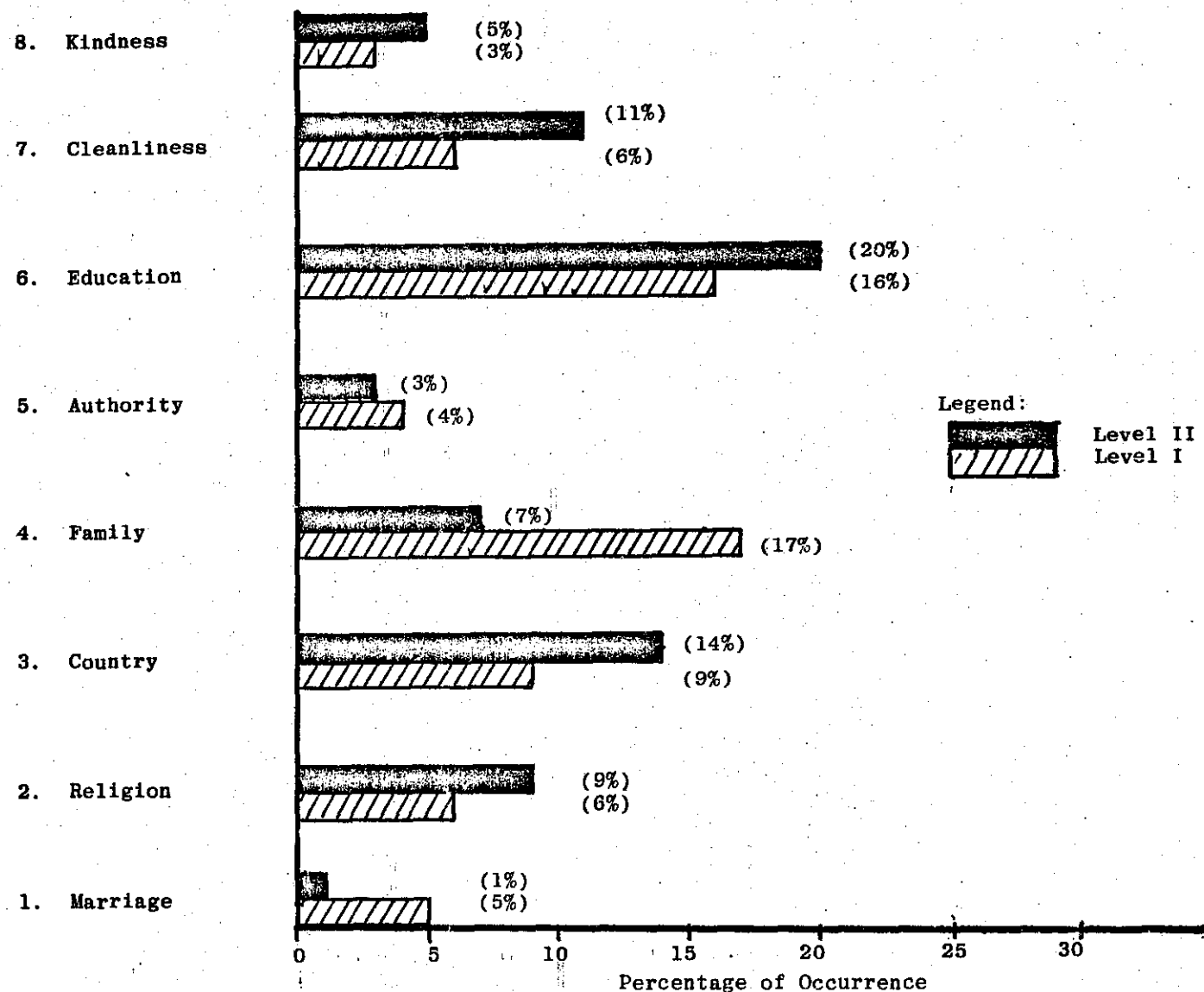


Figure 6. Trend in the Occurrence of Selected Values in the Content of Two Education Corps Reading Textbooks Based on Table 15.

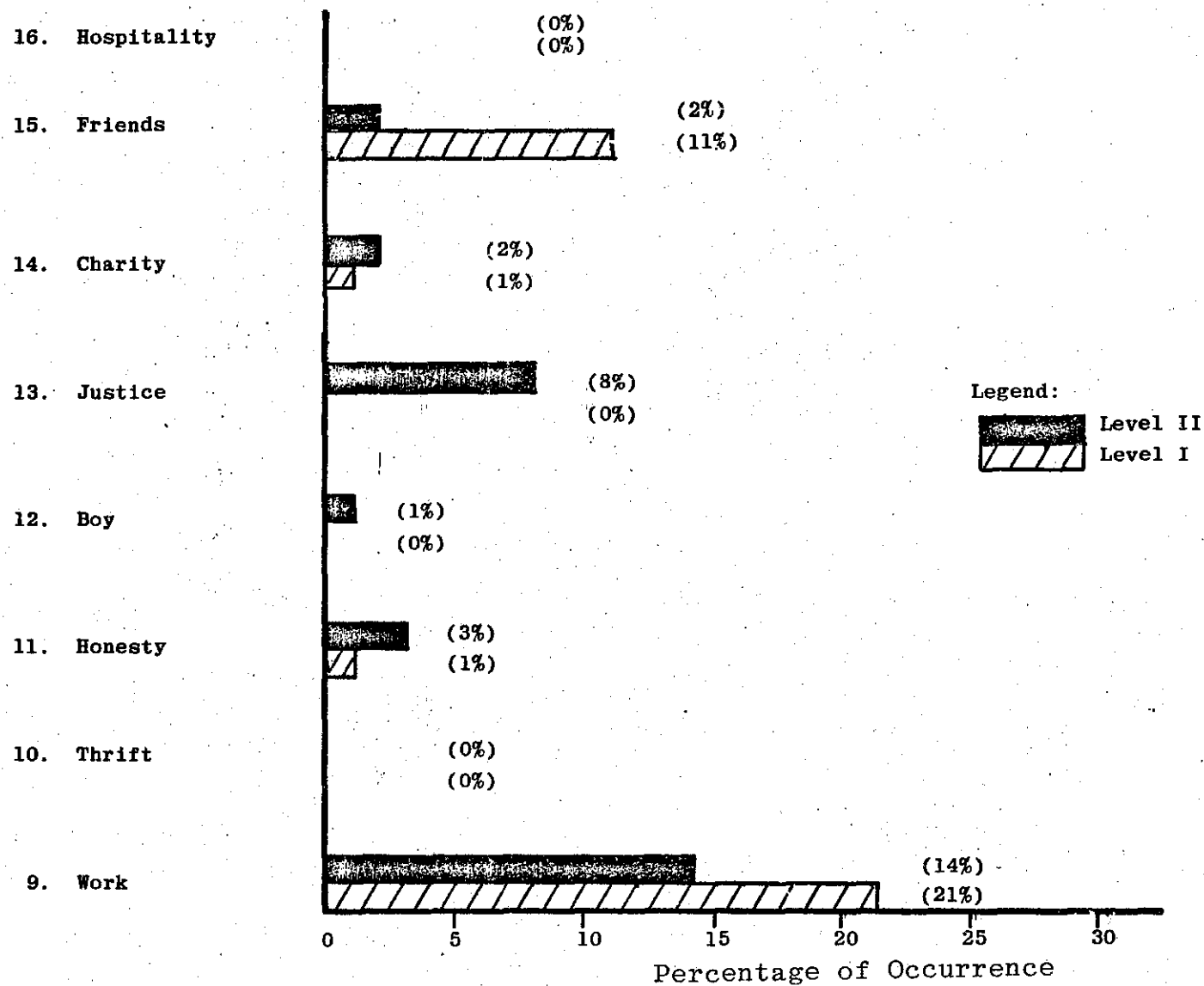


Figure 7. Trend in the Occurrence of Selected Values in the Content of Two Education Corps Reading Textbooks Based on Table 15.

CHAPTER FIVE

SUMMARY, FINDINGS, GENERAL CONCLUSION, AND RECOMMENDATIONS

Chapter Five is comprised of five sections: (1) Summary of the Study, (2) Findings, (3) General Conclusions, (4) Implications of the Findings, and (5) Recommendations.

Summary of the Study

It was the investigator's concern to discover the incidence and emphasis given to sixteen Iranian middle-class social and moral values contained in the content of Iranian reading textbooks at the elementary level. Iran prescribes the same curriculum, texts, and readers for all of the schools in the country. The Ministry of Education also sponsors the writing and publication of a series of reading textbooks for the first through fifth grades. The data for this investigation were collected from seven Iranian elementary reading textbooks (five elementary reading texts for grade one through five, and two Education Corps reading texts for participants in Education Corps classes) which are currently used by all the children who attend the regular schools or who participate in the classes of Education Corps.

The data were gathered through the use of a designed form for content analysis with the purpose to answer the following three questions:

1. To what extent are the selected sixteen Iranian middle-class social and moral values present in the content of the elementary reading textbooks?
2. With what frequency and level of intensity are the values presented?
3. Is there a time-ordered developmental sequence of the identified social and moral values from lower to upper grade levels?

The identification of Iranian middle-class social and moral values was limited to a list of sixteen social and moral values which were judged, to be most important by a panel of six sociologists. The sixteen values are as follows: (1) Importance and Sacredness of Marriage, (2) Importance of Religion, (3) Responsibility for and Loyalty to Country, (4) Responsibility to Family, (5) Respect for and Obedience to Authority, (6) Importance of Education, (7) Cleanliness and Neatness, (8) Kindness and Good Manners, (9) Importance of Work, (10) Thrift and Saving, (11) Honesty, (12) Boy as a Favored Sex, (13) Justice, (14) Charity, (15) Loyalty to Friends, and (16) Hospitality.

Major Findings

The investigator drew the following findings related

to the Iranian middle-class social and moral value content in the elementary reading textbooks:

1. Four values, that is, Importance of Education, Importance of Work, Responsibility and Loyalty to Country, and Responsibility to Family received the highest rank orders of one, two, three, and four, respectively for the entire content of seven elementary textbooks. The review of the findings in each grade level reading textbook led to the conclusion that the official authors of the textbooks had given a noticeable emphasis to these four identified values (60%). Two of these values, Responsibility and Loyalty to Country and Responsibility to Family had also received high rank orders of three and four by the sociologists.

2. The review of the findings for the value Importance of Work in each reading text indicated that the value had a developmental sequence in the content of five reading texts, grade one through five, but showed a decrease in its occurrence in level two Education Corps as compared to the level one text.

3. The value Responsibility and Loyalty to Country had an increasing emphasis in the content of first four books and the two Education Corps reading texts, but it had a slight drop in the content of the fifth grade reading text.

4. The value Responsibility to Family seemed to be present with decreasing emphasis throughout the elementary reading texts.

5. The value Importance and Sacredness of Marriage had received the highest rank of one by the panel of sociologists, but was practically ignored throughout the reading books.

6. Importance of Religion ranked fifth in the content of seven reading books. It was also given a high rank of two by the sociologists. This value had rather a consistent presentation throughout the seven reading texts.

7. Seven values which were Kindness and Good Manners, Loyalty to Friends, Cleanliness and Neatness, Respect for and Obedience to Authority, Justice, Honesty, and Charity received moderate to weak attention by the textbook authors. Thirty-six percent of the total value references pertained to these values.

8. Three values Thrift and Savings, Hospitality, and Boy as a Favored Sex, were practically ignored by the authors. In other words, a review of the findings leads to the conclusion that these three values were essentially non-existent in nearly all the reading textbooks.

9. Comparison of data in Table 11 (total values in the entire content of the five reading texts)¹ and Table 12 (total values in the entire content of the two Education Corps reading texts)² indicated that the presence of the values in the content of the two series of the books were very similar: four values, that is, Responsibility to Country, Importance of Education, Importance of Work, and Responsibility to Family received the first four rank orders in both series. Sixty percent or three-fifths

¹See page 111.

²See page 115.

of the total value presentation pertained to these four values. This figure implies that the four values were emphasized most in both series of the reading texts.

10. Two values, that is, Importance of Religion and Loyalty to Friends, had also received the same rank orders of 6 and 7 in the content of both series of the reading texts with corresponding percentages of 13 and 14.

11. The value Boy as a Favored Sex was practically non-existent in the content of each series. It is commonly acknowledged that boys have usually been regarded as a favored sex in agricultural societies such as Iran. In Iran, especially in rural areas, boys are commonly considered as economic assets in the families for working in the fields and being bread winners. The absence of this value in the reading texts might be interpreted to mean that the authors of the texts might have intentionally tried to avoid teaching of sex discrimination.

12. Two values Thrift and Saving and Hospitality, were almost absent in the content of both series reading texts.

13. In general, one can conclude that the specified Iranian middle-class social and moral values were equally presented in the two series of the reading textbooks.

GENERAL CONCLUSIONS

The criterion values for this study contained sixteen Iranian middle-class social and moral values which were

selected by the six Iranian sociologists as being most important in Iranian society. The review of the literature relating to values, in Chapter Two of this study included the list of ten values which were identified by the Educational Policies Commission in 1948. According to the Commission the development of moral and spiritual values was basic to all other educational objectives of public schools. Comparison of these two sets of values--Iranian and American--revealed some similarities among some of the two sets of the values; that is to say, the value Religion was arched in the overall explanations of the values presented by the Commission. This value was ranked second by the sociologists; it also received a rank order of fifth in the content of examined books. Values such as Moral Responsibility, Institutions as the Servants of Men, Devotion to Truth, Respect for Excellence, Moral Equality, and Brotherhood which were listed by the Commission, convey some similar value concepts such as Responsibility to Family and Country, Honesty, Justice, Kindness and Charity, respectively in the list of the Iranian middle-class social and moral values which were used in this study. Thus, it may be apparent that certain of these important values may be almost universal in their basic meaning and emphasis.

The review of related research of value content in the children's texts in Chapter Two led to the conclusion that some of the studies showed a lack of balance of the values in the content of the analyzed texts. The findings

of the present study also revealed a similar conclusion since there was no balance in presentation of the specified values in the content of the Iranian reading texts. That is to say, four values, Importance of Education, Importance of Work, Responsibility and Loyalty to Country, and Responsibility to Family received the major emphasis (60%). Three values were practically non-existent in the texts, and the rest received moderate to minimal attention in the reading textbooks.

One of the investigators, as revealed in Chapter Two of this study³ used the American middle-class social and ethical values as the criterion values in his analysis of children's literature. The present study used the Iranian middle-class social and moral values as criterion values for this investigation. Both investigators reached a similar conclusion: children had less than average opportunity for exploring many of the specified values in the examined books.

It is interesting to note that two values, Importance and Scaredness of Marriage, and Loyalty to Friends, revealed a marked discrepancy between the rank order in the content of the books as compared to the rank order which was given by the sociologists. The reading content frequency rank for the value Loyalty to Friends (6.5) far exceeded that given

³See Lowry's study, pp. 52-55.

by the sociologists (15) while the reverse of this comparison prevailed for the Importance and Sacredness of Marriage (which ranked 1 by the sociologists and in the examined books ranked 13). The low rank of this latter value in the content of the texts might be interpreted in two ways: (1) the lack of attention by the authors to the importance of this value in the society, or (2) on the contrary, they might have thought that pupils are too young to explore the worth of the value at this stage.

IMPLICATIONS

This investigation presented the findings of value content in the Iranian elementary school reading textbooks. It seems that in writing future textbooks, the Iranian authorities and authors should be aware of the findings of this study. The followings are implications for future consideration:

1. There is a hope that the findings of this study may stimulate Iranian educators toward further investigation of value content in the other texts and/or children's literature books. The process and procedures of this study may be used as a guide in content analyses of other textbooks and/or children's literature books.
2. The findings of this study may give additional insights of emphasis of textbooks on value teaching to Iranian educators, authors, teachers, and parents; and may sharpen their awareness of values being presented to the children.

3. Since the findings showed only a few of the values were presented developmentally, it would seem that there is a need for the Iranian policy makers in the Ministry of Education and the writers of the textbooks to present the values in a time-ordered developmental sequence from lower to upper grade levels, and also to come up with value concepts that need emphasis.
4. The findings of this study may provide a base for Iranian writers to create stories appropriate to the young readers' stages of moral development, and to the next stage above it.
5. This study and its findings may provide materials for comparative studies with other Iranian children's text and literature books.
6. The findings of this study may also provide materials for comparative studies with children's text and literature books of other countries.

RECOMMENDATIONS

Since studies in content analysis of social and moral values in children's books in Iran have not been reported previously, the findings of this study give evidence that the method and process could be helpful in assisting similar investigations.

1. As definitive conclusions do not result from a single study, the investigator recommends that a replication of this study should

be done.⁴

2. Further content analyses investigations should be done in the following areas:
 - a. social studies, both at elementary and high school levels.
 - b. history and geography books, both elementary and high school levels
 - c. children's literature books.
3. Further content analyses should be made to discover and analyze all values present in the Iranian elementary school reading text rather than a restrictive list of specific values as used in the present study.
4. A comparative content analysis study should be conducted of values in Iranian elementary reading textbooks with those of children's literature to note similarities and differences in emphasis.
5. Depth studies should be conducted to explore and compare the Iranian upper-class, middle-class and lower-class social and moral values.
6. A comparative study should be made to determine similarities and differences in the incidence

⁴David T. Lykken, "Statistical significance in psychological research," Psychological Bulletin, LXX (September, 1968), pp. 155-156.

of the values in Iranian traditional children's literature and those contemporary translations of children's literature from other language.

7. Research should be conducted to determine the effect of social and moral value teaching on children through reading and the way the values are internalized by children.
8. The Iranian policy makers in the Ministry of Education and the authors of the textbooks should pay attention to the process of Kohlberg's⁵ moral growth theory in preparing and publishing future textbooks.

SUMMARY

This investigation has answered some questions about the presence of Iranian middle-class social and moral values, their frequencies, and their level of intensities in the content of the elementary reading texts used by Iranian children. It was found that some of the values had received a noticeable emphasis, some others were given a very low emphasis, while a few were almost ignored by the authors of the texts. It was also found that only a few of the values had a developmental sequence in their presentations

⁵Richard C. Sprinthall and Norman A. Sprinthall, Educational Psychology: A Developmental Approach (Menlo Park, California: Addison-Wesley Publishing Company, 1974), pp. 167-171.

from the lower grades to the upper ones.

It was hoped that the authors of future texts, educators, and other interested people would note these findings of the study when writing new texts, or when planning for future investigations of value content in other texts and/or children's literature.

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APPENDIX A

APPENDIX A

1. Reading Textbook grade one, published by Iranian textbook organization, Government of Iran, 1974.
2. Reading Textbook grade two, published by Iranian textbook organization, Government of Iran, 1974.
3. Reading Textbook grade three, published by Iranian textbook organization, Government of Iran, 1973.
4. Reading Textbook grade four, published by Iranian textbook organization, Government of Iran, 1973.
5. Reading Textbook grade five, published by Iranian textbook organization, Government of Iran, 1972.
6. Level One Education Corps Reading Textbook, published by Government of Iran, 1973.
7. Level Two Education Corps Reading Textbook, published by Government of Iran, 1975.

APPENDIX B

APPENDIX B

Culture in a Child's Book¹

That a nation's social values are reflected in its children's literature has long been recognized by educators.

And a survey completed at the University of the Pacific by a graduate student from Iran, bears out the theory by disclosing the contrast between values emphasized in century-old Middle Eastern literature, and those emphasized in the United States juvenile stories.

Key social values emphasized in Iran are the importance and sacredness of marriage, followed by honesty and importance of religion.

Most emphasized in the U.S. are cooperation and competition.

The Iran survey was completed by Mohssen Ghandi, a faculty member on leave from Tehran Teachers College in Iran. The values of American children's literature is pointed out by Dr. Dewey Chambers, a UOP professor of education.

Ghandi analyzed a cross section of Iran fiction stories for children between ages five and 10 to determine the presence of frequency of selected social values. A total

¹"Culture in a Child's Book," Stockton Record (Stockton, California: Sunday, February 25, 1973).

of 39 stories were involved, including many that have been passed on verbally for hundreds of years. Only in recent years were many of the stories written down, and Ghandi's project is believed to be the only English translation of the works.

In his project, Ghandi cited 28 different social values that appeared with varying frequency in the stories. The importance and sacredness of marriage was cited most frequently, and close behind was the attribute of honesty and the importance of religion.

All of these qualities are highly regarded in Persian society. "The scaredness of marriage is greatly emphasized throughout the Muslem religion," Ghandi notes, "and the importance of religion and being religious is emphasized and taught throughout life."

The contrast with the United States was clearly noted in two values rated toward the bottom of the scale in Iran -- cooperation was listed 24th and competition 27th. Both of these qualities are not highly regarded by Persian adults, principally because of their culture and outlook on life, and thus few references are made to them in children's stories.

Yet these two are among the highest rated in studies of social values in American children's literature, explained Dr. Chambers. Ghandi's study was for a class conducted by Chambers, who said the difference in the two cultures is

clearly shown by the emphasis placed on the social values of competition and cooperation.

"Educators have known for many years that values any society holds in high esteem are reflected in the reading material available to its children," explained Chambers, "and this is certainly reflected in this study."

Ghandi, who is working toward a Doctor of Education degree, said his preliminary study "has helped me motivate myself to spend more time in this important field. As parents and educators, we need to know what we are teaching our children. Because I believe that books affect people and that literature is a strong potential vehicle for influencing youngsters, I hope to motivate others in conducting content analysis in children's literature and juveniles' reading in Iran."

APPENDIX C

APPENDIX C

Coding Form

Designed form of coding to discover the presence, frequency, and intensity level of the Iranian Middle-class social and moral values in the content of Iranian reading textbooks at the elementary level.

The Information about the Book

Title:

Grade level:

Key to Rating Scale

- | | |
|--|---|
| The value in the reading text was presented very strongly. | 1 |
| The value in the reading text was presented strongly. | 2 |
| The value in the reading text was presented moderately. | 3 |
| The value in the reading text was presented weakly. | 4 |
| The value in the reading text was not presented. | 5 |

1. Importance and Sacredness of Marriage.

a) Wife's duty as being chaste and loyal.

Intensity	1	2	3	4	5	Frequency

b) Wife's duty as being mother and homemaker.

Intensity	1	2	3	4	5	Frequency

c) Other.

Intensity	1	2	3	4	5	Frequency

d) Husband's duty as being loyal.

Intensity	1	2	3	4	5	Frequency

e) Husband's duty as being bread winner.

Intensity	1	2	3	4	5	Frequency

f) Other.

Intensity	1	2	3	4	5	Frequency

2. Importance of Religion.

a) Thinking of and/or referring to God.

Intensity	1	2	3	4	5	Frequency

b) Being faithful to religious commandments and religious authorities.

Intensity	1	2	3	4	5	Frequency

c) Saying prayers and/or practicing religious rituals.

Intensity	1	2	3	4	5	Frequency

d) Attending religious services.

Intensity	1	2	3	4	5	Frequency

e) Visiting holy places.

Intensity	1	2	3	4	5	Frequency

f) Other.

Intensity	1	2	3	4	5	Frequency

3. Responsibility for and Loyalty to Country.

a) Loyalty to the monarch and monarchy.

Intensity	1	2	3	4	5	Frequency

b) Contribution to education by literacy corps.

Intensity	1	2	3	4	5	Frequency

c) Professing love for one's country.

Intensity	1	2	3	4	5	Frequency

d) Working to develop the community and country.

Intensity	1	2	3	4	5	Frequency

e) Supporting statements as to the value of sacrifice for country in time of crisis (patriotism).

Intensity	1	2	3	4	5	Frequency

f) Appreciating the dignity and pride of the country's past history.

Intensity	1	2	3	4	5	Frequency

g) Other.

Intensity	1	2	3	4	5	Frequency

4. Responsibility to Family

- a) The rearing and educating of children as the major responsibility of the parents.

Intensity	1	2	3	4	5	Frequency

- b) Loving and caring for family members (parents love for children and children's love for parents).

Intensity	1	2	3	4	5	Frequency

- c) Loving and caring for relatives.

Intensity	1	2	3	4	5	Frequency

- d) Other.

Intensity	1	2	3	4	5	Frequency

5. Respect for and obedience to Authority.

a) Respecting and obeying parents.

Intensity

1	2	3	4	5

Frequency

Frequency

b) Respecting and obeying religious authorities.

Intensity

1	2	3	4	5

Frequency

Frequency

c) Respecting and obeying teachers.

Intensity

1	2	3	4	5

Frequency

Frequency

d) Respecting and obeying elder people.

Intensity

1	2	3	4	5

Frequency

Frequency

e) Other.

Intensity

1	2	3	4	5

Frequency

Frequency

6. Importance of Education and Literacy.

- a) Upholding formal learning by talking about school and the dignity of education.

Intensity	1	2	3	4	5	Frequency

- b) Encouraging the reading of printed materials.

Intensity	1	2	3	4	5	Frequency

- c) Viewing the teacher as a symbol of knowledge.

Intensity	1	2	3	4	5	Frequency

- d) Stressing the importance of doing homework.

Intensity	1	2	3	4	5	Frequency

- e) Other.

Intensity	1	2	3	4	5	Frequency

7. Cleanliness and Neatness.

a) Washing hands before meals.

Intensity

1	2	3	4	5

Frequency

--

b) Bathing and bodily cleanliness.

Intensity

1	2	3	4	5

Frequency

--

c) Being neat in dress and general appearance.

Intensity

1	2	3	4	5

Frequency

--

d) Keeping the house and/or neighborhood clean.

Intensity

1	2	3	4	5

Frequency

--

e) Other.

Intensity

1	2	3	4	5

Frequency

--

8. Kindness and Good Manners.

a) Being polite at home and in social settings.

Intensity

1	2	3	4	5

Frequency

Frequency

b) Being respectful and kind to neighbors, the elderly and the poor.

Intensity

1	2	3	4	5

Frequency

Frequency

c) Being kind to younger children and to peers.

Intensity

1	2	3	4	5

Frequency

Frequency

d) Placing others interests before to one's own.

Intensity

1	2	3	4	5

Frequency

Frequency

e) Other.

Intensity

1	2	3	4	5

Frequency

Frequency

9. Importance of Work.

a) Stressing the dignity and necessity of work.

Intensity	1	2	3	4	5	Frequency

b) Showing examples of industriousness.

Intensity	1	2	3	4	5	Frequency

c) Producing better living conditions through the cooperation and contribution of the people.

Intensity	1	2	3	4	5	Frequency

d) Other.

Intensity	1	2	3	4	5	Frequency

10. Thrift and saving.

a) Saving for the time of crisis.

Intensity

1	2	3	4	5

Frequency

Frequency

b) Saving for illness and old age.

Intensity

1	2	3	4	5

Frequency

Frequency

c) Saving small amounts daily can result in much wealth.

Intensity

1	2	3	4	5

Frequency

Frequency

d) Other.

Intensity

1	2	3	4	5

Frequency

Frequency

11. Honesty.

a) Being truthful and trustworthy.

Intensity	1	2	3	4	5	Frequency

b) Dealing with others without hypocrisy.

Intensity	1	2	3	4	5	Frequency

c) Supporting the right and being fair.

Intensity	1	2	3	4	5	Frequency

d) Showing integrity in financial matters.

Intensity	1	2	3	4	5	Frequency

e) Other.

Intensity	1	2	3	4	5	Frequency

12. Boy as a Favored Sex.

a) Helping the family as a bread winner.

Intensity	1	2	3	4	5	Frequency

b) Perpetuating the name of family.

Intensity	1	2	3	4	5	Frequency

c) Supporting his parents when they are old.

Intensity	1	2	3	4	5	Frequency

d) Other.

Intensity	1	2	3	4	5	Frequency

13. Justice.

a) Being fair to others.

Intensity	1	2	3	4	5

Frequency

b) Not misusing the power over his subordinates.

Intensity	1	2	3	4	5

Frequency

c) Supporting equality and justice.

Intensity	1	2	3	4	5

Frequency

d) Rewarding the just and/or punishing the unjust.

Intensity	1	2	3	4	5

Frequency

e) Other.

Intensity	1	2	3	4	5

Frequency

14. Charity.

a) Assisting helpless individuals.

Intensity	1	2	3	4	5

Frequency

b) Giving alms.

Intensity	1	2	3	4	5

Frequency

c) Helping poor people with money and/or food.

Intensity	1	2	3	4	5

Frequency

d) Other.

Intensity	1	2	3	4	5

Frequency

15. Loyalty to Friends.

a) Perpetuating friendships by corresponding.

Intensity	1	2	3	4	5	Frequency

b) Doing favors for friends.

Intensity	1	2	3	4	5	Frequency

c) Supporting friends in the time of emotional, physical, or economic crisis.

Intensity	1	2	3	4	5	Frequency

d) Visiting friends.

Intensity	1	2	3	4	5	Frequency

e) Other.

Intensity	1	2	3	4	5	Frequency

16. Hospitality.

- a) Entertaining relatives, friends, and neighbors frequently.

Intensity	1	2	3	4	5	Frequency

- b) Welcoming strangers warmly in one's home and serving them the best.

Intensity	1	2	3	4	5	Frequency

- c) Other.

Intensity	1	2	3	4	5	Frequency

BIOGRAPHICAL STATEMENT

Maryam Tajeran (Ghandi)

Born in Iran

High school: Reza Shah Kabir, Tehran, Iran

B. S. in Social Work: Tehran School of Social Work, Iran

M. S. in Social Work: Tehran School of Social Work, Iran

Professional Experience:

Field Work Instructor in the field of Social Work

Coordinator of Social Work Programs and Activities in the
Social Insurances Organization

Director of Center for Teacher Education for Kindergartens
and Children's Homes

Credential for Administration and Supervision of Kindergarten

Research and Papers:

A Study of Tuberculosis Among Iranian Workers

Survey on Child Adoption in Iran

Survey on Blood Donation and the Social Characteristics
of Donors in Iran