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The Identification And Analysis Of Certain Value Orientations Of Two Generations Of East Indians In California

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THE IDENTIFICATION AND ANALYSIS OF CERTAIN
VALUE ORIENTATIONS OF TWO GENERATIONS
OF EAST INDIANS IN CALIFORNIA

A Dissertation

Presented to

The Faculty of the School of Education
University of the Pacific

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

by

Lawrence Allen Wenzel

March 1966

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CHAPTER I

THE PROBLEM, DIFFICULTIES AND PROCEDURES

I. INTRODUCTION

The members of an ethnic group share a variety of cultural forms ranging from concrete material items to abstract beliefs involving norms, values, and meanings. The abstract beliefs are often only vaguely understood by the members of an ethnic group, but they frequently provide the predispositions that individuals have as they approach situations in which action is involved. Shared beliefs may be culturally conditioned or the consequence of some circumstances commonly faced by the group. While it is valuable for those who have contact with an ethnic group to understand the total culture, it is of critical importance that there be an understanding of the beliefs which are influential in the action taken by the members of the ethnic group.

The understanding of the beliefs of a group would be enhanced if the origin and development of the beliefs were known in causal terms. Where this information is not available, a person is forced to deal with the beliefs as they appear to him. Beliefs are frequently of such a complex nature that they may be easily misunderstood and misinterpreted in many ways.

It is valuable, therefore, for people who have contact with an ethnic group to be able to identify the beliefs of that ethnic group according to categories based upon the universal conditions of human existence. Such an identification reduces the danger of misinterpretation of the beliefs.

II. THE PROBLEM

The identification of the beliefs of an ethnic group must be based upon an expression of views given by the individuals in the group. This is most easily accomplished when the individuals respond to the same questions that have limited options. The desiderata of the respondents serve as expressions of views that may be analyzed according to several variables.

Statement of the Problem. The purpose of this study was to identify and compare certain beliefs, called value orientations, that are held by two generations of East Indians residing in the Sutter County area of California. The comparisons involved testing the null hypothesis to the effect that there are no significant differences between the value orientations of the two generations of East Indians.

East Indian students and their parents were questioned about their views regarding the desirable

attitude toward action, their views regarding time, their — attitude toward nature, and the desirable relationship of man to his fellow man. The instrument employed in gathering the data was the "Schedule," developed by Florence R. Kluckhohn. The data gathered in the interviews were used to identify the value orientations and were used to test the null hypothesis. The data were further analyzed for any possible relationships according to several categories that included generation, age, sex, length of time in the United States, amount of formal education, and amount of material culture.

Significance of the study. In recent years there has been increasing concern about the beliefs of ethnic groups. Educators occasionally find themselves dealing with cultural minorities about which there is very little published information. The East Indians of California are such a group. They have a material culture that is unique and rather easily observed, but the non-material culture with its norms, values, and beliefs is much less apparent. Teachers and administrators have few clues to the belief systems of the East Indians. The agencies that are responsible for working with a group are better able to move toward their objectives if they have a knowledge of the beliefs that are commonly held by the members of the group. The teachers, administrators,

university extension officers, and the representatives of farm organizations who work with the East Indians are in an improved position for providing instruction and correction when they are informed about some of the East Indian beliefs.

Basic assumptions. The following assumptions were made with reference to the present study:

1. The research instrument was an adequate device for obtaining an expression of the value orientations of the East Indians.

2. The most frequently selected options in the questionnaire constituted an important expression of value orientations.

3. People who had East Indian family connections and who participated in the activities of the East Indians, were members of the East Indian ethnic group.

Delimitations of the study. The study was delimited by involving students of the East Indian ethnic group between fourteen and twenty years of age who were residents of the Sutter County area and their parents.

The study was further delimited by being concerned with only one facet of the belief system, value orientations, which had four divisions. The divisions of the value orientations dealt with in this study were as follows: (1) Activity orientation, (2) Time orientations,

(3) Man-Nature orientation, and (4) Relational orientation. No claim was made about other features of the belief system of the East Indian ethnic group in the Sutter County area. The views expressed in response to the questionnaire were, however, related to the conditions that have been present in the lives of East Indians in the Sutter County area.

III. DIFFICULTIES OF THE STUDY

The only important difficulty involved in this study related to the most commonly used terminology, value orientations. This terminology involved difficulties because it employed words used in a variety of other contexts to represent a fairly new concept. Value and orientation are also difficult because they are abstract and thus allow the people using them to give them a variety of interpretations. In this study value orientations refers to a theoretical and empirical approach to values developed by Florence Rockwood Kluckhohn which is explained in Chapter III (pp. 43-63) of this report.

Another less serious difficulty in this study involved the decisions regarding students' membership in the East Indian ethnic group. If students with East Indian family background participated in religious and social activities, they were considered members of the

East Indian ethnic group.

IV. PROCEDURES AND METHOD

The identification and analysis of certain value orientations of two generations of East Indians in the Sutter County area, in this study, involved the following six phases: (1) locating East Indian students between the ages of fourteen and twenty who were members of the East Indian ethnic group; (2) questioning the students about their values and gathering related data during an interview with each student; (3) interviewing the parents and asking them the same questions that were presented to the students; (4) summarizing the responses by frequencies according to categories in the two generations of East Indians; (5) employing statistical tests for differences (chi-square) between elements within the populations and tests for relationships (contingency coefficient) among several variables; and (6) gathering data related to the background and conditions of East Indian life in the Sutter County area.

V. ORGANIZATION OF THE REPORT

The report falls logically into four parts. Chapter II presents a description of the East Indian ethnic group in the Sutter County area including descriptions of the social and religious activities, cultural

characteristics, religious beliefs and practices, circumstances of present life, a short history of the institutions, and political interests. The second part, in Chapter III, gives a review of the literature explaining the theory involved in the test instrument and the revisions that were made of it for the East Indians of the Sutter County area. Part three, found in Chapter IV, explains the methods employed in gathering and analyzing the data. Part four includes Chapters V and VI which present a summary and conclusions concerning the value orientations of the East Indians of the Sutter County area.

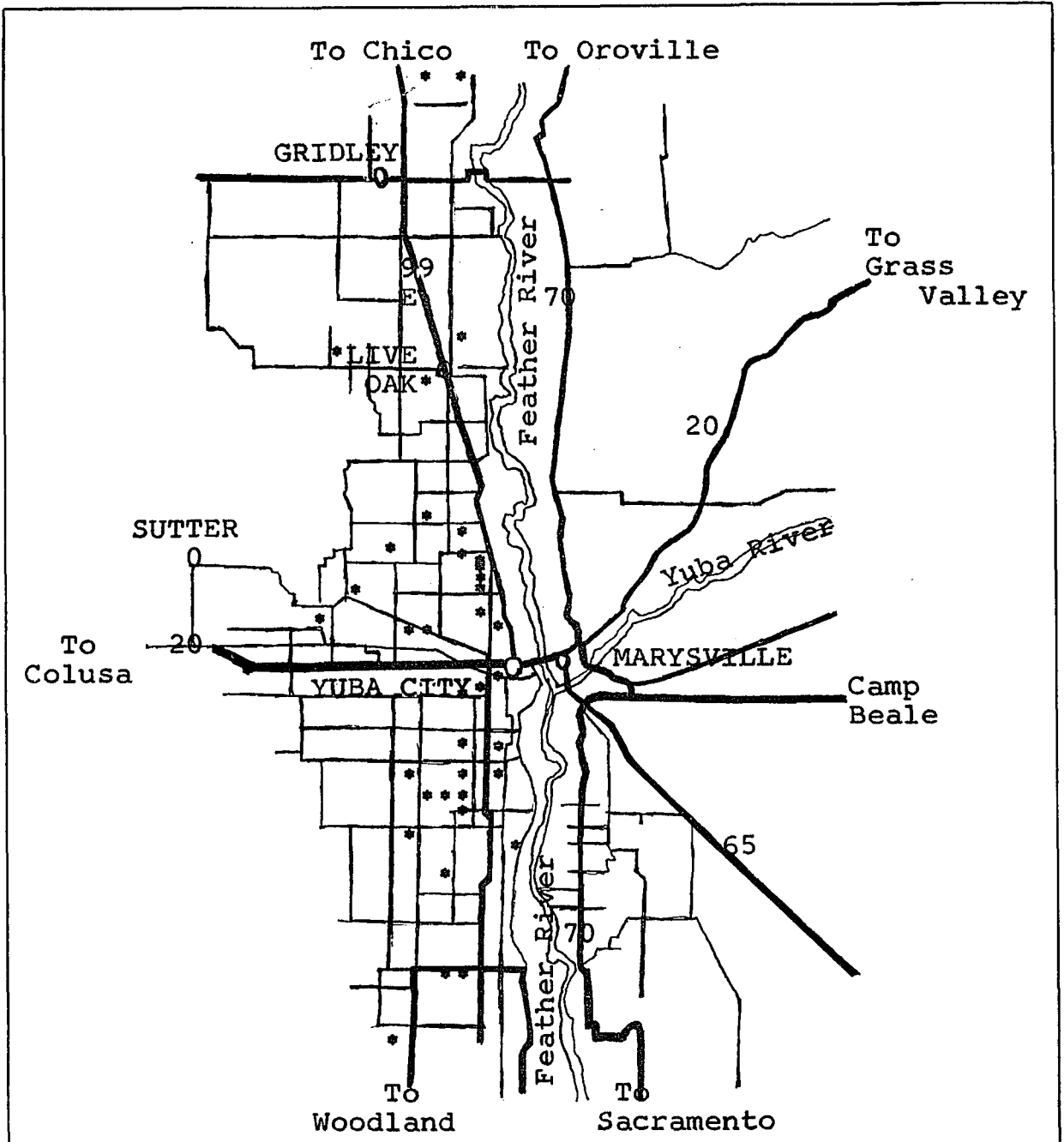
CHAPTER II

DESCRIPTION OF THE EAST INDIAN POPULATION OF SUTTER COUNTY

I. THE EAST INDIAN GROUP

In a narrow strip of land in north central California (about twenty-five miles by six miles) between Gridley and Tudor and Yuba City and Sutter (see map on following page), there was an ethnic group of East Indian Punjabis numbering about seven hundred¹ united in common cultural tradition in which the most noticeable characteristics were the Sikh religion, Punjabi language, curried food, Indian dress, orchard farming, and keen interest in Indian

¹The Census Bureau does not publish any records of East Indians by counties. It was necessary, therefore, to devise a means of calculating the size of this population. The number of well-known East Indian names was counted in the Pacific Telephone Directory for Butte, Nevada, Sutter and Yuba Counties and Part of Sierra County, and those names of men that were known to live bachelors' lives were identified. There were 142 Indian names, 28 of which lived bachelors' lives. Twenty-eight were subtracted from the 142, leaving 114. This was multiplied by 5.2 (the average number of people living in a household according to the study) giving 593. The 28 bachelors lived with other bachelors, and, according to an identification of these, there is an average of 3.5 bachelors per household. Multiplying these, one arrived at a figure of 98. The total of these two gave 690. Considering that all of the Indian names may not be known and that a small percentage of the East Indians did not have telephones, this was probably a conservative though fairly accurate estimate. It came close to the estimate of 750 given by Ben Ramsaur, University Extension Farm Advisor, Sutter County. It was a good deal less, however, than the thousand plus estimated by Congressman Leggett of this Congressional district.--LAW



LOCATION OF EAST INDIAN FAMILIES INTERVIEWED IN THIS STUDY

*Denotes location of family.

One inch equals six miles.

national affairs. These people were for the most part Caucasian,² and, if there were an absence of any identifying cultural characteristic such as distinctive dress or speech, they were often mistaken for Spaniards, Mexicans, or Italians.

While membership in ethnic groups is most often ascribed,³ the membership in the East Indian group was voluntary in the sense that a person was able, in the absence of distinctive speech or name, to choose to enter the dominant society. This investigator observed a few cases in which the offspring of Indian parents chose to participate in the larger, dominant American culture and maintained only nominal contact with the East Indians. Often it was the person's name that allowed the members of the local community to identify the East Indians. The most common name was Singh, and this could be used as a first, second, or family name. Half of this ethnic group took Singh as a family name, and about 80 per cent of all others used it in the full name somewhere. Singh had a religious meaning, being an identifying title for

²Pardamen Singh, Ethnological Epitome of the Hindustanees of the Pacific Coast (Stockton: Pacific Coast Khalsa Diwan Society, 1936), p. 31.

³Ely Chinoy, Society: An Introduction to Sociology (New York: Random House, 1961), p. 85.

those who were adherents of the Sikh faith. There were names not so distinctive as to be identified as East Indian, such as Bains, Rai, Takher, Sekhon, Teja, Purewal, Chima, Shine (corruption of Chima), Thiarra, and Sahota.

The formal organizations most clearly showed the voluntary nature of the membership in this group. Locally there were two, the India Society of Yuba and Sutter Counties and the India American Cultural Society. The first Indian cultural society was organized in 1945, and by 1958 a split had occurred that persisted despite attempts to re-unify the group. The reason for the dissension was personal in nature, and, since it did not involve any cleavage of a cultural sort, there was no reason to give a full explanation of the causes in this paper.

Each of the Indian societies had a small group of about ten loyal supporters who restricted their participation in Indian cultural affairs, for the most part, to the "society" of their choice. Probably two-thirds of the East Indians owed no strong loyalty to either of the societies, and they participated in the activities of either organization as their interest led them.⁴ At the

⁴This was taken from statements made by the leadership of the two cultural societies in the Sutter County area, which leadership included Hari Singh Everest, Sohann Rai, and Satinder Davitt.

two celebrations held separately by the two societies on Indian Independence Day, this investigator saw several people in attendance at both celebrations. Probably the great majority earnestly desired one social organization that would allow for freer interpersonal contact with a greater number of the members of the East Indian community.

The East Indian social activity in this ethnic group centered around several events that were variously religious and political. The calendar of events with explanations follows:⁵

1. Baisakhi Day celebrated the beginning of the Sikh religion. It was always celebrated in April although the actual event it celebrated occurred on March 30, 1699. It was at this time that the Khalsa was first established when five followers were baptized and took oaths to follow the teachings of the Gurus. This was celebrated in the past at the Temple at Stockton, California, by members of the local East Indian group. In 1964 and 1965 there was a Baisakhi Day in Sutter County.

2. Gobind Day, which was celebrated in December or January, according to the lunar calendar, and commemorated

⁵Exact dates for most of the religio-cultural events cannot be set by calendar, as they are based upon a lunar calendar; approximate times are given at which they occurred.

the birth date of Gobind Singh, the last of the Gurus. This was celebrated only at the Stockton Temple by the East Indians of the Sutter County area.

3. Martyrdom of Guru Arjun was recognized in June, although Teja Singh set the date of his death on May 10, 1606. This was a religious event celebrated at the Stockton Temple and attended by many Sikhs of the Sutter County area.

4. Martyrdom Day was celebrated on May tenth. This was an unusual event to be celebrated at a religious temple. It commemorated all of the martyrs who gave their lives for Indian independence. The earliest heroes paid tribute were those who died in the Mutiny of 1857, with others of later eras recognized in their turn. The special consideration given this event is apparently related to the important involvement of early East Indian Sikhs in the Gadar Party, which made many sacrifices for Indian independence. It was celebrated at the Stockton Temple.⁶

5. Republic Day was celebrated on January twenty-sixth and commemorated the adoption of the Constitution of India in 1947. The local East Indians' celebration

⁶Editorial in The Call of the Martyrs (Berkeley, California), May, 1964, p. 3. (Mimeographed)

involved movies in the morning from eight A.M. to twelve noon, followed by a midday meal and speeches in the afternoon. This was the most popular celebration for the Sutter County Sikhs, and it called out the heaviest attendance. The speeches were sometimes in English, but mostly in Punjabi, and they were concerned for the most part with the rights of individuals and nations to be free.

Most of these religio-cultural events were attended at the Stockton Temple, which was constructed in 1912. It was the center of the Pacific Coast Khalsa Diwan, Inc. (Free Divine Communion). Stockton has been the recognized center of East Indian, and especially Sikh, activities in the U.S. since 1907.⁷ This center was open to all East Indians, irrespective of religion or caste. The leadership of the Pacific Coast Khalsa Diwan Society and the Indian cultural societies of the Sutter County area made a joint effort to increase the number of religio-cultural events to one per month.⁸

⁷Gurdial Singh, "East Indians in the United States," Sociology and Social Research, 30 (January-February, 1946), p. 215.

⁸A meeting attended by officers of the Sutter County cultural societies and the president of the Pacific Coast Khalsa Diwan was held on April 23, 1965, for this purpose.

Others of the religio-cultural activities were held at a few public community centers in the Sutter County area. A considerable effort was made to center East Indian cultural activity in the Sutter County area and thereby reduce the dependence upon the Stockton Center. There was an effort made, including a donation of land, contributions of money, and drawing up of construction plans to begin Gurdwara (Sikh Temple) in Sutter County, which would probably result in increasing autonomy for the East Indians in the Sutter County area in cultural and religious affairs.

II. CULTURAL CHARACTERISTICS

Origin. A large majority⁹ of the East Indians in the Sutter County area had as their point of origin in India a relatively small area of the north-western Punjab, a strip about one hundred and twenty miles long, north of New Delhi. There were seven families who came to the Sutter area directly from the Fiji Islands, but they or their families had earlier departed from the Punjab. As

⁹An exact number of those East Indians who began their lives in the Punjab could not be determined. A list of the families in this area was reviewed by Mr. Hari Singh Everest, and it was found that more than 80 per-cent of the immigrants departed from the Punjab in their immigration to the United States.

would be expected, a universal condition among the members of this ethnic minority was an ability to use the Punjabi language in at least some minimal way.

Material Culture. A second characteristic of this ethnic group was the distinctive food, which had two noticeable features, the roti and curried meat and vegetables. The roti was an unleavened bread resembling the Mexican tortilla but more flexible. As well as being a tasty bread, the roti served as a tool for managing the other rather generally fluid foods. Meat was not normally consumed by the East Indians, not because of any specific religious prohibition, but because a taste for it had not been developed. When meat was eaten, it was most commonly chicken. Curried vegetables with ground red pepper were the common fare. A common practice of those East Indians who had the land was raising garden vegetables which provided for a considerable part of the family's needs.

A third cultural feature of this group was the Indian dress and personal adornment practiced by nearly all of the women and a small per cent (five to ten) of the men. The traditional women's dress consisted of trouser-like attire called the shalwar and a tunic called the kamez. The sari was worn only on special, leisurely occasions because of its functional inutility. The men's

dress and personal adornment were a beard, a turban, and bracelets; these were the traditional attire of devout Sikhs and had their origin in the doctrines of Guru Gobind (see p. 22). Those who came from non-Sikh homes, though they then accepted in some nominal way the Sikh faith, were not obligated to wear them. Even among the Sikhs, there was a question as to whether one were obligated to wear the beard, bangles, and turban. This matter was open to question, and there was room for individual interpretation. In one widely distributed pamphlet, it was stated:

It was such forms that Guru Nanak asked people to leave, 'Burn that custom,' he said, 'which makes you forget dear God.' But the Sikh forms were not conceived in the spirit of exclusiveness, or as essential to the advancement of individual souls. They were simply appointed to serve as aids to the preservation of the corporate life of the community, and any man who likes to serve humanity through the Sikh path can wear them. It is possible for a man to love God and cultivate his individual soul without adopting these forms; but if he wants to work in a systematic manner, not only for his own advancement but for the good of others as well in the company of Sikhs, he must adopt these disciplinary forms of their organization. The Sikhs, who are the soldiers of Guru Gobind Singh and whose religion is surcharged with his personality, find the uniform worn and ordained by him as a real help in playing their part as units of the Panthic organization.¹⁰

Religion. A fourth feature of the East Indian community, the importance of which was difficult to gauge, was the Sikh religion. Some degree of familiarity with

¹⁰Teja Singh, The Sikh Religion: An Outline of its Doctrines (Amritsar: Shiromani Gurdwara Committee, 1963), p. 31.

this religion was used as a test as to whether the people interviewed in this study were members of this East Indian ethnic group. All of the people had some understanding of the Gurus, though slight in some cases, a knowledge of the Sikh Temple in Stockton, California, and of the Sikh religion generally. Among the population studied in this dissertation, the acceptability of Sikhism was a universal condition. How devout individuals are in any group is difficult to ascertain. There were, no doubt, extremes among the Sikhs, as within any religious group. On the surface it appeared that Sikhism was a prominent influence in the lives of East Indians in California.¹¹ As the investigator talked to members of this ethnic group, they commonly made reference to the statements of their favorite Gurus and thus gave their particular interpretations to their religion. It should be mentioned that there was no evidence of any fundamental difference within the various interpretations. This investigator, in keeping with others¹² who have had contact with the East Indians in California, believed Sikhism to be an important influence in East Indian life.

¹¹Theodore Fieldgrave, "East Indians in the United States," The Missionary Review of the World, VII (June, 1934), p. 291; Harold S. Jacoby, A Half-Century Appraisal of East Indians in the United States (Stockton: College of the Pacific, 1956) p. 13.

¹²Ibid.

It is necessary, therefore, to give a brief sketch of the Sikh religion.

Sikhism was found almost entirely in the Punjab, but because of its vigorous nature, there were disciples of Sikhism living in small enclaves in many parts of the world--Vancouver, B.C., the Fiji Islands, Indonesia, Ethiopia, South Africa, and Sutter County.

It was a fairly new religion, having its origin in the fifteenth century in a geographic locale that was politically dominated by Islamic forces. It must be noted that these people had a Hindu world-life view, and the militancy of the Moslems was alien to this culture. These conditions created cultural conflicts in the religious portion of life which wanted solution.

While the founder of the religion and first Guru--or Teacher--was Nanak, two precursors deserve mention, Jaidev and Kabir.¹³ Jaidev (twelfth century) was a Hindu poet who emphasized the importance of repeating "God's Name" as a means of keeping the idea of God in one's mind at all times. Kabir (fifteenth century) accepted the Moslem rejection of idol worship and class-caste considerations as important matters related to salvation.

These two offered only an adumbration of a religion

¹³John B. Noss, Man's Religions (New York: The Macmillan Company, 1963), pp. 310-321.

that awaited Nanak's more specific formulation. It was in this man's work that the religion began.

Nanak was born in 1469 near Lahore, Punjab State, of parents who were lower Kshatriya caste. The child's early education consisted of tutorial instruction under a Brahmin, and he later studied under a Moslem.¹⁴ His intellectual and spiritual life was enhanced and developed by visits to Hindu and Moslem centers and discussions with Yogis, Pandits, and Sufis.

Nanak's most important composition is the Japji, a short (twenty-five page) prayer that is recited in its entirety by the most faithful Sikhs during the morning and on other occasions. His mission began at the age of twenty-seven when:

Early one morning as usual he went to bathe at the neighboring river of Baeen. The scene so struck his poetic mind that he went into a trance and communed with the Spirit pervading the whole universe. He felt that he stood before the throne of the Almighty, and received from Him the message of his mission.... Whenever he was urged to speak,¹⁵ he only said: 'There is no Hindu, no Mussalman.'

He made several tours; the first was toward the east--to centers of Hindu religion. He was dramatic, wearing strange clothing and violating Hindu customs by eating meat and throwing water of the Ganges away from the setting sun.

¹⁴Teja Singh and Ganda Singh, A Short History of the Sikhs: Volume One, 1469-1765 (Bombay: Orient Longmans, Ltd., 1950), pp.2-79.

¹⁵Ibid., p. 5.

This dramatic approach brought enough attention to enable his story to be told to an audience.

He journeyed into the Assam region and into the Himalayas, but the most dramatic trip took him to Mecca, the seat of Islam, where he violated local religious customs. He claimed that God (Allah) had no particular geographic preferences, and he violated a custom of the Moslems by sleeping with his feet toward the Kaaba.

The teachings of Nanak were simple, and they were syncretic in nature as follows: (1) there is one God--the True Name; (2) this is a world of illusion; (3) ritual is a distraction; it turns men away from contemplation of God; (4) idolatry, pilgrimages, asceticism are to be avoided.

Upon the death of Nanak there followed nine gurus or teachers who were responsible for the development of the particular patterns of this religious philosophy.¹⁶

The eight gurus who followed Nanak variously emphasized the importance of mutual responsibility, personal responsibility, the responsibilities of being a householder, the value of constructive secular effort, equalitarian ideals, the value of missionary work, and the value of secular success.

¹⁶Teja Singh and Ganda Singh, op. cit., pp. 17-70.

The tenth guru was Guru Gobind Singh who occupies a prominent position in the teachings of Sikhism. He has had perhaps the greatest lasting effect upon Sikhism. He gave emphasis to the need of the Sikh's being courageous and militant which is shown in the following quotation:

I am the son of a brave man, not of a Brahmin:
How can I turn my attention to Thee, O Lord, and¹⁷
yet forsake domestic duties: Krishnavatar.

Guru Gobind reinforced the emphasis that had been given to equalitarianism by the earlier gurus. The following quotation is an expression of this emphasis:

The bright and the dark, the ugly and the beautiful,
the Hindus and the Muslims have developed them-
selves according to the fashions of different
countries.

All have the same eyes, the same ears, the same body
and the same build--a compound of the same four
elements. Akal Ustat.¹⁸

An event occurred in 1699 which has been a permanent influence on the form and style of Sikh practices. In that year Gobind called a large meeting on Baisaki Day at Anandpur, on March 30, 1699.

When all were seated, he drew out his sword and cried, 'Is there anyone here who would lay down his life for dharma?.....At the third call, Daya Ram, a Khatri of Lahore, rose from his seat and offered himself. The Guru took him into an adjoining enclosure where a few goats were kept tied, and seating him there cut off a goat's head. He came out with the dripping weapon and flourishing it before the multitude asked again, 'Is there any other Sikh here who will offer himself as a sacrifice?' At this Dharam Das, a

¹⁷Ibid., p. 62.

¹⁸Ibid.

Jat of Delhi, came forward and was taken into the enclosure, where another goat was killed. In the same way three other men stood up one after another and offered themselves for the sacrifice....The Guru, after dressing the five in handsome clothes brought them before the assembly. He baptised them with sweetened water stirred with a dagger and called them his Beloved Ones.....When the Guru had administered baptism to his five tried Sikhs he stood up before them with folded hands, and begged them to baptise him in the same way as he had baptised them....They were to be his Khalsa, his embodiment, nay, his other self, his beloved Ideal.....

About 80,000 men were baptised in a few days. Those who partook of the ceremony were taught to believe in One Invisible God and mission of the Ten Gurus. Particularly they were to shun the use of tobacco, which besides being injurious to health makes one lazy. They were to wear the same signs, all beginning with the letter K: long hair (kesh), a comb (kangha), a pair of shorts (kaccha), an iron bracelet (kara), and a sword (kirpan). They were to have a common surname, Singh or lion.

Out of this dramatic incident Guru Gobind made several permanent contributions to the doctrines and style of the Sikh religion. Especially noteworthy are the emphasis given to democracy in the Khalsa, monotheism, the mission of the ten gurus, the use of the title Singh as an identifying name for the Sikh believer, and the acceptance of the five K's for the devout followers of Gobind.

There have been no gurus since Gobind Singh. The only teacher was the book known as the Holy Granth, sometimes called the Granth Sahib. As it stands today it is

¹⁹Ibid., pp. 68-69.

a collection of all the most important writers and poets who have contributed to Sikhism. It has been treated with reverence in the following ways: (1) covered with a silken cloth when not being read, (2) no smoking of tobacco in a room where it was kept, and (3) during religious ceremonies an attendant, sitting with the Granth in front of him, continuously waiving a brush-like fan over it to prevent any dust or insects from landing on it.

The more ethical doctrines of the religion were given in the following quotation from a religious pamphlet:

This life of praise is not to be one of idle mysticism, but of active service done in the midst of worldly relations. "There can be no worship without good actions." These actions, however, are not to be formal deeds of so-called merit, but should be inspired by an intense desire to please God and to serve fellow-men.

.....
 The Gurus laid the foundation of man's uplift... on man's own humanity, his own character... which helps us in moral crises. Life is like a cavalry march. The officer of a cavalry on the march has to decide very quickly when to turn his men to the right or left... In the same way, when face to face with an evil, we have to decide quickly... When offered a bribe or an insult, we have to decide at once what course of action we are going to take. We cannot then consult a religious book or a moral guide. We must decide on the impulse. And this can be done only if virtue has so entered into our disposition that we are habitually drawn towards it and evil has got no attraction for us.²⁰

²⁰Teja Singh, The Sikh Religion: An Outline of its Doctrines (Amritsar: Shiromani Gurdwara P. Committee), pp. 6-8.

The above remarks are an expression of a contemporary intellectual leader in the Sikh religion, Teja Singh. He claims that good actions please God, but he also emphasizes the military qualities that are required by the devout Sikh.

III. CIRCUMSTANCES OF PRESENT EAST INDIAN LIFE

Other characteristics and activities of the East Indians in the Sutter County area can be best understood with a brief historical background. The approach in this report is institutional to the extent that the background of contemporary conditions is presented in the following areas: (1) the general immigration and legal controls imposed upon this population; (2) the economic activities of the group; (3) family life conditions; (4) political and nationalistic interests. There is only a small amount of historical information available in documents. This is supplemented with statements taken from a few long-term Indian residents. Only that information is presented which has been reinforced by several people and which has been given to the investigator on several occasions. The Indians who have given the information have said that they are willing to have their names appear in any report.

Background and Current Conditions. Data on the growth of the East Indian population in the Sutter County area were not available. It can be assumed that United States immigration policy and California public policy affecting all East Indians had a comparable effect upon the East Indians in Sutter County. There is no attempt in this treatment to equate entry into the United States with entry to Sutter County. The attempt here is to give the circumstances faced by all the East Indians arriving in the United States. The increase in the East Indian population in the United States was sporadic in the face of several adverse circumstances. Public policy concerned with immigration was inconsistent in the early years when East Indians began to arrive at these shores, from 1898 to 1910. While a few East Indians had emigrated to the United States before 1904, it was in that year that there was a substantial increase in the numbers from less than 100 to 250. The numbers arriving annually remained at about this level until 1907. The following figures indicate the irregularity of the growth:

1906 -	271
1907 -	1,072
1908 -	1,710
1909 -	337 ²¹
1910 -	1,787 ²¹

²¹H. A. Millis, "East Indian Immigration to British Columbia and the Pacific Coast States," The American Economic Review, I (March, 1911), p. 72.

In 1908 immigration officials began to turn East Indians back for fear they would become public charges.²² In 1910 the great increase was the result of a change in treatment of East Indians at the San Francisco Port.²³ In the decade from 1900 to 1910, the number of immigrants was 4,713,²⁴ but in the decade ending in 1920, there had been only 2,082 East Indians admitted as immigrants in the United States.²⁵ This reduction was primarily the result of the restrictive Immigration Act of 1917 which set up the Asiatic Barred Zone in which India was included.²⁶ The Act also gave a great deal more power to immigration officials, required literacy tests for those over sixteen years of age, and doubled the head tax.²⁷ While the Act

²²Ibid., p. 74.

²³Ibid.

²⁴Report of the Commissioner of Immigration and Naturalization, Annual Report of the Immigration and Naturalization Service (Washington: Government Printing Office, 1964, p. 45.

²⁵Ibid., p. 45.

²⁶Gurdial Singh, op. cit., p. 210.

²⁷Edward P. Hutchinson, "Immigration Policy Since World War I," Immigration, an American Dilemma, ed. Benjamin Mun Ziegler (Boston: D. C. Heath and Company, 1953), p. 11.

was effective in restricting Indian immigrant laborers, it allowed students to enter this country with few restrictions.²⁸

Another very important public policy effective in restricting East Indian entry was the 1924 Immigration Act²⁹ which established immigration quotas based upon the origin of the foreign born population in 1890. This resulted in a virtual cessation of legal immigration from India.

The restrictive nature of the immigration as it concerned East Indians was reinforced by a Supreme Court decision in which Justice Sutherland stated that "a Hindu" is not a "free white person" within the meaning of the Revised Statute 2169, relating to the naturalization of Aliens, and hence was ineligible for American citizenship.³⁰ It was the decision in this case which reaffirmed the policy of cancellation of most citizenship certificates of East Indians who had been naturalized for a fifteen-year period after 1908.³¹

²⁸Rajani Kanta Das, Hindustani Workers on the Pacific Coast (Berlin: Walter de Gruyter and Co., 1923), p. 16.

²⁹Fieldgrave, op. cit., p. 292.

³⁰Gurdial Singh, op. cit., p. 211.

³¹Harold S. Jacoby, "More Thind Against than Sinning," The Pacific Historian, II (November, 1958) pp. 1-8.

While the United States government made it virtually impossible for East Indians to enter this country legally as permanent residents, there was still illegal entry available for those who chose to try this route. It was difficult to get any approximation of the numbers who came here without the sanction of immigration officials. Jacoby makes a conservative estimate that as many as three thousand East Indians entered the United States illegally between 1920 and 1930.³² In the present study, the investigator interviewed six fathers of the thirty-seven families who admitted illegal entry and who now have legal status. These were old fathers, averaging sixty-four years, and they perhaps represented far less than what would be a realistic percentage of "illegals."

Congress passed the Luce-Celler Bill in 1946 which in effect allowed East Indians to become citizens. This law also removed India from the barred zone thus allowing India to be assigned a quota, which was set at one hundred per year. But the growth of the East Indian population was not to be explained entirely by this quota. Over the past ten years, the average number of immigrants admitted annually has been 516. The quota accounts for

³²Jacoby, op. cit., p. 8. A Half Century Appraisal of East Indians in the United States.

only about 20 per cent of the Indian arrivals, while most of the others are admitted as non-quota immigrants. Generally they were relatives of naturalized citizens -- brides, children, and dependents. Of the sixty-two parents involved in this research, forty-six arrived in the United States after 1947. If the populations interviewed in this study were anything approaching a fair sample of the whole East Indian population (37 of 142 families), the arrivals since 1947 are substantial. It appears that this population managed to grow beyond the quota of one hundred because of the liberal features of the law.

Conditions encountered by the Early East Indians.

Even though entry into the United States was accomplished, the life chances offered to the early East Indians had great restrictions imposed upon them. There were two anti-alien land laws passed in California in 1913 and in late 1920, the latter by initiative procedure.³³ While East Indian immigrants during this period were unable to hold the legal title to land, they did most often engage in farming. Das reported in 1923:

The majority of Hindustanees resident on the Pacific Coast, especially in California, are farm operators. They take a lease of a

³³John W. Caughey, California (Englewood Cliffs: Prentice-Hall, Inc., 1953), pp. 470-471.

ranch either on a share or cash basis and operate it for a period varying from one to three years, at the end of which time they ³⁴renew the lease or move to another farm.

Another observer reported in 1934 that of a little over four and a half thousand East Indians on the Pacific Coast, three thousand were farmers--two thirds of them being of the Sikh religion.³⁵ As reported to this investigator in interviews held in the spring of 1965 with Balwant S. Brar and Rattan Sahota of Yuba City and Ganga Singh of Gridley, the early pattern involved working as a farm laborer upon arrival and then leasing a piece of land. When marriage occurred, only the non-Indian spouse had title to the land. The Indian husband was a resident without citizenship or the right to own property. Six of the seven men in this study who were in the United States longer than thirty years first labored on the farms and then married an American wife (five of the wives were Mexican-Americans). If these East Indians were able to pay for farm land, it was legally purchased by the wives.

The early involvement of East Indians in agriculture has been carried to the present in the Sutter County area.

³⁴Das, op. cit., p. 23.

³⁵Fieldgrave, op. cit., p. 292.

There were one hundred forty-two East Indian names in the telephone directory, and one hundred of these were on the mailing list of the Sutter County Agricultural Extension.³⁶ There were, in addition to the farm owners the farm laborers, who were not on the Agricultural Extension mailing list. The exact number of farm laborers was not known, but this investigator knew of about twenty-five people who were employed in this capacity. Several of these had families in the Sutter County area. When the occupations and activities of the thirty-seven families involved in this research were studied, there were only three who were not engaged in agricultural activities. All three, however, had some sort of ties with agriculture. A conservative estimate of the numbers of East Indians in this population who at the time of this investigation were involved with agricultural production would be over 90 per cent.

There was no question that the rapid expansion of orchard holdings was made because of the East Indian's ability to save. There were several conditions which made this possible. Of greatest importance was the absence of any strong expectations for a style of life which was

³⁶Statement made by Ben Ramsaur, Sutter County Agricultural Extension Director in April, 1965.

expensive. As this investigator visited the homes of these people, he became aware that they did not indulge themselves with items that were expensive. The housing expense was commonly low because they most often lived in a very modest frame house that was on the land when it was purchased or leased. A few of the most wealthy lived in newly constructed homes. The food costs were low and seldom exceeded seventy dollars per month for an average family of five.³⁷ Vegetables, raised in a family garden, were the most common feature of their diet.

There was another condition which contributed to saving. There was no religious or cultural expectation regarding taking certain days off from work for rest or worship. A ten-hour day, seven days a week, was common when there was work to be done.

The expansion in land holdings had a second, important explanation. Shortly after it became possible for East Indians to buy land in 1946, there were several instances in which substantial amounts of money were loaned without interest or with a very low interest rate, and without legal record.³⁸ Eight people have said that

³⁷Statement made by Dr. Gulzar S. Johl of Yuba City in February, 1965.

³⁸These data were supported by eight separate statements made by East Indians who were in the United States longer than ten years. This material was gathered in 1962 by the investigator.

heard of an instance in which the Bureau of Internal Revenue officials investigated a case of a man who paid two hundred thousand dollars in cash for a piece of land. The tax people were interested because there had been no tax return for earnings of two hundred thousand dollars. The person purchasing the land had told the investigators that he had borrowed the money, and the investigator asked to see the bank note. The person under investigation replied that there was none. Upon further inquiry, it was discovered that the borrower had obtained the money by several personal loans; there was nothing out of order so far as the Bureau of Internal Revenue was concerned. In 1963 this investigator interviewed six land owners whose holdings exceeded one hundred acres. The following question was asked: "People say that the Indians in this area take care of each other. They say that they lend money to each other without interest. Is this true? Explain." All of the respondents replied that small amounts (up to five thousand dollars) were loaned to friends without interest, and without any note. When larger amounts were borrowed, friends commonly co-signed. Four of the respondents mentioned that there were cases in which larger amounts had been loaned without interest or the customary legal papers. All of them said

that trust was an important characteristic among the East Indians. Four of them mentioned that the cheap money lending practice was less common than it was at one time, and that on larger personal loans a low interest rate was charged.

The physical, economic, and social hardships endured by the very early arrivals from India were great. Dulip Singh of Yuba City, who was eighty-six years old, and Hajara Singh of Gridley, who was seventy years old, both told this investigator of sleeping in fields or on hay in barns in the early days, cooking their meals over campfires and working ten or twelve hours a day for a dollar and a half. Both of these men, who had been in the United States well over fifty years, claimed to have saved from one-half to two-thirds of their earnings. When several East Indians could manage it, they formed communal dining clubs. According to Das:

When there are two or more persons together, they form a mess, and manage the affairs in turn. When a large number of men work together, they establish clubs consisting of sometimes as many as twenty. The club is run on a democratic basis. ³⁹

In the Sutter County area there were at least three groups of men living together in a fashion which was similar to the above arrangement.

³⁹Das, op. cit., p. 66.

The absence of women of their own ethnicity was an important condition prior to 1946. As late as 1940, the sex ratio was claimed to be 460 males to 100 females.⁴⁰ A good many of the early immigrants had married in India, and a few had children, but they had left their families when they came to the United States.⁴¹ During the early years, marriage of East Indians to Americans was not common, but by 1920 a few had taken wives, these being mainly Mexican-Americans. It appeared that some small degree of assimilation of East Indians into Mexican-American society had begun to occur by 1920. One author has called this "Circuitous Assimilation" by which he meant that a very small ethnic minority (East Indian) was taken into the larger society by way of joining a larger and better recognized ethnic minority (Mexican-Americans).⁴² Of all the thirty-seven families involved in the interviews for this research, there were nine marriages involving a male East Indian with a non-East Indian woman. Only six of these were Mexican-Americans, Spanish, or mixed Spanish and/or Mexican-American and Indian. There were two

⁴⁰Yusuf Dadabhay, "Circuitous Assimilation Among Rural Hindustanis in California," Social Forces, 33 (December, 1954), p. 140.

⁴¹Das, op. cit., p. 77.

⁴²Dadabhay, op. cit., pp. 138-141.

who had married Anglo-Americans and one whose wife was dead. In the latter case no information was offered. All of these had married prior to 1946, at which time it became possible to obtain an East Indian wife. If "Circuitous Assimilation" was important among the East Indians, it did not appear to be prominent in the Sutter County area at the time of this investigation. All of the males married to women with a Mexican heritage were early immigrants.

On the contrary, there appeared to be a strong preference on the part of East Indian males for women from India. Of the twenty-seven male parents who came to the United States since 1946, all had East Indian wives; six of these still had their wives in India. The only two first generation male parents interviewed had taken East Indian wives, and one of these had taken a trip to India at which time he married an Indian girl. There were three weddings between 1960 and 1965 in the Sutter County area, performed in the traditional manner by a Sikh religious functionary. Other weddings occurred within this ethnic group, but the ceremonies were not so traditionally East Indian. Several of the younger men told this investigator that they expected to marry an

East Indian girl either from this area or by returning to India for a bride.

Political Interest and Activities. There is need to mention the political interests and activities of the East Indians in the Sutter County area. There were several indications that they recognized the utilitarian value that may be realized from political action. Firstly, they managed to obtain congressional sponsorship of a number of private bills since 1946 which were primarily concerned with immigration problems and which allowed them to bring dependents to this country as permanent residents. The East Indians accomplished this, in part, by identifying themselves with the party which has elected the Congressmen from the Sutter County area. About 85 per cent of the East Indians were registered with the majority party.⁴³

Secondly, the recognition given to several events and men indicated that there was respect for political success. This was noticeable in the India Republic Day celebration. The great leaders, Nehru, Gandhi, and some of the martyrs, were paid respect.

Thirdly, there was an expression of love for the

⁴³Precinct rolls, Sutter County, 1964.

mother country as indicated by the speeches and movies which were presented over a period of about six hours at the Independence celebration. The movies included selected short subjects concerned with the improvements being made in Indian industry, education, sanitation, and technology. The topics of the speeches varied, but there was frequent comparison of Indian and United States democracy; it was apparent that these East Indians had a good deal of respect for India.

The Martyrs Day celebration involved both religious and political sentiments. It paid respect to all of those who gave their lives while helping India to gain independence from Great Britain. Nearly all of the martyrs were Sikhs.

Fourthly, the formation and activities of the Gadar Party indicated a lively concern with political issues. The Gadar Party requires a short explanation because it has been misunderstood as it has been related to California East Indians. The party was formed in 1907 at Lahore in the Punjab. Gadar is the Arabic word for traitor, and this word signified an open contempt that these early revolutionaries had for the British. Lala Hardyal was one of the most important founders of the party in India and was sought by British authorities.

After traveling throughout Europe, he came to the United States in 1913. He became a lecturer at Stanford University for a year, and during the same period he served as editor of the Hindustani Gadar News. In 1914 he left the United States under threat of deportation.

During the year, 1913-1914, that Lala Hardyal spent in California, he organized the Gadar Party; and three years after he departed, it was incorporated, with headquarters in San Francisco. The objectives were expressed in 1928 as follows:

To encourage the establishment of a system of government in India which shall be free from all foreign control. . . .

To publish a periodical review of political, economic, social, and intellectual conditions in India by voluntary contributions and without sale.⁴⁴

Policy decisions of the California Party were made by the Central Panchayat, a committee which in part represented areas in which there were East Indians. The Sutter County area had the greatest representation of the five areas represented on the Panchayat.⁴⁵

⁴⁴ Seventh Report of Un-American Activities in California, Report of the Senate Fact Finding Committee on Un-American Activities to the 1953 Regular California Legislature (Sacramento: California State Printing Office, 1953), p. 216.

⁴⁵ Ibid., p. 217.

The membership probably never exceeded 1,500 out of a population of 6,000, and about 85 per cent of these were Sikhs.⁴⁶ It was in this fact that the semi-religious nature of the Gadar Party became apparent. The activities of the Gadar Party were primarily concerned with raising funds to support revolutionary efforts in India. The California Gadar Party raised money for the purpose of transporting men, arms, and ammunition to India to aid a revolutionary effort that was believed to be imminent.⁴⁷

There were attempts to tie the Gadar Party to a number of murders that occurred between 1925 and 1943, but there was no substantial evidence to indicate any political motivation these murders.⁴⁸

The Sikh religion may provide an explanation for the inclination of the East Indians of California to participate in politics in such a vigorous way.

In speaking of the manner in which the person incorporates religious belief into his self, Teja Singh remarked:

This transformation comes not only through close association with the Guru, which is found

⁴⁶Ibid.

⁴⁷Ibid., pp. 218-219.

⁴⁸Ibid.

in many other religions, but through the belief that the Sikh incorporates the Guru. He fills himself with the Guru, and then feels himself linked up with an inexhaustible source of power. A Sikh, a pure-hearted Sikh, who follows the teachings of his Guru, is a great power in himself; but when such a Sikh gets into himself the dynamic personality of such a perfect exemplar as Guru Gobind Singh, his powers acquire an infinite reach and he becomes a superman.⁴⁹

Summary. Some of the characteristics of the East Indians in the Sutter County area were noted as follows: (1) involvement in orchard farming; (2) maintenance of a material culture which was brought by the immigrants who came from India; (3) endogamous marriages; (4) involvement in the Sikh religion; (5) concern about Indian national affairs.

⁴⁹Teja Singh, op. cit., p. 20.

CHAPTER III

FORMULATION AND VALIDITY OF THE INSTRUMENT AND ITS REVISIONS FOR THIS STUDY

The purpose of this chapter is to give an explanation of the theory involved in the development of the research instrument used in this study and the sources of validity for the research instrument and to give an explanation of the modifications of the instrument that were made for this study.

I. INTRODUCTION: VALUE ORIENTATIONS

There are difficulties encountered when the word values is used because it has several referents (i.e. religious, aesthetic, economic, human, and others); another source of confusion in using the word values is that the referent is often unclear because of vague, high level abstraction. Distinctions of types of values are often made, such as the intrinsic-extrinsic or conceptual-instrumental dichotomies. These add to the confusion in usage.

For the purpose of this dissertation, Ralph Linton has given an acceptable definition of values when he says:

A value is . . . anything capable of influencing the individual's decisions in choice situations . . . or anything capable of producing an emotional

response. There are, of course, individual values as well as those which are cultural, i.e. shared and transmitted by the members of a particular society. However, in a search for universals the individual values, insofar as they are individual, may be ignored.

• • • • •
 For our purposes we will define a value as: Anything capable of producing similar choice₁ responses in several of a society's members.

The purpose of this study is the identification of fundamental views of life which are held in common by the members of an ethnic group. The categories of concern in this study (views about preferred activity, time, man to nature, and the relationship of man to his fellow man) are the general cognitive, affectional, and directional inclinations which every person possesses. The many values dealt with by philosophers such as aesthetic, human, economic, intrinsic, extrinsic, and conceptual values are rationally arrived at and are to be rationally defended. Value orientations as conceived by F. Kluckhohn²

¹Ralph Linton, "The Problem of Universal Values," in Robert Spencer (ed.), Method and Perspective in Anthropology: Papers in Honor of Wilson (Minneapolis, Minn.: University of Minnesota Press, 1954), p. 147.

²Florence R. Kluckhohn and F.L. Strodbeck, Variations in Value Orientations (Evanston: Row, Petersen and Company, 1961), pp. 3-32; Florence R. Kluckhohn, "Dominant and Substitute Profiles in Cultural Orientations: Their Significance for Analysis of Social Stratification," Social Forces, Vol. 28, No. 4 (May, 1950), pp. 276-293.

are often more general and, however vaguely understood in rational terms by the actor, are the bases from which people step into the world of behavior.

Kluckhohn's value orientations are the products of cultural conditioning, and they are, at least theoretically, shared by the members of a culture. It is recognized by Kluckhohn that there are variations of value orientations in any complex culture. It is true also that the degree of variation in the value orientation is a measure of the complexity of the culture.

While there are several influences on human make-up and behavior, such as the constitutional factors, unique experiences, and situational imperatives, the concern in this study is with influences which are cultural in nature. The purpose here is finding how members of a particular minority think and feel in areas that might be the base or springboard from which more specific views about life might be developed. Other terms could be used such as "cultural themes," "ethos," or "core culture," but Kluckhohn's usage "value orientation" seems more appropriate. It implies that the person or group is turned in a direction such that there might be an acceptance of something of worth.

Behavior can be more readily understood when the basic assumptions of the actors are known. People are continuously sifting, sorting, and arranging elements in their environment according to some kind of constructions that are called "value orientations" in this study.

The traditional philosophic approach to values wherein there is a rational discourse about the properties of things valued, the nature of value, types of value, and the reasons for valuing is of no immediate concern to this research. The attempt here is to give an account of the broad feelings and views of an ethnic group. It is not sufficient to assume what these people believe. There needs to be an expression of the views of the East Indians given in such a manner as to allow analytical treatment.

Empirical Study of Value. There have been only a few investigators who have developed studies and tests of values that were empirically useful.³ The Allport-Vernon-Lindzey Study of Values attempted to measure the relative prominence of six important attitudes and

³Anne Anastasi, Psychological Testing (New York: Macmillan Company, 1930), pp. 552-556.

interests that were as follows: Theoretical, Economic, Aesthetic, Social, Political, and Religious. This test was useful in studying the values of college students and adults with some college experience, but the population being studied in this dissertation included some young people with less than a college education and some adults with no formal education. Other tests appeared to be concerned with phenomena that were intra-cultural and more specifically psychological. Examples of these are the Attitude-Interest Analysis Test by Terman and Miles and the DF (dynamic factors) Opinion Survey prepared by Guilford.

II. FORMULATION OF THE INSTRUMENT AND ITS VALIDITY

F.R. Kluckhohn's formulation appeared to be more adaptable than any of the above mentioned for studying the population of concern in this dissertation. An explanation of her theory, the Schedule (questionnaire) and the validity claimed for it is necessary.

The Theory. The fundamental assumption upon which her formulation was based was that there are a limited number of basic situations and problems which must be faced by all people in all places.⁴ Fundamental also

⁴Kluckhohn and Strodtbeck, op. cit., p. 10, Variations in Value Orientations.

was the assumption that there is a limited range of possible solutions to these problems. The five common human problems sorted out and considered as the foundation for developing a schedule (questionnaire) are as follows:

1. What are the innate predispositions of man?
2. What is the valued personality type?
3. What are the significant time dimensions?
4. What is the relation of man to nature?
5. What is the dominant modality of the relationship of man to other men?

These five problems arise necessarily in the human situation. The solutions found for them vary within a range. This range may be divided as one might choose, but a three-way division was developed by F. Kluckhohn. One might question the validity and usefulness of only three answers to the questions when there are a great many possible specific answers. The three-way division of the range allowed for a manageable set of answers; the alternative would have been to have a greater number of more specific and perhaps detailed solutions to these problems.

The three divisions, Evil, Good, and Evil and Good were logical answers to the question concerned with

innate human predisposition. In this case, as in the others, two extremes were posited with a third choice between the extreme points. It might be argued that the second answer, Good and Evil, is not one, but two answers. In this instance the intention was merely that humans are mutable and contain both good and evil potentiality.

A common human problem is concerned with the type of personality that is most highly valued by a society. The possible solutions are again three. There are the two extremes of Doing and Being with an intermediate position called Being-in-Becoming. These orientations were derived for the most part from the speculations of Plato. The Doing personality type is most distinguished by its demand for accomplishment. It is the one, according to F. Kluckhohn, which is dominantly stressed in American society.⁵

The essential feature of the Being orientation is that it emphasizes the expression of what is thought to be "natural" to a given personality. This value orientation is nondevelopmental. Mexican society, for example is one in which the Being orientation appears to

⁵Kluckhohn, op. cit., p. 17.

be dominant.⁶

The Being-in-Becoming orientation emphasizes self-realization, the development of all of the best potentialities of a person. It shows concern for the human being rather than for what he can accomplish. The person's emotional and intellectual experience are given recognition as well as his creative activity. The Being-in-Becoming personality is one who would address himself to Abraham Maslow's self-actualization.⁷

The question of what is the significant time dimension may be easily answered with the three points on the range, Past, Present, and Future. Oswald Spengler⁸ gave this dimension a great deal of importance as indicated in the following categorical statement:"... it is by the meaning that it intuitively attaches to time that one culture is differentiated from another...." Obviously societies must deal with past, present, and future. They do differ, however, in the manner in which they emphasize one or a combination of these orientations. A good deal can be understood about a society if one is able to find where emphasis is placed with regard to

⁶Kluckhohn, op. cit., p. 16.

⁷Abraham H. Maslow (ed.), "Psychological Data and Value Theory," New Knowledge in Human Values (New York: Harper and Brothers, 1959), pp. 125-130.

⁸Oswald Spengler, Decline of the West (New York: A.A. Knopf, 1926-1928), Vol. I, p. 130.

time orientation.

The answers possible in response to the question of what is the relation of man to nature may take the following three points on the range: Man subjugated to Nature, Man in Nature, and Man over Nature. People may think they are the victims of natural forces whether these be of an accidental sort or the operations of the cosmic orders in teleological terms. Economic conditions, illness, floods, fires, and wars may all be accounted for, as they influence human beings, as matters which cannot be controlled.

Another way of thinking of the relationship of man to nature is to regard it as a harmonious whole. Both are parts or sides of a system which is extended in several directions, and all the parts are necessary to the system.

A third way of viewing the man-nature question is one in which man is pitted against nature, and his purpose is to conquer and control natural elements. Nature is viewed as something to be overcome and to be put to the use of human beings.

The last of the human problems dealt with in F. Kluckhohn's theory is the kind of value placed upon the relation of men to other men. She presents three

orientations as possible solutions to this question, although she recognizes that all social groups must give some attention to all the relationships. The three possible types of answers to this question are the Lineal, Collateral, and the Individualistic orientations.

All societies allow some degree of individual autonomy, but in some societies special attention is given by way of stressing the value of individual autonomy.

Collaterality is a necessary condition of social life. The individual finds his human nature only as he has contact with his fellow humans. Some societies emphasize laterally extended relationships; the individual values contact with others of his group not because of political power or some other extraneous reason, but because there is pleasure in the immediate contact with similar people.

All societies pay at least some attention to generational differences, and when this sort of relationship is emphasized, it is a lineal society. The best example of this type is the classical Chinese society in which the younger, by virtue of being young, should pay respect to their elders.

These are the five universal human problems and the possible solutions to them. It should be emphasized

that all of the answers are available to members of any given society, and that what is important in understanding a culture is which possible answer is valued by the members. Table I gives a summary of the universal problems.

TABLE I⁹

THE FIVE VALUE ORIENTATIONS AND THE RANGE
OF VARIATIONS POSTULATED FOR EACH

Innate Pre- dispositions: Human Nature	Evil (mutable or immutable)	Neither good nor bad (mutable or immutable)	Good (mutable or immutable)
Man's Rela- tion to Nature: Man-Nature	Man Subju- gated to Nature	Man in Nature	Man over Nature
Time Dimen- sion: Time	Past	Present	Future
Valued Personality Type: Activity	Being	Being-in Becoming	Doing
Modality of Relationship: Relational	Lineal	Collateral	Individual- istic

⁹Kluckhohn, op. cit., p. 12.

This theory was the foundation for a research instrument called the Schedule (see Appendix A). It was first employed in a study of the value orientations of the people of the following five communities of the Southwest called the "Rimrock" Communities:¹⁰ (1) The Zunis, (2) Navahos, (3) Homesteaders, settlers from Texas, (4) Rimrock Mormons, and (5) Atriscans, Spanish-Americans. Anthropologists who had previously worked with these people interviewed small samples, using translations of the Schedule when it was required. A summary of the informed predictions and the observed value orientations of these five communities is given in Table II. The Zunis were Doing oriented, Present oriented, With Nature, and dominantly oriented in Collateral relationship. The Navahos were Doing oriented, Present oriented, With Nature, and Collateral. The Texans were Doing oriented, Present oriented, Over Nature, and Individualistic. The Mormons were Doing oriented, Future oriented, Over Nature, and Individualistic. The Spanish-Americans were Being oriented, Present oriented, Subjugated to Nature, and Individualistic.

¹⁰Kluckhohn, op. cit., pp. 138 ff.

TABLE II

A Comparison of the Results from the Total Orientation Patterning Analyses With the Prior Predictions About
Value-Orientation Preferences for the Five Rimrock Communities*

Culture	relational		time	time	man-nature	man-nature	activity	activity
	Predicted	Observed	Predicted	Observed	Predicted	Observed	Predicted	Observed
Spanish-American	Ind>Lin>Coll	Ind>Lin>Coll	Pres>Fut=Past Pres>Past>Fut on religious items	Pres>Fut>Past	Subj>Over>With	Subj>Over>With	Being>Doing	Being>Doing
Texan	Ind>Coll>Lin	Ind>Coll>Lin	Fut>Pres>Past	Fut>Pres>Past	Over>Subj>With	Over>With>Subj	Doing>Being	Doing>Being
Mormon	Ind=Coll Lin	Ind>Coll>Lin	Fut>Pres>Past approximating Fut>Pres=Past	Fut>Pres>Past	With>Over>Subj	Over>With>Subj	Doing>Being	Doing>Being
Zuni	no prediction	Coll>Lin>Ind	no prediction	Pres>Past>Fut	no prediction	With>Subj>Over	no prediction	Doing>Being
Navaho	Coll>Lin>Ind	Coll>Lin>Ind	Pres>Past>Fut	Pres>Past>Fut	With>Subj=Over	With>Over>Subj	Doing>Being	Doing>Being

* The abbreviations and symbols employed here have the following meanings: Ind means individual; Lin means lineal; Coll means collateral; Pres means present; Fut means future; Subj means subjugated. The sign > means greater than; the sign = means greater than or equal to; the sign = means equal to.

The Schedule has also been employed in at least two other studies. More than six hundred people were interviewed in a study of three of the value orientations of the Japanese¹¹ with the following value patterns: In the time orientation the Japanese were dominantly Future oriented, followed by Present which was greater than Past. In the Man-Nature orientation the Japanese had an Over-nature orientation followed by With nature which was greater than Subjugated to nature. In the Relational orientation the Collateral was greater than the Lineal which was greater than the Individualistic.

In another study,¹² concerned with problems of psychological therapy as related to value orientations, Irish-Americans, Italian-Americans, and Old Americans were interviewed using the Schedule developed by F. Kluckhohn. Middle-class Americans were reported to be

¹¹William Caudill and Harry A. Scarr, "Japanese Value Orientations and Culture Change," Ethnology, Vol. I No. I (January, 1962), pp. 53-91.

¹²Florence R. Kluckhohn "Variations in Basic Values of Family Systems," Social Casework 39 (February-March, 1958), pp. 63-72; John Spiegel, "Some Cultural Aspects of Transference and Countertransference," in Individual and Familial Dynamics, ed. Jules H. Masserman, (New York: Grune and Stratton, 1959).

dominantly Doing oriented, Future Time oriented, Over-nature and Individualistic. The Italian-Americans and the Irish-Americans both departed from the Middle-class American pattern.

Claims of Validity for the Schedule. The validity claimed for the instrument developed by F.R. Kluckhohn lies in the situations that are presented to the respondents. This is to say that only construct validity is claimed for the Schedule. It is based upon the logic that limited options given as possible answers to general questions concerned with universal human problems provide the basis for describing the value orientations of a population. The responses serve as a means of ordering the preferences of a culture.

The questionnaire consisted of twenty-two life situations and then posed alternatives of solution to the problematic life situation. In the following quotation, F. Kluckhohn gave a summary of the rationale for the Schedule:

Our judgement was that the more generalized and the more abstract the item was relative to a class of situations, the greater was the possibility that the referent for it in the mind of the respondent would be the orientation we were aiming to test. For example, while the two items treating of

inheritance customs (item 16 and 17) do carry some overtones of the time orientation, possibly also the activity orientation, they are, in the general problems they pose sufficiently well geared to the variations of the relational orientation results.¹³

To be sure, inductive and deductive processes were both involved in the formulation of it..... some of the materials which were inductively examined were the existent analyses of the value systems of individual cultures; but there is no part of either the classification of the alternatives of the value orientations or the ideas about variation which are generalizations¹⁴ from the observed data in a single culture.....

The Schedule used in the present study is a device which may be employed to identify value orientations in four important areas. There are other important shared values in any culture, and the F. Kluckhohn formulation makes no claim concerning these. F. Kluckhohn does contend that desired Personality type, Time orientation, the Man-Nature orientation, and Relational orientation are fundamental in any culture. The theory, as developed by F. Kluckhohn and her associates, allows that a culture may contain other highly valued orientations. Critics of the F. Kluckhohn approach would be justified in

¹³Kluckhohn and Strodtbeck, Variations in Value Orientations (Evanston: Row, Petersen and Company, 1961), p. 91.

¹⁴Ibid., p. 99.

observing that a culture might focus on some matter that is not an integral feature of the four matters of concern in the Schedule, but this condition would not detract from the fundamental importance of the four areas that are dealt with in the Schedule.

From the research that has been carried on in the five Rimrock cultures, the research in Japan, the study of middle-class Americans, Italian-Americans and Irish-Americans, the Schedule appears to be an adequate instrument for identifying the values in four fundamental areas. Other matters may, however, be of such great concern in a culture as to supersede any of the above fundamental areas. It is not claimed that the Schedule is able to pick up subtle differences in a culture. Rather, it is contended that the Schedule may be used to identify "large" or important areas in cultures.

Summary. The value systems of value orientations of people decide to some degree how they approach nearly all life situations; value orientations decide how youngsters address themselves to the school situation. The teacher can work effectively with students when he has an understanding of the student's basic value orientation. He needs to know the cognitive, affective, and directional views the student holds. When the

teacher understands the basic common orientation or the general views of an ethnic group, he is better equipped to understand the individual in that group.

This study will reveal some of the dominant value orientations of two generations of East Indians; the research will indicate how the student's view of life differed from that of his parents, if at all, and will provide insight into a possible source of problems for both generations.

The research instrument developed for this study is a modification of the Schedule developed by Florence Kluckhohn for the study of the value orientations of five communities in the southwestern region of the United States; the modification made adjustments that were required by the economic, religious, and familial life among the East Indians in the Sutter County area of California. The essential nature of the Schedule was retained in the modified version and in the translation. Situations were presented with limited options in which orientations were revealed in four basic areas: (1) Activity, (Being or Doing), (2) Time (Future, Present, or Past), (3) Man-Nature (Over, With, or Subjugated), and (4) Relational (Collateral, Lineal, or Individualistic). Beliefs and attitudes in these

areas are believed to be basic to the more specific value expressions that individuals develop.

III. THE RESEARCH INSTRUMENT AND ITS REVISION FOR THIS STUDY

The Schedule. The Schedule (Appendix A) contains twenty-two items, five of which are concerned with Activity orientation, five with Time orientation, five with Man-Nature orientation, and seven with Relational orientation. It will be noticed that of the five universal problems humans face, only four of them are dealt with in the Schedule. The matter of Innate Predisposition of man appears to be extremely complex and difficult to test. On the question of Activity only two alternatives were provided (Being and Doing), but it was understood that a person might choose them as equals. See Appendix A, (p. 140-158).

The questionnaire consisted of a life situation and then posed alternatives of solution to the problematic life situation.

Each of the alternatives was an expression of an orientation that F.R. Kluckhohn and her associates have tested in several studies. It is admitted that several

of the items in the Schedule carry overtones of several of the value dimensions, but each of the situations is sufficiently well geared to test a particular value orientation.¹⁴

¹⁴Ibid., p. 91.

Revisions. The cultures studied by F. Kluckhohn were in a geographic environment quite different from that of the East Indians of north-central California. The questionnaire or Schedule in its original form made reference to a livestock economy continuously faced with the threat of drought. Under these circumstances, a revision of the Schedule had to be considered.

A pilot study was conducted involving five Yuba College students from the Punjab, India, who were not eligible to be in the larger study. These students' parents were not in the United States, but the students were familiar with East Indian life in the Sutter area. These students were asked the questions on the original Schedule, and after each question they were asked to give criticisms of the items.

The first general consideration involved the fact that the Sutter County people were more concerned with orchard and row crop farming and the danger of floods and storms during the winter and spring months; drought was not a great concern in this area. For the most part, the questionnaire required only slight modifications, mainly with reference to the geographic considerations. Where the question had a religious referent, it could be rephrased in monotheistic terms as the Sikhs believe in

one God. All of the respondents had participated in Sikh religious ceremonies and had at least some knowledge of Sikhism.

In making the changes, the essential nature of the situation was retained; that is, the same kinds of abstract situations were presented in which the respondent could give his own interpretation. The same kinds of options as possible answers to the situation were presented. Specific changes were made as follows:

The change in situation number two, concerned with well arrangements, was required because the East Indians did not have the same kind of problem as the one presented in the Schedule. The East Indians were, however, concerned with the possibilities of opening a Saturday Punjabi language school, and it was a comparable problem in that group action was required.

In situation number four, concerning livestock's dying, a modification was necessary in changing the condition of dying livestock to that of orchards' failing. Practically all of the East Indians were engaged in orchard farming, and all of them had contact in some way with this type of agriculture.

Number six, concerned with God's presence in nature, was modified in order to refer to the supernatural in the

singular; the plural would have been distracting and misleading to the Sikhs.

In number seven, concerned with help in misfortune, instead of losing "sheep or cattle" it was changed to land. This was a comparable problem since land was a highly valued thing among the East Indians.

The eighth question, concerned with family work relations, some terms unfamiliar to East Indians, such as Hermano and Mayor, were used, and these were deleted. The phrase, "the oldest able person," was understood and deemed an adequate substitute.

The ninth situation, involving the choice of a delegate, needed a more specific condition, and it was suggested in the pilot study that reference be made to the Pacific Coast Khalsa Diwan Society.

Number ten, concerned with the use of fields, was changed from "the use of fields" to "the use of land." A further change was made by referring to orchards rather than to crops.

In number fourteen, concerned with ceremonial innovation, particular reference was made to changes in the Sikh religious beliefs because there were disagreements about the changes that were occurring at the time in Sikhism.

Number sixteen was modified in a manner in which "financial inheritance" replaced "livestock inheritance." The reasoning here was that financial and livestock wealth might be viewed differently from wealth in land.

In situation number seventeen, concerned with land inheritance, "grazing land" was replaced by "orchards" because it was more relevant to the lives of the East Indians in Sutter County.

The eighteenth situation, involving the care of fields, was modified to read "orchards" rather than fields. Again, the reasoning was that orchards had greater relevancy to the lives of the East Indians.

In number twenty, concerned with water allocation, a major revision was required in which a more pertinent situation was presented involving the three possible time orientations of Future, Present, and Past. The hypothetical situation of government help for those who were having difficulty with their crops was not too remote a possibility. Otherwise, the substance of the options was retained.

In number twenty-one, involving housework, the blank space was filled with "cooking for the 'society' and sewing for the family." These were suggested as common activities of busy women among the East Indians.

The pilot study suggested one other important change. All of the respondents answered that they would not say how they thought others would react to the questions. Three of the respondents said that it did not sit well with Indians to ask how others felt and thought. It was stated that to ask this type of question smacked of gossip and might be interpreted as "prying" into areas of some people's lives which were best left alone. Reference was made here to illegal entry into the United States by East Indians in the early days and to the activities of the revolutionary Gadar Party. The suggestion about gossip was accepted, and it was considered unwise to ask a person how he thought others might feel, value, or behave. It was decided that all of the questions of this nature, asked in the Rimrock studies, should be deleted in order that the rapport thus far developed would not be jeopardized.

The Revised English-Language Version of the Schedule is presented in its entirety as follows:

THE SCHEDULE: REVISED ENGLISH-LANGUAGE VERSION

1. Job Choice activity: Items A1 and A2

A man needed a job and had a chance to work for two men. The two bosses were different. Listen to what they were like and say which you think would be the best one to work for.

A. (Doing) One boss was a fair enough man, and he gave somewhat higher pay than most men, but he was the kind of boss who insisted that men work hard, stick on the job. He did not like it at all when a worker sometimes just knocked off work for a while to go on a trip or to have a day or so of fun, and he thought it was right not to take such a worker back on the job.

B. (Being) The other paid just average wages but he was not so firm. He understood that a worker would sometimes just not turn up--would be off on a trip or having a little fun for a day or two. When his men did this, he would take them back without saying too much.

(Part one)

Which of these men do you believe that it would be better to work for in most cases?

(Part two)

Which kind of boss do you believe that it is better to be in most cases?

2. Language School relational: Item R1

When a community such as the East Indians here want to make arrangements for something like a Punjabi language school, there are three ways of getting it done.

A. There are some communities where it is mainly the (Lin) older or recognized leaders of the important families who decide the plans. Everyone usually accepts what they say without such discussion since they are the ones who are used to deciding such things and are the ones who have had the most experience.

B. There are some communities where most people in (Coll) the group have a part in making the plans. Lots of different people talk, but nothing is done until almost everyone comes to agree as to what is best to be done.

C. There are some communities where everyone holds to (Ind) his own opinion, and they decide the matter by vote. They do what the largest number want even though there are still a very great many people who disagree and object to the action.

Which way do you think is usually best in such cases?

Which of the other two ways do you think is better?

3. Child Training time: Item T1

Some people were talking about the way children should be brought up. Here are three different ideas.

- A. Some people say that children should always be
(Past) taught well the traditions of the past (the ways of the old people). They believe the old ways are best, and that it is when children do not follow them too much that things go wrong.
- B. Some people say that children should be taught
(Pres) some of the old traditions (ways of the old people), but it is wrong to insist that they stick to these ways. These people believe that it is necessary for children always to learn about and take on whatever of the new ways will best help them get along in the world of today.
- C. Some people do not believe children should be
(Fut) taught much about past traditions (the ways of the old people) at all except as an interesting story of what has gone before. These people believe that the world goes along best when children are taught the things that will make them want to find out for themselves new ways of doing things to replace the old.

Which of these people had the best idea about how children should be taught?

Which of the other two people had the better idea?

4. Orchards Failing man-nature: Item MN1

One time a man had an orchard. Most of the trees became diseased and produced a poor crop. People talked about this and said different things.

A. Some people said you just can't blame a man when
(Subj) things like this happen. There are so many things that can and do happen, and a man can do almost nothing to prevent such losses when they come. We all have to learn to take the bad with the good.

B. Some people said that it was probably the man's
(Over) own fault that he lost so much. He probably didn't use his head to prevent the losses. They said that it is usually the case that men who keep up on new ways of doing things, and really set themselves to it, almost always find a way to keep out of such trouble.

C. Some people said that it was probably because the
(With) man had not lived his life right--had not done things in the right way to keep harmony between himself and the forces of nature (i.e., the ways of nature like the rain, winds, flood, etc.); these things happen when you don't act right.

Which of these reasons do you think is most usually true?

Which of the other two reasons do you think is more true?

5. Expectations about Change time: item T2

(a. School)

Three young people were talking about what they thought their families would have one day as compared with their fathers and mothers. They each said different things.

- C. The first said: I expect my family to be better
(Fut) off in the future than the family of my father and mother or relatives if we work hard and plan right. Things in this country usually get better for people who really try.
- B. The second one said: I don't know whether my
(Pres) family will be better off, the same, or worse off than the family of my father and mother or relatives. Things always go up and down even if people do work hard. So one can never really tell how things will be.
- A. The third one said: I expect my family to be about
(Past) the same as the family of my father and mother or relatives. The best way is to work hard and plan

ways to keep up things as they have been in the past.

Which of these people do you think had the best idea?

Which of the other two persons had the better idea?

(b. Parents)

Three older people were talking about what they thought their children would have when they were grown. Here is what each one said.

C. One said: I really expect my children to have
(Fut) more than I have had if they work hard and plan right. There are always good chances for people who try.

B. The second one said: I don't know whether my
(Pres) children will be better off, worse off, or just the same. Things always go up and down even if one works hard, so we can't really tell.

A. The third one said: I expect my children to have just about the same as I have had or bring things back as they once were. It is their job to work hard and find ways to keep things going as they have been in the past.

Which of these people do you think had the best idea?

Which of the other two persons had the better idea?

6. Facing Conditions man-nature: Item MN2

There are different ways of thinking about how God (the gods) is (are) related to man and to weather and all other natural conditions which make the crops and animals live or die. Here are three possible ways.

- C. God and people all work together all the time;
(With) whether the conditions which make the crops grow are good or bad depends upon whether people themselves do all the proper things to keep themselves in harmony with their God and with the forces of nature.
- B. God does not directly use his power to control
(Over) all the conditions which affect the growth of crops or animals. It is up to the people themselves to figure out the ways conditions change and to try hard to find the ways of controlling them.
- A. Just how God will use his power over all the
(Subj) conditions which affect the growth of crops and animals cannot be known by man. But it is useless for people to think they can change conditions very much for very long. The best way is to take conditions as they come and do as well as one can.
- Which of these ways of looking at things do you think is best?
- Which of the other two ways do you think is better?

7. Help in Misfortune relational: Item R2

A man had a crop failure, or, let us say, had lost most of his land. He and his family had to have help from someone if they were going to get through the winter. There are different ways of getting help. Which of these three ways would be best?

B. Would it be best if he depended mostly on his (Coll) brothers and sisters or other relatives all to help him out as much as each one could?

C. Would it be best for him to try to raise the money (Ind.) on his own outside the community (his own people) from people who are neither relatives nor employers such as the bank?

A. Would it be best for him to go to a boss or to an (Lin) older important relative who is used to managing things in his group, and ask him to help out until things get better?

Which way of getting the help do you think would usually be best?

Which way of getting the help do you think is next best?

Which way do you think you yourself would really follow?

8. Family Work Relations relational: Item R3

I'm going to tell you about three different ways families can arrange work. These families are related

and they live close together.

- C. In some groups (or communities) it is usually
(Ind) expected that each of the separate families
(by which we mean just husband, wife, and
children) will look after its own business
separate from all others and not be responsible
for the others.
- B. In some groups (or communities) it is usually
(Coll) expected that the close relatives in the families
will work together and talk over among themselves
the way to take care of whatever problems come up.
When a boss is needed they usually choose (get)
one person, not necessarily the oldest able person,
to manage things.
- A. In some groups (or communities) it is usually ex-
(Lin) pected that the families which are closely related
to each other will work together and have the oldest
able person be responsible for and take charge of
most important things.

Which of these ways do you think is usually best in
most cases?

Which of the other two ways do you think is better?

9. Choice of Delegate relational: Item R4

A group like yours (community like yours) is to send
a delegate--a representative to a meeting away from

here (such as the Khalsa or any other). How will this delegate be chosen?

- B. Is it best that a meeting be called and everyone (Coll) discuss things until almost everyone agrees so that when a vote is taken almost all people would be agreed on the same person?
- A. Is it best that the older, important, leaders (Lin) take the main responsibility for deciding who should represent the people since they are the ones who have had the long experience in such matters?
- C. Is it best that a meeting be called, names be put (Ind) up, a vote be taken, then send the man who gets the majority of votes even if there are many people who are still against this man?

Which of these ways of choosing is usually best in cases like this?

Which of the other two ways is usually better?

10. Use of Land man-nature: Item MN3

There were three men who had orchards. The three men had quite different views about taking care of the orchards.

- C. One man put in his crops, worked hard, and also (With) set himself to living in right and proper ways. He felt that it is the way a man works and tries

to keep himself in harmony with the forces of nature that has the most effect on conditions and the way crops turn out.

A. One man put in his crops. Afterwards he worked
(Subj) on them enough but did not do more than was necessary to keep them going along. He felt that it mainly depended on weather conditions, how they would turn out, and that nothing extra that people do could change things much.

B. One man put in his crops and then worked on them
(Over) a lot of time and made use of all the new scientific ideas he could find out about. He felt that by doing this he would in most years prevent many of the effects of bad conditions.

Which of these ways do you believe is usually best?

Which of the other two ways do you believe is better?

11. Philosophy of Life time: Item T3

People often have very different ideas about what has gone before and what we can expect in life. Here are three ways of thinking about these things:

B. Some people believe it best to give most attention
(Pres) to what is happening now in the present. They say that the past has gone and the future is much too uncertain to count on. Things do change, but it is sometimes for the better and sometimes for the worse,

so in the long run it is about the same. These people believe the best way to live is to keep those of the old ways that one can--or that one likes--but to be ready to accept the new ways which will help to make life easier and better as we live from year to year.

A. Some people think that the ways of the past (ways (Past) of the old people or traditional ways) were the most right and the best, and as changes come things get worse. These people think the best way to live is to work hard, to keep up the old ways, and try to bring them back when they are lost.

C. Some people believe that it is almost always the (Fut) ways of the future--the ways which are still to come--which will be best, and they say that even though there are sometimes small setbacks, change brings improvements in the long run. These people think the best way to live is to look a long time ahead, work hard, and give up many things now so that the future will be better.

Which of these ways of looking at life do you think is best?

Which of the other two ways do you think is better?

12. Wage Work

relational: Item R5

There are three ways in which men who do not themselves

hire others may work.

C. One way is working on one's own as an individual.
(Ind)

In this case a man is pretty much his own boss. He decides most things himself, and how he gets along is his own business. He only has to take care of himself and he doesn't expect others to look out for him.

B. One way is working in a group of men where all
(Coll)

the men work together without there being one main boss. Every man has something to say in the decisions that are made, and all men can count on each other.

A. One way is working for an owner, a big boss, or
(Lin)

a man who has been running things for a long time. In this case, the men do not take part in deciding how the business will be run, but they know they can depend on the boss to help them out in many ways.

Which of these ways is usually best for a man who does not hire others?

Which of the other two ways is better for a man who does not hire others?

13. Belief in Control man-nature: Item MN4

Three men from different areas were talking about the things that control the weather and other conditions.

Here is what they each said:

- A. One man said: My people have never controlled
(Subj) the frost and floods and other natural conditions and probably never will. There have always been good years and bad years. That is the way it is, and if you are wise you will take it as it comes and do the best you can.
- B. The second man said: My people believe that it is
(Over) man's job to find ways to overcome weather and other conditions just as they have overcome so many things. They believe they will one day succeed in doing this and may even overcome drought and floods.
- C. The third man said: My people help conditions
(With) and keep things going by working to keep in close touch with all the forces which make the rain, the snow, and other conditions. It is when we do the right things--live in the proper way--and keep all that we have--the land, the crops, and orchards --in good conditon, that all goes along well.

Which of these men do you think had the best idea?

Which of the other two men do you think had the better idea?

14. Ceremonial Innovation

time: Item T4

Some people in a community like your own saw that the

Sikh religious beliefs and practices were changing from what they used to be.

C. Some people were really pleased because of the changes in religious ceremonies. They felt that new ways are usually better than old ones, and they like to keep everything--even ceremonies--moving ahead.

A. Some people were unhappy because of the change. They felt that religious ceremonies should be kept exactly--in every way--as they had been in the past.

B. Some people felt that the old ways for religious ceremonies were best but you just can't hang on to them. It makes life easier just to accept some changes as they come along.

Which of these three said most nearly what you would believe is right?

Which of the other two do you think is more right?

15. Ways of Living activity: Item A3

There were two people talking about how they liked to live. They had different ideas.

A. One said: What I care about most is accomplishing things--getting things done just as well or better than other people do them. I like to see results and think they are worth working for.

B. The other said: What I care most about is to
(Being)
be left alone to think and act in the ways that
best suit the way I really am. If I don't always
get much done but can enjoy life as I go along,
that is the best way.

Which of these two persons do you think has the better
way of thinking?

Which of the two do you think you are more like?

16. Financial Inheritance relational: Item R6

Some sons and daughters have been left some money by
a father or mother who had died. All of these sons
and daughters are grown up, and they live near each
other. There are three different ways they can manage
this sort of thing.

A. In some groups of people it is usually expected
(Lin)
that the oldest able person (son or daughter) will
take charge of, or manage, all the money held by
himself and the other sons and daughters.

C. In some groups of people it is usually expected
(Ind)
that each of the sons and daughters will prefer to
take his or her own share of the money and run his
or her own business completely separate from all
the others.

B. In some groups of people it is usually expected
(Coll)
that all the sons and daughters will keep all their

money together and work together and decide among themselves who is best able to take charge of things, not necessarily the oldest, when a boss is needed.

Which way do you think is usually best in most cases?

Which of the other two ways do you think is better?

17. Land Inheritance relational: Item R7

Now I want to ask a similar question concerning farm and orchard land instead of money. Some sons and daughters have been left some farm and orchard land by a father or mother who has died. All these sons and daughters are grown and live near each other. There are three ways they can handle the property.

A. In some groups of people it is usually expected (Lin) that the oldest able person will take charge of or manage the land for himself and all the other sons and daughters, even if they all share it.

C. In some groups of people it is usually expected (Ind) that each son and daughter will take his own share of the land and do with it what he wants--separate from all the others.

B. In some groups of people it is usually expected (Coll) that all the sons and daughters will make use of the land together. When a boss is needed, they all get together and agree to choose someone of the group, not necessarily the oldest, to take charge of things.

Which of these ways do you think is usually best in most cases?

Which of the other two ways do you think is better?

18. Care of Orchards activity: Item A4

There were two men, both farmers (men with orchards).

They lived differently.

B. One man kept the crops growing all right but
(Being) didn't work on them more than he had to. He wanted to have extra time to visit with friends, go on trips, and enjoy life. This was the way he liked best.

A. One man liked to work with his fields and was al-
(Doing) ways putting in extra time keeping them in fine condition. Because he did this extra work, he did not have much time left to be with friends, to go on trips, or to enjoy himself in other ways. But this was the way he really liked best.

Which kind of man do you believe it is better to be?

(For men only): Which kind of man are you really most like?

19. Length of Life man-nature: Item MN5

Three men were talking about whether people themselves can do anything to make the lives of men and women longer. Here is what each said:

B. One said: It is already true that people like

doctors and others are finding the way to add many years to the lives of most men by discovering (finding) new medicines, by studying foods, and doing other such things as vaccinations. If people will pay attention to all these new things they will almost always live longer.

A. The second one said: I really do not believe that (Subj) there is much human beings themselves can do to make the lives of men and women longer. It is my belief that every person has a set time to live, and when that time comes it just comes.

C. The third one said: I believe that there is a (With) plan to life which works to keep all living things moving together, and if a man will learn to live his whole life in accord with that plan, he will live longer than other men.

Which of these three said most nearly what you would think is right?

Which of the other two ways is more right?

20. Financial Help time: Item T5

The government is going to give aid in the form of financial help to farmers who are having difficulty with their crops. The agricultural department suggests that the farmers should have a plan for dividing the benefit. Since the amount of the benefit is not

is not known, people feel differently.

A. Some say that whatever benefits may come from
(Past) the government should be divided as they have
in the past.

C. Others want to work out a really good plan ahead
(Fut) of time for dividing the benefits.

B. Still others want to just wait until the benefits
(Pres) come before deciding how to divide it.

Which of these ways do you think is usually best in
cases like this?

Which of the other two ways do you think is better?

21. Housework activity: Item A5

There were two women talking about the way they liked
to live.

B. One said that she was willing to work as hard as
(Being) the average, but that she didn't like to spend a
lot of time doing the kind of extra things in her
house or taking up extra things outside, like
cooking for the Society and sewing. Instead she
liked to have time free to enjoy visiting with
people--to go on trips--or to just talk with
whoever was around.

A. The other woman said she liked best of all to
(Doing) find extra things to work on which would interest
her--for example, cooking for the society and

sewing. She said she was happiest when kept busy and was getting lots done.

Which of these ways do you think it is usually better for women to live?

(For women only): Which woman are you really more like?

22. Nonworking Time activity: Item A6

Two men spend their time in different ways when they have no work to do. (This means when they are not actually on the job.)

A. One man spends most of this time learning or (Doing) trying out things which will help him in his work.

B. One man spends most of this time talking, telling (Being) stories, singing, and so on with his friends.

Which of these men has the better way of living?

Which of these men do you think you are more like?

Punjabi Translation. A Punjabi translation (see Appendix B) of the revised schedule was developed by several of the East Indians in the Sutter County area under the direction of Swarn Singh Dulai. After several people had made contributions to the translation, it was revised, corrected, and re-written by Miss Nakshatar Kaur Bains. The essence of the schedule was tested by having three East Indians read the Punjabi translation and say in English what it stated or asked. Hari Singh Everest, a naturalized citizen who held an M.A. from Stanford University, and who had written for Punjabi periodicals and was at the time of the investigation a public school teacher in Sutter County, stated that he was confident that this was a good and accurate translation of the revised schedule.

CHAPTER IV

METHODS EMPLOYED IN COLLECTING, ORGANIZING AND ANALYZING THE DATA

I. SELECTION AND COMPOSITION OF THE POPULATION IN THE STUDY

The populations studied were all of the East Indian students between the ages of fourteen and twenty who lived in the Sutter County area, and their parents. There were fifty-two students and sixty-two parents. Students were interviewed only if they claimed some identification with the East Indian ethnic group and if they had participated in some of the activities of this ethnic group.

A greater number of younger students than older students was interviewed in this study, as is shown in Table III. There were also more students interviewed from the lower grades than from the higher grades, as is shown in Table IV. There were eighteen females and thirty-four males. There were two students who were second generation Americans, twenty who were first generation Americans, and thirty who were born in India. Of these thirty immigrant students, thirteen had been in the United States four years or less; nine had been here between five and eight years; and two had been here twelve and fourteen years.

TABLE III
NUMBERS OF STUDENTS
INTERVIEWED BY AGE

Age	Number of cases
14	16
15	10
16	6
17	8
18	4
19	2
20	6
Total	52

TABLE IV

GRADE PLACEMENT OF STUDENTS INTERVIEWED

Grade	Number of Cases
8	16
9	11
10	5
11	2
12	7
13	8
14	3
Total	52

The parent population that was interviewed numbered sixty-two. There were several reasons for the disparity between the actual and expected number of parents. In terms of numbers this was dominantly a male society with thirty-nine males and twenty-three females. Six of these men still had their wives in India, and two were widowers. There was one widow. There were four men who would not allow their wives to be interviewed. There were two separate divorce cases, and two of these parents could not be reached for interviews. A further explanation for the relatively small number of parents was to be found in two cases in which siblings had one parent who was available for interviews. There was one case in which there was one parent with three children and another case of one parent with two children. There were twelve cases of one parent and one child interviewed in this study. A breakdown of the numbers of parents and their student children in this study is to be found in Table V.

In terms of time in the United States, the parents fell into the following categories: eight were born in the United States; eight came less than two years previous to the study; thirty-one came between three and fifteen years before the study was made; and fifteen came more than fifteen years before the study was made.

By age the parents were in the following age groups: forty were between thirty and forty-five; sixteen were between forty-six and sixty; and six were older than sixty years of age.

The amount of formal education of the parents is given in Table VI. Two points are obvious in the formal education of this ethnic group. First, there was a large percentage who had little or no formal education. Over 35 per cent had no formal schooling, and 50 per cent had less than eight years of schooling. Second, these parents had attended Indian schools a far greater amount of time than they had attended schools in the United States (68 per cent in India and 32 percent in the United States.)

II. PRELIMINARY WORK

There are two other aspects of the study that were carried on during the same period. First, a pilot study previously mentioned was conducted, and this need not be explained further (see p. 64.) It should be mentioned, however, that this study provided a good deal of information of an informal sort. This investigator became acquainted with people who were valuable in developing rapport with the East Indians. Second, the school administrators of twenty-three schools were

TABLE V

NUMBERS OF CASES OF PARENTS, AND THE
NUMBER OF CHILDREN IN THE FAMILY
INVOLVED IN THE INTERVIEWS

Number of Cases	Number of Parents	Number of Students Interviewed
15	2	1
8	2	2
1	2	3
12	1	1
1	1	3
1	1	2
1	0	1

telephoned asking them to give an estimate of the number of East Indian students in their schools. There were fifteen administrators who said they had East Indian students. Four of these were high school administrators, and one was a junior college administrator. The remainder were administrators of elementary schools which included eighth grade students in their enrollments. The administrators who had East Indian students fourteen through twenty years of age in their schools were then asked if the students would have time in the school day to be interviewed. All of the administrators said that there was at least an hour that could be used for this purpose. These times were noted, and appointments were made accordingly. It should be observed that there were several estimates given by administrators of the numbers of East Indians which were greater than the number of students who could be involved in this study. In several cases, there were students who were thought to be East Indians but who, upon questioning, had only a very remote connection with the East Indian ethnic group in the Sutter County area.

After a final appointment was made, the schools shown in Table VII were visited, and one or more East Indian students were interviewed at each.

TABLE VI

AMOUNT OF FORMAL EDUCATION OF ALL PARENTS
OF EAST INDIAN STUDENTS INTERVIEWED

Number of Cases	Years of formal Education
23	None
3	2 years
4	4 years
5	5 years
5	6 years
1	7 years
3	8 years
3	9 years
4	10 years
4	12 years
3	Junior College
4	Graduate degrees

III. THE INTERVIEWS

Upon arrival at the schools, there was a short period during which the administrator and the investigator discussed the purpose of the study and other less pertinent matters. In all cases there was a cordial and cooperative reception of this investigator by the administrators. A quiet place was provided for the interviews by the administrators, and the student was ushered to the room where he was introduced to this investigator. After the student was seated and at ease, the purpose and nature of the study were explained. It was mentioned to the student that the investigator had a long (ten years) standing interest in the East Indians and that he had attended several of their public functions. Each student was asked if he had attended the functions of one of the "societies." This was a critical question because it indicated the degree of knowledge that the respondent had of the East Indian community. A positive response indicated at least a superficial knowledge of an important East Indian socio-political issue.

A further question was asked about the Sikh religion to the effect, "Do you know anything about religious beliefs of the East Indians?" If the respondent had an Indian name and at least one Indian parent and

TABLE VII

NAMES OF SCHOOLS AND NUMBERS OF STUDENTS INTERVIEWED

Name of School	Numbers of Students Interviewed
Yuba City High School	17
Yuba College	11
Franklin Elementary	3
Gray Avenue School	3
Barry Union School	2
Encinal School	2
Sycamore School (Gridley)	1
Central Gaither School	1
Nuestro School	1
Tierra Buena School	2
Lincoln Elementary School	2
Live Oak Elementary	1
Live Oak High School	3
Gridley High School	2
Sutter High School	1

answered both of the above questions in the affirmative, he was considered a member of the East Indian ethnic group.

The students and parents were told that their names and the answers they gave to the questions would not be revealed. The respondent was then asked if he would answer the questions. At this point questions were asked about the respondent's age, grade, number of relatives living together, time in the United States, and amount of participation in the cultural societies. This information was recorded on the first sheet of a worksheet (see Appendix C.) If the respondent had no apparent difficulty with the English language, he was asked to give the best and second choices to the twenty-two situations on the schedule. Where there was difficulty with the language, the investigator returned later with an interpreter. The responses were recorded on the second page of the worksheet. There were several cases in which the respondent said that two of the choices were equal, and there were a few cases in which no choice was made to a question. This was recorded as meaning that all the choices were equal. There were also many where there was no second choice. In this case the second and third answers could be assumed to be equal. This failure to get second choices to many of the questions was not of

any critical importance because this study was concerned with learning the dominant value orientations. Where pertinent views were volunteered, they were recorded.

Upon completing the questions on the schedule, the students were asked about their parents. Information was recorded as to the name, address, telephone number, and occupation of the parents. The student was also asked to give an assessment of the parents' ability with spoken English. This was recorded on the back of the worksheet.

Parents were interviewed at their homes after appointments had been made by telephone. Those parents who were known to have an adequate command of the English language were interviewed first. Among these were three officers of the cultural societies. Their cooperation was requested, and in each case they used their influence to promote an acceptance of the research among the other parents. In most cases tea and food were served by the parents following the interview. This provided an opportunity to become acquainted with the family and to gather information about this ethnic group. It was at this point that observations were made about the material culture in the home.

There were five students and twenty-nine parents

who required an interpreter for the interview. The translation was done by three men who were well accepted by the East Indians in the Sutter County area. They were Hari Singh Everest, Narinder Davit, and Iqbal Johl. Hari Singh Everest did about 60 per cent of the interpretations. All of these men have college experience in both India and the United States.

Prior to going into a home of the parents, these interpreters were asked if they were accepted by the particular family. In two cases, there was some doubt about the interpreter's being accepted, and a change was made. The Punjabi translation previously mentioned was used (see Appendix B.) The interview in which translation was necessary took about an hour, which was about fifteen minutes longer than the cases in which the English language was understood.

IV. METHODS OF ANALYZING THE DATA

The analysis of the data involved the five following operations: (1) developing summaries of the most common first choice and the most common last choice value orientation for each person; (2) developing summaries of most common first choice and most common last choice of value orientations according to the two generations.

and by sex; (3) developing summaries of responses to each question according to the two generations and the two sexes; (4) working statistical tests to check the null hypothesis to the effect that there were no significant differences in the value orientations of several categories of the populations; and (5) working statistical tests to find any relationships between the value orientations and several variables in nominal terms.

Summaries. The responses of each person to each question were tallied on a card that identified the person (see Appendix D.) A conclusion was drawn about the dominant choices and the least chosen options for each of the four value dimensions. A person was considered dominantly oriented in a value dimension if he had a greater number of tallies for one of the types of options than for the others. Symbols were employed in the summaries as follows: (1) "greater than" was symbolized by the $>$ sign; (2) "equal to" was symbolized by the = sign; and (3) "less than" was symbolized by the $<$ sign.

Summaries of dominant and least chosen value orientations were also developed for several categories of the population. This involved the following categories: (1) generations (parents and students), (2) sex, (3) age, in nominal terms, (4) time in the United States, in nominal terms, (5) amount of East Indian

material culture, in nominal terms, and (6) amount of formal education, in nominal terms.

The responses to each of the twenty-two questions on the questionnaire were recorded on a summary sheet, according to the two generations and the sexes.

Statistical analysis. There were two further steps taken in the analysis of the data. First, the chi-square test for two independent samples¹ was used to test the null hypothesis to the effect that there were no significant differences in the value orientations of the following: (1) the two generations, (2) the sexes, (3) amount of East Indian material culture, (4) amount of time in the United States, (5) age, and (6) amount of education. Confidence levels were checked at the 10, 5, 2.5 and 1 per cent levels.

A second and related step involved the working of contingency coefficients² for all of the above categories in an attempt to discover if any relationships existed between the above variables and the four value orientations. The contingency coefficient, C, is useful when the data

¹Sidney Siegel, Nonparametric Statistics for the Behavioral Sciences (New York: McGraw-Hill Book Company, 1956), p. 104.

²Ibid., p. 196.

are in nominal categories. It uses the sums arrived at in the Chi-square computations. The formula is:

$$C = \sqrt{\frac{X^2}{N - X^2}}$$

The contingency coefficient tests the null hypothesis to the effect that there is no correlation in the population, i.e. "...that the observed value of the measure of association in the sample could have arisen by chance in a random sample from a population in which the two variables are not correlated."³

The chi-square used in computing the contingency coefficient is an adequate indication of the significance of the contingency coefficient. "We may test whether an observed C differs significantly from chance simply by determining whether the X^2 for the data is significant."⁴

As all of the data were in nominal categories and in some cases the number was small (less than five), Yates correction for continuity was employed.⁵ This correction is used in order to approximate a discrete distribution.

³Ibid., p. 199.

⁴Ibid.

⁵Quinn McNemar, Psychological Statistics (second edition, New York: John Wiley and Sons, Inc., 1955), pp. 230-231.

CHAPTER V

FINDINGS AND INTERPRETATIONS

I. INTRODUCTION

The data gathered in this study were first analysed according to the type of responses to each of the questions categorized according to the four value dimensions. These responses gave an identification of the value orientation of the two related populations. These data, presented in Table VIII, are an accounting of the responses of both of the related populations to each of the questions.

The second phase of the data analysis involved an identification of the dominant values by categories of the population. In doing this, it was first necessary to tally the responses of each person to each question in the four value dimensions. A conclusion was drawn about the dominant value orientation based upon the tallies (see Appendix D for sample card.) For example, if a person gave three Future orientation answers to the five questions on time, he was considered dominantly future oriented. This step was the basis for deciding the dominance of values in several categories of the population. These are presented in Table VIII. It should be recognized that in some cases there is no

dominance because of ties, either because a person chose not to answer a question or because he elected two different value orientations for questions in a value dimension. Those cases in which ties occurred were not counted in this operation because there was no dominance.

The third step in data analysis involved statistical procedures to test the null hypothesis to the effect that there were no differences between the value orientations and several variables. These data are presented in Tables X:1 through X:24.

II. RESPONSES TO THE QUESTIONS

Activity. In the responses to the questions in the Activity dimension, there was a strong expression of the Doing orientation (382 Doing and 180 Being.) Except for one question, there was a majority of responses in favor of the Doing orientation. The question that was the contrary case was number one which was concerned with the choice of working for a boss who was "tough" and who paid higher wages or for a boss who was easier to work for but who paid lower wages. The majority (sixty-four to fifty-one) of the East Indians chose the easier boss and lower wages. Three respondents volunteered explanations for this choice to the effect

TABLE VIII

Responses to Each Question by Value Dimension and (

		QUESTION #		STUDENTS					
				MALE			FEMALE		
VALUE DIMENSION	Q #	DOING	BEING		DOING	BEING		DOING	BE
ACTIVITY	1	8	27		6	12		24	1
	15	20	14		13	5		28	
	18	19	14		10	8		25	1
	21	31	3		17	1		31	
	22	27	6		16	2		31	
	TOTALS		105	64		62	28		139
TIME	Q #	PAST	PRESENT	FUTURE	PAST	PRESENT	FUTURE	PAST	PRE
	3	4	21	8	2	12	3	5	
	5	3	17	14	3	7	8	2	
	11	6	20	7	1	13	4	5	
	14	13	12	8	1	13	4	18	
	20	10	14	10	4	4	10	4	
TOTALS	53	36	84	47	11	49	29	36	

TABLE VIII

ue Dimension and Categories of the Populations

	PARENTS						ALL EAST INDIANS		
	MALE			FEMALE			TOTALS		
	DOING	BEING		DOING	BEING		DOING	BEING	
	24	14		13	12		51	64	
	28	9		13	11		74	39	
	25	11		12	11		66	44	
	31	4		16	9		95	17	
	31	5		22	3		96	16	
	139	43		76	46		382	180	
FUTURE	PAST	PRESENT	FUTURE	PAST	PRESENT	FUTURE	PAST	PRESENT	FUTURE
3	5	20	12	2	17	6	13	70	29
8	2	3	31	4	6	16	12	33	69
4	5	12	20	2	13	10	14	58	41
4	18	15	4	12	9	4	44	48	20
10	4	9	24	4	8	13	22	35	57
29	36	59	91	24	53	49	105	244	216

TABLE VIII (con)

		QUESTION #	STUDENTS						
			MALE			FEMALE			
VALUE DIMENSION	Q #	SUBJ	OVER	WITH	SUBJ	OVER	WITH	SUBJ	
MAN-NATURE	4	18	15	1	9	7	2	15	
	6	9	10	15	6	7	4	9	
	10	5	20	9	1	10	7	2	
	13	9	18	7	4	9	5	4	
	19	15	12	7	9	6	3	14	
	TOTALS	56	75	39	29	39	21	44	
	Q #	LIN	COLL	INDIV	LIN	COLL	INDIV	LIN	
RELATIONAL	2	5	15	13	4	3	11	2	
	7	6	18	10	3	9	6	5	
	8	13	11	11	4	6	9	7	
	9	5	16	13	5	6	7	3	
	12	8	13	13	1	8	9	6	
	16	14	8	11	6	7	5	5	
	17	15	12	7	8	7	3	6	
	TOTALS	66	97	78	31	46	50	34	

II(continued)

PARENTS						ALL EAST INDIANS		
MALE			FEMALE			TOTALS		
SUBJ	OVER	WITH	SUBJ	OVER	WITH	SUBJ	OVER	WITH
15	21	1	8	15	1	50	48	4
9	12	16	8	4	13	32	33	48
2	28	6	4	16	4	12	74	26
4	27	6	6	13	5	23	67	23
14	17	8	8	15	2	46	50	20
44	105	37	34	63	25	163	272	121
LIN	COLL	INDIV	LIN	COLL	INDIV	LIN	COLL	INDIV
2	9	25	3	9	13	14	36	62
5	25	8	7	11	7	21	63	31
7	24	7	9	9	7	33	50	34
3	13	21	8	9	8	21	44	49
6	10	20	4	7	13	19	38	55
5	14	18	5	5	15	30	34	49
6	20	11	6	10	9	35	49	30
34	115	110	42	60	72	173	314	310

that while the East Indians wanted to earn as much money as possible, they wanted more to survive. The tougher boss who pays higher wages might be something of a threat to the security of the immigrant East Indians living in foreign circumstances.

Another way to view the responses to the questions was to observe the least commonly selected option. Question twenty-two was concerned with the use of non-working time in which there were two options. In one case, a person might choose to engage in activity that would help him in his work. In the other option, the person might spend his free time talking, telling stories, and enjoying himself. A great majority (ninety-six to sixteen) chose the option in which free time was used for improving efficiency in work.

Time. In response to the questions concerned with the time dimension, the most common response favored the Present orientation with the Future orientation a close second (245 Present orientation and 216 Future orientation.) The Past orientation was a poor third with 105 choices. There were two questions in which the Future orientation predominated. In number five, concerned with expectations about change, a majority (sixty-nine Future and thirty-three Present) said they thought that their families' futures would be

"better" than what had existed. In number twenty, the Future orientation was also the majority choice (fifty-seven Future and thirty-five Present). This question was concerned with the manner in which government benefits should be allocated following a natural disaster. The majority said it was best to present a plan for dealing with the allocation of benefits rather than just wait and see what happens.

There was one question that was responded to with a strong Past orientation. In number fourteen, concerned with possible changes in the forms of religious worship, a small majority (forty-nine Present and forty-four Past) said they thought that some changes should be made. The second choice favored keeping religious worship, in every way, as it had been in the past. In this question, the second preference was a different value orientation from the others.

Man-Nature. In response to the questions involving man's relation to nature, there was a strong expression in favor of the Over Nature orientation (272 Over, 163 Subjugated, and 121 With). There were two questions in which the Subjugated orientation was chosen with great frequency. In number four, concerned with orchards' failing, the most common response was that you can't blame a man when something like this

happened, i.e. trees' becoming diseased, thus producing a poor crop. This response was an expression of man's subjugation to nature. In three of the other four questions, the most commonly selected answer was the Over Nature option. In question number six, concerned with the relation of God to man and nature, the East Indians selected the answer that asserted that natural conditions are good or bad according to man's moral behavior. Only to this question was a With Nature response most commonly selected.

Relational. The seven questions on the Relational orientation gave the most complex set of responses. In the relational dimension, the expression of Collaterality was only slightly greater than the expression of Individualism. There were four of the seven questions in which the Individualistic answer was most commonly chosen. In question number two, concerned with establishing a language school, the respondents more commonly said that people should hold to their own opinion and take a vote rather than discuss issues until consensus was attained. In number nine, concerned with the choice of a delegate from the East Indian group, the most common choice was, again, taking a vote rather than seeking consensus through discussion.

In number twelve, concerned with wage work, the strongest expression was in favor of working by themselves rather than for a "big boss" or in a cooperative arrangement in which there was no boss.

In number sixteen, concerned with financial inheritance, the East Indians expressed greater interest in taking their own financial shares of an estate than in keeping it intact and managed by a person selected by them or the oldest able person. The choices in this case numbered forty-nine in favor of dividing the estate into shares, thirty four for choosing a person to manage the estate, and thirty for having the oldest able person manage the estate. An interesting contrast to the answers to number sixteen was provided in the responses to number seventeen. Seventeen is essentially the same question except that it is concerned with land inheritance rather than financial inheritance. In question number seventeen, the East Indians most commonly favored keeping the estate intact and managed by a person who was selected for the task.

Summary of the Responses to the Questions. In all of the divisions of the two populations, except one (male parents), the order of preference for the value orientations was the same as in the totals for the two populations.

In the order of preference in the Activity dimension, the Doing orientation was greater than the Being orientation. In the Time dimension, the Present was only slightly greater than the Future orientation which was far greater than the Past orientation. In the Man-Nature dimension, Over Nature was greater than Subjugated to Nature which was greater than With Nature. In the Relational dimension, the Collateral orientation was slightly greater than the Individualistic which was greater than the Lineal.

III. THE DOMINANT VALUE ORIENTATIONS

The second phase in the analysis of the data was the identification of the number of respondents according to first and last choice of value orientations. This step was based upon the tallies that had been made of each person's response to each of the questions in the four value dimensions. This procedure identified the number of people who were dominantly (first choice) oriented in one of the types of value options. In the data that follow, the dominant values are given according to categories of the two populations. These are nominal categories such as young students, intermediate age students, and older students. Categories of this sort were required for subsequent statistical analysis. These data are presented in Table IX.

Not all of the respondents were found to have a dominant value orientation in each of the value dimensions. There were cases in which the respondents chose two options with two answers thus resulting in a tie. These ties do not appear in the data as this step in the analysis was concerned with the identification of dominant (first choice) and last choice values. Because ties are not presented in this report, it might appear that there was a disparity between the number of subjects included in the categories and the people included in the study.

Dominant Values of the Parents. The parents were most commonly Doing oriented (sixty Doing and twelve Being). They were most frequently Future oriented (thirty), and they most commonly gave the Past orientation as their third choice of the time orientations. The greatest number of parents had an Over Nature orientation (thirty-seven), and the With Nature orientation was most commonly the least chosen (twenty-four). The greatest number of parents were dominantly of the Collateral orientation (twenty-five), and the Lineal orientation was most commonly the third choice (twenty-eight).

TABLE IX*

NUMBER OF RESPONDENTS INDICATING MOST COMMON
FIRST CHOICE AND MOST COMMON LAST CHOICE
OF VALUE ORIENTATIONS BY CATEGORIES

Category	Value Dimension	Dominant Value Orientation	No. of Cases	Last Choice of Value Orientation	No. of Cases
All parents (62)	Activity	Doing	50	Being	12
	Time	Future	30	Past	29
	Man-Nature	Over	37	With	24
	Relational	Colla- teral	25	Lineal	28
All students (52)	Activity	Doing	37	Being	15
	Time	Present	28	Past	28
	Man-Nature	Over	26	With	16
	Relational	Colla- teral	20	Lineal	18
Male Students (34)	Activity	Doing	24	Being	10
	Time	Present	17	Past	16
	Man-Nature	Over	15	With	12
	Relational	Colla- teral	11	Tie, Indepen- dent and Lineal	8 8
Male Parents (39)	Activity				
	Time	Doing	34	Being	5
	Man-Nature	Future	22	Past	19
	Relational	Over Colla- teral	25 18	Subj. Lineal	14 22
Female Students (18)	Activity	Doing	13	Being	5
	Time	Present	10	Past	14
	Man-Nature	Over	9	With and	5
	Relational	Colla- teral	8	Over Lineal	5 6

*Note on reading Table IX. Only those cases in which there was a more common choice of one orientation over the others were recorded. Where there was a tie for first choice, no dominance could be concluded. The same holds true for last choices. The DOMINANT VALUE ORIENTATION refers to the number of cases in a category in which there is a numerical preference for one value orientation. The LAST CHOICE OF VALUE ORIENTATION indicates the number of cases in which there was a clear rejection of a value orientation by respondents.

TABLE IX (continued)

Category	Value Dimension	Dominant Value Orientation	No. of Cases	Last Choice of Value Orientation	No. of Cases
Female Parents (22)	Activity	Doing	15	Being	6
	Time	Present	9	Past	11
	Man-Nature	Over	14	With	8
	Relational	Indivi- dual	11	Lineal Indivi- dual	6 6
Young Parents 35-40 years (40)	Activity	Doing	34	Being	6
	Time	Future	17	Past	22
	Man-Nature	Over	26	With	12
	Relational	Indivi- dual	17	Lineal	11
Intermediate Parents 46-60 years (16)	Activity	Doing	12	Being	4
	Time	Future	9	Past	6
	Man-Nature	Over	9	With	8
	Relational	Collateral	8	Lineal	8
Older Parents above 60 years (6)	Activity	Being	3	Doing	3
	Time	Future	4	Present	2
	Man-Nature	Over	3	With	3
	Relational	Collateral	4	Lineal	4
Young Students 14-15 years (26)	Activity	Doing	16	Being	10
	Time	Present	13	Past	15
	Man-Nature	Over	15	With	9
	Relational	Collateral	9	Lineal	11
Intermediate Students 16-17 years (14)	Activity	Doing	11	Being	3
	Time	Present	7	Past	7
	Man-Nature	Over	6	With	4
	Relational	Collateral	7	Lineal	3
				Collateral	3
Older Students 18-20 years (12)	Activity	Doing	10	Being	2
	Time	Present	8	Past	7
	Man-Nature	Over	5	With	3
	Relational	Indivi- dual	5	Lineal Individual	4 4

TABLE IX (continued)

Category	Value Dimension	Dominant Value Orientation	No. of Cases	Last Choice of Value Orientation	No. of Cases
Parents born in the U.S. (8)	Activity	Doing	7	Being	1
	Time	Future	5	Past	4
	Man-Nature	Over	5	With	2
	Relational	Individual	6	Subj. Lineal	2 4
Parents recent arrivals (less than 2 years) (8)	Activity	Doing	6	Being	2
	Time	Future	2	Past	5
	Man-Nature	Present	2		
	Relational	Over Individual	5 4	Subj. Lineal	4 3
Parents intermediate time in U.S. (3-15 years) (31)	Activity	Doing	26	Being	5
	Time	Future	15	Past	11
	Man-Nature	Over	18	With	12
	Relational	Collateral	13	Lineal	12
Parents old-timers (15 years or more in U.S.) (15)	Activity	Doing	11	Being	4
	Time	Future	9	Past	7
	Man-Nature	Over	10	With	6
	Relational	Collateral	7	Lineal	8
Students born in U.S. (22)	Activity	Doing	15	Being	7
	Time	Present	16	Past	15
	Man-Nature	Over	10	With	7
	Relational	Individual	10	Lineal	6
Students (less than 2 years in U.S.) (13)	Activity	Doing	10	Being	3
	Time	Future	6	Past	6
	Man-Nature	Over	6	With	5
	Relational	Collateral	4	Individual	4

TABLE IX (continued)

Category	Value Dimension	Dominant Value Orientation	No. of Cases	Last Choice of Value Orientation	No. of Cases	
Students (residents of U.S. 3 or more years) (13)	Activity	Doing	17	Being	5	
	Time	Present	10	Past	9	
	Man-Nature	Over	6	With Over	5 5	
	Relational	Colla- teral		7	Indivi dual	5
					Lineal Colla- teral	5 5
Students: some Indian material culture (23)	Activity	Doing	16	Being	7	
	Time	Present	10	Past	13	
	Man-Nature	Over	11	With	8	
	Relational	Indivi- dual	10	Colla teral	7	
				Indivi- dual	7	
Students: great deal Indian material culture (22)	Activity	Doing	16	Being	6	
	Time	Present	13	Past	15	
	Man-Nature	Over	8	With	5	
	Relational	Colla- teral	10	Lineal	7	
Parents: no Indian material culture (7)	Activity	Doing	5	Being	7	
	Time	Future	3	Past	3	
	Man-Nature	Over	4	With	4	
	Relational	Indivi- dual	6	Lineal	4	
Parents: some Indian material culture (25)	Activity	Doing	22	Being	3	
	Time	Future	15	Past	14	
	Man-Nature	Over	14	Subj.	10	
	Relational	Indivi- dual	12	Lineal	14	

TABLE IX (continued)

Category	Value Dimension	Dominant Value Orientation	No. of Cases	Last Choice of Value Orientation	No. of Cases
Parents: great deal Indian material culture (30)	Activity	Doing	23	Being	7
	Time	Future	11	Past	11
	Man-Nature	Over	20	With	11
	Relational	Collateral	16	Lineal	9
Parents: no education (23)	Activity	Doing	17	Being	6
	Time	Future	10	Past	10
	Man-Nature	Over	12	With	8
	Relational	Individual	11	Lineal	9
Parents: some education (1 through 10 years) (27)	Activity	Doing	21	Being	6
	Time	Future	13	Past	10
	Man-Nature	Over	17	Subjugated	11
	Relational	Collateral	11	Lineal	25
Parents: greatest amount of education (11 years plus) (12)	Activity	Doing	12	Being	0
	Time	Future	7	Past	8
	Man-Nature	Over	9	With	6
	Relational	Individual	8	Lineal	5
Students: lowest grades (8th and 9th) (27)	Activity	Doing	20	Being	7
	Time	Present	10	Past	15
	Man-Nature	Over	9	With	10
	Relational	Collateral	11	Lineal	10
Students: Intermediate level (10th and 11th grades) (7)	Activity	Being	4	Doing	3
	Time	Present	4	Past	4
	Man-Nature	Over	4	With	2
	Relational	Individual	4	All received one	1

TABLE IX (continued)

Category	Value Dimension	Dominant Value Orientation	No. of Cases	Last Choice of Value Orientation	No. of Cases
Students: Higher grades (12 and college) (18)	Activity	Being	15	Doing	3
	Time	Present	12	Past	11
	Man-Nature	Over	10	With	7
	Relational	Colla- teral	8	Lineal	7

Dominant Value Orientations of the Students.

Students were dominantly oriented in the same order as were the parents with the exception of one value dimension. The students were dominantly of the Doing orientation (thirty-seven). They were dominantly Present oriented (twenty-eight), and their least chosen Time dimension was the Past (twenty-eight). They most commonly selected the Over-Nature orientation (twenty-six) and most commonly gave third choice to the With-Nature orientation (sixteen). They were dominantly Collateral in their Relational orientation (twenty), and they most commonly gave the Lineal orientation as their third choice (eighteen). The only difference in order of value orientations between parents and students was in the Time dimension. The parents were Future oriented while the students were Present oriented.

Dominant Orientations in Other Categories. There were five other major categories devised for the purpose of statistical analysis of differences and relationships in the value orientations of the populations. Each of these larger categories was divided into nominal sub-categories. The major categories are as follows: (1) sex of parents and students, (2) age of parents and students, (3) length of residence in the United States of parents and students, (4) material culture of parents

and students, (5) education of parents and students.

In almost all of the divisions of the above mentioned categories, the East Indians were dominantly Doing oriented. The exceptions involved two small categories of six older parents and twenty-five students who were between the tenth grade and the second year in College. These were the only divisions of the population in which the Being orientation was dominant.

There was nearly an equal division between the parents and students in the dominant Time orientation. The parents were Future oriented in all sub-categories, and the students were Present oriented in all but one sub-category. The exception was a group of thirteen students who were recent immigrants (less than two years in the United States) who were Future oriented. Otherwise, the students and parents have different Time orientations.

In every division of the larger categories, the Over-Nature was most common. The With-Nature orientation was most commonly the least chosen, but there were several categories in which this was not the case. Male parents who had arrived in the United States less than two years before the study was conducted and parents with no formal education most commonly responded that the Subjugation to Nature orientation was their last choice

of the Man-Nature orientations.

In the Relational dimension, Collaterality was only slightly more common than the Individualistic in the several sub-categories. There did not appear to be any pattern in the choices made of Collaterality and Individualism as the dominant value orientations of the sub-categories of the East Indian populations. Lineality was most commonly the third choice, but with the following exceptions: (1) students who were recent arrivals in the United States (less than two years) elected Individualism as their third choice; (2) students with some East Indian material culture had an equal number of choices between the Collateral and Individual orientations as their third choice. Otherwise, the Lineal orientation appeared in all of the sub-categories as a least chosen value orientation.

IV. ANALYSIS OF DIFFERENCES AND RELATIONSHIPS

Two statistical procedures were employed in the analysis of the choices of value orientations of several sub-categories of the populations. The chi-square test was employed to check the null hypothesis to the effect that there was no difference, greater than a chance difference, between the value orientations in the four value dimensions and six categories. The categories are

as follows: (1) generation, (2) sex, (3) material culture, (4) time in the United States, (5) age, and (6) education. There were thus twenty-four calculations of chi-square.

A second and related procedure, the contingency coefficient, was employed to determine if there were a relationship between the value orientations and the nominal divisions of the above mentioned six categories. The data involved in these procedures and the results of each calculation of chi-square, with Yates' correction, and the contingency coefficient are presented in Tables X: 1 through X: 24 in Appendix E.

Summary of the Calculations. There were only two of the twenty-four chi-squares that indicated differences at any level below the 10 per cent level. In one of these, the assumptions for chi-square are not met. In the case concerned with material culture and Relational value orientations, there are no observed frequencies in one of the cells, thus violating the chi-square assumptions.

There was significant difference between the Time orientations of the two generations at the 2.5 per cent level. The parents were Future oriented while the students were Present oriented. Otherwise, any difference that occurred between the value orientations in

the several variables may be attributed to chance.

The contingency coefficient corresponds to the chi-square. The significance of the contingency coefficient is best tested by way of the significance of the chi-square.¹ Therefore, the only contingency coefficient of likely value was in the relationship of Time orientation and generation which was .2766. Just how high or "good" this correlation is, is difficult to determine. Garrett makes the following observation about the contingency coefficient, or C:

C is a good estimate of r when (1) the grouping is fine--5x5 or finer; when (2) the samples are large; when (3) the two variables can legitimately be classified into categories; and when (4) we are justified in assuming normality in the categorized variables.²

The contingency coefficients calculated in this study do not fulfill all of Garrett's criteria for a good estimate of r. It can only be said a C of .2766 indicates a relationship of some value. How great a value it is, difficult to ascertain.

V. INTERPRETATIONS

Summary of Value Orientations. The data gathered on the East Indian value orientations were analysed in the following three ways: (1) tally of responses to the

¹Henry E. Garrett, Statistics in Psychology and Education (New York: Longmans, Green and Co., 1958), p. 394.

²Ibid., p. 395.

questions, (2) analysis of dominant values, and (3) analysis for differences and relationships. There is agreement among the three approaches. These may be summarized as follows: (1) in the Activity dimension, the East Indians had a Doing orientation greater than the Being orientation; (2) in the Time dimension, the Present orientation was greater than but nearly equal to the Future orientation which was greater than the Past orientation; (3) in the Man-Nature dimension, the Over Nature was greater than the Subjugated to Nature orientation which was greater than the With Nature; and (4) in the Relational orientation the Collateral orientation was greater than but nearly equal to the Individual which was greater than the Lineal.

Discussion. An explanation of the value orientations of the East Indians cannot be given in causal terms. It may be worthwhile, however, to speculate on the connections of these value orientations with the traditions of the East Indian ethnic group in the Sutter County area.

The religion that claimed the overwhelming allegiance of the members of the East Indian group (more than 85 per cent) was Sikhism. It emphasized the importance of being involved in the secular world. This was perhaps part of the explanation for the strong Doing orientation. There was another condition which needs to be taken into

consideration, and it is a selective factor that culminated in the act of immigration. Those Sikhs who were in the Sutter County area may have been very different from the Sikhs still in India. The Doing orientation was perhaps only partly caused by Sikhism. The Doing orientation might have been a pre-condition for those who were involved in making a permanent change in residence.

The Future and Present orientations, which were most commonly held by the East Indians, are necessary views for anyone who has addressed himself to the accumulation of material wealth. The Sikhs gurus have emphasized the desirability of good works and the acceptability of the accumulation of wealth. Though the Sikh religion does have a secular emphasis, there has been, as with the Activity orientation, a selection in the process of immigration. The act of turning away from the homeland and breaking contacts with traditional ways of life indicates that there must have been a Future and/or Present orientation. The Past has been, to a degree, rejected. Here is, perhaps, the explanation for the rejection of the Past orientation by the population involved in this study.

In the Man-Nature orientation, the preference for the Over is consistent with the other orientations, Doing,

Present, and Future. It would appear to be an inconsistency if either of the other orientations were preferred; that is to say, it would be an odd view if one were to look to the future without an eye toward controlling it in some manner.

The Relational orientation might be explained in part by two of the most prominent features of East Indian life in the Sutter County area, Sikhism and the conditions faced by the recent Indian immigrant. The Khalsa emphasized collaterality in that it was a brotherhood of divine communion. Associated with each Sikh temple was a free kitchen which fed the aged and those who were having difficulties. The dining clubs previously mentioned were a means of maintaining low living costs, but they were also a way of maintaining contacts with other East Indians. These were obviously collateral relationships and good indications of the Collateral orientation. The Individualistic orientation cannot be explained by any institutional condition. Probably the most prominent feature of Sikhism is its emphasis upon individual strength.

These few remarks are only hints at the likely sources of the value orientations of the East Indians in the Sutter County area. A study of the etiology of any one of these values would be a major undertaking in itself

and might be the subject for a separate dissertation. It is beyond the scope of this research to argue for any causal explanations of these value orientations. This study has attempted merely to identify the most prominent value orientations of the East Indian ethnic group in the Sutter County area and to locate any significant differences that might exist between the two generations in their value orientations.

CHAPTER VI

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS FOR FURTHER STUDY

I. SUMMARY OF THE STUDY

The Problem. The purpose of this study was to identify and analyze certain value orientations held by two generations of East Indians who resided in the Sutter County area. The analysis involved testing the null hypothesis to the effect that there are no significant differences between the value orientations of the two generations. Relationships were checked between value orientations and variables such as age, sex, amount of material culture, and time in the United States. The subjects were students between the ages of fourteen and twenty and their parents. They were questioned about their attitude toward activity, their views concerning time, the relationship of man to nature, and the relationship of man to his fellow man. The expressions of the respondents provided the data which were used to identify prominent values.

The Instrument. The basic instrument, developed by Florence R. Kluckhohn, has been employed in the study

of value orientations of several cultures.¹ It was a questionnaire that presented twenty-two situations in which there were limited options for the answers. The questionnaire had the following options in the following four areas: (1) Activity (Being and Becoming); (2) Time (Future, Present, and Past); (3) Man-Nature (Over, With, and Subjugated); and (4) Relational (Collateral, Lineal, and Individualistic).

The basic F. Kluckhohn questionnaire was modified for the East Indian culture in the Sutter County area.

The Population. The population involved in this study included fifty-two East Indian students from the Sutter County area who were between fourteen and twenty years of age, and their parents. Only those students were included in the study who participated in the formal East Indian religio-cultural activities. The East Indian population had the following general characteristics: (1) involvement in the Sikh religion, (2) involvement in orchard farming, (3) concern about Indian national affairs, (4) continuation of at least some of the Indian cultural practices, and (5) endogamous marriages.

¹Florence R. Kluckhohn and Fred L. Strodbeck, Variations in Value Orientations (New York: Row, Peterson and Company, 1961), pp. 49-316.

Empirical Findings. The East Indians in the Sutter County area were found to have the following value orientations:

1. In the Activity orientation, they were dominantly Doing, but there was a strong expression in favor of the Being orientation.

2. In their Time orientation, the East Indians differed significantly between the two generations. The parents were Future oriented while the students were Present oriented. There was a clear rejection of the Past orientation by the whole East Indian ethnic group.

3. In the Man-Nature dimension, the East Indians had a strong Over-Nature orientation.

4. The Relational orientation in the East Indian group was almost equally divided between the Collateral, with 40 per cent claiming it as the first choice, and the Individualistic, with 38 per cent claiming it as first choice.

II. CONCLUSIONS AND IMPLICATIONS FOR EDUCATION

Conclusions. The value orientations of the East Indian group in the Sutter County area had important similarities with the dominant value orientations found

in several studies of value orientations in the United States.² Middle-class Americans, Rimrock Texans, and Rimrock Mormons were found to be dominantly Doing oriented. Their dominant Time orientation was Future, which was followed by Present which was greater than Past. In the Man-Nature orientation, they were dominantly Over-nature, followed by Subjugated which was greater than With-nature. In the Relational orientation, they were dominantly Individualistic, followed by Collateral which was greater than Lineal. An exception occurred in the Time orientation of Rimrock Texans and Mormons. In this case, Future orientation may have been equal to Present orientation.

East Indians were, for the most part, concerned with accomplishing things (Doing orientation). They were more concerned with the present and the future than with the past (Future orientation). They felt they were able to overcome nature to some extent (Over orientation). They related themselves collaterally to their fellow men with a strong individualistic inclination.

²Kluckhohn and Strodtbeck, op. cit., p. 258; Florence R. Kluckhohn, "Variations in Basic Values of Family Systems" Social Casework, 39: (February - March, 1958), p. 69.

According to the chi-square and contingency coefficient tests, there were no great or significant disparities in the values of different segments of the East Indians in the Sutter County area, except in the time orientation. The younger generation was Present oriented while the parents were Future oriented. This condition may have been related to age rather than to cultural conditioning since several of the East Indian students were recent arrivals in the United States.

There was little that was exotic or strange in the East Indian ethnic group of Sutter County except in some of their material culture and their language. They had the sort of value orientations that had led to material success in a number of instances. Some of the same general kinds of values have been stated in different terms by R.H. Tawney³ as the virtues of Calvinism.⁴ They involve hard work in preparation for the future and proving oneself in the secular world by answering ones calling.

Implications for Education. Educators who consider the nature of the learner as the starting point for the educational process must begin with the fact

³R.H. Tawney, Religion and the Rise of Capitalism (London: John Murray, 1926), p. 240 ff.

⁴Kluckhohn and Strodtbeck, op. cit., pp. 268-269.

that each person is unique. It is useful, however, to understand the general cultural views that influence the individual. The individual is something more than his culture, but he is of his culture; and the educator needs to understand at least this much about the individual. The educators dealing with East Indians from the Sutter County area need to recognize the following conditions: (1) the Doing orientation is strong in this culture; (2) Present and Future orientations are preferred over the Past orientation by the East Indians of Sutter County; (3) they feel they can overcome portions of nature; (4) they have no serious objections to working with their fellow man or by themselves; and (5) there is little difference between the two generations except in the Time orientation.

The educator need not expect the East Indians in the Sutter County area to have peculiar value orientations. Their orientations may be expected to be rather similar to those commonly found in the United States.⁵

In the conduct of the study of the value orientations of the East Indians, several rather specific East Indian views were discovered. It was learned that land

⁵Kluckhohn and Strodtbeck, op. cit., p. 258; Florence R. Kluckhohn, "Variations in Basic Values of Family Systems" Social Casework, 39; (February - March, 1958), p. 69.

was more highly valued than other forms of material wealth. The orthodox forms of the Sikh religion were, for the most part, appreciated, and only small changes in the religion were expected by the Sutter County East Indians. Voting was expected to provide the means for solving East Indian social problems rather than finding consensus through discussion.

A further important condition was discovered which did not necessarily express any value judgment. Parents commonly lacked a high level achievement in formal education. More than 50 per cent had less than eight years of formal schooling.

The educator may assume that the East Indian students and their parents are members of an ethnic group in which there are the following emphases: (1) interest in Doing, or accomplishing tasks, (2) viewing the present and future as more important than the past, (3) belief that at least limited features of the natural environment may be overcome by men, and (4) acceptance of cooperative social arrangements and/or working alone in accomplishing tasks.

Each of the above orientations, if allowed expression in the proper ways, may contribute to individual success in a technological society. The East Indians of the Sutter County area may, because of their

value orientations, fit well into the American industrial economy. The East Indians' success in being responsible for approximately 30 per cent of the peach production in Sutter County⁶ is testimony to this possibility. Technical and scientific education is obviously required by the East Indians if they are to make the best possible use of their abilities.

The educator needs to recognize that often the East Indian parents of the Sutter County area did not have sufficient formal education to be of assistance in their student offsprings' technical and scientific studies. The implication for the educator is that the East Indian students' scientific and technical studies need to be, for the most part, directly supervised by certified school personnel. The East Indian ethnic group has the sort of value orientations that are consistent with scientific and technological endeavor.

III. RECOMMENDATIONS FOR FURTHER STUDIES

While this study has identified some of the value orientations of the East Indians in the Sutter County area, there remain several unanswered questions about

⁶Statement made to the investigator by Ben Remsaur, Sutter County Farm Advisor, Spring, 1965.

the values of this ethnic group. Most obviously, this study has not attempted to explain the causes of the value orientations of the East Indians. Further study might be profitably conducted which would explain any of the value orientations in causal terms. It would be worthwhile to know if the Indian Sikhs of the Punjab (the area of origin for most of Sutter County East Indians) have the same kinds of orientations as those who are in the Sutter County area. In other words, is the process of immigration a means of selection of values? A comparative study of the value orientations of the East Indians in the Punjab and the Sutter County area might give the answer to the above question.

Another area for study might be the differences in the Time orientations of the students and parents. It might be found that all students are generally present oriented and that the Present orientation of the East Indian students is a function of age rather than of cultural conditioning.

A possible subject for study is the influence of natural forces in the lives of the East Indians. As the East Indians in the Sutter County area are primarily orchard farmers, there is a good possibility that their second preference for the Subjugation to Nature, in the Man-Nature dimension, is an expression

strongly influenced by natural forces rather than cultural conditioning. It is a fact that there are some natural forces that have never been overcome by any men.

Still another subject for further study is in the inter-generational value orientations in which one of the parents is of a non-East Indian origin. There are East Indians in the Fresno and Imperial Valley areas who have taken Spanish speaking wives. It would be worthwhile to learn if there are differences between the value orientations of the offspring of an East Indian and Spanish speaking pairing and those of the parent(s).

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E. OTHER SOURCES OF PRIMARY DATA

Field Notes of the Investigator from Interviews with Bulwant S. Brar, Hari S. Everest, Rattan Sahota, and Ganga Singh of Sutter County in the Spring, 1965.

Field Notes of the Investigator based upon Interviews conducted in 1962.

APPENDIXES

APPENDIX A

THE SCHEDULE: ENGLISH-LANGUAGE VERSION

1. Job Choice activity: Items A1 and A2

A man needed a job and had a chance to work for two men. The two bosses were different. Listen to what they were like and say which you think would be the best one to work for.

A One boss was a fair enough man, and he gave some-
(Doing)

what higher pay than most men, but he was the kind of boss who insisted that men work hard, stick on the job. He did not like it at all when a worker sometimes just knocked off work for a while to go on a trip or to have a day or so of fun, and he thought it was right not to take such a worker back on the job.

B The other paid just average wages but he was not
(Being)

so firm. He understood that a worker would sometimes just not turn up--would be off on a trip or having a little fun for a day or two. When his men did this he would take them back without saying too much.

(Part one)

Which of these men do you believe that it would be better to work for in most cases?

Which of these men would most other _____ think it better to work for?

(Part two)

Which kind of boss do you believe that it is better to be in most cases?

Which kind of boss would most other _____ think it better to be?

2. Well arrangements relational: Item R1

When a community has to make arrangements for water, such as drill a well, there are three different ways they can decide to arrange things like location, and who is going to do the work.

A (Lin) There are some communities where it is mainly the older or recognized leaders of the important families who decide the plans. Everyone usually accepts what they say without much discussion since they are the ones who are used to deciding such things and are the ones who have had the most experience.

B (Coll) There are some communities where most people in the group have a part in making the plans. Lots of different people talk, but nothing is done until almost everyone comes to agree as to what is best to be done.

C There are some communities where everyone holds
(Ind) to his own opinion, and they decide the matter by vote. They do what the largest number want even though there are still a very great many people who disagree and object to the action.

Which way do you think is usually best in such cases?

Which of the other two ways do you think is better?

Which way of all three ways do you think most other persons in _____ would usually think is best?

3. Child Training time: Item T1

Some people were talking about the way children should be brought up. Here are three different ideas.

A Some people say that children should always be
(Past) taught well the traditions of the past (the ways of the old people). They believe the old ways are best, and that it is when children do not follow them too much that things go wrong.

B Some people say that children should be taught
(Pres) some of the old traditions (ways of the old people), but it is wrong to insist that they stick to these ways. These people believe that it is necessary for children always to learn about and take on whatever of the new ways will best help them get along in the world of today.

C Some people do not believe children should be
 (Fut) taught much about past traditions (the ways of
 the old people) at all except as an interesting
 story of what has gone before. These people
 believe that the world goes along best when
 children are taught the things that will make
 them want to find out for themselves new ways
 of doing things to replace the old.

Which of these people had the best idea about how
 children should be taught?

Which of the other two people had the better idea?

Considering again all three ideas, which would most other
 persons in _____ say had the better idea?

4. Livestock Dying man-nature: Item MN1

One time a man had a lot of livestock. Most of them
 died off in different ways. People talked about this and
 said different things.

A Some people said you just can't blame a man when
 (Subj) things like this happen. There are so many
 things that can and do happen, and a man can
 do almost nothing to prevent such losses when
 they come. We all have to learn to take the
 bad with the good.

B Some people said that it was probably the man's
(Over)

own fault that he lost so many. He probably
didn't use his head to prevent the losses.

They said that it is usually the case that men
who keep up on new ways of doing things, and
really set themselves to it, almost always
find a way to keep out of such trouble.

C Some people said that it was probably because the
(With)

man had not lived his life right--had not done
things in the right way to keep harmony between
himself and the forces of nature (i.e., the
ways of nature like the rain, winds, snow, etc.).

Which of these reasons do you think is most usually true?

Which of the other two reasons do you think is more true?

Which of all three reasons would most other persons in
_____ think is usually true?

5. Expectations about Change time: Item T2

(a. 20-40 Age Group)

Three young people were talking about what they
thought their families would have one day as compared with
their fathers and mothers. They each said different things.

C The first said: I expect my family to be better
(Fut)

off in future than the family of my father and
mother or relatives if we work hard and plan
right. Things in this country usually get

better for people who really try.

B The second one said: I don't know whether my
(Pres) family will be better off, the same, or worse off than the family of my father and mother or relatives. Things always go up and down even if people do work hard. So one can never really tell how things will be.

A The third one said: I expect my family to be
(Past) about the same as the family of my father and mother or relatives. The best way is to work hard and plan ways to keep up things as they have been in the past.

Which of these people do you think had the best idea?

Which of the other two persons had the better idea?

Which of these three people would most other _____
your age think had the best idea?

(b. 40-up Age Group)

Three older people were talking about what they thought their children would have when they were grown. Here is what each one said.

C One said: I really expect my children to have
(Fut) more than I have had if they work hard and plan right. There are always good chances for people who try.

B The second one said: I don't know whether my
(Pres) children will be better off, worse off, or just the same. Things always go up and down even if one works hard, so we can't really tell.

A The third one said: I expect my children to
(Past) have just about the same as I have had or bring things back as they once were. It is their job to work hard and find ways to keep things going as they have been in the past.

Which of these people do you think had the best idea?

Which of the other two persons had the better idea?

Which of these three people would most other _____ your age think had the best idea?

6. Facing Conditions man-nature: Item MN2

There are different ways of thinking about how God (the gods) is (are) related to man and to weather and all other natural conditions which make the crops and animals live or die. Here are three possible ways.

C God (the gods) and people all work together all
(With) the time; whether the conditions which make the crops and animals grow are good or bad depends upon whether people themselves do all the proper things to keep themselves in harmony with their God (gods) and with the forces of nature.

B God (the gods) does (do) not directly use his
(Over) (their) power to control all the conditions
which affect the growth of crops or animals.
It is up to the people themselves to figure
out the ways conditions change and to try
hard to find the ways of controlling them.

A Just how God (the gods) will use his (their)
(Subj) power over all the conditions which affect the
growth of crops and animals cannot be known
by man. But it is useless for people to
think they can change conditions very much
for very long. The best way is to take
conditions as they come and do as well as one
can.

Which of these ways of looking at things do you think is
best?

Which of the other two ways do you think is better?

Which of the three ways of looking at things would most
other people in _____ think is best?

7. Help in Misfortune relational: Item R2

A man had a crop failure, or, let us say, had lost
most of his sheep or cattle. He and his family had to
have help from someone if they were going to get through
the winter. There are different ways of getting help.

Which of these three ways would be best?

B Would it be best if he depended mostly on his
(Coll) brothers and sisters or other relatives all to help him out as much as each one could?

C Would it be best for him to try to raise the
(Ind) money on his own outside the community (his own people) from people who are neither relatives nor employers?

A Would it be best for him to go to a boss or to
(Lin) an older important relative who is used to managing things in his group, and ask him to help out until things get better?

Which way of getting the help do you think would usually be best?

Which way of getting the help do you think is next best?

Which way do you think you yourself would really follow?

Which way do you think most other people in _____ would think best?

8. Family Work Relations relational: Item R3

I'm going to tell you about three different ways families can arrange work. These families are related and they live close together.

C In some groups (or communities) it is usually
(Ind) expected that each of the separate families (by which we mean just husband, wife, and

children) will look after its own business separate from all others and not be responsible for the others.

B In some groups (or communities) it is usually (Coll) expected that the close relatives in the families will work together and talk over among themselves the way to take care of whatever problems come up. When a boss is needed they usually choose (get) one person, not necessarily the oldest able person, to manage things.

A In some groups (or communities) it is usually (Lin) expected that the families which are closely related to each other will work together and have the oldest able person (hermano mayor or father) be responsible for and take charge of most important things.

Which of these ways do you think is usually best in most cases?

Which of the other two ways do you think is better?

Which of all the ways do you think most other persons in _____ would think is usually best?

9. Choice of Delegate relational: Item R4

A group like yours (community like yours) is to send a delegate--a representative--to a meeting away from here

(this can be any sort of meeting). How will this delegate be chosen?

B Is it best that a meeting be called and every-
(Coll) one discuss things until almost everyone agrees so that when a vote is taken almost all people would be agreed on the same person?

A Is it best that the older, important, leaders
(Lin) take the main responsibility for deciding who should represent the people since they are the ones who have had the long experience in such matters?

C Is it best that a meeting be called, names be
(Ind) put up, a vote ne taken, then send the man who gets the majority of votes even if there are many people who are still against this man?

Which of these ways of choosing is usually best in cases like this?

Which of the other two ways is usually better?

Which would most other persons in _____ say is usually best?

10. Use of Fields man-nature: Item MN3

There were three men who had fields with crops (were farmers). The three men had quite different ways of planting and taking care of crops.

C One man put in his crops, worked hard, and
(With) also set himself to living in right and proper ways. He felt that it is the way a man works and tries to keep himself in harmony with the forces of nature that has the most effect on conditions and the way crops turn out.

A One man put in his crops. Afterwards he worked
(Subj) on them sufficiently but did not do more than was necessary to keep them going along. He felt that it mainly depended on weather conditions how they would turn out, and that nothing extra that people do could change things much.

B One man put in his crops and then worked on them
(Over) a lot of time and made use of all the new scientific ideas he could find out about. He felt that by doing this he would in most years prevent many of the effects of bad conditions.

Which of these ways do you believe is usually best?

Which of the other two ways do you believe is better?

Which of the three ways would most other persons in _____ think is best?

11. Philosophy of Life

time: Item T3

People often have very different ideas about what

has gone before and what we can expect in life. Here are three ways of thinking about these things.

B Some people believe it best to give most
(Pres) attention to what is happening now in the present. They say that the past has gone and the future is much too uncertain to count on. Things do change, but it is sometimes for the better and sometimes for the worse, so in the long run it is about the same. These people believe the best way to live is to keep those of the old ways that one can--or that one likes--but to be ready to accept the new ways which will help to make life easier and better as we live from year to year.

A Some people think that the ways of the past
(Past) (ways of the old people or traditional ways) were the most right and the best, and as changes come things get worse. These people think the best way to live is to work hard to keep up the old ways and try to bring them back when they are lost.

C Some people believe that it is almost always the
(Fut) ways of the future--the ways which are still to come--which will be best, and they say that even

though there are sometimes small setbacks, change brings improvements in the long run. these people think the best way to live is to look a long time ahead, work hard, and give up many things now so that the future will be better.

Which of these ways of looking at life do you think is best?

Which of the other two ways do you think is better?

Which of the three ways of looking at life do you think most other persons in _____ would think is best?

12. Wage Work relational: Item R5

There are three ways in which men who do not themselves hire others may work.

C One way is working on one's own as an individual.
(Ind)

In this case a man is pretty much his own boss. He decides most things himself, and how he gets along is his own business. He only has to take care of himself and he doesn't expect others to look out for him.

B One way is working in a group of men where all
(Coll) the men work together without there being one main boss. Every man has something to say in the decisions that are made, and all the men can count on each other.

A One way is working for an owner, a big boss,
 (Lin) or a man who has been running things for a long time (a patron). In this case, the men do not take part in deciding how the business will be run, but they know they can depend on the boss to help them out in many ways.

Which of these ways is usually best for a man who does not hire others?

Which of the other two ways is better for a man who does not hire others?

Which of the three ways do you think most other persons in _____ would think is best?

13. Belief in Control man-nature: Item MN4

Three men from different areas were talking about the things that control the weather and other conditions.

Here is what they each said.

A One man said: My people have never controlled
 (Subj) the rain, wind, and other natural conditions and probably never will. There have always been good years and bad years. That is the way it is, and if you are wise you will take it as it comes and do the best you can.

B The second man said: My people believe that it
 (Over) is man's job to find ways to overcome weather

and other conditions just as they have overcome so many things. They believe they will one day succeed in doing this and may even overcome drought and floods.

C (With) The third man said: My people help conditions and keep things going by working to keep in close touch with all the forces which make the rain, the snow, and other conditions. It is when we do the right things--live in the proper way--and keep all that we have--the land, the stock, and the water--in good condition, that all goes along well.

Which of these men do you think had the best idea?

Which of the other two men do you think had the better idea?

Which of the three men do you think most other persons in _____ would think had the best idea?

14. Ceremonial Innovation time: Item T4

Some people in a community like your own saw that the religious ceremonies (the church services) were changing from what they used to be.

C (Fut) Some people were really pleased because of the changes in religious ceremonies. They felt that new ways are usually better than old one, and they like to keep everything--even

ceremonies--moving ahead.

A Some people were unhappy because of the change.
(Past)

They felt that religious ceremonies should be kept exactly--in every way--as they had been in the past.

B Some people felt that the old ways for religious
(Pres)

ceremonies were best but you just can't hang on to them. It makes life easier just to accept some changes as they come along.

Which of these three said most nearly what you would believe is right?

Which of the other two do you think is more right?

Which of the three would most other _____ say was most right?

15. Ways of Living activity: Item A3

There were two people talking about how they liked to live. They had different ideas.

A One said: What I care about most is accomplishing
(Doing)

things--getting things done just as well or better than other people do them. I like to see results and think they are worth working for.

B The other said: What I care most about is to be
(Being)

left alone to think and act in the ways that best suit the way I really am. If I don't

always get much done but can enjoy life as
I go along, that is the best way.

Which of these two persons do you think has the better
way of thinking?

Which of the two do you think you are more like?

Which do you think most other _____ would say had the
better way of living?

16. Livestock Inheritance relational: Item R6

Some sons and daughters have been left some livestock
(sheep or cattle) by a father or mother who has died.
All these sons and daughters are grown up, and they live
near each other. There are three different ways they can
run the livestock.

A In some groups of people it is usually expected
(Lin) that the oldest able person (son or daughter,
hermano mayor) will take charge of, or manage,
all the stock held by himself and the other
sons and daughters.

C In some groups of people it is usually expected
(Ind) that each of the sons and daughters will prefer
to take his or her own share of the stock and
run his or her own business completely
separate from all the others.

B In some groups of people it is usually expected
(Coll) that all the sons and daughters will keep all

their cattle and sheep together and work together and decide among themselves who is best able to take charge of things, not necessarily the oldest, when a boss is needed.

Which way do you think is usually best in most cases?

Which of the other two ways do you think is better?

Which of all three ways do you think most other persons in _____ would think is usually best?

17. Land Inheritance relational: Item R7

Now I want to ask a similar question concerning farm and grazing land instead of livestock.

Some sons and daughters have been left some farm and grazing land by a father or mother who has died. All these sons and daughters are grown and live near each other. There are three ways they can handle the property.

A In some groups of people it is usually expected
(Lin) that the oldest able person (hermano mayor) will take charge of or manage the land for himself and all the other sons and daughters, even if they all share it.

C In some groups of people it is usually expected
(Ind) that each son and daughter will take his own share of the land and do with it what he wants--separate from all the others.

B In some groups of people it is usually expected
(Coll)

that all the sons and daughters will make use of the land together. When a boss is needed, they all get together and agree to choose someone of the group, not necessarily the oldest, to take charge of things.

Which of these ways do you think is usually best in most cases?

Which of the other two ways do you think is better?

Which of all three ways do you think most other persons in _____ would think is usually best?

18. Care of Fields activity: Item A4

There were two men, both farmers (men with fields). They lived differently.

B One man kept the crops growing all right but
(Being) didn't work on them more than he had to. He wanted to have extra time to visit with friends, go on trips, and enjoy life. This was the way he liked best.

A One man liked to work with his fields and was
(Doing) always putting in extra time keeping them clean of weeds and in fine condition. Because he did this extra work, he did not have much time left to be with friends, to go on trips, or to enjoy himself in other ways. But this was the way he really liked best.

Which kind of man do you believe it is better to be?

(For men only): Which kind of man are you really most like?

Which kind of man would most other _____ think it better to be?

19. Length of Life man-nature: Item MN5

Three men were talking about whether people themselves can do anything to make the lives of men and women longer. Here is what each said.

B (Over) One said: It is already true that people like doctors and others are finding the way to add many years to the lives of most men by discovering (finding) new medicines, by studying foods, and doing other such things as vaccinations. If people will pay attention to all these new things they will almost always live longer.

A (Subj) The second one said: I really do not believe that there is much human beings themselves can do to make the lives of men and women longer. It is my belief that every person has a set time to live, and when that time comes it just comes.

C (With) The third one said: I believe that there is a plan to life which works to keep all living

things moving together, and if a man will learn to live his whole life in accord with that plan, he will live longer than other men.

Which of these three said most nearly what you would think is right?

Which of the other two ways is more right?

Which of the three would most other persons in _____ say was most right?

20. Water Allocation time: Item T5

The government is going to help a community like yours to get more water by redrilling and cleaning out a community well. The government officials suggest that the community should have a plan for dividing the extra water, but don't say what kind of plan. Since the amount of extra water that may come in is not known, people feel differently about planning.

A Some say that whatever water comes in should be
(Past) divided just about like water in the past was always divided.

B Others want to work out a really good plan ahead
(Fut) of time for dividing whatever water comes in.

C Still others want to just wait until the water
(Pres) comes in before deciding on how it will be divided.

Which of these ways do you think is usually best in cases like this?

Which of the other two ways do you think is better?

Which of the three ways do you think most other persons in _____ would think best?

21. Housework activity: Item A5

There were two women talking about the way they liked to live.

B One said that she was willing to work as hard as (Being) the average, but that she didn't like to spend a lot of time doing the kind of extra things in her house or taking up extra things outside like _____. Instead she liked to have time free to enjoy visiting with people--to go on trips--or to just talk with whoever was around.

A The other woman said she liked best of all to (Doing) find extra things to work on which would interest her--for example, _____. She said she was happiest when kept busy and was getting lots done.

Which of these ways do you think it is usually better for women to live?

(For women only): Which woman are you really more like?

Which way of life would most other _____ think is best?

22. Nonworking Time activity: Item A6

Two men spend their time in different ways when they have no work to do. (This means when they are not actually on the job.)

A One man spends most of this time learning or (Doing) trying out things which will help him in his work.

B One man spends most of this time talking, telling (Being) stories, singing, and so on with his friends.

Which of these men has the better way of living?

Which of these men do you think you are more like?

Which of these men would most other _____ think had the better way of living?

APPENDIX B

THE SCHEDULE: PUNJABI- LANGUAGE VERSION

1. Job Choice

ਇਕ ਆਦਮੀ ਨੂੰ ਕੰਮ ਚਾਹੀਦਾ ਸੀ ਅਤੇ ਉਸ ਨੂੰ ਦੋ ਆਦਮੀਆਂ ਕੋਲ ਕੰਮ ਮਿਲਦਾ ਸੀ। ਦੋਨੋਂ ਮਾਲਕ ਵਖਰੇ ਵਖਰੇ ਸਨ। ਤੁਸੀਂ ਉਨ੍ਹਾਂ ਦੋਹਾਂ ਦੇ ਖਿਆਲ ਸੁਣੋ ਤੇ ਦਸੋ ਕਿ ਉਹ ਕਿਸ ਤਰ੍ਹਾਂ ਦੇ ਹਨ ਅਤੇ ਤੁਸੀਂ ਕਿਸ ਆਦਮੀ ਕੋਲ ਕੰਮ ਕਰਨਾ ਪਸੰਦ ਕਰਦੇ ਹੋ।

A
(Doing) ਇਕ ਆਦਮੀ ਕਾਫੀ ਚੰਗਾ ਆਦਮੀ ਸੀ ਅਤੇ ਉਹ ਤਨਖਾਹ ਭੀ ਚੋੜੀ ਜਿਹੀ ਸਿਆ-
ਦਾ ਦਿੰਦਾ ਸੀ। ਪਰ ਉਹ ਚਾਹੁੰਦਾ ਸੀ ਕਿ ਆਦਮੀ ਸਖਤ ਕੰਮ ਕਰੇ ਅਤੇ ਹਰ ਵੇਲੇ ਕੰਮ ਤੇ ਰੁਝੇ। ਉਹ ਇਹ ਨਹੀਂ ਸੀ ਪਸੰਦ ਕਰਦਾ ਕਿ ਕਾਮਾਂ ਅਪਣੇ ਦਿਲਪਰਚਾਏ ਬਈ ਘਾਂ ਕਿਤੇ ਬਾਹਰ ਸੈਰ ਤੇ ਜਾਣ ਲਈ ਜੀ ਚੋੜੇ ਚਿਰ ਲਈ ਕੰਮ ਛੱਡ ਦੇਵੇ। ਉਹ ਇਸ ਤਰ੍ਹਾਂ ਦੇ ਆਦਮੀ ਨੂੰ ਮੁੜ ਕੇ ਕੰਮ ਉਪਰ ਲਾਉਣਾ ਠੀਕ ਨਹੀਂ ਸੀ ਸਮਝਦਾ।

B
(Being) ਦੂਸਰਾ ਮਾਲਕ ਐਨਾ ਸਖਤ ਨਹੀਂ ਸੀ ਪਰ ਉਹ ਤਨਖਾਹ ਤਾਂ ਮੁਤਾਬਕ ਦਿੰਦਾ ਸੀ। ਉਹ ਇਹ ਸਮਝਦਾ ਸੀ ਕਿ ਆਦਮੀ ਰੋਜ਼ ਕੰਮ ਕਰਨ ਤੋਂ ਅੱਕ ਜਾਵੇ ਅਤੇ ਬੋੜਾ ਚਿਰ ਅਰਾਮ ਕਰਨਾ ਚਾਹੁੰਦਾ ਹੋਵੇ ਜਾਂ ਉਹ ਦੋ ਤਿੰਨ ਦਿਨਾਂ ਲਈ ਕਿਤੇ ਥਾਂਭੇ ਸੈਰ ਕਰਨ ਜਾਣਾ ਚਾਹੁੰਦਾ ਹੋਵੇ ਤਾਂ ਜਾ ਸਕਦਾ ਹੈ। ਉਹ ਉਸ ਆਦਮੀ ਨੂੰ ਵਧੇਰੇ ਕੰਮ ਤੇ ਫੇਰ ਲਾ ਲੈਂਦਾ ਸੀ ਅਤੇ ਉਸਨੂੰ ਕੁਝ ਨਹੀਂ ਸੀ ਕਹਿੰਦਾ।

(ਪਹਿਲਾ ਹਿੱਸਾ)

ਤੁਸੀਂ ਇਨ੍ਹਾਂ ਦੋਹਾਂ ਆਦਮੀਆਂ ਵਿਚੋਂ ਕਿਸ ਕੋਲ ਕੰਮ ਕਰਨਾ ਸਿਆਦਾ ਚੰਗਾ ਸਮਝਦੇ ਹੋ ?

(ਦੂਜਾ ਹਿੱਸਾ)

ਤੁਸੀਂ ਇਨ੍ਹਾਂ ਦੋਹਾਂ ਵਿਚੋਂ ਕਿਸ ਤਰ੍ਹਾਂ ਦਾ ਬਣਨਾ ਪਸੰਦ ਕਰਦੇ ਹੋ ?

2. Language School

ਜਦ ਕੋਈ ਗਰੁਪ, ਜਿਸ ਤਰ੍ਹਾਂ ਕੇ ਹਿੰਦੋਸਤਾਨ ਦੇ ਲੋਕ ਇਥੇ ਪੰਜਾਬੀ ਤਾਮ ਸਿਖਾ ਲੈਣ ਲਈ ਸਕੂਲ ਦਾ ਪਰਬੰਧ ਕਰਨਾ ਚਾਹੁੰਦੇ ਹੋਨ, ਤਾਂ ਇਹ ਚੇਠ ਲਿਖੇ ਤਿੰਨ ਤਰੀਕੇ ਹਨ :-

A ਕਈ ਗਰੁਪਾਂ ਵਿਚ ਜ਼ਿਆਦਾ ਤਰ ਬਜ਼ੁਰਗ ਜਾਂ ਮੰਨੇ ਪਰਮੰਨੇ ਘਰਾਣਿਆਂ ਦੇ
(Lin) ਆਗੂ ਇਸ ਤਰਾਂ ਦੀਆਂ ਸਕੀਮਾਂ ਬਣਾਉਂਦੇ ਹਨ। ਬਾਕੀ ਦੇ ਸਾਰੇ ਲੋਕ ਉਨ੍ਹਾਂ ਦਾ
ਫੈਸਲਾ ਬਗੈਰ ਕਿਸੀ ਬਹਿਸ ਤੋਂ ਮੰਨ ਲੈਂਦੇ ਹਨ। ਕਿਉਂਕਿ ਉਹ ਲੋਕ ਇਸ ਤਰਾਂ ਦੇ
ਕੰਮ ਕਰਨਾ ਜਾਣਦੇ ਹਨ ਅਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਕਾਫੀ ਤਜਰਬਾ ਹੈ ॥

B ਕਈ ਗਰੁਪਾਂ ਵਿਚ ਕੋਈ ਭੀ ਸਕੀਮ ਬਣਾਉਣ ਲਈ ਉਸ ਗਰੁਪ ਦੇ ਬਹੁਤ ਸਾਰੇ
(Coll) ਲੋਕ ਹਿੱਸਾ ਲੈਂਦੇ ਹਨ। ਉਹ ਉਨ੍ਹੀ ਦੇਰ ਕੁਝ ਭੀ ਨਹੀਂ ਕਰਦੇ ਜਿੰਨੀ ਦੇਰ ਕਿ ਡਕ-
ਗੀਬਨ ਸਾਰੇ ਲੋਕ ਉਸ ਅਤੇ ਤੇ ਸੀਹਮਤ ਨਹੀਂ ਹੋ ਜਾਂਦੇ ॥

C ਕਈ ਗਰੁਪਾਂ ਵਿਚ ਸਾਰੇ ਆਪੋ ਆਪਣੀ ਗਏ ਦਿੰਦੇ ਹਨ ਅਤੇ ਉਹ ਫੈਸਲਾ
(Ind) ਵੇਹਾਂ ਪਾਕੇ ਕਰਦੇ ਹਨ। ਜਿਸ ਦੀਆਂ ਵੇਹਾਂ ਜ਼ਿਆਦਾ ਹੋ ਜਾਣ ਉਹ ਉਸ ਅਤੇ
ਨੂੰ ਹੀ ਮੰਨ ਲੈਂਦੇ ਹਨ। ਭਾਵੇਂ ਬਹੁਤ ਸਾਰੇ ਲੋਕ ਉਸ ਅਤੇ ਦੇ ਖਿਛਾਫ ਹੀ ਹੋਣ ॥

ਤੁਸੀਂ ਕਿਹੜਾ ਤਰੀਕਾ ਸਭ ਤੋਂ ਚੰਗਾ ਸਮਝਦੇ ਹੋ ?

ਦੁਸਰੇ ਦੋਹਾਂ ਵਿਚੋਂ ਕਿਹੜਾ ਜ਼ਿਆਦਾ ਚੰਗਾ ਹੈ ?

3. Child Training

ਕੁਝ ਲੋਕ ਬਚਿਆਂ ਦੀ ਸਿਖਲਾਈ ਬਾਬਤ ਗਲਾਂ ਕਰ ਰਹੇ ਸਨ। ਉਨ੍ਹਾਂ ਦੇ
ਭਿੰਨ ਵਖਰੇ ਵਖਰੇ ਖਿਆਲ ਇਹ ਹਨ :-

A ਕੁਝ ਆਦਮੀ ਕਹਿੰਦੇ ਹਨ ਕਿ ਬਚਿਆਂ ਨੂੰ ਹਮੇਸ਼ਾ ਪੁਰਾਣੇ ਜ਼ਮਾਨੇ ਦੇ ਰੀਤੀ
(Past) ਰਵਾਜ ਚੰਗੀ ਤਰਾਂ ਸਿਖਲਾਣੇ ਚਾਹੀਦੇ ਹਨ (ਪੁਰਾਣੇ ਲੋਕਾਂ ਦੇ ਤਰੀਕੇ) ਉਹ
ਇਹ ਵਿਸ਼ਵਾਸ ਰਖਦੇ ਹਨ ਕਿ ਪੁਰਾਣੇ ਤਰੀਕੇ ਸਭ ਤੋਂ ਵਧੀਆ ਹਨ। ਅਤੇ
ਜੇ ਬੱਚੇ ਉਨ੍ਹਾਂ ਤਰੀਕਿਆਂ ਅਨੁਸਾਰ ਨਾ ਚਲੇ ਤਾਂ ਨੁਕਸਾਨ ਹੋ ਸਕਦਾ ਹੈ ॥

B ਕੁਝ ਲੋਕ ਕਹਿੰਦੇ ਹਨ ਕਿ ਬਚਿਆਂ ਨੂੰ ਥੋੜੇ ਜਿਹੇ ਪੁਰਾਣੇ ਰਿਵਾਜ ਸਿਖਲਾਣੇ
(Pres) ਚਾਹੀਦੇ ਹਨ ਪਰ ਇਹ ਠੀਕ ਨਹੀਂ ਕਿ ਉਹ ਹਮੇਸ਼ਾ ਲਕੀਰ ਦੇ ਫਕੀਰ ਹੀ ਬਣੇ
ਰਹਣ। ਬਚਿਆਂ ਲਈ ਇਹ ਜ਼ਰੂਰੀ ਹੈ ਕਿ ਉਹ ਨਵੇਂ ਤਰੀਕਿਆਂ ਨੂੰ ਭੀ ਸਿਖਣ
ਜੋ ਕਿ ਉਨ੍ਹਾਂ ਦੀ ਨਵੇਂ ਜ਼ਮਾਨੇ ਵਿਚ ਰਹਣ ਦੀ ਮਦਦ ਕਰਨਗੇ ॥

ਕਈ ਲੋਕ ਬੱਚਿਆਂ ਨੂੰ ਪੁਗਾਣੇ ਤੀਤੀ-ਰਿਵਾਜ ਸਿਖਲਾਉਣੇ ਪਸੰਦ ਨਹੀਂ
 ਕਰਦੇ। ਉਨ੍ਹਾਂ ਦਾ ਖਿਆਲ ਹੈ ਕਿ ਬੱਚਿਆਂ ਨੂੰ ਪੁਗਾਣੀਆਂ ਦਿਲਚਸਪ ਕੁਹ-
 ਵੀਆਂ 'ਤੇ ਬਿਨਾਂ ਹੋਰ ਕੁਛ ਨਹੀਂ ਸਿਖਲਾਵਾ ਚਾਹੀਦਾ। ਇਹ ਕੁਹਵੀਆਂ ਵਿਚ
 ਉਹ ਭਾਂ ਹੀ ਚੰਗੇ ਚਲ ਸਕਦੇ ਹਨ ਜੇ ਉਹ ਆਪ ਨਵੇਂ ਤਰੀਕੇ ਲੱਭਣ ਅਤੇ
 ਉਹ ਪੁਗਾਣੇ ਤਰੀਕਿਆਂ ਦੀ ਬਜਾਏ ਨਵੇਂ ਤਰੀਕਿਆਂ ਪਲੁਸਾਰ ਚਲਾਣ ॥

ਇਨ੍ਹਾਂ ਆਦਮੀਆਂ ਵਿਚੋਂ ਬੱਚਿਆਂ ਦੀ ਸਿਖਲਾਈ ਬਾਬਤ ਕਿਸ ਦੇ ਵਿਚਾਰ ਸਭਤੋਂ
 ਜ਼ਿਆਦਾ ਚੰਗੇ ਹਨ ?

ਦੂਸਰੇ ਦੋਹਾਂ ਆਦਮੀਆਂ ਵਿਚੋਂ ਕਿਸ ਦਾ ਖਿਆਲ ਅੱਡਾ ਹੈ ?

4. Orchards Failing

ਇਕ ਬਾਰ ਇਕ ਆਦਮੀ ਕੋਲ ਬਾਗ਼ ਸੀ। ਬਹੁਤ ਸਾਰੇ ਦਰਖਤਾਂ ਨੂੰ ਬਿਮਾਰੀ
 ਫੜਾ ਗਈ ਅਤੇ ਫਲ ਬਹੁਤ ਮਾਲਮੁਲ ਨਿਕਲਿਆ। ਲੋਕਾਂ ਨੇ ਇਸ ਬਾਬਤ ਵੱਖਰੇ ਵੱਖਰੇ
 ਖਿਆਲ ਦੱਸੇ :-

ਕਈ ਲੋਕਾਂ ਨੇ ਅਖਿਆ ਕਿ ਇਹੋ ਜਿਹੀਆਂ ਘਟਨਾਵਾਂ ਹੋ ਸਾਣ ਤੇ
 (Subj) ਆਦਮੀ ਨੂੰ ਦੋਸ਼ ਨਹੀਂ ਦੇਵਾ ਚਾਹੀਦਾ। ਇਥੇ ਕਈ ਤਰਾਂ ਦੀਆਂ ਘਟ-
 ਨਾਵਾਂ ਵਾਪਰਦੀਆਂ ਹਨ ਤੇ ਵਾਪਰ ਸਕਦੀਆਂ ਹਨ। ਆਦਮੀ ਇਸ ਤਰਾਂ
 ਦੇ ਨੁਕਸਾਨ ਨਾਈ ਕੁਝ ਭੀ ਨਹੀਂ ਕਰ ਸਕਦਾ ਹੈ। ਸਾਨੂੰ ਸਾਰਿਆਂ ਨੂੰ
 ਬੁਰਿਆਈ ਨੂੰ ਬੰਗਿਆਈ ਮੰਨਣਾ ਚਾਹੀਦਾ ਹੈ ॥

ਕੁਝ ਲੋਕਾਂ ਨੇ ਅਖਿਆ ਕਿ ਇਹ ਆਦਮੀ ਦੀ ਅਪਣੀ ਗਲਤੀ ਹੈ ਕਿ
 ਉਸ ਨੂੰ ਬਹੁਤ ਸਾਰਾ ਨੁਕਸਾਨ ਹੋ ਗਿਆ ਹੈ। ਉਸ ਨੇ ਸੁਧਾਰ ਇਸ ਨੁ-
 ਕਸਾਨ 'ਤੇ ਬਚਾਵ ਨਾਈ ਅਪਣਾ ਦਿਮਾਗ਼ ਨਹੀਂ ਵਰਤਿਆ। ਉਨ੍ਹਾਂ
 ਨੇ ਕਿਹਾ ਕੇ ਆਮ ਤੌਰ ਤੇ ਜਿਹੜੇ ਆਦਮੀ ਨਵੇਂ ਤਰੀਕਿਆਂ ਨਾ ਚ
 ਕੰਮ ਕਰਦੇ ਹਨ ਅਤੇ ਅਪਣੇ ਆਪ ਨੂੰ ਭੀ ਉਸੇ ਤਰਾਂ ਬਣਾ ਲੈਂਦੇ ਹਨ
 ਉਹ ਇਸ ਤਰਾਂ ਦੀਆਂ ਘਟਨਾਵਾਂ 'ਤੇ ਬਚਾਵ ਨਾਈ ਕਰਦੀ ਨਾ ਕੋਈ

ਉਪਰੋਕਤ ਕੱਢ ਹੀ ਲੈਂਦੇ ਹਨ ॥

^C
(With) ਕੁਝ ਲੋਕਾਂ ਨੇ ਕਿਹਾ ਕਿ ਇਸ ਦਾ ਕਾਰਨ ਸ਼ਾਇਦ ਇਹ ਸੀ ਕਿ ਆਦ-
ਮੀ ਨੇ ਅਪਣੀ ਜ਼ਿੰਦਗੀ ਅੱਛੀ ਤਰ੍ਹਾਂ ਨਹੀਂ ਬਿਤਾਈ। ਉਸਨੇ ਅਘਣੇ
ਤੇ ਕੁਦਰਤੀ ਤਾਕਤਾਂ ਵਿਚ ਸਤੁੰਲਨ ਰਖਣ ਲਈ ਠੀਕ ਢੰਗ ਨਾਲ
ਕੰਮ ਨਹੀਂ ਕੀਤਾ (ਜਿਵੇਂ ਕਿ: ਕੁਦਰਤੀ ਸਾਧਨ ਮੀਂਹ, ਹਨੇਰੀ,
ਬਰਫ ਆਦਿ) ॥

ਇਨ੍ਹਾਂ ਵਿੱਚੋਂ ਤੁਸੀਂ ਕਿਹੜਾ ਕਾਰਨ ਸਭ ਤੋਂ ਜ਼ਿਆਦਾ ਠੀਕ ਸਮਝਦੇ ਹੋ ?
ਦੂਸਰੇ ਵੇਰ੍ਹਾਂ ਕਾਰਨਾਂ ਵਿੱਚੋਂ ਤੁਸੀਂ ਕਿਹੜਾ ਜ਼ਿਆਦਾ ਠੀਕ ਸਮਝਦੇ ਹੋ ?

5. Expectations about Change

(a. School)

ਤਿੰਨ ਨੌਜਵਾਨ ਗਲਾਂ ਕਰ ਜੋ ਸਠ ਕਿ ਉਨ੍ਹਾਂ ਦੀ ਐਲਾਦ ਉਨ੍ਹਾਂ ਦੇ
ਮਾਤਾ-ਪਿਤਾ ਦੀ ਐਲਾਦ ਦੇ ਮੁਕਾਬਲੇ ਵਿਚ ਕਿਸ ਤਰ੍ਹਾਂ ਦੀ ਹੋਵੇਗੀ। ਉਨ੍ਹਾਂ ਨੇ ਵੱਖ
ਵੱਖਰੇ ਖਿਆਲ ਦੱਸੇ:—

ਪਹਿਲੇ ਨੇ ਆਖਿਆ: ਮੈਂ ਆਸ ਕਰਦਾ ਹਾਂ ਕਿ ਮੇਰੀ ਐਲਾਦ
^C
(Fut) ਭਵਿੱਖਤ ਕਾਲ ਵਿਚ ਮੇਰੇ ਮਾਤਾ-ਪਿਤਾ ਦੀ ਐਲਾਦ ਜਾਂ ਰਿਸ਼ਤੇਦਾਰਾਂ
ਦੀ ਐਲਾਦ ਨਾਲੋਂ ਚੰਗੀ ਹੋਵੇਗੀ ਜੇ ਅਸੀਂ ਠੀਕ ਢੰਗ ਅਨੁਸਾਰ
ਸਖਤ ਮੇਹਨਤ ਕਰੀਏ। ਉਹ ਲੋਕ ਜੋ ਕੋਸ਼ਿਸ਼ ਕਰਦੇ ਹਨ ਉਨ੍ਹਾਂ ਦੇ
ਹਾਲਤ ਆਮ ਤੌਰ ਤੇ ਇਸ ਦੇਸ਼ ਵਿੱਚ ਚੰਗੇ ਹੋ ਜਾਂਦੇ ਹਨ ॥

ਦੂਸਰੇ ਨੇ ਆਖਿਆ: ਮੈਂ ਇਹ ਨਹੀਂ ਜਾਣਦਾ ਕਿ ਮੇਰੀ ਐਲਾਦ
^B
(Pres) ਮੇਰੇ ਮਾਤਾ-ਪਿਤਾ ਦੀ ਐਲਾਦ ਨਾਲੋਂ ਜਾਂ ਰਿਸ਼ਤੇਦਾਰਾਂ ਦੀ ਐਲਾ-
ਦ ਨਾਲੋਂ ਚੰਗੀ ਹੋ ਜਾਵੇਗੀ ਜਾਂ ਅੱਗੇ ਵਰਗੀ ਹੀ ਰਹੇਗੀ ਜਾਂ
ਅੱਗੇ ਨਾਲੋਂ ਭੀ ਖਰਾਬ ਹੋ ਜਾਵੇਗੀ। ਹਾਲਤ ਚੰਗੇ ਜਾਂ ਖਰਾਬ ਹੋਣੇ
ਹੀ ਰਹਿੰਦੇ ਹਨ ਬੇਸ਼ਕ ਲੋਕ ਸਖਤ ਮੇਹਨਤ ਕਰਨ। ਇਸ ਲਈ

ਕੋਈ ਭੀ ਇਹ ਨਹੀਂ ਦਸ ਸਕਦਾ ਕਿ ਗਲਤ ਕਿਸ ਤਰ੍ਹਾਂ ਦੇ ਹੋਣਗੇ॥
 ਤੀਸਰੇ ਨੇ ਕਿਹਾ: ਮੇਰਾ ਖਿਆਲ ਹੈ ਕਿ ਮੇਰੀ ਐਲਾਦ ਉਸੇ ਤਰ੍ਹਾਂ
 ਦੀ ਹੀ ਹੋਵੇਗੀ ਜਿਸ ਤਰ੍ਹਾਂ ਦੀ ਮੇਰੇ ਮਾਤਾ-ਪਿਤਾ ਤੇ ਰਿਸ਼ਤੇਦਾਰਾਂ
 ਦੀ ਸੀ। ਸਭ ਤੋਂ ਚੰਗਾ ਤਰੀਕਾ ਸਖਤ ਮਿਹਨਤ ਕਰਨਾ ਤੇ ਗਲਤ
 ਨੂੰ ਚੰਗੇ ਬਣਾਉਣਾ ਹੈ ਜਿਵੇਂ ਕਿ ਪਿੱਛੇ ਕਰਦੇ ਰਹੇ ਹਾਂ ॥

ਇਨ੍ਹਾਂ ਆਦਮੀਆਂ ਵਿੱਚੋਂ ਤੁਸੀਂ ਕਿਸਦਾ ਖਿਆਲ ਜ਼ਿਆਦਾ ਪਸੰਦ ਕਰਦੇ ਹੋ?
 ਦੂਸਰੇ ਦੋਹਾਂ ਆਦਮੀਆਂ ਵਿੱਚੋਂ ਕਿਸ ਦਾ ਖਿਆਲ ਅੱਛਾ ਸੀ?

(b. Parents)

ਤਿੰਨ ਬਜ਼ੁਰਗਾਂ ਗੱਲਾਂ ਕਰ ਰਹੇ ਸਨ ਕਿ ਉਨ੍ਹਾਂ ਦੇ ਬੱਚੇ ਵੱਡੇ ਹੋਕੇ
 ਕੀ ਬਣਨਗੇ। ਹੇਠ ਲਿਖੇ ਅਨੁਸਾਰ ਹਰ ਇੱਕ ਨੇ ਕਿਹਾ:—

ਇਕ ਨੇ ਕਿਹਾ: ਮੈਂ ਆਸ ਕਰਦਾ ਹਾਂ ਕਿ ਮੇਰੇ ਬੱਚੇ ਸਖਤ ਮਿਹਨਤ
 ਕਰਨਗੇ ਅਤੇ ਠੀਕ ਢੰਗ ਨਾਲ ਸਕੀਮਾਂ ਬਣਾਉਣਗੇ ਤਾਂ ਉਹ ਮੇਰੇ
 ਨਾਲੋਂ ਜ਼ਿਆਦਾ ਚੰਗੇ ਬਣ ਸਕਦੇ ਹਨ। ਉਨ੍ਹਾਂ ਆਦਮੀਆਂ ਲਈ
 ਜੋ ਕੋਸ਼ਿਸ਼ ਕਰਦੇ ਹਨ ਹਮੇਸ਼ਾ ਚੰਗੇ ਖੇਡੇ ਹੁੰਦੇ ਹਨ ॥

ਦੂਸਰੇ ਨੇ ਕਿਹਾ: ਮੈਂ ਨਹੀਂ ਜਾਣਦਾ ਕਿ ਮੇਰੇ ਬੱਚੇ ਮੇਰੇ ਨਾਲੋਂ ਚੰਗੇ
 ਹੋ ਜਾਣਗੇ ਜਾਂ ਮਾੜੇ ਜਾਂ ਮੇਰੇ ਵਰਗੇ ਹੀ। ਹਰ ਇਕ ਚੀਜ਼ ਚੰਗੀ
 ਜਾਂ ਮਾੜੀ ਹੁੰਦੀ ਰਹਿੰਦੀ ਹੈ ਚਾਹੇ ਕੋਈ ਸਖਤ ਮਿਹਨਤ ਹੀ ਕਰੇ।
 ਇਸ ਲਈ ਅਸੀਂ 'ਕੁਝ ਨਹੀਂ' ਕਹਿ ਸਕਦੇ ॥

ਤੀਸਰੇ ਨੇ ਕਿਹਾ: ਮੈਂ ਆਸ ਕਰਦਾ ਹਾਂ ਕਿ ਮੇਰੇ ਬੱਚੇ ਮੇਰੇ ਵਰਗੇ
 ਹੀ ਹੋਣਗੇ ਅਤੇ ਪੁਸ਼ਟੇ ਢੰਗ ਵਰਤਣ। ਇਹ ਉਨ੍ਹਾਂ ਦਾ ਕੰਮ ਹੈ
 ਕਿ ਸਖਤ ਮਿਹਨਤ ਕਰਨ ਅਤੇ ਨਵੇਂ ਤਰੀਕੇ ਲੱਭਣ ਤਾਂ ਕਿ
 ਉਹ ਪਹਿਲਾਂ ਦੀ ਤਰ੍ਹਾਂ ਕੰਮ ਚਲਾ ਸਕਣ ॥

ਇਨ੍ਹਾਂ ਆਦਮੀਆਂ ਵਿੱਚੋਂ ਕਿਸ ਦਾ ਖਿਆਲ ਸਭ ਤੋਂ ਚੰਗਾ ਹੈ?

ਦੂਸਰੇ ਦੋਹਾਂ ਵਿਚੋਂ ਕਿਸ ਦਾ ਖਿਆਲ ਚੰਗਾ ਹੈ ?

6. Facing Conditions

ਇਹ ਸੋਚਣ ਦੇ ਵਖਰੇ ਵਖਰੇ ਤਰੀਕੇ ਹਨ ਕਿ ਪਰਮਾਤਮਾ ਕਿਸ ਤਰ੍ਹਾਂ ਆਰਮੀ, ਮੌਜਮ ਅਤੇ ਹੋਰ ਸਾਰੇ ਕੁਦਰਤੀ ਹਲਾਤ ਨਾਲ ਜਿਹੜੇ ਕਿ ਫਸਲਾਂ ਨੂੰ ਬਲਾਉਂਦੇ ਅਤੇ ਜਾਨਵਰਾਂ ਨੂੰ ਜੀਵਣ ਅਤੇ ਮੌਤ ਦਿੰਦੇ ਹਨ, ਨਾਲ ਸਬੰਧਤ ਹੈ। ਹੇਠ ਲਿਖੇ ਤਿੰਨ ਮੁਮਕਿਨ ਤਰੀਕੇ ਹਨ:—

ਪਰਮਾਤਮਾ ਤੇ ਆਰਮੀ ਹਰ ਵੇਲੇ ਇਕੱਠੇ ਹੀ ਕੰਮ ਕਰਦੇ ਹਨ; ^C (With) ਚਾਹੇਕਿ ਹਲਾਤ, ਜਿਹੜੇ ਕਿ ਫਸਲਾਂ ਅਤੇ ਪਸ਼ੂਆਂ ਨੂੰ ਵਧਾਉਂਦੇ ਹਨ, ਚੰਗੇ ਜਾਂ ਮਾੜੇ ਹੋਣ। ਇਹ ਆਰਮੀ ਤੇ ਕਿਰਬਰ ਹੈ ਕਿ ਉਹ ਪਰਮਾਤਮਾ ਅਤੇ ਕੁਦਰਤੀ ਤਾਕਤਾਂ ਨਾਲ ਸੰਤੁਲਣ ਰਖਣ ਲਈ ਸਾਰੇ ਸਾਰੇ ਕੰਮ ਟੀਕ ਕਰੇ ॥

ਆਰਮੀ ਇਹ ਨਹੀਂ ਜਾਣ ਸਕਦਾ ਕਿ ਪਰਮਾਤਮਾ ਸਾਰੇ ਹਲਾਤ ਨੂੰ, ^B (Over) ਜਿਹੜੇ ਕਿ ਫਸਲਾਂ ਅਤੇ ਜਾਨਵਰਾਂ ਨੂੰ ਜੀਵਣ ਦੇਂਦੇ ਹਨ, ਕਿਵੇਂ ਅਪਣੀ ਤਾਕਤ ਨਾਲ ਕੰਟਰੋਲ ਕਰਦਾ ਹੈ। ਆਰਮੀ ਲਈ ਇਹ ਸੋਚਣ ਬੇਅਰਥ ਹੈ ਕਿ ਉਹ ਹਲਾਤਾਂ ਨੂੰ ਕਾਫੀ ਸਮੇਂ ਲਈ ਬਦਲ ਸਕਦਾ ਹੈ। ਸਭ ਤੋਂ ਚੰਗਾ ਤਰੀਕਾ ਇਹ ਹੈ ਕਿ ਆਰਮੀ ਹਲਾਤਾਂ ਨੂੰ ਸਿਰ-ਮੱਥੇ ਤੇ ਮੰਨੇ ਅਤੇ ਉਸ ਦਾ ਬਚਾਓ ਕਰੇ ਜਿੰਨਾ ਕਿ ਉਹ ਕਰ ਸਕਦਾ ਹੈ ॥

ਪਰਮਾਤਮਾ ਸਾਰਿਆਂ ਹਲਾਤਾਂ ਨੂੰ, ਜਿਹੜੇ ਕਿ ਫਸਲਾਂ ਅਤੇ ਪਸ਼ੂਆਂ ^A (Subj) ਨੂੰ ਜੀਵਣ ਦੇਂਦੇ ਹਨ, ਸਿੱਧੇ ਰੂਪ ਵਿਚ ਕਾਬੂ ਨਹੀਂ ਕਰਦਾ। ਇਹ ਆਰਮੀ ਦਾ ਅਪਣਾ ਕੰਮ ਹੈ ਕਿ ਉਹ ਸਾਰੇ ਬਦਲਦੇ ਹਲਾਤਾਂ ਤੇ ਤਹੀਕਿਆਂ ਨੂੰ ਪਛਾਣੇ ਅਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਕਾਬੂ ਕਰਨ ਦੇ ਤਰੀਕੇ ਢੂੰਡਣ ਦੀ ਸਖਤ ਕੋਸ਼ਿਸ਼ ਕਰੇ ॥

ਇਨ੍ਹਾਂ ਆਰਮੀਆਂ ਵਿਚੋਂ ਕਿਸ ਦਾ ਖਿਆਲ ਸਭ ਤੋਂ ਜ਼ਿਆਦਾ ਚੰਗਾ ਹੈ ?

ਦੁਸਰੇ ਦੇਹਾਂ ਵਿਚੋਂ ਕਿਸ ਦਾ ਖਿਆਲ ਚੰਗਾ ਹੈ ?

7. Help in Misfortune

ਇਕ ਆਦਮੀ ਦੀ ਫੁਸਲ ਮਾਰੀ ਗਈ, ਜਾਂ ਇਸ ਤਰ੍ਹਾਂ ਕਹਿ ਲਓ ਕਿ ਉਹ ਆਪਣੀ ਬਹੁਤ ਸਾਰੀ ਜ਼ਮੀਨ ਗਾਇਬ ਬੈਠਾ। ਉਸ ਨੂੰ ਅਤੇ ਉਸ ਦੇ ਪਰਵਾਰ ਨੂੰ ਕਿਸੇ ਹੋਰ ਕੋਲੋਂ ਮਦਦ ਲੈਣ ਦੀ ਲੋੜ ਹੈ ਤਾਂ ਕਿ ਉਹ ਸਾਰਾ ਖਿਆਲ ਲੰਘਾ ਸਕਣ। ਮਦਦ ਲੈਣ ਦੇ ਕਈ ਵੱਖਰੇ ਵੱਖਰੇ ਤਰੀਕੇ ਹਨ। ਹੇਠ ਲਿਖੇ ਤਿੰਨਾਂ ਤਰੀਕਿਆਂ ਵਿਚੋਂ ਕਿਹੜਾ ਸਭ ਤੋਂ ਵਧੀਆ ਹੋਵੇਗਾ ?

^B ਕੀ ਇਹ ਤਰੀਕਾ ਚੰਗਾ ਹੋਵੇਗਾ ਕਿ ਉਹ ਆਦਮੀ ਅਪਣੇ ਭੈਣ (Coll) ਭਗਵਾਂ ਅਤੇ ਰਿਸ਼ਤੇਦਾਰਾਂ ਦੀ ਮਦਦ ਤੇ ਨਿਰਭਰ ਹੋ ਜਾਵੇ ਜਿੰਨੀ ਕਿ ਹਰ ਇਕ ਕਰ ਸਕਦਾ ਹੈ ॥

^C ਕੀ ਉਸ ਲਈ ਇਹ ਚੰਗਾ ਹੋਵੇਗਾ ਕਿ ਉਹ ਅਪਣੇ ਆਪ ਹੀ (Ind) ਪੈਸੇ ਆਪਣੇ ਸਰਪ੍ਰਦੇ ਦੁਸਰੇ ਲੋਕਾਂ ਤੋਂ ਜਿਹੜੇ ਕਿ ਉਸਦੀ ਰਿਸ਼ਤੇਦਾਰ ਨਹੀਂ ਹਨ, ਇਕਠੇ ਕਰ ਲਵੇ ॥

^A ਕੀ ਉਸ ਲਈ ਇਹ ਚੰਗਾ ਹੋਵੇਗਾ ਕਿ ਉਹ ਕਿਸੇ ਮਾਲਕ ਕੋਲ ਜਾ ਕੇ ਕਿਸੇ ਬਜ਼ੁਰਗ ਰਿਸ਼ਤੇਦਾਰ ਕੋਲ, ਜੋ ਕਿ ਅੱਗੇ ਭੀ ਉਸਦੇ ਸਰਪ੍ਰਦੇ ਵਿਚ ਕੰਮ ਚਲਾਉਂਦਾ ਆਇਆ ਹੈ ਮਦਦ ਲਈ ਜਾਵੇ ਅਤੇ ਉਸ ਤੋਂ ਉਠੀ ਦੇਹ ਲਈ ਮਦਦ ਮੰਗੀ ਜਿੰਨੀ ਵੇਰ ਤਕ ਉਹ ਅਪਣੇ ਪੈਰਾਂ ਤੇ ਖੜਾ ਨਹੀਂ ਹੋ ਜਾਂਦਾ ॥

ਇਨ੍ਹਾਂ ਵਿਚੋਂ ਮਦਦ ਲੈਣ ਦਾ ਤਰੀਕਾ ਤੁਸੀਂ ਕਿਹੜਾ ਸਭ ਤੋਂ ਵਧੀਆ ਸਮਝਦੇ ਹੋ ?

ਮਦਦ ਲੈਣ ਦਾ ਤੁਸੀਂ ਦੁਸਰਾ ਤਰੀਕਾ ਕਿਹੜਾ ਚੰਗਾ ਸਮਝਦੇ ਹੋ ?

ਇਨ੍ਹਾਂ ਵਿਚੋਂ ਤੁਸੀਂ ਆਪਣੇ ਲਈ ਕਿਹੜਾ ਤਰੀਕਾ ਵਰਤਣਾ ਠੀਕ ਸਮਝਦੇ ਹੋ ?

8. Family Work Relations

ਮਾਂ ਤੁਹਾਨੂੰ ਤਿੰਨ ਵੱਖਰੇ ਵੱਖਰੇ ਤਰੀਕੇ ਦਸਣ ਲੱਗਾ ਹੈ ਜਿਨ੍ਹਾਂ

ਨਾਲ ਪਰਵਾਰ ਅਪਣੇ ਕੰਮਾਂ ਦਾ ਪਰਬੰਧ ਕਰ ਸਕਦੇ ਹਨ। ਇਹ ਪਰਵਾਰ ਆਪਸ ਵਿਚ ਰਿਸ਼ਤੇਦਾਰ ਹਨ ਅਤੇ ਇਕੱਠੇ ਰਹਿੰਦੇ ਹਨ :—

^C ਕਈ ਗਰੁਪਾਂ ਵਿਚ ਹਰ ਇਕ ਵੱਖਰਾ ਪਰਵਾਰ (ਜਿਸ ਵਿਚ ਸਿਰਫ ਪਤੀ, (Ind) ਪਤਨੀ ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਬੱਚੇ) ਅਪਣੇ ਕੰਮ ਦੀ ਵਖਰੀ ਹੀ ਰੋਖ ਭਾਲ ਕਰਦਾ ਹੈ ਅਤੇ ਉਸਦੀ ਦੁਸਰਿਆਂ ਦੇ ਕੰਮਾਂ ਦੀ ਕੋਈ ਜ਼ਿੰਮੇਵਾਰੀ ਨਹੀਂ ਹੁੰਦੀ ॥

^B ਕਈ ਗਰੁਪਾਂ ਵਿਚ ਇਹ ਆਮ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਕਿ ਪਰਵਾਰ ਦੇ ਨਾਲ (Coll) ਉਨ੍ਹਾਂ ਦੇ ਸਕੇ ਰਿਸ਼ਤੇਦਾਰ ਭੀ ਇਕੱਠੇ ਹੋਕੇ ਕੰਮ ਕਰਨ। ਉਹ ਕਿਸੇ ਭੀ ਮੁਸ਼ਕਿਲ ਨੂੰ ਸੁਲਝਾਉਣ ਲਈ ਇਕੱਠੇ ਹੋਕੇ ਵਿਚਾਰ ਕਰਦੇ ਹਨ। ਜਦੋਂ ਕਿਸੇ ਮੌਰਮੀ ਦੀ ਜ਼ਰੂਰਤ ਹੁੰਦੀ ਹੈ ਤਾਂ ਉਹ ਆਮ ਤੌਰ ਤੇ ਇਕ ਆਰਮੀ ਚੁਣ ਲੈਂਦੇ ਹਨ। ਇਹ ਜ਼ਰੂਰੀ ਨਹੀਂ ਕਿ ਉਹ ਬਜ਼ੁਰਗ ਹੀ ਹੋਵੇ ॥

^A ਕਈ ਗਰੁਪਾਂ ਵਿਚ ਇਹ ਆਮ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਕਿ ਪਰਵਾਰ ਅਪਣੇ (Lin) ਸਕੇ ਰਿਸ਼ਤੇਦਾਰਾਂ ਨਾਲ ਰੱਲ ਕੇ ਕੰਮ ਕਰਨ ਅਤੇ ਇਕ ਸਿਆਲਾ ਬਜ਼ੁਰਗ (ਮੁਖੀਆ ਜਾਂ ਪਿਤਾ) ਸਾਰੇ ਕੰਮਾਂ ਦਾ ਜ਼ਿੰਮੇਦਾਰ ਹੋਵੇਗਾ ॥

ਇਨ੍ਹਾਂ ਤਰੀਕਿਆਂ ਵਿਚੋਂ ਤੁਸੀਂ ਕਿਸ ਨੂੰ ਸਭ ਤੋਂ ਵਧੀਆ ਸਮਝਦੇ ਹੋ?

ਦੁਸਰੇ ਵੇਰਾਂ ਵਿਚੋਂ ਕਿਹੜਾ ਸਭ ਤੋਂ ਚੰਗਾ ਹੈ?

9. Choice of Delegate

ਇਕ ਗਰੁਪ ਨੇ (ਤੁਹਾਡੀ ਕਮੀਊਨਿਟੀ ਵਰਗੇ ਨੇ) ਅਪਣਾ ਪ੍ਰਤੀਨਿਧ ਚੁਣਨ ਲਈ ਇਕ ਡੈਲੀਗੇਸ਼ਨ ਕਿਤੇ ਬਾਹਰ ਇਕ ਮੀਟਿੰਗ (ਜਿਵੇਂ ਕਿ ਖਾਸਮਾ ਦੀ ਵਨ) ਵਿਚ ਭੇਜਣਾ ਹੈ। ਇਹ ਡੈਲੀਗੇਟ ਕਿਸ ਤਰ੍ਹਾਂ ਚੁਣਿਆ ਜਾਵੇਗਾ ॥

^B ਕੀ ਇਹ ਸਭ ਤੋਂ ਚੰਗਾ ਹੈ ਕਿ ਸਾਰੇ ਆਰਮੀ ਇਕੱਠੇ ਕੀਤੇ (Coll)

ਜਾਣ ਤੇ ਉਹ ਸਾਰੇ ਆਪੋ ਆਪਣੀਆਂ ਗੱਲਾਂ ਦਸਦੇ ਜਦੋਂ ਤਕ ਕਿ ਉਹ ਕਿਸੇ ਇਕ ਲਈ ਸਾਰੇ ਸਹਿਮਤ ਨਹੀਂ ਹੋ ਜਾਂਦੇ? ਇਸ ਲਈ ਜਦੋਂ ਵੇਰਾਂ ਪਾਈਆਂ ਜਾਣਗੀਆਂ ਤਾਂ ਸਾਰੇ ਇਕੋ ਤੇ ਹੀ ਸਹਿਮਤ ਹੋਣਗੇ ॥

A
(Lin) ਕੀ ਇਹ ਸਭ ਤੋਂ ਚੰਗਾ ਹੈ ਕਿ ਇਕ ਸਿਆਣਾ ਬਜ਼ੁਰਗ ਜਾਂ ਆਗੂ ਉਕਾ ਦੇ ਖਤੀਨਿਯ ਨੂੰ ਦੁਨਾ ਦੀ ਜੁਮੇਵਾਸੀ ਲੈ ਲਵੇ ਕਿਉਂਕਿ ਉਸਨੂੰ ਕਾਫੀ ਲੰਬੇ ਸਮੇਂ ਤੋਂ ਇਸ ਤਰ੍ਹਾਂ ਦੇ ਕੰਮਾਂ ਦਾ ਤਜਰਬਾ ਹੈ ॥

C
(Ind) ਕੀ ਇਹ ਠੀਕ ਹੈ ਕਿ ਜਦੋਂ ਇਕੱਠ ਕੀਤਾ ਜਾਵੇ ਤਾਂ ਜਿਹੜੀ ਜਾਣਾ ਚਾਹੀਦੇ ਹੋਏ ਉਨ੍ਹਾਂ ਦੇ ਨਾਮ ਲਿਖ ਲਏ ਜਾਣ ਅਤੇ ਉਨ੍ਹਾਂ ਲਈ ਵੇਰਾਂ ਪਾਈਆਂ ਜਾਣ। ਜਿਸ ਆਰਮੀ ਨੂੰ ਵੇਰਾਂ ਬਹੁ ਗਿਣਤੀ ਵਿੱਚ ਪੈਣ ਉਸਨੂੰ ਭੇਜਿਆ ਜਾਵੇ ਬੇਸ਼ਕ ਅਜੇ ਭੀ ਕਾਫੀ ਲੋਕ ਉਸਦੇ ਬਰਖਿਲਾਫ ਹੀ ਹੋਣ ॥

ਇਨ੍ਹਾਂ ਦੁਨਾ ਦੇ ਤਰੀਕਿਆਂ ਵਿੱਚੋਂ ਕਿਹੜਾ ਤਰੀਕਾ ਸਭ ਤੋਂ ਵਧੀਆ ਹੈ? ਦੂਸਰੇ ਵੇਰਾਂ ਤਰੀਕਿਆਂ ਵਿੱਚੋਂ ਕਿਹੜਾ ਸਿਆਣਾ ਚੰਗਾ ਹੈ?

10. Use of Land

ਇਥੇ ਤਿੰਨ ਆਰਮੀ ਰਹਿੰਦੇ ਸਨ ਜਿਨ੍ਹਾਂ ਕੋਲ ਫੁਸਲਾਂ ਦੇ ਖੇਤ ਸਨ। ਉਨ੍ਹਾਂ ਤਿੰਨਾਂ ਆਰਮੀਆਂ ਦੇ ਫੁਸਲਾਂ ਨੂੰ ਬੀਜਣ ਤੇ ਦੇਖ ਭਾਲ ਕਰਨ ਦੇ ਵੱਖ ਵੱਖ ਤਰੀਕੇ ਸਨ ॥ ਇਕ ਆਰਮੀ ਨੇ ਫੁਸਲ ਬੀਜੀ, ਸਖਤ ਮਿਹਨਤ ਕੀਤੀ ਤੇ ਫੀਕ ਤਰੀਕਿਆਂ ਨਾਲ ਰਹਿਣ ਬਹਿਣ ਲਗਾ। ਉਸਨੇ ਇਕ ਅਨਭਵ ਕੀਤਾ ਕਿ ਆਰਮੀ ਦਾ ਇਹ ਕੰਮ ਕਰਨ ਦਾ ਤਰੀਕਾ ਅਤੇ ਉਸ ਦੀ ਕੋਸ਼ਿਸ਼ ਹੀ ਕੁਦਰਤੀ ਤਾਕਤਾਂ ਨਾਲ ਉਸਨੂੰ ਬਰਾਬਰ ਰਖਦੀ ਹੈ। ਜਿਸ ਨਾਲ ਕਿ ਫੁਸਲਾਂ ਦੇ ਹਾਲਾਤ ਖ਼ੈਰਭਾਗ ਹੋਂਦੇ ਹਨ ॥

C
(With) ਇਕ ਆਰਮੀ ਨੇ ਫੁਸਲ ਬੀਜੀ ਉਸਨੇ ਉਸ ਉਪਰ ਕੰਮ ਤਾਂ ਕੀਤਾ ਪਰ ਅੰਨਾ ਨਹੀਂ ਜਿੰਨਾ ਕਿ ਚਾਹੀਦਾ ਸੀ। ਉਹ ਸੋਚਦਾ ਸੀ

A
(Subj) ਕਿ ਇਹ ਕ੍ਰਮਤੀ ਤਾਕਤਾਂ, ਜਿਵੇਂ ਕਿ ਮੌਸਮ, ਤੇ ਨਿਰਭਰ ਹੋਂ ਕਿ
ਦੁਸਲਾਂ ਕਿਸ ਤਰ੍ਹਾਂ ਦੀਆਂ ਹੁੰਦੀਆਂ ਹਨ। ਆਰਮੀ ਇਸਨੂੰ
ਬਰਥਣ ਲਈ ਕੁਝ ਭੀ ਨਹੀਂ ਕਰ ਸਕਦਾ ॥

B
(Over) ਇਕ ਆਰਮੀ ਨੇ ਫਸਲ ਬੀਜੀ ਸਖਤ ਮੇਹਨਤ ਕੀਤੀ ਅਤੇ
ਨਵੇਂ ਫੰਗ ਵਰਤੇ। ਉਹ ਸੋਚਦਾ ਸੀ ਕਿ ਸਾਇੰਸੀ ਫੰਗਾਂ ਨਾਲ
ਉਹ ਬਹੁਤ ਜਾਰੇ ਸਮੇਂ ਲਈ ਭੁਗੀਆਂ ਗਲਤਾਂ ਦਾ ਬਚਾਓ ਕਰ
ਸਕੇਗਾ ॥

ਇਨ੍ਹਾਂ ਤਰੀਕਿਆਂ ਵਿਚੋਂ ਕਿਹੜਾ ਤਰੀਕਾ ਸਭ ਤੋਂ ਚੰਗਾ ਹੈ ?

ਦੁਸਲਿਆਂ ਵੇਹੋਂ ਤਰੀਕਿਆਂ ਵਿਚੋਂ ਕਿਹੜਾ ਤਰੀਕਾ ਚੰਗਾ ਹੈ ?

11. Philosophy of Life

ਲੋਕਾਂ ਦੇ ਇਹ ਵਖਰੇ ਵਖਰੇ ਖਿਆਲ ਹਨ ਕਿ ਕੀ ਕੁਛ ਪਹਿਲਾਂ ਹੋ
ਚੁਕਾ ਹੈ ਅਤੇ ਕੀ ਕੁਝ ਹੋ ਸਕਦਾ ਹੈ ਇਸ ਤਰ੍ਹਾਂ ਦੀਆਂ ਚੀਜ਼ਾਂ ਜੀਵਨ ਦੇ
ਇਹ ਠੀਨ ਤਰੀਕੇ ਹਨ:—

B
(Pres) ਕਈ ਲੋਕਾਂ ਦਾ ਖਿਆਲ ਹੈ ਕਿ ਜਿਹੜਾ ਜਮਾਨਾ ਬੀਤ ਚਿਗ
ਹੈ ਉਸਦਾ ਜ਼ਿਆਦਾ ਖਿਆਲ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ। ਜੇ ਪੁਰਾਣਾ
ਜਮਾਨਾ ਸੀ ਉਹ ਬੀਤ ਚੁਕਿਆ ਹੈ ਅਤੇ ਜਿਹੜਾ ਆਉਂਦਾ ਹੈ
ਉਸਦਾ ਪੱਕਾ ਪਤਾ ਨਹੀਂ ਕਿ ਕਿਸ ਤਰ੍ਹਾਂ ਦਾ ਹੋਵੇਗਾ। ਹਰ ਇਕ ਚੀਜ਼
ਬਰਥਣੀ ਰਹਿੰਦੀ ਹੈ ਕਦੇ ਚੰਗੀ ਅਤੇ ਕਦੇ ਮਾੜੀ ਅਤੇ ਕਾਦੀ
ਦੇਰ ਤੋਂ ਤਕਰੀਬਨ ਇਕੋ ਜਿਹਾ ਹੈ। ਰਹਣ ਦਾ ਸਭ ਤੋਂ ਚੰਗਾ ਤਰੀ-
ਕਾ ਤਾਂ ਇਹ ਹੈ ਕਿ ਅਸੀਂ ਪੁਰਾਣੇ ਫੰਗ ਨੂੰ ਰਖੀਏ। ਤੇ ਵਰਤੀਏ।
ਜੇ ਕੋਈ ਵਰਤ ਸਕਦਾ ਹੋਵੇ ਜਾਂ ਪਸੰਦ ਕਰਦਾ ਹੋਵੇ ਪਰ ਸਾਨੂੰ
ਨਵੇਂ ਤਰੀਕਿਆਂ ਨੂੰ ਭੀ ਵਰਤਣ ਲਈ ਹਮੇਸ਼ਾ ਤਿਆਰ ਰਹਣਾ
ਚਾਹੀਦਾ ਹੈ ਜੋ ਕਿ ਸਾਡੀ ਜ਼ਿੰਦਗੀ ਨੂੰ ਸੁਖਾ ਤੇ ਚੰਗਾ ਬਣਾਉਣ ਦੀ

ਮੌਤ ਰਹਨਗੇ ॥

A
(Past)

ਕੁਝ ਲੋਕ ਸੋਚਦੇ ਹਨ ਕਿ ਪੁਰਾਣੇ ਜਮਾਨੇ ਦੇ ਤਰੀਕੇ ਠੀਕ ਤੇ ਚੰਗੇ ਹਨ। ਜਿਵੇਂ ਜਿਵੇਂ ਦੁਨੀਆਂ ਬਦਲਦੀ ਜਾ ਰਹੀ ਹੈ ਤਿਵੇਂ ਤਿਵੇਂ ਹੀ ਚੀਜ਼ਾਂ ਮਾੜੇ ਪਾਸੇ ਵਲ ਜਾ ਰਹੀਆਂ ਹਨ। ਇਹ ਲੋਕ ਸੋਚਦੇ ਹਨ ਕਿ ਰਹਿਣ ਦਾ ਸਭ ਤੋਂ ਚੰਗਾ ਤਰੀਕਾ ਇਹ ਹੈ ਕਿ ਦੱਬ ਕੇ ਕੰਮ ਕਰੋ, ਪੁਰਾਣੇ ਤਰੀਕੇ ਵਰਤੋ ਅਤੇ ਜੇ ਕਰੋ ਪੁਰਾਣੇ ਤਰੀਕੇ ਭਲ ਜਾਂਦੇ ਹਨ ਤਾਂ ਉਨ੍ਹਾਂ ਨੂੰ ਇਹ ਵਾਪਸ ਲਿਆਉਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰੋ ॥

C
(Fut)

ਕੁਝ ਲੋਕਾਂ ਦਾ ਖਿਆਲ ਹੈ ਕਿ ਹਮੇਸ਼ਾ ਆਉਣ ਵਾਲੇ ਜਮਾਨੇ ਦੇ ਤਰੀਕੇ ਜੋ ਆਏ ਹਨ ਅਤੇ ਜੋ ਫੇਰ ਭੀ ਆਉਣੇ ਹਨ ਸਹੀਆਂ ਤੋਂ ਚੰਗੇ ਹੋਣਗੇ। ਉਹ ਕਹਿੰਦੇ ਹਨ ਕਿ ਭਾਵੇਂ ਸਾਨੂੰ ਕਈ ਵਾਰ ਪਿਛੇ ਨੂੰ ਭੀ ਦੇਖਣਾ ਪੈਂਦਾ ਹੈ ਪਰ ਅਖੀਰ ਇਹ ਬਦਲੀਆਂ ਆ ਆ ਕੇ ਹੀ ਵਾਪਸ ਹੁੰਦਾ ਹੈ। ਇਹ ਲੋਕ ਸੋਚਦੇ ਹਨ ਕਿ ਇਹ ਰਹਿਣ ਦਾ ਸਭ ਤੋਂ ਚੰਗਾ ਤਰੀਕਾ ਹੈ। ਆਉਣ ਵਾਲੇ ਸਮੇਂ ਬਾਰੇ ਕਾਫੀ ਚਿੰਤਾ ਪਹਿਲਾਂ ਜ਼ਰੂਰ। ਦੱਬ ਕੇ ਕੰਮ ਕਰੋ ਅਤੇ ਬਹੁਤ ਪਾਸੇ ਦੀਆਂ ਚੀਜ਼ਾਂ ਵਰਤੋ ਤਾਂਕਿ ਆਉਣ ਵਾਲਾ ਜਮਾਨਾ ਚੰਗਾ ਕਰੇ ॥

ਇਨ੍ਹਾਂ ਵਿੱਚੋਂ ਤੁਸੀਂ ਜਿਹੜੀ ਬਾਰੇ ਦੇਖਣ ਦਾ ਸਭ ਤੋਂ ਚੰਗਾ ਤਰੀਕਾ ਕਿਸ ਨੂੰ ਸਮਝਦੇ ਹੋ ?

ਬਾਕੀ ਦੋਹਾਂ ਵਿੱਚੋਂ ਤੁਸੀਂ ਕਿਸ ਨੂੰ ਚੰਗਾ ਸਮਝਦੇ ਹੋ ?

12. Wage Work

ਇਹ ਤਿੰਨ ਤਰੀਕੇ ਹਨ ਜਿਸ ਕਰਕੇ ਆਰਥੀ ਕੰਮ ਕਰਦਾ ਹੈ ਜਿਹੜਾ ਕਿ ਦੁਸਰੇ ਦਾ ਕੰਮ ਕਰਨਾ ਪਸੰਦ ਨਹੀਂ ਕਰਦਾ।

C
(Ind)

ਕੰਮ ਕਰਨ ਦਾ ਇਕ ਤਰੀਕਾ ਹੈ ਕਿ ਅਪਣਾ ਕੰਮ ਆਪ ਹੀ

ਕਰਨਾ। ਇਸ ਤਰੀਕੇ ਵਿਚ ਇਨਸਾਨ ਅਪਣਾ ਮਾਲਕ ਆਪ ਹੋਰਾ ਹੈ। ਉਹ ਹਰ ਚੀਜ਼ ਦਾ ਫੈਸਲਾ ਆਪ ਕਰਦਾ ਹੈ। ਉਹ ਅਤੇ ਉਸ ਨੂੰ ਪੂਰਾ ਕਰਨਾ ਉਸਦੀ ਆਪਣੀ ਜ਼ਿੰਮੇਵਾਰੀ ਹੁੰਦੀ ਹੈ। ਹਰ ਪਾਸੇ ਉਸਦੀ ਆਪਣੀ ਮਰਜ਼ੀ ਹੁੰਦੀ ਹੁੰਦੇ ਉਹ ਨਹੀਂ ਚਾਹੁੰਦਾ ਕਿ ਉਸ ਦੇ ਕੰਮ ਵਿਚ ਕੋਈ ਹੋਰ ਦਖਲ ਦੇਵੇ ॥

ਕੰਮ ਕਰਨ ਦਾ ਇਕ ਤਰੀਕਾ ਚਲਕੇ ਇਕੱਠੇ ਕੰਮ ਕਰਨਾ ਹੈ।

^B
(Coll) ਹਰ ਇਕ ਆਰਮੀ ਕਿਸੇ ਭੀ ਫੈਸਲੇ ਵਿਚ ਆਪਣੀ ਪੂਰੀ ਸਲਾਹ ਦੇਂਦਾ ਹੈ ਤੇ ਇਕ ਦੂਸਰੇ ਨੂੰ ਪੁਛਦਾ ਹੈ ॥

^A
(Lin) ਇਕ ਤਰੀਕਾ ਹੈ ਕਿਸੇ ਲਈ ਕੰਮ ਕਰਨਾ, ਮਾਲਕ ਹੋਵੇ ਜਾਂ ਉਸ ਨੇ ਅਪਣਾ ਖਾਸ ਬੰਦਾ ਰਖਿਆ ਹੋਵੇ ਤੇ ਉਹ ਕੰਮ ਕਾਫ਼ੀ ਦੇਰ ਤੇ ਚਲਾਉਂਦਾ ਹੋਵੇ। ਇਸ ਵਿਚ ਕੰਮ ਕਰਨ ਵਾਲਿਆਂ ਦੀ ਕੋਈ ਸਲਾਹ ਨਹੀਂ ਪੁਛੀ ਜਾਂਦੀ, ਪਰ ਉਹ ਜ਼ਾਲਮੇ ਹਨ ਕਿ ਉਨ੍ਹਾਂ ਦਾ ਮਾਲਕ ਉਨ੍ਹਾਂ ਦੀ ਕਈ ਤਰੀਕਿਆਂ ਨਾਲ ਮਦਤ ਕਰ ਸਕਦਾ ਹੈ ॥

ਇਨ੍ਹਾਂ ਤਰੀਕਿਆਂ ਵਿਚੋਂ ਕੰਮ ਕਰਨ ਲਈ ਉਸ ਆਰਮੀ ਲਈ ਕਿਹੜਾ ਚੰਗਾ ਹੈ ਜਿਹੜਾ ਕਿ ਦੂਜਿਆਂ ਨੂੰ ਕੰਮ ਤੇ ਨਹੀਂ ਯਾਉਂਦਾ ? ਦੂਸਰੇ ਦੇ ਹੋਰ ਤਰੀਕਿਆਂ ਵਿਚੋਂ ਕਿਹੜਾ ਤਰੀਕਾ ਚੰਗਾ ਹੈ ?

13. Belief in Control

ਤਿੰਨ ਆਰਮੀ ਵੱਖ ਵੱਖਰੇ ਥਾਵਾਂ ਤੇ ਮੌਜੂਦ ਹੋਰ ਗਲਾਤਾਂ ਦੇ ਕਾਬੂ ਕਰਨ ਵਾਲੇ ਸਾਧਨਾਂ ਤੇ ਗੱਲਾਂ ਕਰ ਰਹੇ ਸਨ: -

^A
(Subj) ਇਕ ਨੇ ਕਿਹਾ: ਮੇਰੇ ਲੋਕਾਂ ਨੇ ਕਹੇ ਭੀ ਮੀਂਹ, ਹਵਾ ਅਤੇ ਬਾਕੀ ਕੁਦਰਤੀ ਗਲਾਤਾਂ ਤੇ ਕਾਬੂ ਨਹੀਂ ਪਾਏਆ ਅਤੇ ਸਾਧਰ ਕਹੇ ਪਾਉਣਗੇ ਭੀ ਨਹੀਂ। ਹਮੇਸ਼ਾ ਚੰਗੇ ਤੇ ਮਾੜੇ ਸਮੇਂ ਆਉਂਦੇ ਰਹੇ ਹਨ ਤੇ ਇਹੀ ਅੱਗੇ ਭੀ ਹੋਵੇਗਾ। ਜੇ ਤੁਸੀਂ

ਸਿਆਲੇ ਹੈ ਤਾਂ ਜੋ ਕੁਝ ਹੁੰਦਾ ਹੈ ਹੋਣ ਦਿਓ ਤੇ ਆਪਣਾ ਕੰਮ ਕਰੀ ਦਿਓ ॥

B
(Over)

ਦੁਸਰੇ ਨੇ ਕਿਹਾ: ਮੇਰੇ ਲੋਕ ਯਕੀਨ ਕਰਦੇ ਹਨ ਕਿ ਤੁਸੀਂ ਕੇ ਲਭਲ ਆਖਮੀ ਦਾ ਕੰਮ ਹੈਂ ਜਿਸ ਨਾਲ ਮੈਸਮ ਤੇ ਹੋਰ ਗਲ-ਤਾਂ ਤੇ ਕਾਬੂ ਪਾਇਆ ਜਾ ਸਕੇਦਾ ਹੈ ਜਿਵੇਂ ਕਿ ਅੱਗੇ ਕਈ ਗਲਾਂ ਤੇ ਆਖਮੀ ਕਾਮਯਾਬ ਹੋਇਆ ਹੈ। ਉਹ ਯਕੀਨ ਕਰਦੇ ਹਨ ਕਿ ਇਕ ਦਿਨ ਉਹ ਜ਼ਰੂਰ ਕਾਮਯਾਬ ਹੋਣਗੇ। ਇਥੇ ਤਕ ਕਿ ਹੜ੍ਹ (ਬਹੁਤੀ ਵਰਖਾ) ਜਾਂ ਮੌਜੂ (ਬਿਲਕੁਲ ਮੀਂਹ ਨਹੀਂ) ਵੀ ਉਨ੍ਹਾਂ ਦੇ ਵਸ ਵਿਚ ਹੋਣਗੇ।

C
(With)

ਤੀਸਰੇ ਨੇ ਕਿਹਾ: ਮੇਰੇ ਲੋਕ ਗਲਤਾਂ ਦੀ ਮਰੌਤ ਕਰਦੇ ਹਨ ਅਤੇ ਚੀਜ਼ਾਂ ਨੂੰ ਸਾਰੀਆਂ ਭਾਕਤਾਂ ਜਿਵੇਂ: ਬਾਰਸ਼, ਬਰਫ ਅਤੇ ਦੁਸਰੀਆਂ ਗਲਤਾਂ ਦੇ ਨਾਲ ਜਾਰੀ ਰਖਦੇ ਹਨ। ਇਹ ਤੌਰ ਹੁੰਦਾ ਹੈ ਜਦੋਂ ਅਸੀਂ ਸਾਰੀਆਂ ਚੀਜ਼ਾਂ ਠੀਕ ਕਰਦੇ ਹਾਂ, ਠੀਕ ਢੰਗ ਨਾਲ ਰਹਿੰਦੇ ਹਾਂ, ਅਤੇ ਸਾਰੀਆਂ ਚੀਜ਼ਾਂ ਜੋ ਸਾਡੇ ਕੋਲ ਹਨ ਅਸੀਂ ਢੰਗੀ ਗਲਤ ਵਿਚ ਰਖਦੇ ਹਨ ਜਿਵੇਂ: ਜਮੀਨ, ਪਸ਼ੂ ਅਤੇ ਪਾਣੀ ਆਦਿ, ਅਤੇ ਇਹ ਸਭ ਕੁਝ ਠੀਕ ਹੁੰਦਾ ਹੈ ॥

ਤੁਹਾਡੇ ਖਿਆਲ ਵਿਚ ਇਨ੍ਹਾਂ ਤਿੰਨਾਂ ਆਖਮੀਆਂ ਵਿਚੋਂ ਕਿਸਦਾ ਖਿਆਲ ਸਭ ਤੋਂ ਢੰਗਾ ਹੈ ?

ਦੁਸਰੇ ਦੋਹਾਂ ਆਖਮੀਆਂ ਵਿਚੋਂ ਕਿਸਦਾ ਖਿਆਲ ਢੰਗਾ ਹੈ ?

14. Ceremonial Innovation

ਸਿੱਖ ਧਰਮ ਦੇ ਕੁਝ ਲੋਕ ਸੋਚਦੇ ਹਨ ਕਿ ਸਿੱਖ ਧਰਮ ਵਿੱਚ ਅਦਲਾ ਬਦਲੀ ਹੋ ਰਹੀ ਹੈ ਜੋ ਕਿ ਸ਼ੁਰੂ ਵਿਚ ਨਹੀਂ ਸੀ

C
(Fut) ਕੁਝ ਲੋਕ ਧਾਰਮਕ ਰਵਾਜ਼ਾਂ ਦੀਆਂ ਬਦਲੀਆਂ ਤੇ ਬਹੁਤ

ਖੁਸ਼ ਹਨ। ਉਹ ਸੋਚਦੇ ਹਨ ਕਿ ਪੁਰਾਣੇ ਤਰੀਕਿਆਂ ਨਾਲ
ਆਮ ਤੌਰ ਤੇ ਨਵੇਂ ਤਰੀਕੇ ਜ਼ਿਆਦਾ ਚੰਗੇ ਹੁੰਦੇ ਹਨ। ਉਹ ਹਰ
ਇਕ ਚੀਜ਼ (ਨਵੇਂ) ਵਿੱਚੋਂ ਤੋਰ ਕੇ ਰਸਮਾਂ-ਰਿਵਾਜਾਂ ਵਿੱਚ ਭੀ
ਤਬਦੀਲੀਆਂ ਆਉਣੀਆਂ ਪਸੰਦ ਕਰਦੇ ਹਨ ॥

^A
(Past) ਕੁਝ ਲੋਕ ਇਨ੍ਹਾਂ ਤਬਦੀਲੀਆਂ ਤੋਂ ਬਹੁਤ ਨਾਰਾਜ਼ ਹਨ। ਉਹ
ਸੋਚਦੇ ਹਨ ਕਿ ਧਾਰਮਕ ਰਿਵਾਜ਼ ਨੂੰ ਬਿਲਕੁਲ ਉਸੇ ਤਰ੍ਹਾਂ ਹੀ
ਰੱਖਿਆ ਜਾਵੇ ਜਿਵੇਂ ਕਿ ਪਹਿਲਾਂ ਸੀ ॥

^B
(Pres) ਕੁਝ ਲੋਕ ਕਹਿੰਦੇ ਹਨ ਕਿ ਧਰਮ ਦੇ ਪੁਰਾਣੇ ਤਰੀਕੇ ਸੱਭ ਤੋਂ
ਚੰਗੇ ਸਨ ਪਰ ਸਿਰਫ਼ ਤੁਸੀਂ ਉਨ੍ਹਾਂ ਮਰਾਜ਼ ਹੀ ਨਹੀਂ ਲਗੇ
ਰਹਿ ਸਕਦੇ। ਜਿਵੇਂ ਜਿਵੇਂ ਕੋਈ ਬਦਲੀ ਆਉਂਦੀ ਹੈ ਉਸਨੂੰ
ਪਰਵਾਨ ਕਰਨ ਨਾਲ ਜ਼ਿੰਦਗੀ ਸੌਖੀ ਬਣਦੀ ਹੈ ॥

ਤੁਹਾਡੇ ਯਕੀਨ ਮੁਤਾਬਕ ਇਨ੍ਹਾਂ ਤਿੰਨ ਵਿੱਚੋਂ ਕਿਹੜਾ ਖਿਆਲ ਸਭ ਤੋਂ
ਚੰਗਾ ਹੈ ?

ਤੁਸੀਂ ਦੇਹ ਵਿੱਚੋਂ ਤੁਸੀਂ ਕਿਸਨੂੰ ਜ਼ਿਆਦਾ ਠੀਕ ਸਮਝਦੇ ਹੋ ?

15. Ways of Living

ਦੋ ਆਦਮੀ ਰਹਿਣ ਦੇ ਤਰੀਕਿਆਂ ਬਾਰੇ ਗੱਲਾਂ ਕਰਦੇ
ਸਨ ਕਿ ਉਹ ਕਿਸ ਤਰ੍ਹਾਂ ਰਹਿਣ ਪਸੰਦ ਕਰਦੇ ਹਨ ।

^A
(Doing) ਇਕ ਨੇ ਕਿਹਾ : ਮੈਂ ਸਿਰਫ਼ ਇਕ ਚੀਜ਼ ਦੀ ਪਰਵਾਹ ਕਰਦਾ
ਹਾਂ ਕਿ ਸਭ ਕੁਝ ਚੰਗਾ ਹੋਵੇ - ਕੰਮ ਨੂੰ ਪੂਰਾ ਕਰਨਾ ਤੇ
ਦੁਸ਼ਮਣਿਆਂ ਤੋਂ ਚੰਗਾ। ਮੈਂ ਚਾਹੁੰਦਾ ਹਾਂ ਕਿ ਉਨ੍ਹਾਂ ਦੇ ਨਤੀਜੇ
ਦੇਖਾਂ ਤੇ ਕੰਮ ਉਸੇ ਗਲਤ ਵਿੱਚ ਕਰੀ ਜਾਵਾਂ ॥

^B
(Being) ਦੂਸਰੇ ਨੇ ਕਿਹਾ : ਮੈਂ ਚਾਹੁੰਦਾ ਹਾਂ ਕਿ ਮੈਨੂੰ ਇਕੱਲੇ ਨੂੰ
ਕੰਮ ਬਾਰੇ ਸੋਚਣ ਲਈ ਛੱਡ ਦਿੱਤਾ ਜਾਵੇ ਤੇ ਜਿਸ ਤਰੀਕੇ

ਨਾਲ ਮੈਂ ਚੰਗਾ ਕਰ ਸਕਦਾ ਹੋਵਾਂ ਕਰਾਂ। ਜੇ ਮੈਂ ਪੂਰਾ ਨਾ ਕਰ ਸਕਾਂ ਤਾਂ ਭੀ ਜ਼ਿੰਦਗੀ ਮੁਤਾਬਕ ਖੁਸ਼ ਰਹਿ ਸਕਾਂ ਇਹ ਜੀ ਸਭ ਤੋਂ ਚੰਗਾ ਤਰੀਕਾ ਹੈ ॥

ਤੁਹਾਡੇ ਖਿਆਲ ਵਿਚ ਇਨ੍ਹਾਂ ਦੋਹਾਂ ਆਰਮੀਆਂ ਦੇ ਸੈਚਲ ਦੇ ਤਰੀਕੇ ਵਿੱਚ ਕਿਹੜਾ ਵਧੀਆ ਹੈ ?

ਤੁਸੀਂ ਇਨ੍ਹਾਂ ਦੋਹਾਂ ਵਿਚੋਂ ਜਿਆਦਾ ਕਿਸ ਵਰਗੇ ਹੋ ?

16. Financial Inheritance

ਪਿਤਾ ਜਾਂ ਮਾਤਾ ਜਿਹੜੇ ਮਰ ਚੁਕੇ ਹਨ, ਅਪਣੇ ਪੁਤ੍ਰਾਂ-ਧੀਆਂ ਲਈ ਕੁਝ ਪੈਸੇ ਛੱਡ ਗਏ ਹਨ। ਇਹ ਸਾਰੇ ਪੁਤ੍ਰ-ਧੀਆਂ ਜਵਾਨ ਹਨ ਅਤੇ ਇਕ ਦੂਸਰੇ ਦੇ ਨੇੜੇ ਨੇੜੇ ਰਹਿੰਦੇ ਹਨ। ਇਨ੍ਹਾਂ ਪੈਸਿਆਂ ਦਾ ਸਵਾਲ ਹੇਠ ਲਿਖੇ ਕੁਝ ਤਰੀਕਿਆਂ ਨਾਲ ਹੋ ਸਕਦਾ ਹੈ: -

A ਕੁਝ ਲੋਕਾਂ ਵਿਚ ਇਹ ਆਸ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਕਿ ਸਭ ਤੋਂ ਵੱਡੇ (Lin) ਯੋਗ ਬੰਦਾ (ਲੜਕਾ ਜਾਂ ਲੜਕੀ) ਉਸ ਸਾਰੇ ਪੈਸੇ ਨੂੰ ਸੰਭਾਲੇ ਤੇ ਆਪਣੇ ਅਪਣੇ ਭੈਣ-ਭਰਾਵਾਂ ਦੀ ਹਿੱਸੇ ਦਾ ਪਰਬੰਧ ਕਰੇ ॥

C ਕੁਝ ਲੋਕਾਂ ਵਿਚ ਇਹ ਆਸ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਇਹ ਹਰ ਇਕ (Ind) ਲੜਕਾ ਤੇ ਲੜਕੀ ਆਪੋ ਆਪਣੇ ਪੈਸਿਆਂ ਦੇ ਹਿੱਸੇ ਲੈ ਲਵੇ ਅਤੇ ਉਹ ਵੱਖ ਵੱਖ ਆਪਣੇ ਕਾਰੋਬਾਰ ਚਲਾਓਣ ॥

B ਕੁਝ ਲੋਕਾਂ ਮੁਤਾਬਕ ਖਿਆਲ ਕੀਤਾ ਜਾਂਦਾ ਹੈ ਕਿ ਸਾਰੇ ਲੜਕੇ (Coll) ਤੇ ਲੜਕੀਆਂ ਨੂੰ ਭਾਗੀਦਾਰ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ ਕਿ ਪੈਸੇ ਇਕੱਠੇ ਰਖੱਲ ਤੇ ਇਕੱਠੇ ਕੰਮ ਕਰਨ ਤੇ ਜੇ ਕਿਤੇ ਮੁਖਤਿਆਰ ਦੀ ਲੋੜ ਹੋਵੇ ਤਾਂ ਆਪਸ ਵਿਚ ਟੈਂਸਲਾ ਕਰ ਲੈਣ ਕਿ ਸਭ ਤੋਂ ਚੰਗਾ ਕੋਲ ਹੋ ਸਕਦਾ ਹੈ ॥

ਤੁਸੀਂ ਕਿਹੜੇ ਤਰੀਕੇ ਨੂੰ ਸਭ ਤੋਂ ਚੰਗਾ ਸਮਝਦੇ ਹੋ ?

ਦੁਸਰੇ ਦੋਹੇਂ ਤਰੀਕਿਆਂ ਵਿੱਚੋਂ ਜ਼ਿਆਦਾ ਕਿਹੜਾ ਚੰਗਾ ਹੈ ?

17. Land Inheritance

ਹੁਣ 'ਮੈਂ' ਇਕ ਪੁਸ਼ਟ ਪੰਜਿਆਂ ਦੀ ਬਜਾਏ ਖੇਤ ਅਤੇ ਬਾਗ਼ ਦੀ ਜ਼ਮੀਨ ਬਾਰੇ ਪੁਛਣਾ ਚਾਹੁੰਦਾ ਹਾਂ।

ਮਾਤਾ ਜਾਂ ਪਿਤਾ ਜੋ ਮਰ ਚੁਕੇ ਹਨ, ਕੁਝ ਖੇਤ ਅਤੇ ਬਾਗ਼ ਅਪਣੇ ਪੁਤਰ-ਧੀਆਂ ਲਈ ਛੱਡ ਗਏ ਹਨ। ਇਹ ਸਾਰੇ ਪੁਤਰ-ਧੀਆਂ ਜ਼ਰੂਰ ਹਨ। ਅਤੇ ਨੇੜੇ ਰਹਿੰਦੇ ਹਨ ਇਨ੍ਹਾਂ ਤਿੰਨ ਤਰੀਕਿਆਂ ਨਾਲ ਉਹ ਜ਼ਾਇਦਾਦ ਨੂੰ ਸੰਭਾਲ ਸਕਦੇ ਹਨ :-

^A
(Lin) ਕਈ ਲੋਕਾਂ ਵਿਚ ਇਹ ਆਮ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਕਿ ਸਾਰਿਆਂ ਨਾਲੋਂ ਵੱਡਾ ਤੇ ਜ਼ਿਆਦਾ ਸਿਆਲਾ ਆਦਮੀ ਅਪਣੇ ਅਤੇ ਦੁਸਰੇ ਧੀਆਂ-ਪੁਤਰਾਂ ਲਈ ਜ਼ਮੀਨ ਦਾ ਪਰਬੰਧ ਕਰੇਗਾ ਭਾਵੇਂ ਇਸ ਵਿੱਚ ਸਾਰਿਆਂ ਦਾ ਹਿੱਸਾ ਹੁੰਦਾ ਹੈ ॥

^C
(Ind) ਕੁਝ ਲੋਕਾਂ ਵਿਚ ਆਮ ਤੌਰ ਤੇ ਇਹ ਉਮੀਦ ਰੱਖੀ ਜਾਂਦੀ ਹੈ ਕਿ ਹਰ ਇਕ ਧੀ ਅਤੇ ਪੁਤਰ ਅਪਣੇ ਹਿੱਸੇ ਦੀ ਜ਼ਮੀਨ ਲੈ ਲਵੇਗਾ ਅਤੇ ਉਸ ਵਿਚ ਬਾਕੀ ਸਾਰਿਆਂ ਨਾਲੋਂ ਅਭ ਚਾਹੇ ਜੋ ਚਾਹੇ ਕਰੇਗਾ ॥

^B
(Coll) ਕੁਝ ਲੋਕਾਂ ਵਿਚ ਆਮ ਤੌਰ ਤੇ ਇਹ ਉਮੀਦ ਰੱਖੀ ਜਾਂਦੀ ਹੈ ਕਿ ਸਾਰੇ ਧੀਆਂ ਤੇ ਪੁਤਰ ਇਕੱਠੇ ਹੋਕੇ ਅਪਣੇ ਵਿੱਚੋਂ ਕਿਸੇ ਨੂੰ ਚੁਣ ਲੈਂਦੇ ਹਨ ਜੋ ਸਭ ਕੁਝ ਸੰਭਾਲੇਗਾ। ਇਹ ਜਰੂਰੀ ਨਹੀਂ ਕਿ ਇਹ ਆਦਮੀ ਸਭ ਤੋਂ ਵੱਡਾ ਹੀ ਹੋਵੇ ॥

ਤੁਹਾਡੇ ਖਿਆਲ ਵਿਚ ਆਮ ਤੌਰ ਤੇ ਕਿਹੜਾ ਤਰੀਕਾ ਸਭ ਤੋਂ ਵਧੀਆ ਹੈ ?
ਦੁਸਰੇ ਦੋਹੇਂ ਵਿੱਚੋਂ ਕਿਹੜਾ ਜ਼ਿਆਦਾ ਚੰਗਾ ਸਮਝਦੇ ਹੋ ?

18. Care of Orchards

ਦੋ ਕਿਸਾਨ ਸਨ (ਬਾਗਾਂ ਦੇ) ਜੋ ਕਿ ਵਖਰੇ ਵਖਰੇ ਤਰੀਕਿਆਂ ਨਾਲ ਰਹਿੰਦੇ ਸਨ :-

^B ਇਕ ਕਿਸਾਨ ਫਸਲਾਂ ਠੀਕ ਉਗਾਉਂਦਾ ਸੀ ਪਰ ਉਹ ਉਨ੍ਹਾਂ (Being) ਤੇ ਉਸ ਤੋਂ ਜ਼ਿਆਦਾ ਕੰਮ ਨਹੀਂ ਸੀ ਕਰਦਾ ਜਿੰਨਾ ਕਿ ਉਸ ਨੂੰ ਕਰਨਾ ਹੀ ਪੈਂਦਾ ਸੀ। ਉਹ ਆਪਣੇ ਮਿਤਰਾਂ ਨੂੰ ਮਿਲਣ ਲਈ, ਯਾਤਰਾ ਤੇ ਜਾਣ ਲਈ ਅਤੇ ਜੀਵਨ ਦਾ ਆਰਠੈਰ ਖਾਨਦ ਲਈ ਵਾਧੂ ਸਮਾਂ ਚਾਹੁੰਦਾ ਸੀ। ਇਹ ਹੀ ਉਹ ਸਭ ਤੋਂ ਵਧੀਆ ਤਰੀਕਾ ਪਸੰਦ ਕਰਦਾ ਸੀ ॥

^A ਇਕ ਆਰਠੈਰ ਖੇਤਾਂ ਵਿਚ ਕੰਮ ਕਰਨਾ ਅਤੇ ਵਾਧੂ ਸਮੇਂ ਵਿਚ ਚੀ- (Doing) ਨਾ ਨੂੰ ਠੀਕ ਕਰਨਾ ਪਸੰਦ ਕਰਦਾ ਸੀ ਕਿਉਂਕਿ ਉਹ ਵਾਧੂ ਸਮਾਂ ਕੰਮ ਕਰਦਾ ਸੀ ਇਸ ਲਈ ਉਸ ਕੋਲ ਮਿਤਰਾਂ ਕੋਲ ਜਾਣ, ਯਾਤਰਾ ਤੇ ਜਾਣ ਜਾਂ ਜ਼ਿੰਦਗੀ ਨੂੰ ਖਾਨਦ ਲਈ ਵਾਧੂ ਸਮਾਂ ਨਹੀਂ ਸੀ। ਪਰ ਉਸ ਨੂੰ ਇਹ ਤਰੀਕਾ ਹੀ ਬਹੁਤ ਪਸੰਦ ਸੀ ॥

ਕਿਸ ਤਰ੍ਹਾਂ ਦਾ ਆਰਠੈਰ ਬਣਨਾ ਤੁਸੀਂ ਪਸੰਦ ਕਰਦੇ ਹੋ ?

(ਸਿਰਫ ਮਰਦਾਂ ਲਈ) ਤੁਸੀਂ ਇਨ੍ਹਾਂ ਵਿਚੋਂ ਕਿਸ ਆਰਠੈਰ ਵਧੇ ਹੋ ?

19. Length of Life

ਤਿੰਨ ਆਰਠੈਰ ਗਲਾਂ ਕਰ ਰਹੇ ਸੀ ਕਿ ਕੀ ਲੋਕੀਂ 'ਆਪਣੀਆਂ ਜ਼ਿੰਦਗੀਆਂ ਵਧਾਉਣ ਲਈ ਆਪ ਕੁਝ ਕਰ ਸਕਦੇ ਹਨ ? ਹਰ ਇਕ ਨੇ ਇਹ ਕੁਝ ਕਿਹਾ :-

ਇਕ ਨੇ ਕਿਹਾ: ਇਹ ਤਾਂ ਸਾਨੂੰ ਅੱਗੇ ਹੀ ਪਤਾ ਹੈ ਕਿ ਡਾਕਟਰ ^B (Over) ਨਵੀਂਆਂ ਦਵਾਈਆਂ ਦੀ ਖੋਜ ਕਰਦੇ, ਖੁਰਾਕ ਦੀ ਖੋਜ ਕਰਦੇ

ਅਤੇ ਨਵੇਂ ਦੀਕਿਆਂ ਦੀ ਸ਼ਗਇਤਾ ਨਾਲ ਜ਼ਿੰਦਗੀ ਨੂੰ
 ਵਧਾਉਣ ਦੇ ਤਰੀਕੇ ਲਭ ਰਹੇ ਹਨ। ਜੇ ਲੋਕ ਉਨ੍ਹਾਂ ਵੱਲ ਖਿ-
 ਯਾਨ ਦੇਣ ਤਾਂ ਉਨ੍ਹਾਂ ਦੀਆਂ ਜ਼ਿੰਦਗੀਆਂ ਲੰਮੀਆਂ ਹੋ
 ਸਕਦੀਆਂ ਹਨ ॥

^A
 (Subj) ਦੂਸਰੇ ਨੇ ਕਿਹਾ : ਮੈਂ ਸੱਚ ਮੁਚ ਯਕੀਨ ਕਰਦਾ ਹਾਂ ਕਿ ਇਨਸਾਨ
 ਆਪ ਮਰਦਾਂ ਅਤੇ ਤੀਵੀਆਂ ਦੀ ਜ਼ਿੰਦਗੀ ਵਧਾਉਣ ਲਈ
 ਬਹੁਤ ਕੁਝ ਨਹੀਂ ਕਰ ਸਕਦੇ। ਇਹ ਮੇਰਾ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਹਰ
 ਆਦਮੀ ਕੋਲ ਰਹਿਣ ਲਈ ਨਿਸ਼ਚਿਤ ਸਮਾਂ ਹੈ। ਤੇ ਹਰੇਕ
 ਆਦਮੀ ਲਈ ਜਦੋਂ ਉਹ ਸਮਾਂ ਆਉਂਦਾ ਹੋਵੇ ਤਾਂ ਆ ਗੀ
 ਜ਼ਾਰਾ ਹੈ।

^C
 (With) ਤੀਸਰੇ ਨੇ ਕਿਹਾ : ਮੇਰਾ ਯਕੀਨ ਹੈ ਕਿ ਜ਼ਿੰਦਗੀ ਵਿਚ ਇਕ
 ਸਕੀਮ ਹੈ ਜਿਹੜੀ ਕਿ ਸਾਰੀਆਂ ਜਾਨਦਾਰ ਚੀਜ਼ਾਂ ਦੇ ਵਿਕੱਠੇ
 ਚਲਣ ਵਿਚ ਕੰਮ ਆਉਂਦੀ ਹੈ ਅਤੇ ਜੇਕਰ ਇਕ ਆਦਮੀ
 ਸਾਰੀ ਜ਼ਿੰਦਗੀ ਇਸ ਸਕੀਮ ਅਨੁਸਾਰ ਰਹਿਣੀ ਸਿਖੇਗਾ ਤਾਂ
 ਉਹ ਦੂਸਰੇ ਆਦਮੀਆਂ ਨਾਲੋਂ ਜ਼ਿਆਦਾ ਚਿਰ ਜਿਊਂਦਾ ਰਹੇਗਾ ॥

ਇਨ੍ਹਾਂ ਤਿੰਨਾਂ ਵਿਚੋਂ ਕਿਸ ਲੋਕ ਤਕਰੀਬਨ ਉਹ ਹੀ ਕਿਹਾ ਜਿਸ ਨੂੰ ਤੁਸੀਂ
 ਜ਼ਿਆਦਾ ਠੀਕ ਸਮਝਦੇ ਹੋ ?

ਦੂਸਰੇ ਦੋਹਾਂ ਵਿਚੋਂ ਜ਼ਿਆਦਾ ਕਿਹੜਾ ਠੀਕ ਹੈ ?

20. Tax Benefit Allocation

ਸਰਕਾਰ ਕਿਸਾਨਾਂ ਦੀ, ਜਿਨ੍ਹਾਂ ਨੂੰ ਆਪਣੀ ਫਸਲ ਸੰਬੰਧੀ
 ਐਕਸ਼ ਪੈਸ਼ ਆ ਰਹੀ ਹੈ, ਟੈਕਸ ਦੀ ਛੋਟ ਰਾਹੀਂ ਮਦਦ ਕਰੇਗੀ। ਟੈਕਸ
 ਵਾਲੇ ਸਲਾਹ ਦਿੰਦੇ ਹਨ ਕਿ ਕਿਸਾਨਾਂ ਕੋਲ ਟੈਕਸ ਦੇ ਛਾਇਰੇ ਲਈ,
 ਵੈਡਨ ਦੀ ਕੋਈ ਸਕੀਮ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ, ਕਿਉਂਕਿ ਲਾਭ ਦੀ ਕਰਮ

ਦਾ ਪਤਾ ਨਹੀਂ, ਇਸ ਕਰਕੇ ਲੋਕ ਵੱਖ ਵੱਖ ਤਰ੍ਹਾਂ ਮਹੱਸੂਸ ਕਰਦੇ ਹਨ:-

^A
(Past) ਕੁਝ ਕਹਿੰਦੇ ਹਨ ਕਿ ਕੋਨਾ ਭੀ ਲਾਭ ਹੋਵੇ ਉਸੇ ਤਰ੍ਹਾਂ ਹੀ ਵੀਡੀਆ ਜਾਣਾ ਚਾਹੀਦਾ ਹੈ ਜਿਸੇ ਕਿ ਪਿਛਲੇ ਜਮਾਨੇ ਵਿਚ ਵੀਡੇ ਸਨ ॥

^C
(Fut) ਦੂਸਰੇ ਲਾਭ ਵੀਡਣ ਲਈ ਬਹੁਤ ਚੰਗੀ ਸਕੀਮ ਬਣਾਉਣਾ ਚਾਹੁੰਦੇ ਹਨ ॥

^B
(Pres) ਦੂਸਰੇ ਚਾਹੁੰਦੇ ਹਨ ਕਿ ਲਾਭ ਵੀਡਣ ਦੀ ਸਕੀਮ ਬਣਾਉਣ ਤੋਂ ਪਹਿਲਾਂ ਸਾਨੂੰ ਉਡੀਕਣਾ ਚਾਹੀਦਾ ਹੈ ਕਿ ਲਾਭ ਹਮਲਾ ਹੋ ਜਾਵੇ ॥

ਤੁਹਾਡੇ ਖਿਆਲ ਵਿਚ ਇਨ੍ਹਾਂ ਵਿਚੋਂ ਕੋਹੜਾ ਤਰੀਕਾ ਆਮਤੌਰ ਤੇ ਸਭ ਤੋਂ ਚੰਗਾ ਹੈ ?

ਦੂਸਰੇ ਦੋਹੇ ਵਿਚੋਂ ਕਿਹੜਾ ਜ਼ਿਆਦਾ ਚੰਗਾ ਹੈ ?

21. Housework

ਦੋ ਤੀ ਵੀਆਂ ਜਲਾਂ ਕਰ ਰਹੀਆਂ ਸਨ ਕਿ ਉਹ ਕਿਸ ਤਰ੍ਹਾਂ ਹੋਣਾ ਪਸੰਦ ਕਰਦੀਆਂ ਹਨ :-

^B
(Being) ਇਕ ਨੇ ਕਿਹਾ ਕਿ ਉਹ ਉਨ੍ਹਾਂ ਨੂੰ ਕੰਮ ਕਰਨ ਨੂੰ ਤਿਆਰ ਹੈ ਜਿਨ੍ਹਾਂ ਕਿ ਦੁਸ਼ਮਣੀਆਂ ਨੂੰ ਲੋਕ ਕਰਦੇ ਹਨ। ਪਰ ਉਹ ਇਹ ਨਹੀਂ ਚਾਹੁੰਦੀ ਕਿ ਘਰ ਵਿਚ ਵਾਧੂ ਕੰਮ ਕਰਨ ਲਈ ਜਾਂ ਵਾਧੂ ਚੀਜ਼ਾ ਬਾਹਰ ਲਿਜਾਣ ਲਈ ਬਹੁਤ ਸਮਾਂ ਬਿਤਾਵੇ। ਇਸਦੀ ਬਜਾਏ ਉਹ ਇਹ ਸਮਾਂ ਲੋਕਾਂ ਨੂੰ ਮਿਲਣ ਜਾਣ, ਆਤਮਾ ਤੇ ਜਾਣ, ਆ ਆਲੇ ਦੁਆਲੇ ਦੇ ਲੋਕਾਂ ਨਾਲ ਜਲਾਂ ਕਰਨੀਆਂ ਜ਼ਿਆਦਾ ਪਸੰਦ ਕਰਦੀ ਸੀ।

^A
(Doing) ਦੂਸਰੀ ਇਸਤਰੀ ਨੇ ਆਖਿਆ ਕਿ ਉਹ ਸਭ ਤੋਂ ਵੱਧ ਪਸੰਦ

ਕਰਦੀ ਹੈ ਕਿ ਉਹ ਕਰਨ ਲਈ ਹੋਰ ਹੋਰ ਕੰਮ ਲਾਂਭੇਜਿਨਾਂ
ਵਿਚ ਕੇ ਉਸ ਦੀ ਵਿਲਚਸਪੀ ਬਣੇ। ਜਿਵੇਂ ਕਿ ਲੋਕਾਂ
ਲਈ ਖਾਲ ਬਣਾਉਣ ਅਤੇ ਕਪੜੇ ਸਿਓਲੇ। ਉਸਠੇ ਕਿਹਾ
ਕਿ ਜਦੋਂ ਉਹ ਮਗਨ ਰਹਿੰਦੀ ਹੈ ਤੇ ਬਹੁਤ ਕੁਝ ਕਰ ਲੈਂਦੀ
ਹੈ। ਤਾਂ ਉਸ ਵੇਲੇ ਉਹ ਸਭ ਤੋਂ ਟੁਪ ਖੁਸ਼ ਹੁੰਦੀ ਹੈ ॥

ਤੁਹਾਡੇ ਖਿਆਲ ਵਿਚ ਔਰਤਾਂ ਦੇ ਰਹਿਣ ਲਈ ਇਨ੍ਹਾਂ ਤਰੀਕਿਆਂ
ਵਿਚੋਂ ਕਿਹੜਾ ਵਧੀਆ ਹੈ ?

(ਸਰਫ ਤੀਈਆਂ ਲਈ) ਤੁਸੀਂ ਕਿਹੜੀ ਭੀਈ ਵਰਗੇ ਹੋ ?

22. Nonworking Time

ਦੋ ਆਰਮੀ ਜਦੋਂ ਵੇਹਲ ਹੁੰਦੇ ਹਨ ਤਾਂ ਵੱਖ ਵੱਖ ਤਰੀਕਿਆਂ ਨਾਲ
ਸਮਾਂ ਬਿਤਾਉਂਦੇ ਹਨ (ਜਦ ਕਿ ਉਹ ਸੱਚ ਮੁੱਚ ਆਪਣੇ ਪੇਸ਼ੇ ਤੇ ਨਹੀਂ ਹੁੰਦੇ)

^A
(Doing) ਇਕ ਆਰਮੀ ਇਸ ਸਮੇਂ ਦਾ ਬਹੁਤ ਸਾਰਾ ਹਿੱਸਾ ਅਜਿ-
ਹਿਆਂ ਚੀਜ਼ਾ ਸਿਖੱਲ ਅਤੇ ਬਣਾਉਣ ਦੇ ਯਤਨ ਵਿਚ
ਲਾਉਂਦਾ ਹੈ ਜਿਹੜੀਆਂ ਕਿ ਉਸ ਦੇ ਕੰਮ ਵਿੱਚ ਮਦਤ
ਕਰਨ ॥

^B
(Being) ਇਕ ਆਰਮੀ ਇਸ ਸਮੇਂ ਦਾ ਬਹੁਤ ਹਿੱਸਾ ਸਲਾ ਵਿਚ,
(Being) ਕਹਾਣੀਆਂ ਸੁਣਾਉਣ ਵਿਚ, ਗਉਣ ਵਿਚ ਅਤੇ ਆਪਣੇ ਸਿ-
ਜਾਂ ਵਿਚ ਬਿਤਾਉਂਦਾ ਹੈ ॥

ਕਿਹੜੇ ਆਰਮੀ ਦਾ ਰਹਿਣ ਦਾ ਤਰੀਕਾ ਸਭ ਤੋਂ ਵਧੀਆ ਹੈ ?
ਇਨ੍ਹਾਂ ਵਿਚੋਂ ਕਿਸ ਵਰਗੇ ਤੁਸੀਂ ਆਪਣੇ ਆਪ ਨੂੰ ਸਮਝਦੇ ਹੋ ?

APPENDIX C

Questionnaire: Values of Two Generations of East Indian Sikhs

Part I.

1. Student Parent

2. Male Female

3. Age Grade

4. Occupation _____

5. Time in the United States (yrs.) _____

6. Schooling (yrs.)

India

U. S.

7. Religious Participation

Yuba Sutter Indian Society

Khalsa Diwan

Officer

Attends all activities

Attends big activities

Does not participate

8. Family Living Together (numbers)

	Children		Cousins	
	M	F	M	F
age (approx.)				
	Aunts Uncles		Grandparents	
			M	F

9. Material Culture

Religious pictures		Ghandi		Nehru	
Food	Mixed		All		
Indian dress (number)	Males		Females		

- | | | | |
|----|---------------------------------------|-----|-----------------------|
| 1. | Job Choice | 9. | Choice of Delegate |
| | Part One | | 1. |
| | 1. | | 2. |
| | 2. | | 3. |
| | Part Two | | |
| | 1. | | |
| | 2. | | |
| 2. | Language School | 10. | Use of Land |
| | 1. | | 1. |
| | 2. | | 2. |
| | 3. | | 3. |
| 3. | Child Training | 11. | Philosophy of Life |
| | 1. | | 1. |
| | 2. | | 2. |
| | 3. | | 3. |
| 4. | Orchards Failing | 12. | Wage Work |
| | 1. | | 1. |
| | 2. | | 2. |
| | 3. | | 3. |
| 5. | Expectations of about
change (age) | 13. | Belief in Control |
| | 20-40 40-up | | 1. |
| | 1. | | 2. |
| | 2. | | 3. |
| | 3. | 14. | Ceremonial Innovation |
| 6. | Facing Conditions | | 1. |
| | 1. | | 2. |
| | 2. | | 3. |
| | 3. | 15. | Ways of Living |
| 7. | Help in Misfortune | | 1. |
| | 1. | | 2. |
| | 2. | | 3. |
| | 3. | 16. | Financial Inheritance |
| | 4. | | 1. |
| 8. | Family Work Relations | | 2. |
| | 1. | | 3. |
| | 2. | | |
| | 3. | | |

17. Land Inheritance
 - 1.
 - 2.
 - 3.

18. Care of Orchards
 - 1.
 - 2.
 - 3.

19. Length of Life
 - 1.
 - 2.
 - 3.

20. Tax Benefit Allocation
 - 1.
 - 2.
 - 3.

21. Housework
 - 1.
 - 2.
 - 3.

22. Nonworking Time
 - 1.
 - 2.
 - 3.

APPENDIX D
SUMMARY CARD

NAME _____			<u>AGE</u>	<u>SCHOOLING</u>	
OCCUPATION _____			Student	Parents	U.S. India
			16	35-40	0 0
RELATION _____			17	41-45	5 5
ACTIVITY: A Doing B Being			18	46-50	10 10
			19	51-55	Col.
TIME: C Future B Present A Past			20	56-60	Grad.
				61-plus	
MAN-NATURE: B Over C With A Subjugated					TIME IN U.S.
					2-5 5-8 10-20 20-plus
RELATIONAL: B Collateral C Individual A Lineal					MATERIAL CULTURE
					Some None Great Deal

APPENDIX E

TABLES OF CHI-SQUARE AND CONTINGENCY COEFFICIENT

TABLE X:1

THE CHI-SQUARE AND CONTINGENCY COEFFICIENT FOR ACTIVITY ORIENTATIONS AND THE TWO GENERATIONS

	Parents	Students	Total
Being	12	15	27
Doing	50	37	87
Total	62	52	114
χ^2	.9333	Not significant	
C	.0901		

TABLE X:2

THE CHI-SQUARE AND CONTINGENCY COEFFICIENT FOR TIME ORIENTATION AND THE TWO GENERATIONS

	Parents	Students	Total
Future	30	14	44
Present	16	28	44
Past	2	3	5
Total	48	45	93
χ^2	7.7103	Significant at the better than 2.5 per- cent level	
C	.2766		

TABLE X:3

THE CHI-SQUARE AND CONTINGENCY COEFFICIENT FOR MAN-NATURE
ORIENTATION AND THE TWO GENERATIONS

	Parents	Students	Total
Over	37	26	63
With	3	7	10
Subjugated	8	9	17
Total	48	42	90
χ^2	1.9626	Not significant	
C	.1460		

TABLE X:4

THE CHI-SQUARE AND CONTINGENCY COEFFICIENT FOR RELATIONAL
ORIENTATIONS AND THE TWO GENERATIONS

	Parents	Students	Total
Collateral	25	20	45
Individual	21	17	38
Lineal	4	10	14
Total	50	47	97
χ^2	2.3494	Not significant	
C	.1460		

TABLE X:5
 THE CHI-SQUARE AND CONTINGENCY COEFFICIENT FOR
 ACTIVITY ORIENTATION AND THE SEXES

	Male	Female	Total
Being	15	12	27
Doing	58	29	87
Total	73	41	114
X^2	.6748	Not significant	
C	.0767		

TABLE X:6
 THE CHI-SQUARE AND CONTINGENCY COEFFICIENT FOR
 TIME ORIENTATIONS AND THE SEXES

	Male	Female	Total
Future	26	11	37
Present	24	19	43
Past	6	0	6
Total	56	30	86
X^2	3.3517	Not significant	
C	.1936		

TABLE X:7

THE CHI-SQUARE AND CONTINGENCY COEFFICIENT FOR
MAN-NATURE ORIENTATIONS AND THE SEXES

	Male	Female	Total
Over	40	22	62
With	5	4	9
Subjugated	9	9	18
Total	54	35	89
χ^2	.7105	Not significant	
C	.0889		

TABLE X:8

THE CHI-SQUARE AND CONTINGENCY COEFFICIENT FOR
RELATIONAL ORIENTATIONS AND THE SEXES

	Male	Female	Total
Collateral	29	15	44
Individual	25	18	43
Lineal	10	3	13
Total	64	36	100
χ^2	.8881	Not significant	
C	.0938		

TABLE X:9

THE CHI-SQUARE AND CONTINGENCY COEFFICIENT FOR ACTIVITY
ORIENTATION AND MATERIAL CULTURE IN NOMINAL TERMS

	None	Some	Great Deal	Total
Being	4	10	13	27
Doing	10	38	39	87
Total	14	48	52	114
x^2	.1039	Not significant		
C	.0301			

TABLE X:10

THE CHI-SQUARE AND CONTINGENCY COEFFICIENT FOR TIME
ORIENTATION AND MATERIAL CULTURE IN NOMINAL TERMS

	None	Some	Great Deal	Total
Future	4	19	14	37
Present	6	15	21	42
Past	2	3	2	7
Total	12	37	37	86
x^2	1.7910	Not significant		
C	.1428			

TABLE X:11

THE CHI-SQUARE AND CONTINGENCY COEFFICIENT FOR MAN-NATURE
ORIENTATION AND MATERIAL CULTURE IN NOMINAL TERMS

	None	Some	Great Deal	Total
Over	7	25	28	60
With	1	2	6	9
Subjugated	1	5	11	17
Total	9	32	45	86
X^2	1.4827	Not significant		
C	.1301			

TABLE X:12

THE CHI-SQUARE AND CONTINGENCY COEFFICIENT FOR RELATIONAL
ORIENTATION AND MATERIAL CULTURE IN NOMINAL TERMS

	None	Some	Great Deal	Total
Collateral	5	9	26	40
Individual	9	22	14	45
Lineal	0	8	4	12
Total	14	39	44	97
X^2	11.1854	Significant at 2.5 per-cent level but the assumptions for X^2 are not met.		
C	.3215			

TABLE X:13

THE CHI-SQUARE AND CONTINGENCY COEFFICIENT
FOR ACTIVITY ORIENTATIONS AND TIME IN
THE UNITED STATES IN NOMINAL TERMS

	Born in US	Recent	Inter- mediate	Older	Total
Being	8	5	10	4	27
Doing	22	16	38	11	87
Total	30	21	48	15	114
χ^2	.1757	Not significant			
C	.0392				

TABLE X:14

THE CHI-SQUARE AND CONTINGENCY COEFFICIENT
FOR TIME ORIENTATIONS AND TIME IN THE
UNITED STATES IN NOMINAL TERMS

	Born in US	Recent	Inter- mediate	Older	Total
Future	6	8	16	9	39
Present	17	5	19	4	45
Past	2	0	3	1	6
Total	25	13	38	14	90
χ^2	6.0412	Not significant			
C	.2508				

TABLE X:15

THE CHI-SQUARE AND CONTINGENCY COEFFICIENT
FOR MAN-NATURE ORIENTATIONS AND TIME IN
THE UNITED STATES IN NOMINAL TERMS

	Born in US	Recent	Inter- mediate	Older	Total
Over	15	11	24	10	60
With	2	2	3	1	8
Subjugated	3	2	11	1	17
Total	20	15	38	12	85
χ^2	2.1337	Not significant			
C	.1564				

TABLE X:16

THE CHI-SQUARE AND CONTINGENCY COEFFICIENT
FOR RELATIONAL ORIENTATIONS AND TIME IN
THE UNITED STATES IN NOMINAL TERMS

	Born in US	Recent	Inter- mediate	Older	Total
Collateral	10	7	20	7	44
Individual	16	6	13	6	41
Lineal	2	2	6	1	11
Total	28	15	39	14	96
χ^2	2.7092	Not significant			
C	.1656				

TABLE X:17

THE CHI-SQUARE AND CONTINGENCY COEFFICIENT FOR ACTIVITY
ORIENTATION AND AGE IN NOMINAL TERMS

	Young	Inter- mediate	Older	Total
Being	15	7	5	27
Doing	49	25	13	87
Total	64	32	18	114
χ^2	.0284	Not significant		
C	.0157			

TABLE X:18

THE CHI-SQUARE AND CONTINGENCY COEFFICIENT FOR TIME
ORIENTATION AND AGE IN NOMINAL TERMS

	Young	Inter- mediate	Older	Total
Future	27	11	6	44
Present	26	9	9	44
Past	3	2	0	5
Total	56	22	15	93
χ^2	.6887	Not significant		
C	.0857			

TABLE X:19

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THE CHI-SQUARE AND CONTINGENCY COEFFICIENT FOR MAN-NATURE
ORIENTATION AND AGE IN NOMINAL TERMS

	Young	Inter- mediate	Older	Total
Over	40	15	8	63
With	4	4	2	10
Subjugated	9	4	4	17
Total	53	23	14	90
χ^2	1.3371	Not significant		
C	.1209			

TABLE X:20

THE CHI-SQUARE AND CONTINGENCY COEFFICIENT FOR RELATIONAL
ORIENTATION AND AGE IN NOMINAL TERMS

	Young	Inter- mediate	Older	Total
Collateral	22	15	8	45
Individual	25	11	7	43
Lineal	11	2	1	14
Total	58	28	16	102
χ^2	2.2902	Not significant		
C	.1481			

TABLE X:21

THE CHI-SQUARE AND CONTINGENCY COEFFICIENT FOR ACTIVITY
ORIENTATION AND EDUCATION IN NOMINAL TERMS

	Lower	Inter- mediate	Greater	Total
Being	13	10	3	26
Doing	37	24	27	88
Total	50	34	30	114
χ^2	2.7604	Not significant		
C	.1537			

TABLE X:22

THE CHI-SQUARE AND CONTINGENCY COEFFICIENT FOR TIME
ORIENTATION AND EDUCATION IN NOMINAL TERMS

	Lower	Inter- mediate	Greater	Total
Future	15	13	9	37
Present	17	11	14	42
Past	2	3	1	6
Total	34	27	24	85
χ^2	.8376	Not significant		
C	.0987			

TABLE X:23

THE CHI-SQUARE AND CONTINGENCY COEFFICIENT FOR MAN-NATURE
ORIENTATION AND EDUCATION IN NOMINAL TERMS

	Lower	Inter- mediate	Greater	Total
Over	21	21	17	59
With	5	1	3	9
Subjugated	5	7	4	16
Total	31	29	24	84
X^2	1.4646	Not significant		
C	.1309			

TABLE X:24

THE CHI-SQUARE AND CONTINGENCY COEFFICIENT FOR RELATIONAL
ORIENTATION AND EDUCATION IN NOMINAL TERMS

	Lower	Inter mediate	Greater	Total
Collateral	20	12	11	43
Individual	16	14	15	45
Lineal	9	2	0	11
Total	45	28	26	99
X^2	5.9788	Not significant		
C	.2386			