**Caste feel and Personal preference**

By

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**Abstract**

Caste is a known reality in rural subcontinent. In a randomized group design 265 college students belonging to 13 caste groups selected with a questionnaire for high ’caste feel’,and were given a few other structured questionnaires comprising of the questions about day to day matters for personal preference. It was assumed that caste feel because of integrated heredity transmission, group belongingness, identity, familial or other social or personal reasons may predict some personal preference patterns? Findings reflected visible similarity in participants’ response patterns due to may be a mix of nature and nature and its role in social groups, the information could be useful for varied applications, more studies would clarify further.

**Key Words**: Nature, Nurture, Influence, Personal Preference, Caste

**Introduction**

Caste is a word derived from Spanish word, “casta” meaning breed and race. The term caste have been used in the study to represent social groups ‘stratification’ based on endogamy and heredity transmission as expressed by the subjects as ‘caste feel’. These subjects were belonging to 13 caste groups, *Khichi*(a caste group of people those live on the river banks from old times in subcontinent)*,* Malik ( A caste group mentioned in Hindu *Vedas* as *“Jati”* related with oil seed crushing and oil business)*, Gujjar* ( An ancient group related with cattle farming as are the cow boys in US these people usually deals in dairy products and are present in all continents including subcontinent), *Rahmani* (A caste group mentioned in Hindu *Vedas* as *“Jati”* it deals in shoes business and leather products)*, Ansri* (A caste group mentioned in Hindu *Vedas* as *“Jati”* that deals in weaving and cloth business)*, Rajpot* (A caste of Hindu origin that is related with soldiery and is a caste group mentioned in Hindu *Vedas* as *“Jati”*)*, Jat* ( A caste of Hindu origin the large scale farmers and grain growers. A caste group mentioned in Hindu *Vedas* as *“Jati”*), *Mughal* (Migrants from central Asia to subcontinent presently deal in furniture, iron and other business)*, Khokhar* (A sub caste of *Rajpoot* A caste group mentioned in Hindu *Vedas* as *“Jati”*)*, Baloch* (Migrants from central Asia represent tribal culture)*, Sheikh*(A caste of Hindu origin known for business dealing mastery: A caste group mentioned in Hindu *Vedas* as *“Jati”*),*Bhati* (A sub caste of *Rajpoot* A caste group mentioned in Hindu *Vedas* as *“Jati”*) and *Arain* (Arab migrants to the subcontinent region known as vegetable growers and small scale farmers).The genome-wide analysis supports endogamy and caste in subcontinent (Moorjani, Thangaraj, Patterson, Lipson, Loh, Govindaraj, , ... & Singh, 2013: Bidner & Eswaran 2015:Basu, Sarkar-Roy & Majumder. 2016: Sahoo, Singh, Himabindu, Banerjee, Sitalaximi, Gaikwad., ...& Villems, 2006: Chaubey, Metspalu, Kivisild & Villems, 2007: Chaubey, Kadian, Bala & Rao, 2015a). Caste is a known group-identity in subcontinent that is an important geographical route of dispersal (Majumder,2010) In India caste is a religious proposition mentioned in *‘Vedas’* as *“Jati”* (Stanley Wolpert). Many studies about caste have been conducted in India (Lunheim, 1993) because the caste system in Hindu society prevails for centuries (Subedi, 2016), however, some researches due to their own reasons have considered caste as a compromise (Lindt, 2013) or something of fluid nature (Vaid, 2014). Tambs-Lyche, (2015) has explained caste in own way, however, it is a fact that caste system still matters in modern India (Desai & Dubey, 2012) with some ‘changed identities (Waldrop, 2004) as social stratification (Kadel, 2017).

Genealogy is a modern science for human inquiry (Ronald Bishop, 2008) that highlighted ‘common ancestral population’ (Moorjani, Patterson, Hirschhorn, Keinan, Hao, Atzmon,...& Reich, 2011) human diversity (Lipson, Loh, Levin, Reich, Patterson & Berger, 2013) admixture (Loh, Lipson, Patterson, Moorjani, Pickrell, Reich & Berger, 2013: Metspalu, , Romero, Yunusbayev, Chaubey, Mallick, Hudjashov,... & Pitchappan, 2011: Chaubey, Metspalu, Choi, Mägi, Romero, Soares,... & Mallick, 2010: Raghavan, Skoglund, Graf, Metspalu, Albrechtsen, Moltke... & Karmin,2014 ) history (Hellenthal, Busby, Band, Wilson, Capelli, Falush & Myers, 2014) and social functions (Sahoo& Kashyap2005:Shostak, Freese, Link, & Phelan,2009). The significance of race is visible among Jews, from 72 generations after Diasporas Jews have a ‘common ancestral population’ (Moorjani, Thangaraj, Patterson, Lipson, Loh, Govindaraj,...& Singh 2011) to the extent that some traces of Indian Jewish population are also there in Middle East Jewish populations(Chaubey, Singh, Rai, Kariappa, Singh, Singh... & Singh, 2016 b), moreover, modern analysis has also provided useful information about the diverse populations of the Jews around the world (Behar, Yunusbayev, Metspalu, Metspalu, Rosset, Parik... & Khusnutdinova, 2010) and Jews perhaps are the only example of ‘group survival through the course of history (Naveed Shibili, 2014). Because heritability in life is observable (Zietsch, Verweij & Burri, 2012) and genetic factors contribute in similarity (Verweij, Burri, & Zietsch 2014: Lee, Mitchem, Wright, , Martin, Keller & Zietsch, 2014) in that context twins reflect more similarity in preferences (Verweij, Burri, & Zietsch, 2012) whereas the role of environment is also very important that influences a person ( Forister, 2005).

Belongingness (Latimer) in human groups is a need of evolutionary origin and is related with the pathways of human development and ‘affectional bonds” (Hazan& Shaver,1994) because group exclusion cause pain (MacDonald & Leary, 2005) and ‘social pain’ is as good as is physical (Eisenberger, Lieberman & Williams,2003) because social conditions effect human function (Ryan &Deci, 2000) and group belongingness influences human behaviors (Baumeister & Leary,1995) because genetic and environmental factors both play a role (Verweij, Shekar, Zietsch, Eaves, Bailey, Boomsma& Martin, 2008:Rayson, Bonaiuto, Ferrari & Murray 2017:Jones, 2017) in human personality (Weber, Johnson &Arceneaux 2011), attitudes (Nowak, Szamrej, &Latané, 1990),emotion (aggression) (Twenge, Baumeister, Tice, & Stucke2001:Booth, 2013 ) and interests (McGue& Bouchard 1998) through multiple generations (Mare & Song 2014) such could be positive as well as negative (Marks, 2007).

The effects of family and the effects of surroundings on personality in the forms of product choice, opinion, leadership, attitudes and media choice are known (Kassarjian1971). A study revealed that relations like tradition of a family (Levinson & Huffman1955) effect personal preference (Sprecher, & Regan 2002). Social and cultural reasons also play a role in food selection (Ma, 2015) as family influences careers (Beauregard 2007). Some studies have already focused to study blood relationship in tribal cultures (Best, Layrisse& Bermejo 1962: Layrisse, Layrisse& Wilbert 1963: Matson & Swanson 1965: Arends, & Gallango1964) ‘Intergenerational communications’ play a role in the development of personality and other social aspects (Lasota, 2015), in that context the economic status of grandparents have a role in education (Møllegaard & Jæger, 2015: Wightman, &Danziger,2014: Chiang & Park, 2015) and achievements of grandchildren (Bol & Kalmijn, 2016) as well as in class feel (Chan & Boliver, 2013) in cross cultural context ( Hertel & Groh-Samberg, 2014) perhaps because of multigenerational effects spread on centuries (Mare& Song, 2014).

It was considered that studying preference with reference to caste may help to unfold the stereotypic realities portrayed in various proverbs and English language expressions like, chip of old block, blue blood, blood is thicker than water, blood relations? It was also conceived that it may help to understand that why in cats’ family, loins in certain situations behave in different manner than that of jaguars and cheetahs or why in dogs’ family gray hounds are different than that of terriers or wolves?

**Sample/Induction**

An equal number of male and female 265 students selected as sample from total 6 colleges located in the required locality of a district, 3 colleges for female urban and 3 colleges for male urban as well as 3 colleges for female rural and 3 colleges for male rural were selected by randomization from a list of colleges with a coin throw.

**Method and Procedure**

The study was conducted in accordance with the recommendations of the Ethics Committee of Riphah International University Faisalabad: the protocol of the study was approved by the committee on the assurance that all subjects participating in the study would sign written consent form prior to participation, which was exercised as directed ; in the first phase the location and the area for the study was determined, the only criterion for selection was that the location due to indigenous conditions should had more probability for the possibility of the prevalence of identity by ‘caste’ among the locals of the area. In the second phase the suitability of subjects was determined those might suit the study. For that purpose it was decided that such subjects might prove to be more suitable those stereotypically were less defensive and were more outspoken so that modernity that considers talking about caste a less liberal and conservative expression might not intervene or hinder the actual expression of the subjects in subcontinent oriental culture. Since college students are comparatively less defensive and outspoken about certain topics so it was decided to include students in the study as subjects. To make the sample more representative an equal number of rural and urban college students of both genders of the vicinity were included. In the next phase a questionnaire consisting of only two questions was developed to assess the orientation of the subjects about their caste feel level. This questionnaire was not in English language however, the working translation of the questions was as follows,

Q- 1, you belong to which caste?

Answer (Caste)

Q-2, everybody should support his/her caste in the following manner. (Chose only one answer)

1. More than Self b. Caste is of no use c. caste is just caste d. caste is an old story e. who cares for caste.

On the bases of respondents responses only 265 subjects were included in the study those preferred option (a) in the questionnaire the subjects those reflected strong caste feel belonged to *Khichi*, *Malik*, *Gujjar*, *Rahmani*, *Ansri*, *Rajpot*, *Jutt*, *Mughal*, *Khokhar*, *Baloch*, *Sheikh*, *Bhati* and *Arain* castes groups.

The next phase was the development of questionnaires those might help to judge the personal preferences of the subjects. The first part of the questionnaire was consisting of questions like

1. Love is need 2) Hatred is a need 3) Wife is a need 4) country is a need 5) Defense force is a need

There were only fifteen questions about various needs, (if somebody desires to replicate the study for that any need could be included as required by various cultures). The answers for this set of questions were in Yes, No and May be format.

The next part of the questionnaire was consisted of questions about the opinion of participants about various relations.

1. It is difficult to live without mother 2) It is difficult to live without sister 3) It is difficult to live without father 4) It is difficult to live without son 5) It is difficult to live without daughter 6) It is difficult to live without subordinates

There were total thirteen questions in this part. The answers were in Yes, No and May be format.

The next part of the questionnaire was about the current matters of the region in which the study was conducted. This part was consisted of 15 questions like

1. Terrorism is a problem 2) Idolaters deserved to be killed 3) Muslims are coward 4) Muslims are brave

The next part of the questionnaire was consisted of 13 questions with multiple choices these questions were purely about the personal preference about certain fruits, occasions and matters like

1. Which fruit do you like the most
2. Mango b) Banana c) Apple d) Grape
3. Which kind of person you like the most
4. Saint b) Scientist c) Business d) Medical doctor
5. Which season you like the most
6. Venter b) Summer c) Spring d) Autumn
7. What type of character is your favorite
8. Hero b) Heroin c) Villain d) Comedian

The next part of the questionnaire were consisted of 20 questions these were multiple choice, in these the subjects had to choice one option those they felt best described the stimulus words. The questions were like a few following questions.

1. Car
2. Need b) Luxury c)Beautiful d) A deserved commodity e) Anything else
3. Weapon
4. Need b) Luxury c) Fight d) A deserved commodity e) Anything else
5. Police.
6. Bribe b) Favor c) Crime d) Safety e) Anything else
7. Friends
8. Should be many b) Should be less c) Need not d) Anything else
9. Enemies
10. Should be claver b) Should be many c) Should be brave d) Should be intelligent e) Anything else
11. Dress
12. Must be best b) Luxury c) Must be simple d) Must be good looking e) Anything else

The questions those were developed and administered to the subjects were not in English language the examples are just to explain the questions’ structure. All the questions in the questionnaires were of direct nature some were with multiple choice some were with yes, no or may be answers and a few were close ended with yes or no options. (To replicate questions may be developed according to cultural requirements in given directions). Following instructions were passed before the completion of all questionnaires.

Before completing the first questionnaire the subjects were told. “This is a survey in which researchers are assessing the caste feel of the subjects, if you are interested you are invited to participate. “The results of your response p would help you to understand you caste orientation.” On willingness and after signing the consent form the caste feel questionnaire was administered.

Before the administration of personal preference questionnaires the selected subjects were given the following instructions. “You are now required to answer a few questions those are about your personal preferences about certain matters, some of these could be of pure personal nature, if you want to discontinue you are free to leave the study at any time (however nobody opted). If you are willing to participate it would take you a few minutes to answer these questions but still if you feel while completing that the questions that questions are of very personal nature you can opt to leave anytime (Nobody opted to leave). The responses later were compiled and analyzed.

**Findings/ Results**

The results revealed a strong relationship of caste feel orientation with personal preference response patterns. (Appendix-A)

**Conclusion/Discussion**

The results of the study reflected that ‘caste feel’ influences significantly various personal preferences. The structure of the questions in the present study was symbolic dynamic as well as behavioral but since the only point for the study was to assess that how do caste feel affects the personal preference and it was conducted on a limited number of participants those were representing a small segment of society, so the response pattern conclusions about symbolic dynamic as well as behavioral interpretation those could add into personality theory are not within the scope of present work, however, the simple analysis of response patterns of the subject provided useful information about, the could be heredity and social influences related with caste feel? The caste influences as visible in the present study are glaring and could be studied for personnel selection, placement, marital success, social relations and other varied social and personal situations. The Great Briton and American history as well subcontinent history is full of such utility but in different situations and circumstances. Moreover the human history also provides useful information in that context but in the advanced world global village the utility in earlier context is recommended with caution because of different circumstances but still it appears it is applicable in psychometrics, individual difference, resource management and even mental health for sorting out best possibilities of the use of human potential the ‘caste feel’ that could serve as a new mechanism where required and applicable. Moreover it is the human nature that anything that is not favorable for human being fades away gradually but what makes caste feel persist in the modern day and how such could be beneficial for human kind now is an important research question? Another relevant angle could be that what additional Great Briton House of Lords tradition delivers because democracy is the need of modern world? However for generalization, studies on large scale if feasible in existing circumstances are recommended to study the juncture of nature and nurture or caste affiliation for the collective benefit of human kind or in other words, there is justified need to explore that how group belongingness or caste feel could be used as modulator to further ease the human global presence?

**Conflict of Interest Statement**

It is declared that no author in the study has any potential conflict of interest.

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**Appendix-A**

**Respondents Total Response Analysis**

The responses of the respondents were assessed with SPSS, the cronbach application indicated acceptable range of scores in various responses. It was observed that item 1, “Love is a necessity”, yes responses were higher among *Khichi*, *Malik* and *Gujjar* casts as compared to any other casts and no response was higher among *Rahmani* caste. While, in item 2 yes response was higher among *Ansri* cast and higher response of no among *Rajpot* cast. Moreover, in item 3 yes response was higher among *Jat* cast and no response was higher among *Khichi* casts. Further, in item 4 yes response was higher among *Rahmani* casts and no response was higher among *Malik* cast. Furthermore, in item5 yes response was higher among *Rajpot* and *Mughal* casts and no response was higher among *Ansari* cast. Whereas, in item 6 yes response was higher among *Khokhar* and *Mughal* casts and no response was higher among *Gujjar* and *Baloch* casts. In item7 yes response was higher among *Sheikh* and *Mughal* and no response was higher among *Rajpot* and *Khokhar*. In item 8 yes response was higher among *Gujjar* and *Malik* casts as compared to any other casts and no response was higher among *Khichi* cast. While, in item 9 yes response was higher among *Gujjar, Rahmani* and *Mughal* casts and higher response of no among *Ansari* caste. Moreover, in item10 yes response was higher among *Mughal, Sheikh, Jutt* and *Rehmani* castes and no response was higher among *Malik* and *Ansari* castes. Further, in itme11 yes response was higher among *Khokhar* casts and no response was higher among *Malik* and *Khichi* caste. In item12 yes response was higher among *Mughal* and *Bloach* castes and no response was higher among *Rehmani* cast. Whereas, in item13 yes response was higher among *Khichi* caste and no response was higher among *Gujjar* and *Rehmani* castes. In item14 yes response was higher among *Rajpot* caste and no response was higher among *Malik* caste. In item15 yes responses was higher among *Gujjar* and *Khichi* casts as compared to any other caste and no response was higher among *Sheikh* and *Jutt* cast. In item16 yes response was higher among *Rahmani* and *Khokhar* castes and higher response of no was among *Khichi* caste. In item17 yes response was higher among *Mughal, Bhati* and *Rehmani* castes and no response was higher among *Arain* caste. Further, in itme18 yes response was higher among *Sheikh, Jutt* and *Rehmani* castes and no response was higher among *Gujjar* and *Khichi* caste. In item19 yes response was higher among *Mughal, Sheikh, Jutt* and *Rehmani* castes and no response was higher among *Malik* and *Ansari* caste. Whereas, in item 20 yes response was higher among *Mughal* and *Sheikh* Castes and no response was higher among *Khichi* and *Ansari* caste. In item 21 yes response was higher among *Gujjar* and *Bloach* casts and no response was higher among *Khokhar* caste. In item 22 yes responses was higher among *Arain, Sheikh, Jutt* and *Bhati* castes as compared to any other castes and no response was higher among *Khokhar* caste. While, in item23 yes response was higher among *Arain* and *Sheikh* Castes and higher response of no among *Bhati* caste. Moreover, in item 24 yes response was higher among *Sheikh, Jutt* and Rehmani castes and no response was higher among *Bhati* caste. Further, in itme25 yes response was higher among *Rehmani* castes and no response was higher among *Rajpot* caste. Furthermore, in item26 yes response was higher among *Rajpot* caste and no response was higher among *Malik* and *Khichi* castes. Whereas, in item27 yes response was higher among *Baloch* caste and no response was higher among *Rajpot* caste. Finally, in item 28 yes response was higher among *Jutt* cast and no response was higher among *Gujjar* and *Arain* caste. In item 29 yes responses was higher among *Khichi* caste as compared to any other castes and no response was higher among *Rehmani* caste. In item30 yes response was higher among *Gujjar, Rajpot* and *Arain* casts and higher response of no among *Jutt* caste. Moreover, in item31 yes response was higher among *Gujjar* caste and no response was higher among *Malik* caste. Further, in itme32 yes response was higher among *Gujjar* and *Khokhar* caste and no response was higher among *Bhati* caste. In item33 yes response was higher among *Baloch* caste and no response was higher among *Bhati* caste. In item34 yes response was higher among *Gujjar* caste and no response was higher among *Malik* cast. In item35 yes response was higher among *Sheikh* caste and no response was higher among *Rehmani* and *Bhati* In item36 yes response was higher among *Gujjar, Mughal, Khokhar* and *Blaoch* castes as compared to any other cast and no response was higher among *Malik* caste. In item37 yes response was higher among *Blaoch* caste and higher response of no among *Rehmani, Khichi, Khokahr* and *Malik* castes. Moreover, in item38 yes response was higher among *Gujjar* cast and no response was higher among *Jutt* and *Malik* castes. In itme39 yes response was higher among *Baloch* cast and no response was higher among *Gujjar* caste. In item40 yes response was higher among *Mughal* and *Malik* caste and no response was higher among *Gujjar* and *Bhati* caste. In item41 yes response was higher among *Gujjar, Bhati* and *Khokhar* castes and no response was higher among *Arain, Jutt* and *Rehmani* caste. Finally, in item42 yes response was higher among *Gujjar* and *Mughal* caste and no response was higher among *Malik* caste. In item43 yes response was higher among *Jutt* cast as compared to any other cast and no response was higher among *Baloch* caste. In item 44 that majority of respondents were higher in *Khokhar* caste and lower response was in *Rehmani* and in *Ansari* caste. In item45 higher responses were in *Bhati* caste and lower response was in *Rehmani* caste. Moreover, in item46 higher responses were in *Khokhar* caste on winter season and *Gujjar* caste on spring season. Whereas, in item47 higher responses was in *Gujjar, Rajpot* and *Arain* castes on *“shalwar kameez”* dress and lower response was in *Rehmani, Khokhar* castes. In item48 the response was higher in *Mughal* and *Baloch* castes and lower response was in *Khichi* caste. While, in item49 higher response was in *Khokhar* caste and lower response was in *Rehmani* and Sheikh castes. In item50 higher responses was in *Ansari* cast and lower response on *Khichi* and *Mughal* castes. In item 51 higher response was in *Jutt* caste and lower response was in *Ansari* cast. In item52 higher response was in *Rehmani* Caste and lower response was in Sheikh Caste. In item53 higher response were in *Rehmani* caste and lower response on *Sheikh* caste. Furthermore, in item54 higher response was in *Khokhar* cast and lower response on *Khichi* and *Baloch* castes. In item55 higher response was in *Sheikh* caste and lower response in *Rajpot* and *Arain* castes. In item56 higher response was in *Gujjar* and *Khokhar* casts and lower response was in *Khichi* caste. While, in item57 higher response was in *Arain* caste and lower response was in *Rehmani* caste. In item58 higher responses were in *Mughal* and *Bhati* castes and lower response on *Khichi* caste. In item59 higher responses were in *Khokhar* and *Gujjar* castes and lower response was in *Khichi* caste. In item 60 higher responses were in *Khokhar* caste and lower response was in *Ansari* caste. In item61 higher responses were in *Bhati* caste and lower response in *Khichi* caste. In item 62 higher response was in *Khichi* caste and *Mughal*. In item63 higher responses were in *Bhati* caste. In item 64 higher responses were in *Rehmani* caste and lower response on *Malik* caste. Furthermore, in item 65 higher responses were in *Rajpot* and *Arain* castes and lower response was in *Khichi* caste. In item66 higher responses was in *Bhati* caste and lower response was in *khichi* caste. In item67 higher responses was in *Khokhar* caste and lower response was in *Ansari* caste. Moreover, in item 68 higher responses were in *Gujjar* and *Arian* castes and lower response was in *Khichi* caste. In item 69 higher responses were in *Bhati, Gujjar, Rajpot* and *Arain* castes and lower response was in *Khichi* caste. In item70 higher responses were in *Malik, Ansari* and *Gujjar* castes and lower response was in *Bhati* caste. In item71 higher responses were in *Asari* caste and lower response was in *Rehmani* caste. In item72 higher responses were in *Khokhar* caste and lower response was in *Ansari* cast. In item73 higher responses were in *Malk* caste and low response was in *Blouch*. In item74 higher responses were in *Malik* and *Khokhar* caste and lower response was in *Khichi* caste. In item75 higher responses were in *Sheikh* and *Malik* castes and lower response was in *Khichi* caste. In item76 higher responses were in *Bhati* caste and lower response was in *Sheikh, Jutt* and *Ansari* castes.

**APPENDIX –B**

**The Questionnaires Used in the study**

**The Basic Personal Preference Choice**

**Name:\_\_\_\_\_\_\_\_ Gender:\_\_\_\_\_\_\_\_\_\_ Age:\_\_\_\_\_\_\_\_\_\_ Cast:\_\_\_\_\_\_\_\_\_**

**Area:\_\_\_\_\_\_\_\_\_**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Yes | No | Maybe | محبت ایک ضرورت ہے۔ |  |
| Yes | No | Maybe | نفرت ایک ضرورت ہے۔ |  |
| Yes | No | Maybe | دوستی ایک ضرورت ہے۔ |  |
| Yes | No | Maybe | دشمنی ایک ضرورت ہے۔ |  |
| Yes | No | Maybe | بچے ایک ضرورت ہے۔ |  |
| Yes | No | Maybe | بیوی ایک ضرورت ہے۔ |  |
| Yes | No | Maybe | زمین ایک ضرورت ہے۔ |  |
| Yes | No | Maybe | دولت ایک ضرورت ہے۔ |  |
| Yes | No | Maybe | وطن ایک ضرورت ہے۔ |  |
| Yes | No | Maybe | فوج ایک ضرورت ہے۔ |  |
| Yes | No | Maybe | چوکیدار ایک ضرورت ہے۔ |  |
| Yes | No | Maybe | عشق ایک ضرورت ہے۔ |  |
| Yes | No | Maybe | انا ایک ضرورت ہے۔ |  |
| Yes | No | Maybe | عاجزی ایک ضرورت ہے۔ |  |
| Yes | No | Maybe | فکر ایک ضرورت ہے۔ |  |

**APPENDIX B**

**Personal Social Preference**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Yes | No | Maybe | دہشت گردی ایک مسئلہ ہے۔ | .16 |
| Yes | No | Maybe | مذہب ایک مسئلہ ہے۔ | .17 |
| Yes | No | Maybe | اسلام ایک سچا مذہب ہے۔ | .18 |
| Yes | No | Maybe | نماز بہت اہم ہے۔ | .19 |
| Yes | No | Maybe | روزہ ہمیشہ کی کامیابی ہے۔ | .20 |
| Yes | No | Maybe | کافر واجب القتل ہے۔ | .21 |
| Yes | No | Maybe | مشرک واجب القتل ہے۔ | .22 |
| Yes | No | Maybe | زکوۃ نیکی اور بھلائی ہے۔ | .23 |
| Yes | No | Maybe | ہمیشہ زکوۃ ادا کریں۔ | .24 |
| Yes | No | Maybe | قرآن کے بغیر گزارا ممکن نہیں۔ | .25 |
| Yes | No | Maybe | دہشت گرد مذہبی پاگل ہیں۔ | .26 |
| Yes | No | Maybe | مذہب اور دہشت گرد ایک ہیں۔ | .27 |
| Yes | No | Maybe | مسلمان دہشت گرد ہیں۔ | .28 |
| Yes | No | Maybe | مسلمان بزدل ہیں۔ | .29 |
| Yes | No | Maybe | مسلمان بہادر ہیں۔ | .30 |

.31. ماں کے بغیر گزاراممکن نہیں۔ ـــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــ

17. بہن کے بغیر گزاراممکن نہیں۔ ـــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــ

18. بیوی کے بغیر گزاراممکن نہیں۔ ـــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــ

19. باپ کے بغیر گزاراممکن نہیں۔ ـــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــ

20. بیٹے کے بغیر گزاراممکن نہیں۔ ـــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــ

21. بیٹی کے بغیر گزاراممکن نہیں۔ ـــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــ

22. دوستوں کے بغیر گزاراممکن نہیں۔. ـــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــ

23. رشتے داروں کے بغیر گزاراممکن نہیں۔ ـــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــ

24. ماتحتوں کے بغیر گزاراممکن نہیں۔ ـــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــ

25. عشق کے بغیر گزاراممکن نہیں۔ ـــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــ

26. جھوٹے کے بغیر گزاراممکن نہیں۔ ـــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــ

27. سچ کے بغیر کے بغیر گزاراممکن نہیں۔ ـــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــ

28. شادی کے بغیر کے بغیر گزاراممکن نہیں۔ ـــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــ

**APPENDIX C**

**Personal Basic World View Preference**

* آپ کو کونسا پھل پسند ہے؟

i ) آم (ii سیب iii ) کیلا iv ) انگور

* آپ کو نسی شخصیت پسند ہے؟

i )ولی اللہ (ii سائنس دان iii ) کاروباری iv ) اداکار

* آپ کو کونسا موسم پسند ہے؟

i)سردی (iiگرمی iii ) بہار iv ) خزاں

* آپ کو کونسالباس پسند ہے؟

i )پینٹ شرٹ (ii شلوار قمیض iii ) تہمد کرتا iv ) شارٹ

* آپ کو ہفتے کاکونسا دن پسند ہے؟
* آپ کو کونسا دن پسند ہے؟
* آپ کو اپنے رشتہ داروں میں کون پسند ہے؟

i )چچا (ii پھوپھی iii ) خالہ iv ) ماموں

* آپ کو کونسا اخبار پسند ہے؟

i )جنگ(ii ایکسپریس iii ) دن iv ) اخبار جہاں

* آپ کو کونسا تہوار پسند ہے؟

i )عید (ii شادی iii ) سالگرہ iv ) منگنی

* آپ کو کونسا براعظم پسند ہے؟

i )براعظم ایشیاء (ii براعظم افریقہ iii ) براعظم آسٹریلیا iv ) براعظم یورپ

* آپ کو ہسپتال میں کونسی جگہ پسند ہے؟

i )آپریشن تھیٹر (ii ایمر جنسی iii ) آؤٹ ڈور iv ) وارڈز

* آپ کو بستر میں کونسی چیز پسند ہے؟

i )کمبل (ii تکیہ iii ) گدا

* آپ کو کو اداکاروں میں کونسا ایکٹر پسند ہے؟

i )ہیرو (ii ہیروئن iii ) ویلن iv ) مزاحیہ اداکار

**APPENDIX D**

**Personal Relationship Preference**

* کار

i )ضرورت ہے (ii آسائش iii ) حقدار iv ) خونصورت (v کوئی اور بتائیں یالکھیں

* ہتھیار

i )ضرورت ہے (ii آسائش iii ) حقدار iv ) لڑائی (v کوئی اور بتائیں یالکھیں

* کنجوسی

i )مقدر (ii ضرورت iii ) ترقی iv ) فساد (v کوئی اور بتائیں یالکھیں

* فضول خرچی

i )بادشاہی (ii پیسہ iii ) سوسائیٹی iv ) تربیت (v کوئی اور بتائیں یالکھیں

* تعلیم

i )ملازمت (ii ترقی iii ) کامیابی iv )زیور (v کوئی اور بتائیں یالکھیں

* عزت

i )مذہب (ii نیکی iii ) اختیار iv ) پیشہ (v کوئی اور بتائیں یالکھیں

* عبادت

i )اللہ (ii فرض iii ) مسلمان iv ) ضرورت (v کوئی اور بتائیں یالکھیں

* رشتہ دار

i )اچھے (ii دوست iii ) دشمن iv )شریک (v کوئی اور بتائیں یالکھیں

* پولیس

i )رشوت (ii سفارش iii ) جرم iv )حفاظت (v کوئی اور بتائیں یالکھیں

* لباس

i )اچھا ہو نا چاہیے (ii آسائش iii ) سادہ ہونا چاہیے iv ) بہترین ہونا چاہیے (vضرورت کے مطابق ہونا چاہیے

* دوست

i )زیادہ ہونے چاہییں(ii کم ہونے چاہییں iii ) نہیں ہونے چاہییں iv )کوئی اور بتائیں

* دشمن

i )تیز ہونے چاہییں(ii زیادہ ہونے چاہییں iii ) بہادر ہونے چاہییں iv ) عقلمند ہونے چاہییں (vکوئی اور بتائیں یالکھیں

* ہمدرد لوگ

i )مخلص ہونے چاہییں (ii مخلص نہیں ہونے چاہییں iii ) چالاک ہونے چاہییں iv ) بیوقوف ہونے چاہییں (v کوئی اور بتائیں یالکھیں

* خوبصورت لوگ

i )بے وفا ہونے چاہییں (ii دل کے صاف ہونے چاہییں iii ) برے کردار کے ہونے چاہییں iv )اچھے دوست ہونے چاہییں

(v کوئی اور بتائیں یالکھیں

* دولت

i )زیادہ ہونی چاہیے(ii مناسب ہونی چاہیے iii ) آنی جانی چاہیے iv ) ہر ایک کے نصیب میں ہونی چاہیے (v کوئی اور بتائیں یالکھیں

* طاقت

i )زندگی کیضرورت ہے(ii کسی کسی کو ملتی ہے iii ) مل جائے تو بہت اچھا ہے iv ) حاصل کرنی چاہیے (vکوئی اور بتائیں یالکھیں

* بچے

i )جان سے عزیز ہوتے ہیں(ii شادی کی ضرورت ہے iii ) دو ہی اچھے iv ) بڑی ذمہ داری ہے (v کوئی اور بتائیں یالکھیں

* بیوی

i )تابعدار (ii خوبصورت iii ) سلیقہ شعار iv ) نیک (v کوئی اور بتائیں یالکھیں

* شوہر

i )دوست(ii حاکم iii ) ملازم iv )ضرورت (v کوئی اور بتائیں یالکھیں

* باپ

i )حفاظت(ii محبت iii ) تحفظ iv ) شرافت (v کوئی اور بتائیں یالکھیں