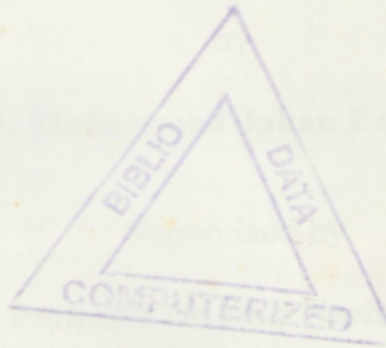


AT LINE CLUSTER STUDY OF
ETHNIC SELF-IDENTITY IN AFGHAN REFUGEES
AND NATIVE PUKHTOONS IN NWFP



Submitted in Partial Fulfillment of the degree of
Bachelor of Philosophy
in Psychology

Department of Psychology
University of Peshawar

**A COMPARATIVE STUDY OF
ETHNIC SELF-DISCREPANCY IN AFGHAN REFUGEES
AND NATIVE PUKHTOONS IN NWFP**

by

Mr. Muhammad Jahan Zeb Khan

Supervised by

Professor Dr. Mah Nazir Riaz



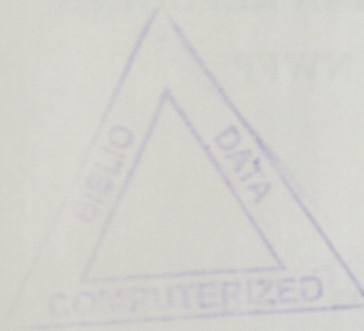
A Thesis Submitted in the Partial Fulfillment of the degree of

**Doctor of Philosophy
in Psychology**

in the

**Department of Psychology
University of Peshawar**

2004



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(Ph.D)



Department of Psychology
University of Regina

dedicated to



Dedicated to

My Parents and Grandma

*Because I am an extension of their selves
They took every pain for the
realization of my dreams,*

to

My Children

Who are the extensions of my self,

to

My Sisters and Brother

*Who are the branches of the tree of self
from where my self has evolved,*

and to

My Wife

Who is part of my self

May Allah Almighty bless all of them with His bounties

Date 25/11/2005

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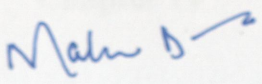
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APPROVAL CERTIFICATE

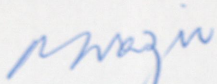
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Introduction

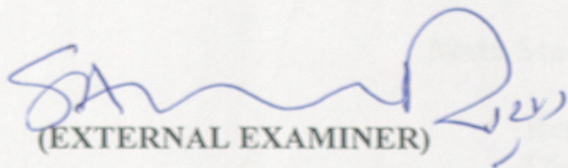
This is to certify that we, the undersigned, approve the present doctoral dissertation entitled "*A Comparative Study of Ethnic Self-discrepancy in Afghan Refugees and Native Pukhtoons in NWFP*". The thesis has been completed by Mr. Muhammad Jahan Zeb Khan, PhD scholar, under the supervision of Dr. Mah Nazir Riaz, towards the partial fulfillment of the degree of Doctor of Philosophy in Psychology from the Department of Psychology, University of Peshawar.



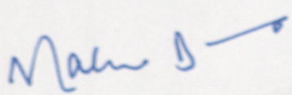
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(EXTERNAL EXAMINER)



(INTERNAL EXAMINER)

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Working on a project of your interest especially when it involves yourself, your race, and ethnicity is very difficult because you cannot easily detach yourself in arriving at an objective picture of what you are, where are your roots, and more importantly what is your personal, social, and ^{ethnic} character?

Addressing the issue of self, very notable people have suffered a lot of problems in defining, explaining, and describing it. Many of the readers will agree with me that, as far as philosophical and psychological literature is concerned, self still remains an enigma. But self, for sure, has proved to be the basis of a lot of problems faced by individuals at personal and social levels.

I am happy that I have scientifically addressed something that remained the focus of discussion and enquiry not only at regional level but also internationally. The focus always remained philosophical and historical. The present study to the best of my knowledge is the first ever scientific analysis. I intended to study Pukhtoon character since long. It would have taken me more time to do that had there been no 9/11 and 10/7. The already suffering Pukhtoons were targeted again as they refused to surrender (as per their psyche) to yet another might.

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MJK

ABSTRACT

The purpose of the research was to find out ethnic self-discrepancy among Pukhtoon Afghan refugees and native Pukhtoon population in NWFP. Besides determining differences in Pukhtoons' Ideal and Real selves, the dynamics of interpersonal relationships between the two stated populations were also explored. The study was carried out into two phases viz., Preliminary Study and Main Study. In the preliminary phase, an Adjectives Checklist in Pukhto (PAKL) was constructed for use in the second phase of the study. Keeping in view the Ideal and Real Pukhtoon character, adjectives were generated and evaluated by a team of experts. Out of the original pool of 182 adjectives, only 66 survived the process of qualitative evaluation by the experts. After calculating item-total correlations and factor analysis on a sample of 200 Pukhtoon students, 53 items were retained. The items were grouped under 8 factors, extracted after Varimax rotation. Values of reliability and validity were recorded to be significant at high levels.

The Main Study was carried out to find out the ethnic self-discrepancy and ethnic self-concept of Pukhtoons on both sides of the Durand line. A sample of 200 Pukhtoons, including Afghan refugees and native Pukhtoons, was selected. Pakistani sample was

the matched group of Afghani sample. PACL was used as an instrument for data collection. Self-discrepancy was found to be significant on Full scale as well as on subscales level ($p < .0001$) as a whole and for both males and females separately. Discrepancy was also found to exist at high level of significance for both Afghani and Pakistani Pukhtoons' samples. High discrepancy group shows low ethnic self-concept as compared to Low discrepancy group in both of the samples. In case of Pakistani sample, both in High and Low discrepancy groups, self-perception was significantly higher as compared to their perception of Afghani Pukhtoons on PACL. Adjectives with high mean scores have been found to be confirming the literary and stereotypic concept of Pukhtoons in the contemporary Pukhtoon society.

INTRODUCTION

Introduction A Personal and Family Profile

Introduction and a personal profile of the author, including a brief history of the author's life and family.

Introduction and a personal profile of the author, including a brief history of the author's life and family.

Chapter I

Introduction

O mankind WE created you from and single (pair)
Of a male and a female, and made you into
Nations and tribes, that ye may know each other
(Not that ye may despise each other)
Verily the most honoured of you in the sight of God
Is (he who is) the most righteous of you
And GOD has full knowledge and
Is well acquainted (with all things)

Al-Quran (Al-Hujrat) XLIX-13

INTRODUCTION

Pukhtoos: A Personal and Ethnic Profile

Pukhtoos also spelled as *Pushtoos* are ethnic *Pukhto*¹ speaking community residing in Afghanistan and Pakistan (NWFP and Balochistan). Many Pukhtoon clans moved from Afghanistan to Pakistan between 13th and 16th century. They are also called as *Pukhtana* and *Afghans*. The term *Afghan* or *Afghani* is Persian in origin and Afghans are Pukhtoos (Malesworth, 1962). The term *Afghan*, used for the first time by Iranians, refers to tribal chief, warrior or hero. It also means unruliness and upheaval in Persian (Anwar, 1988). The words Afghans and Pukhtoon are mostly used interchangeably. In Urdu and Hindi they are referred to as *Pathans*. The word *Pathan* is derived from *Baton* that is a Syrian word meaning the front of a warship that faces all odds in the sea. It was for the notable qualities of these people that they got the name of *Batan* from Arabs, which later become *Pathan*. Before the advent of Islam, Armenians used to call the tribal people as *Pukhtuwan*, which is the early form of the word *Pukhtoon*. Pukhtoos are divided into around 60 different clans and tribes some of these are *Yousafzais*, *Afridis*, *Mohmands*, *Orakzais*, *Turis*, *Bangash*, *Waziris*, *Mahsuds*, *Urmars*, *Bhittanis*, *Sheranis*, *Khattaks*, *Karaks*, *Shinwaris*, *Mohammad Zai*, *Mullagoris*, *Shilmanis*, *Safis*, *Zaimukhts*,

¹ The language spoken by Pukhtoos

Muqbils, Mangals, Zadrans, Para Chamkanis, Kharotis, Jadoons, and Dauris etc.

Originally all Pukhtoons belong to Afghanistan. They are residing for centuries in Afghanistan and some parts of Pakistan and India. Although in Afghanistan they have been residing mostly in east and south yet they exist in large number in other parts of the country as well. They form a large linguistics and ethnic community, mostly speaking *Pukhto* with some speaking *Dari* and *Persian*. Afghanistan has been dominated and ruled by Pukhtoons since it's founding in 1747 by Ahmad Shah Durrani². Although the percentage of Pukhtoon population in Afghanistan is not exactly known, yet different sources have estimated it from 51% to 65%. All Pukhtoons in Afghanistan are tribally organized. Beside Pukhtoons there are about 20-25 percent Tajik population speaking *Dari* language, about 11% *Uzbek* and *Turkmen*, about one million *Hazaras* speaking *Persian*, and a very small number of *Nuristanis* and *Balochis*. In Afghanistan, the major clans of Pukhtoons are *Ghilzai* and *Durrani*. Pukhtoons are also residing in India, and they can be found in all parts of the world, in connection with earning their livelihood. The total population of Pukhtoons all over the world is around 9,685000.

Unlike Afghanistan, Pukhtoons form a minority ethnic group in Pakistan. They constitute around 9 % of the total population, numbering around 9,60,000, and residing mostly in NWFP and Balochistan. In Balochistan Pukhtoons are

² The first king of Afghanistan

mostly residing in north of Quetta between Sulaiman Range and River Indus where again they are divided into different clans.

In NWFP around 68% of people are Pukhtoos, 18% are *Hindko* speaking 4% *Seraiki* speaking and about 10% are other local language speaking population including Muhajirs. Literacy rate in Pakistani Pukhtoos is far above Afghani Pukhtoos. Unfortunately Pukhtoos have been subjected to a very unfair division for about more than a century in the form of settled and tribal areas. Pukhtoos in tribal areas are federally governed whereas those in the settled areas are administered by the provincial government. During the British Rule in India, in the 19th century, they fought wars with Afghanistan, which ultimately resulted in the form of demarcations of *Durand Line*³, which is still considered to be the frontier between Pakistan and Afghanistan. There is a tribal belt along Durand line, which is federally governed, and the laws governing the tribal areas and the settled areas of Pakistan are very different. Because of this dichotomy, there has been very little progress and development in the tribal areas. The level of education in the tribal areas is far below as compared to that of the settled areas.

The former Soviet Union (USSR) invaded Afghanistan in December 1979. Resultantly millions of Afghans crossed into Pakistan and Iran for taking refuge. Approximately 3.2 million refugees got settled in Pakistan. These refugees were placed in different camps in different parts of NWFP and

³ The border between Afghanistan and Pakistan, named after Major Durand who signed the treaty with the Afghan Government on behalf of the Government of India.

Balochistan. In Pakistan they were not restricted to camps and were allowed to earn their livelihood as freely as native people. After the defeat of Soviet forces there have been conflicts between different factions in Afghanistan because of which refugees couldn't go back. They are still residing in Pakistan and there have been constant interaction between them and the native population. Even before Soviet invasion in 1979 around 75000 Afghans would cross into Pakistan annually for different purposes including trade.

The relations between Pakistan and Afghanistan used to be strained at governmental and military levels, mainly because of the issue of Durand line and Pukhtoonistan. Nevertheless the people of both sides always felt affiliated with each other because Pukhtoos on both sides of Durand line share common genealogy, history, religion, customs, and traditions.

In an effort to trace the origin of Pukhtoos researchers have propounded numerous theories but most of them found it extremely hard to trace out their origin. It has always been an enigma for the historians and ethnologists to know explicitly about the genealogy of Pukhtoos and the final authentic word in this regard is still awaited. Writers of different schools of thought have been propagating various versions of the origin of Pukhtoos but so far they have not been able to reach some logical conclusion. Here in our brief discussion in this context, we would give a cursory look to the various theories propounded from time to time in connection with the origin of Pukhtoos.

It is generally believed that Pukhtoos are *Bani Israel*⁴ by race. It is said that they are the descendants of king Talut. This idea has also been supported by Akhund Darveza Baba (*) in his book *Tuzkira*. This theory was for the first time floated in *Makhzan-e-Afghani* (1978) and was included in it under the influence of the famous Commander in Chief of the *Mughal* Emperor Jahangir, Jahan Khan Lodhi. This theory further elaborates that Afghana Bin Armia Bin Talut was the grand-grand father of Pukhtoos. Talut was the first king of *Bani Israel* who successfully ruled them for 47 years. He, after nominating Hazrat Daud as his successor, died as martyr while fighting against the Infidels. Talut had two posthumous sons named Barkhia and Irmia. Hazrat Daud breathed his last after having a sway of 120 years. Hazrat Sulaiman then became his successor. He appointed Asif, the son of Barkhia, as his Prime Minister and Irmia, the son of Afghana, as his Commander in Chief. *Pukhto* is the modified form of *Hebrew* and was taught to Hazrat Sulaiman by *jinnis*.

Some writers are of the view that Pukhtoos are Jews while others think that they might be of Greek origin. Ghani Khan (1993) in his book entitled *The Pathan* describes that Herodotus had referred to the Pathan's part of the world as *Bectia*. He was of the view that it was inhabited by small dark people who dealt in gold and spices. But contrary to this view Pukhtoos are big, fair, and straight community and can look to any danger right in its face.

⁴ The sons of Israel (Prophet Jacob)

* n.d.

Khawaja Niamatullah (*) identifies Pukhtoons as descendants of Jews and associated them with the lost ten tribes of *Bani Israel*. Niamatullah is also of the view that Pukhtoons had embraced Islam in the first quarter of the 7th Century when the Holy Prophet (PBUH) sent his Companions with the message of Islam to the length and breadth of the world. Qais Abdul Rasheed, the *Sardar*⁵ of the Pukhtoons, was contacted through Khalid Bin Waleed (RA), who is also stated to be a Pukhtoon. Qais has also said to have married Khalid's daughter (Bellew, 1880). However, the landing of these freedom-loving, warring, aggressive, and wild Afghan tribes in the orbit of Islam did not harm in any way even a single characteristic of these peoples, rather, it further cemented their common living and tribal relationships. Matinuddin (1999) writes

while others (conquerors and victors] are remembered by the sculpture and monuments, it is only Islam that has left indelible marks on the culture and traditions of the Afghans".

This theory known as Semitic Origin theory has also got nod of some other Pukhtoon writers like Hafiz Rahmat Khan (1973), Afzal Khan Khattak (*) and Qazi Attaullah Khan (1962). Some Orientalists like H. W. Bellew (1880) and Major Raverty (1895) have also endorsed this point of view keeping into account the similarities that exist between the features and customs of Pukhtoons and Jews. On the other hand, this version of the origin of Pukhtoons has been

* n.d.

⁵ Tribal chief

strongly negated by Syed Bahadar Shah Zafar Kakakhel (1994) in his book *Pukhtana* and by Sir Olaf Caroe (1958) in his book *The Pathans*.

Some advocates of the origin of Pukhtoos hold the view that they are Aryan by origin. This view is also supported and presented by Bahadar Shah Zafar Kakakhel in his Urdu book *Pukhtoon Apni Nasal Kay Aaeenay Main* (1997). Now a question naturally comes to the mind what is Aryan. Aryan is a linguistic term that means any language, which is an offshoot of the Aryan language, and any race, which originates from the tribal belt of Ariya. Most of the historians have a consensus of opinion that Aryans' original place was Central Asia and then they spread to the nook and corner of the world and assumed various names, shapes, and cultures but their basic norms, values, customs, traditions, and features are still considered to be the same as their predecessors had adopted. They are strong, sturdy, fair complexions, valour, gallantry, manhood, and a great regard for their women folk in each and every aspect.

Last but not the least some European historians hold the concept and perception that Pukhtoos are actually a mixed race, who must have come into contact with and mingled with the races who passed through their territory to conquer Hindustan and had assimilated with them in various ways and have emerged as Pukhtoon community (Bellew, 1880).

In order to sum up the never ending and most controversial debate about the origin and lineage of Pukhtoons, a brief list of the main theories regarding the origin of Pukhtoons is presented below:

1. Pukhtoons are *Bani Israelites* (Khwaja Naimatullah*)
2. Pukhtoons are the descendants of the Prophet Ibrahim's Brother (Khushal Khan Khattak, 1952).
3. Pukhtoons are *Bani Qatoorites* (Kakakhel, 1994)
4. Pukhtoons are *Zahak* (*Tuzke Afghani**)
5. Pukhtoons are *Qabtites* (*Tarikh-e-Farishta, 1974*)
6. Pukhtoons are Greek (Abdul Ghani Khan, 1993)
7. Pukhtoon is an old race neither Aryan nor Israeli (Maulana Abdul Qadir, 1964)
8. Pukhtoons are mixed race (Tate, 1973).
9. Pukhtoons are *Aryans* (Bahadar Shah Zafar Kakakhel, 1994)
10. Pukhtoons are *Arab* (Bellew, 1880).

Despite the fact that different theories have been propounded to trace out the origin of Pukhtoons, the researchers and historians have not arrived at any unanimous conclusion. However there is an agreement among most of the researchers that irrespective of their origin, Pukhtoons, have lofty ideals and their fortitudes are unassailable and one cannot resist his temptations to love, idealize and discuss them. Their personal and social qualities are embedded in their culture.

* n.d.

Pukhtoons practice what is commonly referred to as *Pukhtoonwali* or *Pukhto*, which is an unwritten code of conduct in a Pukhtoon society. *Pukhtoonwali* includes qualities like hospitality, patriotism, magnanimity, uprightness, chivalry, revenge, honesty, and many more. A true Pukhtoon is one who speaks *Pukhto* and abides by *Pukhtoonwali*. *Pukhto* is not only a language but also a constitution and code of life. All those who follow this code are referred to as Pukhtoons. A true Pukhtoon is one who is not only Pukhtoon by origin but also socialized in a Pukhtoon culture and stands by the principles of Pukhtoons' society. In other words the Pukhtoon character is composed of moral and social values. The early Pukhtoon writers have described their character as per alphabets of the word *Pukhtoon* as it is written in Pukhto language. It is composed of 5 alphabets and is written as پښتون . If you break it into parts, it becomes پ ن ت و ن .

As per this description پ refers to پت *Puth*, which means sticking to Pukhtoons principles of pride and protecting self-respect at any cost. Rahman Baba (1963) considers *Puth* as a highest virtue held by an individual. He states:

مر بهتر دے تر هغه چې څوک بهې پت دے
په یاری که دې خدائے نه که څوک بهې پته

(Translation: *It is better to be dead than to be void of honour. May God protect all of us from being dishonored in friendship*)

In his poetry Khushal Khan Khattak drew a beautiful sketch of his ideal Pukhtoon (*Nungialay*). Khushal Khan (1982), while referring to *Puth*, says

سر دي درومی مال دي درومی پت دي نه خي
د سپری د چاري گل خوبی په پت ده

(Translation: *The loss of life and wealth should not matter, what should matter is honour and dignity because all goodness that a man has is this*).

Hamid Baba, another great Pukhtoon poet, (1991) says

پروت په وینو کښې لت پت ښه یم په پت کښې
نه د سرو زرو په تخت باندي بې پته

(Translation: *I will be better off coloured with my own blood with dignity and honour instead of sitting on a golden throne without it*).

بنس Means ښېگره *Khegarha* and refers to the attribute of helping people and doing welfare activities in a society. Khushal Khan (1960) says

د هغه قدر لرم ترې به خارېم
چې په غم کښې چاره جوئ د بې چاره شي

(Translation: *I value that person and would love him who helps the helpless at the time of grief and sorrow*).

He ties bravery with generosity and writes

سخاوت او شجاعت سره زبیا دي
بهادر به خالي نه وي له سخا

(Translation: *Generosity and bravery are going together. A brave person will never be void of generosity.*)

Abdul Rahman Baba (1963) says:

کر د گلو کره چې سیمه دے گلزار شی
ازغی مه کره په پنبو کنبی به دې خار شی

(Translation: *You should sow the seeds of flowers so that your land becomes full of flowers. Don't sow thorns or they would be thrust in your feet.*)

Narrating the value Khaigarha, Khushal Khan (1952) says:

د خلقو نیک خواهی لری په زره کنبی
مبارک شه بادشاهی لری په زره کنبی

(Translation: *If someone is concerned about the welfare of fellow beings he should be congratulated for having the highest deed in his heart.*)

The third alphabet ت refers to توره *Thoora*, which means bravery and courage. A Pukhtoon, as per this view, will be courageous and brave. Dost Muhammad Khan Kaamil Momand (1951) states

حمیت و حماسه یا عزت اور شجاعت افغانیت کے اہم اخلاق بلکہ لوازم افغانیت
ہیں جو غیور اور شجاع نہیں وہ افغان نہیں۔

There is a famous Pukhto *Tappa* (couplet*) that states

چې توره نه کړي نور به څه کړي
چې دي شوده د پښتني رودلی رینه

(Translation: *What else you can do except bravery as you have been fed with the milk of a Pukhtoon mother*).

و denotes وفا *Wafa*, which is loyalty. A Pukhtoon will always be loyal to his friends, family, and nation. You will not see his back at the time of need. J.W. Spain (1963) explains:

in their conduction Afghans are expected to be loyal to their cause and word. One of the reasons for not writing even the most important exchanges between individuals is (wafa) loyalty

Highlighting the importance of وفا *wafa* (loyalty) Khushal Khan (1982) stressed:

دا یوه وپنا د زړه په غوږو واورئ
چې بهتره د اورنگ تر سلطنت ده
چې یو خلې زړه د چا په مینه بند کړئ
بیا شلول خنې کمي د مروت ده

* Source unknown

(Translation: *Listen to me carefully because it is something better than Aurang Zeb's empire. Once you give away your heart in love to someone, breaking ties is reflective of the lack of generosity*).

At still another place he writes:

مرد به خپله وېنا ژغوري خو ژوندې وي
د نامردو وېنا نن شته، نشته سبا

(Translation: *A man stands by his word till his life ends, a person who is void of manliness does not keep his word*)

ن Stands for تنگ *Nung*, which refers to standing upright to protect

one's honour and dignity at individual, family, group, and national levels.

Nung تنگ is a virtue that distinguishes Pukhtoons from others ethnic groups and nations. Khushal Kahn is for the exclusion of an individual from the domain of Pukhtoons if he is void of *Nung* because it forms the basis of ideal Pukhtoon of Khushal Khan who calls him as *Nungialay* or a courageous and respectful Pukhtoon. His *Nungialay* also resembles Nitche's superman in many respects.

Khushal Khan (1982) says:

چې نې زړه نه وي د توري
هغه زړونه څه پکار دی
تنگيالي چې په تنگ راشی
نه په زويه نه په پلار وی

(Translation: *Whose heart is not brave is of no use. When it comes to honour, the courageous does not take care of even his father or son*).

Akbar S. Ahmad (1986) writes

"It is this permit and theme of Nung that is at the core of Pukhto Poetry and Literature and social action. Nung is the essence of social behavior".

Khushal's view of Nung, to him, is above everything else. He says that the real purpose of life is to maintain honor and dignity and life is subjected to it. He says:

جهان شرم نام و تنگ دے
که تنگ نه وي جهان رنگ دے

(Translation: *The world is there because of the attributes of honour, self respect, and fame. If honour were not there, the world would be void of any colours*).

At another place he puts the same view in very beautiful words:

پخپل نام و تنگ چې راشم لېونے شم
خبردار کله په سود او زیان د لک یم

(Translation: *When it comes to my dignity and honour I become crazy and never bothers about the loss of wealth*).

At still another place he writes:

په جهان د تنگیالی دی دا دوه کاره
یا به وخری ککړئ یا به کامران شی

(Translation: *two options are there for a man of honour and dignity, either to succeed or to die*).

A true Pukhtoons character is described by poets other than Khushal Khan too but his description is the most elusive one and reflective of the true Pukhtoon character.

The above mentioned qualities viz., a strong determination to protect self respect at any cost (*Puth*), helping the needy (*Khaigarha*), bravery and courage (*Thoora*), and standing upright to protect one's honour and dignity at individual and collective levels (*Nung*) are culturally defined basic traits of Pukhtoons.

There are numerous other instances of Pukhtoon character, frequently cited in Pukhto and the literature of other languages. The great warrior-poet Khushal Khan Khattak's view of ideal Pukhtoon is based on similar values.

Khushal's concept of تنگیالی *Nungialay* is so powerful that even Allama Muhammad Iqbal got influenced from it. Iqbal's concept of مرد مومن *Marde Momin* is composed of true Pukhtoon values. It will not be known to too many that Allama Iqbal translated Khushal's book entitled *Baznama* (the story of eagles) in Urdu and also in Persian as *Shaheen* (eagle) and derived the idea of *Shaheen* from Khushal. Khushal Khan also calls his concept of *Nungialay* as

مرد *Mard* (meaning man as a symbol of manhood). He also distinguished his *Mard* from *Namard*, which is its antonym.

Every society has a social system, which is composed of a multiplicity of value forming its bases. These values, on the one hand, give a clue to the collective psychology and different trends and an overall orientation of the members of that society, and on the other hand, draw a picture of their identity. Although the concept of right and wrong is relative to different social settings yet every society has an ethical, religious, and social set of values, which is the basis of character building of its members. A value, basically, is a norm, which is shared, held, and/or practiced by the majority in a society. A value is representing the overall psyche of an ethnic entity and has different dimensions. Pukhtoon values are also multidimensional, strong and weak, good and bad, positive and negative, so on and so forth. These values have been described to be too many in number. Some of very important values, as already quoted with reference to different authors. Other are bravery, courage, loyalty, welfare, hospitality, honesty, generosity, revengefulness, autonomy, valour etc.

There are numerous instances of Pukhtoon character in the Pukhto and other languages' literature. However, there is difference of opinion between English and Muslim historians. Pennell (1975) writes

the Afghan character is a strange medley of contradictory qualities in which courage blends with stealth the basest treachery with the most touching fidelity, intense religious

fanaticism with an avarice which will even induce him to play false to his faith and a lavish hospitality with an irresistible propensity for thieving.

The Imperial Gazetteer of India (1908) describes Afghans' character as follows:

their step is full of resolution, they are bearing proud and apt to be rough. Inured to bloodshed from childhood, they are familiar with death, audacious in attack, but easily discouraged by failure. They are much under the influence of Mullahs, especially for evil.

Professor Dupree (1980) elaborates Afghans character with reference to virtue and morality presented in the folktales:

The general traits which characterize the Afghans can be categorized as, their suspicion of the outsiders is modified by a traditional code of hospitality, they believe but seldom worship; they are ruggedly irreligious unless an outsider-challenges their beliefs; their brutality is tempered with the love of beauty; dynamic when work is to be done, they are easily swayed to indolence; their avarice is combined with impetuous generosity; conservative in their mountain homeland, they adapt quickly to new ideas and techniques when citified; they have an anarchistic love of individual freedom softened by the accepted rule of their aristocratic khans; their masculine superiority complex tacitly recognizes women's rights; their life of isolation is overlaid by curiosity out the outside world.

On the other hand many of the- Muslim writers have identified the character of Afghans quite contrary to that of British or the American writers. Professor Fateh-ur-Rahman and Bashir Ahmad Qureshi (1981) write:

The Afghans are known the world -over for their matchless valor, profound patriotism and intense love for freedom. They successfully held the torch of liberty high in the most trying circumstances in the past. They can justly feel proud of maintaining their independence even when most of the Muslim lands had succumbed to the colonial might of the west. They have the courage to look death in the face.

A couple of other authors, Brigadier Mohammad Yousaf and Major Mark Adkin (1992) write:

Courage, physical courage, is central to the Afghan character. The ability to suffer pain stoically, without fuss, and silently. It is deemed unmanly for an Afghan to cry out, or scream, if gravely injured This is inculcated into his character as a child, as a part of his upbringing.

Surgeon-Major Bellew (1880) writes:

It is curious to note the differences in the opinion then formed of these people, and that, which is now held of them after an acquaintance of just seventy years. The fine, hospitable, courteous, and chivalrous Afghan of that day, is today the proud,

fickle, blustering, and treacherous intriguer in whom there is no faith, and to rely on whose word is to court disaster.

J. H. Stocquele (1983) describes Afghans "in manners simple and unostentatious, frank, open, and manly, hardy, brave, and industrious. A negative view of Elphinstone (1839) portray him as "revengeful, cruel, treacherous, rapacious, avaricious, envious and obstinate". It is important to note that the British and American writers were either military personnel or their very close associates. Since they could never fully overcome Pukhtoons, developed a negative view of them. Pukhtoons inflicted humiliating defeats on British both in United India and Afghanistan. In the beginning of 18th century, for about 80 years, the British view of Pukhtoons was very positive. Afterward, when they ran into problems, their view got subjected to biases against Afghans.

Ghani khan was a great Pukhtoon philosopher, and poet. Describing Pukhtoon character he (1993) says:

A temperamental neighbor who might become a loving friend, or a deadly enemy. He knows no happy medium; that is his greatest virtue and his greatest draw back.

A few extracts from his book, *The Pathan* (1993), describing Pukhtoon character are given below:

For the sack of his dignity and honour, Ghani says

..... he is mad with anger. He must shoot, there is no alternative. If he does not, his brothers will look down upon him,

his father will sneer at him, his sister will avoid his eyes, his wife will be insolent and his friends will cut him dead. It is easier to be misunderstood by a judge who does not speak his language and be hanged by a law that does not understand his life. He does his duty by his people. He will play true to his blood even if he breaks his heart and neck into the bargain.

Ghani Khan further says

The Pathan has a tender heart but tries to hide it under a rough and gruff exterior. He is too good a fighter to leave his weakest part uncovered. "Don't be so sweet," he says, "that people may swallow: nor so bitter that people may spit you out. "So he covers his sweetness with bitterness, self-preservation pure and simple. His violent nature, strong body and tender heart make a very unstable combination for living but an ideal one for poetry and colour. He keeps a rough face "because he does not want you to see his soft eyes. He would rather you thought he was a rogue than let you see him weep his eyes out for his wife.

Pukhtoon society in Pakistan

Pukhtoos society in Pakistan is composed of people of tribal areas and settled areas. Tribal society and its structure is more reflective of Pukhtoos' life style and character whereas people in the settled areas have been moderated because of external influences, modernization, and education. Pukhtoos form one cultural and social entity, divided into tribes based on genealogies. The

tribes are further divided into *Khels* (clans) and within *Khels* there are expanded family groups. Each family is headed by a *Malik* and then the most powerful of them is the leading *Malik* of the *Khel*. In the settled areas *Khans* are equivalent to *Maliks*. The powers of *Khans* have been weakened with the lapse of time because of the decentralization of authority, education, and economic uplift.

Pukhtoos, even before accepting Islam, were very close to its spirit. According to Khawaja Niamatullah (*) the Pukhtoos embraced Islam in the first quarter of the 7th century when the Holy Prophet (Peace be upon him) sent his emissaries in all directions to invite the people to the fold of Islam. One such messenger is stated to have been sent to Qais Abdur Rashid, who is claimed to be the ancestor of the Pukhtoos, through Khalid bin Walid (Prophet's Commander in Chief). In response to Khalid's invitation, Qais hurried to the holy land and as a result of the sublime teachings of the Holy Prophet (Peace be upon him) embraced Islam in Medina. After his return to Ghore, his whole tribe followed him in the Muslim faith. But due to weak evidence, missing links and wide gaps this theory has aroused suspicion in the minds of scholars.

Every Pukhtoon *Mohalla* or chum has a mosque in which a *Mullah* (religious leader) is available for leading prayers. He is being paid, given a house to live, and provided with free food as a token of respect. He is respected by all and has a say in societal affairs. Pukhtoon are thought to be practicing Muslims. But there is an exception. When it comes to revenge (*Badal*) he

* n.d.

doesn't care about Islamic recommendations and take revenge even at the cost of his/her life, seldom he forgives (Khan, 1993).

Pukhtoos have great regard for elders especially if they are their parents and relatives. Youngsters (*Kasharan*) are supposed to sit quietly in front of the elders. The youngsters are supposed to rise when elder come to the *Hujra* or elsewhere. Every Pukhtoon chum or *Mohalla* has a center for its social life, which is called as *Hujra*. *Hujra* is common place where social functions are performed. It also serves as a regular meeting point for those who belong to it. Besides this it also serves as a free guesthouse. *Hujra* is a place where *Jirga* takes place. *Jirga* is an assembly or a council of elders, democratic in nature, that takes care of settlement of disputes amongst members of the society. It is composed of members who are known for their honesty and integrity. It has got judicial and executive powers. It has got the powers to impose its decision.

Pukhtoos are very famous for their hospitality and it is considered to be their highest virtue. They are delighted over receiving guests regardless of their relations or affiliation with the guest. Pennell (1975) writes

he will be satisfied with nothing less than the slaying of the sheep when he receives a guest of distinction. A poorer man will be satisfied with the slaying of a fowl.

A guest of individual is considered as a guest of all. Sir Olaf Caroe (1954) writes

The giving of hospitality to the guest is a national point of honour, so much so that the reproach to an inhospitable man is that he is devoid of Pukhto, a creature of contempt. It is the greatest of affronts to a Pathan to carry off his guest, and his indignation will be directed not against the guest who quits him but to the person who prevails on him to leave. This, or something like it, was the reception accorded to the outlaws from British justice who fled to the hills.

Nunawathey is a means to end longstanding disputes and blood fends and to transform enmity into friendship. The enemy goes to the bereaved party and apologize for wrong dong and seek friendship. *Ulema* and elders are requested to play their role in the settlement of the disputes. The bereaved party generally accepts *Nunawathey* and forgives the enemy, or at times, on certain conditions. Pukhtoons also generously provide *Panah* (asylum) to those who seek it from them. This is a sign of their sympathetic attitude or *Khaigarha*. The person or family concerned is not only provided with asylum but also with other facilities like a house and are protected from their enemies. This protection is ensured at every cost.

At the time of death or marriage in a neighboring family, help and assistance is provided in terms of space, money, and manpower. All of the neighbors and relatives are present and the family concerned is assured of all kind of help. More help is provided when somebody dies in a family. The

family concerned is provided with food and all necessities for at least three days.

Pukhtoon society is dominated by the need of power. The birth of a male child is a much desired and appreciated phenomenon in Pukhtoon culture, as the male child is considered a symbol of power and command. Nevertheless women are not totally sidelined.

The social structure in the settled districts has altered a great deal from the tribal order. The Khans have lost much of their original leadership role in the settled districts. Agriculture is a notable characteristic of the culture of both the settled and tribal areas. In the former, it is however more developed in terms of irrigation, cultivation of cash crops and utilization of modern technology. The literacy rate is higher in the settled districts, especially for women. The trend towards having nuclear rather than extended families is also more pronounced in the settled districts.

The *Jirga* is the Pukhtoon assembly in which all public and private affairs are settled. The *Jirga*, headed by a *Khan*, now contends with the state judiciary in the settled districts. Rules of the federal and provincial governments are enforced through state intervention. The decisions of the village *Jirga* in the districts have to be reinforced by the court of law, if the law enforcement authorities have also registered the case. The tribal areas, no legal permit is required for the manufacture and possession of arms and ammunition. The *Hujra* is traditionally a male club and social centre, which exists in every village

of the tribal as well as settled areas. It is the focus of community opinions and actions. Although *Hujras* exist in the villages of the settled districts as well, yet they have lost much of their functional importance.

The foremost commandment of the *Pukhtoonwali* is *Badal* (revenge). The obligations to take revenge for wrong falls not only upon the man who has suffered it, but also upon his family and tribe. Insults and retaliations hence involve clans and perpetuate blood feuds. The most frequent causes of trouble are *zun*, *zur*, and *zamin* (women, money, and land).

A Pukhtoon believes and acts in accordance with the Islamic Law of *Qasas* i.e. an eye for an eye, a tooth for a tooth and blood for blood. He wipes out insult with insult regardless of cost or consequence and vindicates his honour by wiping out disgrace with a suitable action. But the urge for *Badal* does not mean that he is savage, blood thirsty, or devoid of humane qualities. He is kind, affectionate, friendly and magnanimous, and forgives any one who kills his relatives by a mistake but he will not allow any intentional murder go unavenged. Proud of his descent, he becomes offensive only when an insult is hurled at him or some injury is done to him deliberately. He goes in search of his enemy, scans the surrounding area and hills, lies in wait for months and years, undergoes all hardships but does not feel content till his efforts of wreaking vengeance on his enemy are crowned with success. Those who fail to fulfill the obligations of *Pukhto* (self-respect) by wiping out insult with insult,

lose their prestige in the eyes of their compatriots, render themselves liable to *Paighore* (reproach) and earn an unfair name. According to the code of honour an unavenged injury is the deepest shame and the honour of the person can be redeemed only by a similar action. It may, however, be noted that "there is little if any random crime or violence" in the tribal areas as the stakes are too high and the retribution too certain to follow.

By and large Pukhtoons are shabbily dressed, straightforward, courageous, hospitable, kind-hearted and hard-working people who have been subjected to numerous offences in the course of history (Caroe, 1954). They were neither fully conquered yesterday, nor they are today. As an open-minded ethnic group, they accepted modernization, acquired formal education, and migrated for various reasons. To what extent these influences changed their minds and character and to what extent the real Pukhtoon of today is close to the ideal character of Pukhtoons is the question under study. The existence of the discrepancy between the ideal and real self is referred to as self-discrepancy and is being discussed in the next section.

Self-Discrepancy in Ethnic Perspective

Although self has been the object of enquiry and discussion of the social and behavioral scientists for a considerable period of time, yet they still need a lot to uncover and explain and that is why William James (1890) termed self as "the most puzzling puzzle with which psychology has to deal". Even today it still remains a puzzle and is difficult to describe.

As a theoretical concept, self has been discussed in philosophical perspective by persons like Renē Descartes, Leibnitz, Locke, Berkeley, and Hume. The French mathematician philosopher Descartes proclaimed *Cogito ergo sum* (I think therefore I am) and presented self or cognition as a thinking substance. In psychological perspective, with the emergence of behaviorism, self almost disappeared but was later revived by social scientists like Cooley (1902), Dewey (1916), James (1890), and Mead (1934). An extraordinarily huge body of research on self and related topics like self-concept, self-image, self-actualization, self-discrepancy, self-consciousness etc. can be found in psychological literature in the later half of twentieth century (Erickson, 1963).

Review of psychological literature suggests that self can be defined in two different ways. The first definition is of self as object which refers to our capacity to stand out of ourselves and evaluate our attitudes, feeling, and behaviors from a more or less detached point of view e.g. "I am the sort of person who is....." or "I would describe myself as" The second one is

self as process definition which describes self as a doer e.g. I will work hard for the achievement of my goals. It means self not only focuses on what we are but also on what we do. The self can broadly be defined as component of our consciousness that gives us a sense of personal existence. In other words we can say that the self is the sum total of all that we refer to as mine. Among other things, it also includes our beliefs, attitudes, and values. The self is not only a physical entity of blood and flesh but also a psychological construct in which me and my are combined into a unique identity. It constitutes our inner world as distinguished from the outer world consisting of all other people and things.

The concept of selfhood is extremely important and answers questions like "who we are, what we do, and how we evaluate ourselves (Brewer, 1991; Deaux, 1993). Our response to the question "who are you?" is based on our name, nationality, occupation, religion, and ethnicity etc. It usually is very difficult to respond to this question. Thinking on **who am I?** makes us think with a lot of effort, curiosity, and depth about ourselves. Mostly we describe ourselves as per our physical appearance, major traits, and at times, by mentioning our motives and goals e.g. to achieve excellence in imparting education. All such statements describe our concept of self. These scattered facts about us are combined into Self through the *Schema*. A *Schema* is an organized collection of beliefs and feelings about some aspect of the world. All of us have got a self-schema in which the knowledge of our self is organized (Markus & Nurius, 1986). Self-schemas reflect all of our past self-relevant

experiences; all what we currently know and have in memory about ourselves, our concept of what we were in the past, and what we would like to be in the future. So self concept is not only limited to what we are but also includes a reference to our past and future.

Self-conceptions embrace our beliefs about our goals, abilities, character, and emotional make up. It would probably be wrong to think of a self-conception as just a set of beliefs expressed by propositions that begin with "I". A conception of self is motivational to the extent that it guides our present activities. Otherwise it will be non-motivational.

Human self can be comprehensively defined as "a self organizing interactive system of thoughts, feelings, and motives that characterizes an individual. It gives rise to an enduring experience of physical and psychological existence- a phenomenological sense of constancy and predictability. The self is reflexive and dynamic in nature: responsive yet stable.

Self concept and self-identity are very closely related concepts. If self-concept describes your self, identity describes your relations and roots. We cannot conceive self- concept without understanding the concept of identity. Self-identity is closely associated with self-concept of an individual. Generally an individual identifies with a family, tribe, ethnic group, nationality and race etc. Identifying with an ethnic group may be regarded as ethnic identity of an individual.

Ethnic identity makes us develop our ethnic self-concept. The ethnic self concept of an individual may be described as his concept of self in relation to particular ethnic group i.e. we may conceive of ethnic-self as cognized, realized, and shaped in relation to the membership of a particular ethnic group.

Defining one's own identity is a very important developmental task. From a psychosocial point of view, striving for a unified and integrated sense of self may facilitate the definition of personal goals and the sense of direction. It may also promote the constructive integration of an individual into society. For culturally varied people, the complications of identity formation may arise as a product of skin color, language differences, behavioral patterns, cultural values and norms, social stereotypes, parents' misconceptions, and fears (Beale Spencer & Markstrom-Adams, 1989). The search for identity is a pervasive theme in any society. Social scientists use the term "identity" in a variety of ways to explain an assortment of phenomena. Some vocabularies such as: identity crisis, finding yourself, self-actualization, etc. are used for the search for identity (Baumeister, 1986).

Identity is "an internalized, self-selected concept based on experiences inside the family and outside of the family." We form our identity by selecting values, beliefs, and concepts that better define our sense of self. (Adams, Gullotta, and Montemayor, 1992). Ethnicity refers to specific characteristics of a shared unique cultural tradition, and a heritage that persists across generations. Ethnic identification is defined as a real awareness of self within a

specific group, which is followed by a great sense of respect and pride, and it constitutes a base for the development of a healthy self-concept. (DeVos & Romanucci-Ross, 1982). Identity cannot be separated from the culture(s), which build and structure it. The identity of the individual develops and crystallizes across one's lifespan, beginning with a young child's awareness of significant others and an initial sense of self, extending to the older adults' summation, integration, and evaluation of one's life accomplishments (Erikson, 1963). Identity is a broad term, which describes the general aspects of the individual's total personality, that is, the establishment, assimilation, or integration of, for example, societal norms, values, beliefs, and standards. Identity is determined by the intra-personal, interpersonal, and environmental characteristics, and interactions of significant components of an individual's unique world (Bronfenbrenner, 1979).

The development of ethnic identity is a complex, continuous, process related to many factors. Depending on one's self-identity, one may be predisposed to feel in a certain way, and to respond favorably or unfavorably to certain life events. This means that negative feelings toward self may predispose one's attitude towards coping with problems. When one studies identity, it is important to relate it to other aspects of personality or the self-system, such as self-concept, self-esteem, self-motivation, cultural-self, self-aspirations, physical-self, etc. Self-identity is multifaceted as a consequence of ethnic and cultural attitudes, beliefs, preferences, and behaviors.

Ethnic self-identity is the integration of ethnicity or race into one's self-concept or self-image. It is the full recognition of one's ethnicity, and the subsequent self-identity that flows from the values, ways, and styles of that ethnic background, instead of from the self-concept based on the opinion and prejudices of the larger society towards that ethnic group. Ethnic identity is an identity that develops from within, instead of an image that is imposed by society's stereotypes. However, it is important to say that the stereotypes that the society uses for different ethnic groups can be a great contribution to the adolescents' sense of pride or shame about their own ethnicity, and can be a great source for ethnic identity conflicts (Maldonado,1979). Rotheran & Phinney (1987) define ethnic identity as "one's sense of belonging to an ethnic group, and the part of one's thinking, perceptions, feelings and behavior that is due to ethnic group membership". Ethnic identity is also related to one's capacity to empower oneself and represent one's ethnicity in the most constructive way.

Ethnic identity is essential to the psychological functioning of the individual. Its formation is a very complex process. It involves an interaction of contextual and developmental factors e.g. family, which is a major force in this process. The family provides its children with their first experiences as members of a particular ethnic group. There is evidence to suggest that parents' involvement in the ethnic community is directly related to an adolescent's stable sense of ethnic identity (Rosenthal & Feldman, 1992). In the same way parents

who have difficulties with the process of acculturation and their own ethnic identity may facilitate their children's conflicts. The individual's self-identity and ethnic identity have been demonstrated in the literature to be highly influential on one's behavior and thus to be directly related to the personality and state of mental health. Those people who are able to have a clear self-identity tend to act accordingly. Those who have a highly deviant self-identity tend to behave in deviant ways (Guanipa-Ho & Talley, 1991).

Social identity is another relevant concept in this context. Developed by Tajfel and Turner (1979), the theory is based on the assumption that society is hierarchically structured into different social groups that stand in power and social relations to one another. The basic premise of the theory is that social categories provide members with social identity, which is that part of self-concept that derives from group membership. Examples of such groups can be nations and organizations. It is different from personal identity, which is based on personal traits and relationships with other (Turner, 1982). People may have different social and personal identities depending on the memberships of groups to which they identify or close relationships in terms of which they define themselves. Social identity is associated with group behavior which has some notable general characteristics viz., ethnocentricities, in-group favoritism, inter-group differentiation, conformity to in-group norms, and perception of self, out-groupers, and in-groupers in terms of relevant group stereotypes. These effects are there because the theory assumes competition among different

groups. There is a relevant and important aspect of social identity theory and that has been drawn from social comparison theory (Festinger, 1954; Sulls & Miller, 1977). The assumption is that, when comparing themselves with others, people have a strong need to evaluate themselves positively i.e. there is a need for positive self-esteem. If the context is inter-group comparison, this need is manifested by maintaining or securing a relatively positive social identity for the in-group. Since social identity puts a pressure on its members to conform to the group norms, its members start looking at their selves not as individuals but as member of the group and this is what is referred to as *self categorization theory* (Turner, 1985, Turner, 1987).

Self-categorization produces in-group normative behavior and self-stereotyping. According to the theorists, it leads to the depersonalization of perception and behaviour and thus we behave not as individuals but as group members.

In order to come to the real topic, after identity has been discussed in relation to self, it seems necessary to discuss different manifestation of self. Since many selves are potentially possible for each person, the possibility of having more than one expression of self means that self manifests itself in different forms. One becomes aware of self as means of personal identity while passing through different developmental phases. The first stage of this awareness occurs when children realize that they are separate from others, and that the caregiver's body is not part of their body. This is labeled as *Existential*

Self. The next stage of the realization of self-concept is that of *Categorical Self* (Lewis & Brooks-Gunn, 1979). It occurs when young children define themselves in terms of a set of categories, e.g., gender, age, size, colour, and skill or knowledge. Researches show that by 18-24 months children can recognize themselves in mirrors and pictures as different from other children (Gallup, 1979, Dickie & Strader, 1974). By two and a half years, they identify themselves as correct gender (Thompson, 1975) and between 3 and 5 years, they can identify themselves on the basis of age (Edwards & Lewis, 1979). By 5 years of age, self-concept is well developed and the child is able to identify him/herself on the basis of different categories. As the child grows into an adolescent and ultimately an adult, his or her concept of self becomes more complex with the identification and realization of different aspects of self.

Markus and Nurius (1986) contend that each person's self concept at a given time is actually only a working self concept that is open to change as a result of new experiences, new feedback and new self relevant information. The whole concept of possible selves means that we are constantly changing individuals and do not know exactly what we would be after a few years both physically and psychologically, just like we are physically different today from what we were five years ago. These alternative possible selves affect us in several ways (Markus & Nurius, 1986). Their first impact may be on motivation because an image of possible self may make us strive hard and engage in positive activities leading to betterment. The second effect may be in the form

of discrepancy between self-perceptions and the way others perceive us. We see ourselves as we are and as we hope to become while other people will only see us as what we currently are. The third effect is discrepancy between how we are and how we would like to be, which can be painful and emotionally upsetting (Van Hook & Higgins, 1988). The fourth effect is difference in people's approach to seeing possible selves, i.e., optimists foresee positive self and pessimists view negative self in their future.

Likewise we find that there is a concept of ideal self and with it there are other related concepts like real or actual self and ought self. All of these concepts have been discussed by different theorists (Rogers, 1961; Higgins, 1984, 1987, 1989). Roger's concept of self includes three dimensions of self. The triangle is composed of *Perceived Self* (how a person sees himself and how others see him), the *Real Self* (how a person really is), and the *Ideal Self* (how a person would like to be).

In Roger's triangle, the basic self is the ideal one that supports the two other more external elements of the self already mentioned. Roger attributed problems in human self to the discrepancy between their perceived and real selves. He says if the self becomes shattered, it leads to psychosis. He stressed upon the wholeness and actualization of self.

Tory Higgins building upon Roger's concept of self proposed self-discrepancy theory in 1984 and updated it in 1987. Since the research is based

on this particular theory, it will be discussed in relatively greater detail and with some justification here.

The need for consistency among an individual's different attributes and self-conceptions has been proposed by numerous scholars (e.g., Allport, 1955; Brim, 1976; Epstein, 1973; Lecky, 1961; Morse and Gergen, 1970). This unity principle (Epstein, 1981) proposes that people have a basic need to maintain the unity and coherence of their self-attributes and ideas about the self. Indeed, Harter (1979) has found that adolescents are able to identify self-traits that they consider to be opposites and distinguish between those opposites that are in conflict with each other (e.g., 'smart' in school but 'fun-loving' with school friends) versus those that are not (e.g., 'outgoing' with friends and 'shy' with romantic interests). As suggested by theories proposing the need for self-consistency or unity, the adolescents were upset by their conflicting traits. Another type of self-conflict discussed in the literature is discrepancies between an individual's actual self and his or her standards, values, or aspirations (e.g., Adler, 1964; Cooley, 1902; Freud, 1923; Horney, 1950; James, 1890/1948; Rogers, 1961; Sullivan, 1953). Many psychologists have stated that when individuals' actual self violates their own or society's moral standards, they feel guilty, fearful, and anxious (e.g., Freud, 1923/1961, Hoffman, 1971; Sullivan, 1953). Other psychologists have observed that individuals experience disappointment, dissatisfaction, and shame when their actual self fails to match

their goals or wishes or others' goals or wishes for them (e.g., Cooley, 1902/1964; Duval and Wicklund, 1972; Rogers, 1961).

Self-discrepancy theory (Higgins, 1984) proposes that people's representations of their self or self-states can be described in terms of two parameters: domain of self and standpoint on self.

Domains of the self

The theory distinguishes among three domains of the self:

- i. the 'Actual' self (the characteristics that an individual actually possesses).
- ii. the 'Ideal' self, which is a person's representation of the attributes that someone' (self or other) would like the person, ideally, to possess, i.e., someone's hopes, goals, or wishes for the person;
- iii. the 'Ought' self, which is a person's representation of the attributes that someone (self or other) believes the person should or ought to possess, i.e., someone's sense of the person's duties, obligations or responsibilities.

James' (1890/1948) distinction among a person's actualities and his/her potential 'ideal social self' and 'spiritual self' resembles the above-mentioned distinction. Although explicit distinctions among these three domains of the self are rare; each of these domains has been frequently described in the literature (e.g., Allport, 1955; Cooley, 1902/1964; Duval and Wicklund, 1972; Rado, 1927/1956; Rogers, 1961; Sullivan, 1953).

Standpoints on the Self

A standpoint on the self is a point of view or position from which a person can be judged that reflects a set of attitudes or values, including one's *Own* standpoint and the standpoint of any significant *Other* (e.g., mother, father, sibling, close friend). Previous theories have not systematically considered the different domains of the self in terms of different standpoints on those domains (e.g., individuals' own personal hopes and goals vs. their mothers' hopes and goals for them). This has created some confusion in the literature, such as, whether actual-ideal discrepancy measures of self-esteem refer to individuals' own ideals or others' ideals for them (Wylie, 1979). The concept of different standpoints on the self is derived from Turner (1956) who distinguished between self-attitudes or self-viewpoint (i.e., *Own* Standpoint on self) and the attitudes or viewpoints of others (i.e., *Other* standpoint on self). Notions similar to 'standpoints on the self' appear, at least implicitly, in other theories of self-perception as well (e.g., Kelley, 1952; Lewin, 1935; Mead, 1934). Moreover, 'Own' versus 'Other' is a critical feature in various theories of the self (e.g., Scheier and Carver, 1983; Snyder, 1979). The notion of Own versus Other standpoints on the self, however, has not previously been used in conjunction with domains of the self to define different self-states.

By combining each of the domains of the self with each of the standpoints on the self, self-discrepancy theory distinguishes among six basic kinds of self-state representations: Actual/Own, Actual/Other, Ideal/Own,

Ideal/Other, Ought/Own, and Ought/Other. The first two self-state representations, but more specifically Actual/Own representation constitutes what is commonly meant by a person's 'self-concept' (Wylie, 1979). What we are interested in this particular study is Actual/Own and Ideal/Own discrepancy in the contemporary Pukhtoons in connection with their ethnic identity. Secondly, we will be studying Actual/Own and Actual/Other discrepancy when dealing with the objective of finding out differences in ethnic selves of Pakistani and Afghani Pakhtoons.

Higgins (1984) argues that people are motivated to reach a condition where their *Actual* self-state matches their *Ideal* and *Ought* self-states (i.e., their self-concept matches their self-guides). This implies that discomfort will be induced by either chronic Actual Self and Self-guide discrepancies or momentary evaluative feedback on the self (by self or others) that is discrepant from a self-guide or disconfirms a non-discrepant, Actual-self attribute (Higgins et al., 1985).

The theory of self-discrepancy (1984, 1987) attracted many researchers. Some of them are still contributing its development. For instance, in a very recent study by Waters, Kefe, and Strauman (2004), Self-discrepancy was related to physiological symptoms. They sought to: 1) determine the reliability of self-discrepancy assessments in patients; 2) determine whether each of the four types of self discrepancies (actual self vs. ideal self, actual self vs. ought self, actual self vs. ideal-other self and actual self vs. ought-other self) measure

a distinct type of self-discrepancy; and, 3)examine the relationship of self-discrepancies to pain intensity, depression, and psychological distress in 93 chronic low back pain patients. A semi-structured questionnaire assessed self-discrepancies. Standardized measures were used to assess pain intensity, depression, and psychological distress. Results showed that self-discrepancies can be reliably assessed in patients with persistent pain. Furthermore, data analyses showed that patients who had large ought-other self-discrepancies reported more severe pain and higher levels of psychological distress. Patients who had large ideal self-discrepancies reported higher levels of depression and psychological distress.

Langens (2001) argued that recent models of motivation predicting behavior from discrepancies between actual and ideal selves can be integrated with traditional motivational models employing the concept of implicit motives as measured by the TAT. Discrepancies between actual and ideal selves provide the structural component of motivated behavior and seem to resemble the concept of incentives on a higher functional level, whereas implicit motives provide the affective and energizing basis for discrepancy reduction. The results provide support for the general hypothesis that it is the interaction of implicit motives and actual : ideal self-discrepancies which best predicts behavior change.

Very recently Amico et al, (2004) uncovered the relationships of trait shyness and actual-own/ought-other (AOO) self-discrepancy with multiple

aspects of discomfort. Results from a canonical correlation analysis showed that the overall relationship between these two predictors of shyness and criteria of discomfort was significant. Partialled multivariate tests of trait shyness and AOO discrepancy revealed that both predictors of shyness were uniquely related to discomfort criteria. A comparison of these analyses revealed that subjective anxiety and negative self-statements made the strongest contribution to trait shyness, while positive self-statements made no contribution. In contrast, both positive and negative self-statements made moderately strong contributions to AOO discrepancy as did the other measures of discomfort. The findings suggest that a social cognition approach is viable in predicting discomfort related to social interaction.

In another study Bruch et al, (2000) conducted a research in which, based on Higgins' Self-Discrepancy Theory, two types of discrepancies (i.e., actual/own: ideal/own: AI and actual/own: ought/other: AOO) were examined for their specificity in relating with either anxious or depressive mood. The study assessed whether the predicted relationships between the AI discrepancy and dejection-related emotions and the AOO discrepancy and agitation-related emotions would extend to Clark and Watson's tripartite model of anxious and depressed mood (1991), a measure of clinical symptoms of depression, and to a measure of dispositional shyness. Results showed that the AI discrepancy was consistently related with the hypothesized tripartite components of depressive affect and with symptoms of clinical depression. In sharp contrast the AOO

discrepancy was unrelated to tripartite components of anxious affect and with shyness.

Wolfe and Maisto (2000) predicted that participants with relatively large real self/ideal self discrepancies on dimensions important to their self-concept would consume the greatest amount of alcohol in a wine tasting test. Moreover, this effect was expected to be enhanced when self-discrepancies were made salient. The results of hierarchical regression analyses showed a main effect of gender and a significant interaction between self-discrepancy magnitude and salience condition. However, the interaction was such that wine consumption tended to decrease as discrepancy magnitude increased in the condition in which self-discrepancies were made salient, with the opposite relationship in the control condition.

Boldero and Francis (2000) investigated the effects of self-guide importance, domain centrality to self-definition, and self-domain relevance of testing location on relationships between actual-ideal (AI) and actual-ought (AO) discrepancies and emotions. Although no unique relationships occurred for self discrepancy, moderating effects were found for social self-domains. Location relevance overshadowed other moderator effects. In less relevant locations, AI discrepancies were smaller and AO discrepancy-emotion relationships were moderated by self-guide importance. For more important self-domains, AI discrepancies were smaller and AO discrepancies were unrelated to agitation. For less important self-domains, agitation was related to

the AO discrepancy and self-guide importance interaction. By suggesting that different self-regulatory strategies minimize the consequences of AI and AO discrepancies, evidence for distinct ideal and ought self-regulation is provided.

Scott and O'Hara (1993) examined self-discrepancies in four groups of university students who completed a questionnaire assessing levels of self-discrepancy and were characterized by the following disorders: (a) depression, (b) anxiety, (c) both anxiety and depression, or (d) no psychiatric disorder. As predicted, subjects with anxiety or depressive disorders had higher levels of self-discrepancy than normal subjects. Depressive subjects had higher levels of actual-ideal discrepancies than non-depressive subjects. Anxious subjects (with or without depressive disorders) had higher levels of actual-ought discrepancies than non-anxious subjects (normals and depressed-only subjects). Results provided general support for self-discrepancy.

Although different studies (quoted above) indicate that self-discrepancy theory is of utmost clinical significance yet, as Higgins (1985) pointed out, for achieving the maximum usefulness of the theory, it must be extended to other situations as well. In an effort to extend this basically clinical theory to the ethnic self-concept of individuals, it has been tested on Pakhtoons (Afghans). As described earlier (p. 3), Pakhtoons form the majority of population both in Afghanistan and in the North West Frontier Province of Pakistan. They have a history and character that distinguish them from the rest of the ethnic groups

living around them. They have a Pakhtoon ethnic self-identity and more significantly a code of life to follow, which is generally referred to as *Pakhtoonwali*. A child who is born in Pakhtoon social setting develops into a person whose behaviour is shaped by Pakhtoonwali.

William James (1890) had perceived our dependence upon other people and the group to which we fancied we belonged, for our appreciation of who we are, and what we are worth in terms of our society. The concept of ethnic self or ethnic identity is very important for the development of an individual into a well-adjusted person. The question of ethnic self or identity is very crucial in an individual's life and so it is in a Pakhtoons' life. A person who cannot respond to this question is generally compelled to live as a different and inferior individual. An individual has to respond to the question of "Who am I?" before s/he can answer other question like "What profession or job I hope for", Who are my friends, What is my motto? etc.

In the light of the findings that we have discussed so far, regarding Pakhtoons, their culture, their self, their ethnic self, and self-discrepancy, it has become possible to come to our specific purpose, i.e., to find out ethnic self-discrepancy among Pakhtoons. As we have already discussed, all Pakhtoons, on both sides of the Durand line and elsewhere in the world, share a common genealogy and history (p. 5). Residing anywhere, they are supposed to practice *Pakhtoonwali*, which is introjected into their personalities and selves from the very beginning of their lives.

The Pakhtoon code of life *Pakhtoonwali* forms the ideal self of Pakhtoons, which can safely be regarded as their *Ideal ethnic self*. The more they stick to *Pakhtoonwali*, the more they are close to the concept of an ideal Pakhtoon. This concept has been much discussed in literature about Pakhtoons. In the present study, an effort has been made to extract the perception of an *Ideal Pakhtoon Self* from the contemporary Pakhtoons. We are not living in an ideal world. People's behaviour may not be in congruence with their ideal self i-e. the real self of an individual may not be congruent with his/her ideal self. Whatever is recommended by Pakhtoons' code of life (*Pakhtoonwali*) may not be present in entirety in the contemporary Pakhtoon self, which can be described as their real ethnic self.

An effort has been made in the present study to draw a profile of the real ethnic self of Pakhtoons on the basis of an Adjective Checklist (ACL) which was constructed on the basis of the description of Pakhtoons' character from literary resources written by foreigner and native writers (to be discussed later under Method). Based on the scores of respondents to ACL differences were calculated to determine the level of Ethnic self- discrepancy in Pakhtoons. Since native Pakhtoons and Afghan refugees have been in constant interaction with each other for the last 25 years, they can understand each other well. Furthermore the study also examined the dynamics of their relationship with each other (what do they think of each other, and how do they rate each other on the basis of adjectives comprising ACL).

STATEMENT OF THE PROBLEM

Self has remained a major research focus of psychology in general and of clinical and social psychology in particular during the last half of the 20th century. There have been many researchers and discussions on issues like self-concept, self-efficacy, self-discrepancy, and self-actualization etc. The most important and basic of all of these concepts is the self-concept. Self-concept is a complex collection of diverse information that someone is held together as "I". All information about self are gathered and organized in the self-schema, which is a cognitive framework that organizes information about the self.

Chapter II

Statement of the Problem

Higgins (1987, 1989) argued that people have a number of different self-schemas about different aspects of the self (p. 20-21). The self-schemas or his representations of self for purposes below:

Actual self

According to Higgins (1987) people have two types of self-schemas

Self, which is the representation of the individual and a schema of how he or she perceives

STATEMENT OF THE PROBLEM

Self has remained a major research issue of psychology in general and of clinical and social psychology in particular during the last half of the 20th century. There have been many researches and discussions on issues like self-concept, self-efficacy, self-discrepancy, and self-actualization etc. The most important and basic of all of these concepts is the *Self-concept*. Self-concept is a complex collection of diverse information that somehow is held together as "I". All information about self are gathered and organized in the *Self-Schema*, which is a cognitive framework that guides the way we process information about our selves. *Self-schemas* reflect all our past self relevant experiences, all our current knowledge and existing memories about ourselves and our concept of "what we are, what we were, and what we will be". It also includes the cognition of "what we are and what we should be".

Higgins (1987,1989) argued that people hold a number of different self-schemata about different aspects of the self (pp. 39-41). The salient features of his representations of self are presented below:

Actual self

According to Higgins (1987) people have schemata of their *Actual Self*, which is the representation of the attributes that a person believes he or she possesses.

Ideal Self

Higgins (1987) presented the concept of *Ideal Self* as the representation of the attributes that the person would like, ideally, to possess.

Ought Self

The *Ought Self* of an individual was explained as the representation of the attributes that the person believes he or she ought to possess out of duty, obligation, or responsibility (Higgins, 1987).

Beliefs about the ideal and ought self may also be provided by significant others in one's life, as when a parent, for example, tells a daughter or son what he or she "ought" to do. The problem is that sometimes these three self-schemata contain information that is incompatible. As one example of such a **self-discrepancy**, consider the conflict that some women may have between their wishes to be successful professionals (ideal self) and their parents' beliefs that they should stay at home, taking good care of their husbands and their children (ought self). Higgins (1987,1989) hypothesized that when discrepancies between the actual and the ideal self are salient, emotions such as disappointment and sadness result. It also leads to low self-esteem and vice versa.

Self-concept can be conceived in many forms e.g. academic self-concept, which is part of the self-concept concentrating on the positive or negative cognitive affect of an individual about his/her academic competence. Likewise

we may conceive one's ethnic self-concept as shaped and cognized in relation to one's membership of a particular ethnic group.

Ethnic group is a group of people that share some or all of such characteristics like belief in common descent, a shared history, a common language, a common religion, an association with a particular territory (whether or not they possess it) and a sense of solidarity. Self-identity is very closely associated with self-concept. Likewise ethnic identity contributes to a greater extent to the development of Ethnic self-concept.

The search for identity is a pervasive theme in our society. Social scientists use the term "identity" in a variety of ways to explain an assortment of phenomena. Some concepts such as: identity crisis, finding yourself, self-actualization, etc. are used for the search for identity (Baumeister, 1986). Identity is "an internalized, self-selected concept based on experiences inside the family and outside of the family." We form our identity by selecting values, beliefs, and concepts that better define our sense of self. (Adams, Gullotta, and Montemayor, 1992). Ethnicity refers to specific characteristics of shared unique cultural tradition, and a heritage that persists across generations. Ethnic identification is defined as a real awareness of self within a specific group, which is followed by a great sense of respect and pride, and it constitutes a base for the development of a healthy self-concept. (DeVos & Romanucci-Ross, 1982). Identity cannot be separated from the culture(s), which build and structure it.

The most effective technique of measuring self-related concepts has proved to be the Adjectives checklist (ACL). The initial proposal for using ACL in such studies was made the Institute of Personality Assessment and Research (IPAR) in 1949 at Berkley. Soon it replaced the existing instruments using trait ratings and Q-sort techniques. ACL proved to be more effective in the sense that it is ideographic (as it stressed on description of personal saliency and not competitive position) and normative in which the endorsement of one adjective does not affect response to the other adjectives. It has an advantage of description of individuals on the basis of commonly used vocabulary. Initially ACL was developed for evaluating others but now its used is well established in situations where self-assessment is desired. In addition ACL can be used in many other situations e.g. evaluation of nationality, ethnicity, and groups.

The first systematic attempt for using ACL based technique came from Hartshorne and May (1930) who developed a list of antonyms. Cattell (1943, 1946) drew up a list of 171 traits, in his factorial studies of personality and determined 12 primary source traits of personality. The research was based on a non-scientific study by Allport and Odbert (1936). Influenced by the works of researches like Mueller (1935, 1937), Hathaway and Meehl (1951), and Black (1953). Professor Harrison Gough (1960, 1983) developed ACL in English. ACL now has 300 items reduced to 37 scales. Its first manual was published in 1951 and the latest in 1983. ACL has till now been translated into more than 30 languages. A team of researchers at the National Centre of Excellence in

Psychology (NIP) developed at Adjectives Checklist in Urdu (UACL) consisting of 150 items (Ansari, et al, 1982). No other study involving the development and use of ACL in regional languages in Pakistan have been conducted.

Pukhtoos constitute a major ethnic group in Afghanistan and Pakistan with a population of over 17 million divided into different tribes. This study focuses on the comparison of ethnic self-discrepancy in Pukhtoon refugees from Afghanistan and Pukhtoon natives in NWFP. Since both are living in proximity and influence each other's behaviour, the study tries to unfold the dynamics of their mutual relationship. In addition an effort will be made to validate or otherwise the concept of Pakhtoos' character depicted in literature.

Specifically the problem under study is *to find out and compare Ethnic Self-Discrepancy in Afghan Refugees and native Pukhtoos in NWFP, and their relationship with each other.*

Objectives

The present study was carried out in two phases to achieve the following objectives:

1. To construct an adjective checklist in Pakhto language (PACL) in order to make available an instrument for the measurement of different traits held by Pakhtoos (to be used in the Main Study).
2. To determine psychometric properties of PACL.
3. To find out ethnic self-discrepancy in *Pukhtoos*.

4. To bring to lime light the ethnic self-perception of *Pukhtoos* on both sides of the Durand Line.
5. To find out the dynamics of ethnic relationship of Afghani and Pakistani *Pukhtoos*.
6. To find out different characteristics held by the contemporary *Pakhtoos*.

Hypotheses

The following hypotheses were developed

1. There will be a discrepancy between ideal and real ethnic self of Pukhtoos.
2. People with high ethnic self-discrepancy will rate their ethnic self lower as compared to those with low discrepancy.
3. When evaluating each other both Afghani and Pakistani Pukhtoos will rate their *Own* Ethnic Self higher as compared to their perception of the *Other* group.
4. Because of years long interaction between Pakistani and Afghani Pukhtoos, their attitudes will be positive towards each other.
5. The description of Pakhtoon character in literature will prove to be valid.

Research Design

The study was carried out in two phases called Preliminary Study and Main Study, each one with an independent sample. In phase I, an Adjectives Checklist in Pukhto language (PACL) was devised. This checklist was used in the Main study to test the experimental hypotheses.

The researcher decided to use PACL as the main instrument to collect data. Empirical evidence suggests that Adjectives Checklist is one of the most effective techniques of measuring self-related concepts (p. 50). As per purpose of the present study, there was a need of an instrument to study self-discrepancy in the contemporary *Pukhtoon* population.

In the present study an ACL has been developed in *Pukhto* language (PACL) and was used for finding out self-discrepancy in the contemporary Pukhtoon population and the dynamics of relationship between Afghani and Pakistani Pukhtoos.

As mentioned earlier, the study was carried out in two phases given below:

Preliminary Study

The purpose of this phase of the study was to construct an ACL in Pukhto language in order to make available a measure of ethnic self-assessment in the Main Study. This phase comprised the following steps:

- i. Generation of Items
- ii. Evaluation of items by the experts

- iii. Preparation of the Preliminary Draft of PACL
- iv. First Tryout
- v. Tryout of the Final Draft

Main Study

This was the second phase of the study in which the focus was to find out Ethnic self –discrepancy in the contemporary Pukhtoon population including Afghan refugees and native Pukhtoon population. The dynamics of interpersonal relationships between the two groups were also studied.

Chapter III

Method

METHOD

Preliminary Study

The purpose of the first phase of the study was to construct an **Adjective Checklist in Pukhto language (PACL)** in order to make available an instrument for the measurement of different traits held by Pukhtoons. This phase was composed of the following steps:

- i. Generation of Items
- ii. Evaluation of items by the experts
- iii. Preparation of the Preliminary Draft of PACL
- iv. First Tryout
- v. Tryout of the Final Draft

Step I: Generation of items

The first step of phase I was generation of items to devise Pukhto Adjective Checklist (PACL). A committee of six bilingual experts was assigned the task of generating items for PACL. These experts included the researcher, the two Professors, two PhD researchers, and one M.Phil. researcher from Pashto Academy and Pashto Department of University of Peshawar, Peshawar, Pakistan. The team members also sought help from Pashto language experts from Pakistan and Afghanistan, who used to frequently visit the above-mentioned Pashto institutions and also

incorporated adjectives, suggested by them, in the checklist. The following material was made available to the team members in order to provide them with a better opportunity to conceive items:

1. Adjectives checklist in English (Gough, 1965).
2. Adjectives Checklist in Urdu (Ansari et al., 1982).
3. Popular books on Pukhtoon /Afghan character written by authors like Caroe (1958), Khan (1993), Kakakhel (1965), Spain (1985), Pennel (1975), Khattak (1966), were also consulted in the process of generating items.
4. Two letters were sent to the members of an e-mail group viz., Pukhto Group with a request to provide help by sending as many adjectives as possible. In reply three persons (one from UK and two from Germany) sent around 80 adjectives.

The Items' Development Committee generated an item pool of about 182 adjectives (Appendix I), which was presented for evaluation by the experts in the preliminary try-out.

Step II: Evaluation of Items by the Experts

An Experts Committee including six members viz., the researcher, the Director and Professors of Pukhto Academy and Pukhto

Department, University of Peshawar, thoroughly reviewed the pool of adjectives. The review of items was made to identify the most appropriate and relevant adjectives to the Pukhtoons character. The basis of determining appropriateness and relevance of items was the same as mentioned under Item Generation (pp. 56-57). Experts were asked to try their level best not to exclude any adjective, which is theoretically related to Pukhtoon character. The criteria of 60 percent consensus, on the appropriateness and relevance of items to Pukhtoon character, among members of the expert committee was followed in the selection of items of PACL.

Step III: Preparation of the Preliminary Draft of PACL

After detailed consultation and thorough analysis, a list of 66 adjectives was finalized, by the team members, as the first draft of PACL. This draft was composed of 32 positive and 34 negative adjectives. It was decided to present items in PACL with response categories of Likert type, having five response categories viz. *Very High* ډېر زيات , *High* زيات , *In-between* درميانه , *Low* لږ , and *Very Low* ډېر لږ . While scoring the positive items, a score of 1 was given to *Very Low*, 2 to *Low*, 3 to *In-between*, 4 to *High*, and 5 to *Very High*. A reverse method was adopted for the scoring of negative items i.e. a score of 1 was awarded to *Very High* and, on the other extreme; a score of 5 was awarded to any response checked as *Very Low*. In

short a PACL was agreed upon, with a set of instructions, for quantitative item analysis in the next phase of the study i.e. Main Study (Annexure-II).

STEP III: First Tryout

The First Draft was administered on a group of 10 (Pukhtoon) M.Phil./Ph.D students of the Department of Psychology, Pukhto Academy, and Pukhto Department of University of Peshawar and their suggestions, in the form of their responses and report on items regarding different adjectives, were also taken into consideration by the Experts Committee. Some changes in the instructions were made as suggested by the respondents. Since the respondents did not find any problems with the language, format, and response categories of the checklist, no other changes were made at this stage of the study.

Step IV: Try out of The Final Draft

The Final Draft was available in the finished form after the First Try out and was ready for the Final Tryout.

Sample

A sample of 200 Pukhtoon students was selected randomly from different post-graduate departments of University of Peshawar viz., Psychology, Economics, Journalism, History, Pukhto, Statistics, Chemistry,

IMS, Sociology, and IR. All of the Ss had sufficient proficiency in reading and writing Pukhto. The sample included 153 male and 47 female subjects. The age of the subjects ranged between 20-30.

Procedure

PACL was administered to all of the subjects in group setting. Each group was composed of 25 respondents. There were a total of 8 session of test administration. Instructions were written on the top of the checklist, asking the respondents to rate the existing *Pukhtoon character* on the basis of adjectives comprising PACL. The subjects responded to the adjectives by checking the appropriate response category, ranging from *Very Low* to *Very High*. The checklist was completed, on the average, in about 20 minutes by the respondents. After scoring, the following analyses were carried out on the data through SPSS:

1. Factor analysis was carried out in order to determine the factorial validity of PACL and to label the extracted/rotated factors properly after thorough analysis of items' properties.
2. Item-sum correlations were calculated in order to conduct Item Analysis.
3. Alpha coefficient of PACL was determined for Full scale and for subtests separately.
4. Percentiles were calculated for PACL.

Main Study

The main study was carried out with a purpose of finding out self-discrepancy in the contemporary Pukhtoon population and determining the dynamics of interpersonal relationship between Afghan refugees and native Pukhtoon population.

Sample

The sample consisted of 200 Pukhtoons selected randomly from different Afghan refugee camps located in four different areas of NWFP viz., Peshawar, Topi, Swabi, and Pirpai and native residential Pukhtoons from the same areas. Range of the age of the respondents was 20 to 60 years ($M = 23.22$, $SD = 3.55$). Although qualification level was not specified yet everyone in the sample could read *Pukhto*. The sample had an adequate representation of Pukhtoon refugees from Afghanistan and native Pukhtoon population. The sample of Afghan refugees comprised Pukhtoons representing different parts of Afghanistan. A matched group was selected from the native Pukhtoon population of the same areas viz., Peshawar, Topi, Swabi, and Pirpai. Matching was done on the basis of age, gender, education, income, and marital status. The entire sample comprised of 98 males and 102 females with an equal representation of refugees and settled population.

Instrument

Pukhto Adjectives Checklist (PACL), developed in the Preliminary Study, was used. PACL consists of 53 items with 27 positive and 26 negative adjectives. There are 8 factors viz., *Distrust, Loyalty, Treachery, Sociability, Emotional Instability, Wisdom, Bravery, and Open-heartedness* respectively. A total score on the scale can also be calculated. There are five response categories viz., *Very High, High, In-between, Low, and Very Low*. Scoring procedure has already been mentioned under Preliminary try out (p. 58). In order to administer PACL for different purposes to the same individuals (mentioned under Procedure below, the checklist has got four sets of instruction (Annexure III-VI).

Procedure

Afghani Pukhtoos (refugees) were approached in their respective camps in areas listed under sample. A matched group of the Afghan sample was selected from the native Pukhtoon population on the basis of their age, gender, marital status, income, and education. PACL was administered individually to the respondents. If needed, adjectives were explained to them as well. They were asked to fill in PACL using a five points scale ranging from Very Low to Very High. Each individual was provided with four Forms of PACL with different set of instructions. The subjects were asked to fill the

first form keeping in view their *Ideal Pukhtoon Ethnic Self*; on the second form they were asked to rate their existing or *Real Pukhtoon Ethnic Self*. Since the sample contains 100 Afghani Pukhtoons who were supposed to provide their own ethnic self-concept, the third form was administered on them to rate the *Real Afghan Pukhtoons' Ethnic Self*. Since their view of Pakistani Pukhtoons was also a part of the study, lastly they were asked to give their *Perception of Pakistani Pukhtoons' character* on the fourth form.

On the sample of Pakistani Pukhtoons, the first two forms were administered just like the Afghan sample. The third form was administered to record their ratings regarding *Real Pakistani Pukhtoons' Ethnic Self* and on the fourth form, they were requested to give their *Perception of Afghani Pukhtoons' character*. Instructions on these four forms were modified to suit the purpose. Scoring of the forms was done as per standardized procedure, already mentioned (p. 58). There is a significant point to note that in case of negative attributes and scales e.g. Treachery, high score on ideal or real ethnic self means the absence or undesirability of that attribute. It happens because all of the negative adjectives have been scored in the reverse order (see Method p. 61). So a high score on Loyalty, for example, will show an individual's assessment of the presence or desirability of loyalty, whereas at the same high score for Distrust will reflect the absence or undesirability of Distrust. SPSS version 10.0 was used for data analysis.

Chapter IV

Results

Preliminary Study

This section presents data on psychometric properties of Pashto Adjectives Checklist (PACL), derived from the responses of a sample of 200 post-graduate Pukhtoon students of University of Peshawar, well versed both in oral and written Pukhto. Data concerning validity of PACL is presented in Tables 1-3. Table 1 shows factor loading of items comprising PACL. Table 2 presents Eigen Values and percentages of Variance for initially extracted and Rotated Factors of PACL whereas Table 3 shows item-total correlations. Tables 5-6 show data pertaining to reliability of the scale. Percentile scores are provided in Tables 7-8. All of the analyses have been carried out with the help of Statistical package for Social Sciences (SPSS; version 10).

Table 1

Factor loading of items of PACL obtained from PCA and Varimax rotation

Item No.	1	2	3	4	5	6	7	8
	Distrust	Loyalty	Treachery	Sociability	Pretentious- ness	Wisdom	Bravery	Open- heartedness
01	.177	.517	.191	.151	.006	-.012	.060	.509
02	.097	.069	.178	.061	.131	.151	-.130	.031
03	-.087	.056	.090	.147	.158	.031	.237	-.122
04	.212	.231	.084	.015	.024	.128	.074	.667
05	-.029	.062	.106	.160	.135	.470	.035	.503
06	.079	.235	.699	-.800	.007	.010	.058	.150
07	.112	-.021	.124	-.400	.113	.020	.004	.073
08	.095	.499	-.018	-.038	-.148	.141	.002	.098
09	.094	.483	.343	.175	.108	.076	.124	.187
10	.105	.235	.053	.038	.073	.126	.151	.089
11	.063	.222	-.049	.232	.155	.630	.107	.064
12	.056	-.800	.063	.054	-.084	.711	.005	.031
13	-.039	.066	.193	.022	.661	-.109	.075	.007
14	.201	-.055	.269	.119	.170	-.088	-.002	.031
15	.314	.243	.446	-.170	.390	.072	-.041	-.175
16	.106	.371	.159	.113	-.070	.047	.045	.054
17	.199	.099	.491	.297	.027	.061	.120	-.123
18	-.043	-.017	.036	.077	.683	.141	.012	-.020
19	.176	.694	.278	.170	.084	.025	.164	.045
20	.494	.048	.066	-.125	-.102	-.026	.087	.077
21	.315	.582	-.053	.020	-.085	.021	.012	.236
22	.113	.152	.086	.186	-.006	.088	.033	.056
23	.056	.020	.153	.575	-.041	.345	.272	-.019
24	.055	-.029	.062	.208	.521	-.216	.181	.093
25	.391	.285	.494	.006	.401	.038	.013	.045
26	.294	.192	.190	.031	.614	.160	-.002	.114
27	-.119	.219	-.235	.044	-.024	.274	.061	.185
28	.289	.073	.309	-.117	-.101	-.083	.133	.081
29	.061	.316	.143	.438	.039	.020	.211	-.008
30	-.014	.170	.026	.081	-.046	-.027	.030	.079
31	.205	-.013	.121	-.047	.321	.015	.146	.039
32	.451	.188	.360	-.144	-.121	-.158	.107	.054
33	.068	.074	.191	.445	-.046	.092	.295	-.095
34	.176	.213	.142	.180	-.142	.045	.036	.140
35	.170	.666	.181	.113	.144	.071	.087	-.074
36	.281	.267	.620	.085	.182	.055	.060	.206
37	.124	.026	.663	.227	.192	.011	.052	-.020
38	.320	.150	.582	.113	.107	.036	-.061	.106
39	.192	.680	.279	.131	.036	.087	.221	.120
40	-.054	.50	.178	.144	.036	.153	.015	.096

41	.226	.095	.249	.007	.101	-.036	.017	-.058
42	.363	.222	.571	.005	.084	.165	.141	-.097
43	-.224	-.121	-.133	.231	.292	-.038	-.056	-.069
44	.068	.143	.136	.343	-.001	.486	.080	.218
45	.111	.195	.114	.702	.006	-.012	-.128	-.033
46	.494	.180	.002	-.072	-.158	-.036	.164	.097
47	.238	-.015	.043	.298	-.019	-.094	.186	-.177
48	.329	.011	.053	.083	.023	.124	.423	.422
49	.533	.023	-.048	.026	.269	.029	.102	-.060
50	.165	.199	.007	-.017	-.065	-.033	.579	-.133
51	.257	.525	.070	.370	.072	.182	.065	-.109
52	.391	.321	.203	.143	.117	-.058	-.224	.093
53	.120	.069	-.011	.602	.118	.152	-.001	.245
54	.046	.248	-.035	.685	.176	.216	.046	.123
55	.007	-.044	-.029	.111	-.118	.016	.084	.079
56	.710	.128	.113	.155	.003	-.051	-.007	.120
57	.711	.235	.107	.191	.072	.074	.102	-.040
58	.157	.335	.309	.132	.251	.140	.268	.047
59	.526	.153	.169	-.056	-.163	.102	.099	.175
60	.676	.017	.247	.238	.137	.181	.084	.109
61	.014	.213	.086	.126	.068	.436	.192	-.032
62	.586	.275	.431	.048	.122	.071	.039	.066
63	.322	.057	.082	.147	.157	.179	.063	-.356
64	.076	.219	.112	-.012	.196	.106	.666	.158
65	.118	.001	.149	.237	.082	.264	.489	.192
66	.451	.044	.244	.044	.050	.036	.104	-.066

Rotation converged in 68 iterations

N=200

Note: Factor Loadings > .30 are presented bold faced

Table 1 shows factor loadings of 66 items on 8 factors of PACL. The following points were taken into consideration

- The minimum eigen value of .2 was used for retaining a factor
- The minimum factor loading of .3 was used for retaining an item in a factor
- Keeping in mind the minimum requirement, items were allocated to relevant factors on the basis of their semantic value
- Items that showed acceptable loading on 2 factors simultaneously were allocated to the factor on which it shows higher loading.

Table 2

Eigen Values and percentages of Variance for initially extracted and Rotated Factors of PACL

Factors	Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Extracted Eigen Values	% of Variance	Cumulative %	Rotated Eigen Values	% of Variance	Cumulative %
1	14.665	22.219	22.219	5.260	7.969	7.969
2	4.076	6.176	28.395	4.702	7.124	15.094
3	3.729	5.650	34.045	4.431	6.713	21.807
4	2.249	3.408	37.453	3.432	5.201	27.7
5	2.173	3.292	40.745	2.889	4.377	31.384
6	1.798	2.724	43.468	2.401	3.638	35.022
7	1.650	2.5	45.968	2.102	3.185	38.206
8	1.615	2.447	48.415	2.032	3.078	41.284
9	1.477	2.238	50.653	1.919	2.907	44.191
10	1.348	2.043	52.696	1.828	2.770	46.962
11	1.268	1.921	54.617	1.818	2.755	49.716
12	1.246	1.888	56.505	1.793	2.717	52.433
13	1.227	1.860	58.364	1.693	2.564	54.998
14	1.165	1.765	60.129	1.655	2.507	57.505
15	1.145	1.735	61.864	1.611	2.441	59.945
16	1.095	1.660	63.524	1.593	2.414	62.359
17	1.058	1.603	65.127	1.578	2.391	64.750
18	1.021	1.546	66.673	1.269	1.923	66.673

Table 2 shows Eigen values and percentages of variance both for initially extracted and rotated factors of PACL. Factor (Distrust) has an eigen value of 5.26, which explains 7.96 percent of total variance. Since we have restricted the checklist to 8 factors, the total percentage explained is 41.28.

Figure 1
Scree plot of Extracted and Rotated Factors on PAQL

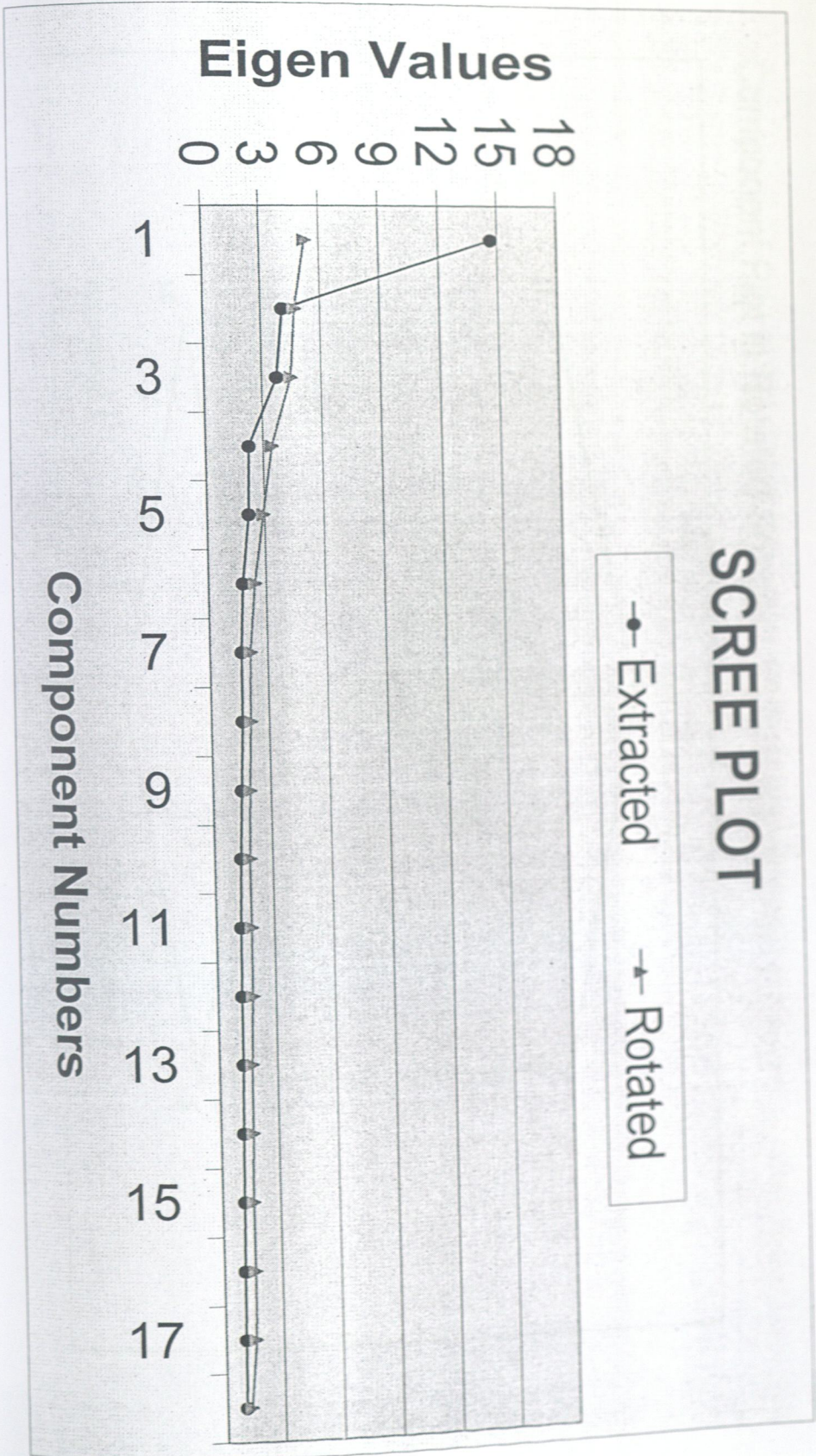


Figure 2

Component Plot for rotated factors on PACL.

Component Plot in Rotated Space

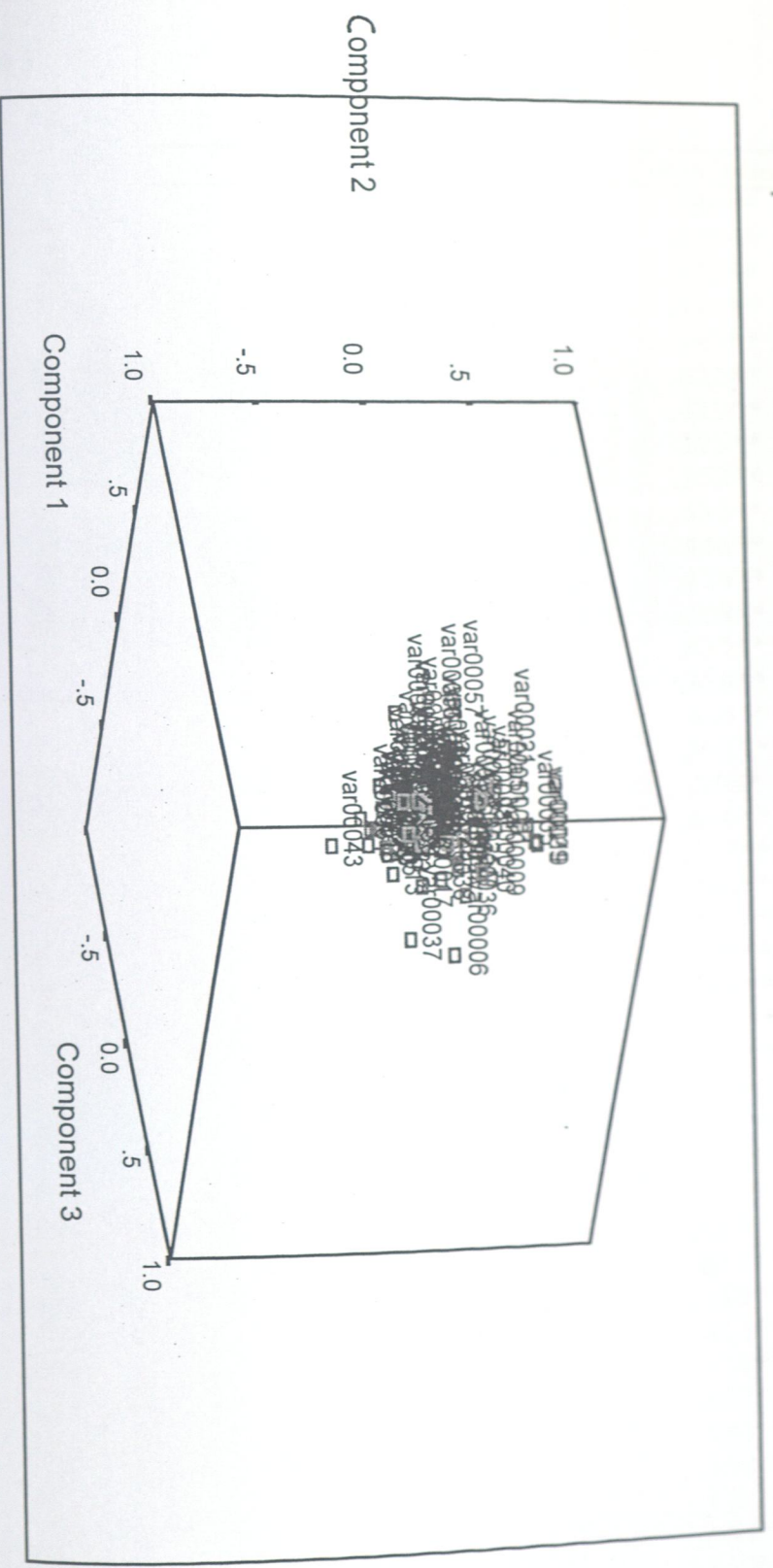


Table 3

Item-total correlations on PACL

Item No.	Correlation
1.	.584**
2.	.420**
3.	.436**
4.	.473**
5.	.365**
6.	.622**
7.	.419**
8.	.225**
9.	.252**
10.	.530**
11.	.446**
12.	.476**
13.	.208**
14.	.632**
15.	.338**
16.	.444**
17.	.372**
18.	.305*
19.	.686**
20.	.556**
21.	.396**
22.	.497**
23.	.375**
24.	.464**
25.	.443**
26.	.636**
27.	.714**
28.	.599**
29.	.658**
30.	.701**
31.	.437**
32.	.638**
33.	.459**
34.	.412**
35.	.508**
36.	.457**
37.	.430**
38.	.309**
39.	.578**
40.	.504**
41.	.443**
42.	.450**
43.	.503**

44.	.633**
45.	.672**
46.	.477**
47.	.664**
48.	.431**
49.	.685**
50.	.464**
51.	.448**
52.	.448**
53.	.508**

** Significant at .001 Level

* Significant at .01 Level

The results of item analysis, item- total correlations on the basis of Full-scale score are presented in Table 3. The values indicate that all items correlate significantly with the Full-scale score. This is an evidence of content validity and an indication of internal consistency of PACL.

Table 4

Mean and Standard Deviation of scrutinized items on PACL

	Mean	Std Dev
1.	4.18	.985
2.	4.58	.759
3.	2.96	1.09
4.	3.47	1.22
5.	4.31	.881
6.	3.57	1.12
7.	3.11	1.17
8.	3.16	1.18
9.	2.43	1.21
10.	3.13	1.23
11.	3.73	.961
12.	3.37	1.20
13.	1.99	1.14
14.	4.08	1.02
15.	4.16	1.02
16.	4.56	.787
17.	2.98	1.15
18.	2.06	1.15
19.	3.36	1.13
20.	2.82	1.27
21.	4.37	.957
22.	3.47	1.14
23.	2.83	1.22
24.	4.07	1.08
25.	2.77	1.27
26.	3.78	1.15
27.	3.32	1.21
28.	2.87	1.33
29.	3.56	1.21
30.	4.04	1.04
31.	4.21	.898
32.	3.35	1.15
33.	3.48	1.21
34.	3.06	1.36
35.	4.09	1.05
36.	3.89	1.04
37.	3.45	1.16
38.	4.19	.89
39.	3.55	1.03
40.	2.98	1.18
41.	2.99	1.08

42.	2.94	1.13
43.	3.39	1.23
44.	3.60	1.26
45.	3.57	1.02
46.	4.28	0.99
47.	3.42	1.19
48.	3.59	1.15
49.	3.77	1.16
50.	2.89	1.27
51.	3.99	1.05
52.	4.00	1.03
53.	2.88	1.37

Table 4 shows means and standard deviations of items that survived the process of item analysis as a measure of central tendency and dispersion of individual items.

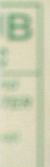


Table 5

Alpha Coefficients as a measure of internal consistency of PACL

Factors	Number of items	Alpha Coefficient
Full Scale	53	.938
Distrust	15	.888
Loyalty	12	.879
Treachery	11	.883
Sociability	08	.807
Pretentiousness	07	.754
Wisdom	06	.734
Bravery	04	.615
Open-heartedness	04	.659

Alpha coefficients as measures of internal consistency for 8 rotated factors are presented in Table 5 along with the number of items included in each factor. Values of internal consistency are highly significant which proves PACL as a reliable instrument.

Table 6

Split-half reliability coefficients and Spearman-Brown corrections of PACL

Items per half	Split-half reliability (Guttman)	Spearman-Brown correction
Part I = 27	.920	.923
Part 2 = 26	-----	-----

N = 200

Split-half reliability as a measure of consistency of scores has been presented in Table 6. The values of reliability, calculated through Spearman-Brown and Guttman methods of computation, are almost similar. The values prove and confirm PACL as a highly reliable measure.

Table 7

Percentiles for the Full scale and five Positive scales of PAQL

Factors→ Percentiles↓	Full Scale	Loyalty	Sociability	Wisdom	Bravery	Open-heartedness
5	132.05	31.00	15.00	11.00	11.00	11.00
10	145.20	36.00	18.00	14.00	12.00	12.00
15	153.00	38.00	19.00	15.00	13.00	12.15
20	158.20	40.00	20.00	16.00	14.00	13.00
25	165.25	42.00	21.00	16.00	14.00	14.00
30	170.30	43.00	22.00	17.00	15.00	14.00
35	174.00	44.35	23.00	17.00	15.00	15.00
40	180.00	46.00	23.00	18.00	15.00	15.00
45	184.45	47.00	24.00	19.00	16.00	16.00
50	187.00	48.00	25.00	20.00	16.00	16.00
55	191.00	49.00	25.00	20.00	17.00	16.00
60	194.60	50.60	26.00	21.00	17.00	17.00
65	197.65	52.00	27.00	21.00	17.00	17.00
70	201.70	53.00	28.00	22.00	18.00	17.00
75	204.00	53.75	29.00	22.00	18.00	18.00
80	207.80	54.00	30.00	23.00	19.00	18.00
85	213.85	55.00	32.00	24.00	19.00	18.00
90	220.90	56.00	34.00	25.00	20.00	19.00
95	233.90	57.00	37.00	26.00	20.00	20.00

Table 7 shows percentile scores for Full-scale score and five positive scales of PAQL. Percentiles are calculated at each 5-point interval. The lowest recorded Full-scale score is 132 against P₅ whereas the highest score is 234 against P₉₅. Raw scores are rounded up to the nearest value.

Table 8
Percentiles for three Negative scales of PACL

Factors→ Percentiles↓	Distrust	Treachery	Pretentiousness
05	32.00	21.10	10.00
10	38.00	26.00	11.00
15	41.00	29.00	13.00
20	43.00	32.00	14.00
25	47.00	34.00	15.25
30	48.30	35.00	16.00
35	50.00	36.00	17.00
40	51.40	37.00	17.00
45	52.00	38.00	18.00
50	54.00	39.00	19.00
55	55.00	40.00	19.00
60	56.00	41.00	19.60
65	57.00	42.00	20.65
70	59.00	43.00	21.00
75	61.00	45.00	22.00
80	63.00	46.80	23.00
85	64.85	49.00	24.00
90	67.00	50.00	25.90
95	70.00	52.00	27.00

Percentile scores for the three negative scales of PACL are presented in Table 8. Percentiles are calculated at each 5-point interval. The lowest recorded Distrust score is 32 against P₅ whereas the highest score is 70 against P₉₅. Scores are rounded up to the nearest value.

Discussion
Preliminary Study

DISCUSSION

Every measuring instrument is developed, keeping in view certain broader or specific purposes and in fact all measurement carried out with specific aim in mind (Green, 1981; Guion & Gottier, 1965; Nunnally, 1967). As described under Method (pp. 56-57), original items were generated for PACL. No effort was made to translate items from English or Urdu checklists. In order to make their job easy, and the flow of items ideas more spontaneous, experts were provided with all required literary works on Pukhtoon character and with the English and Urdu ACLs. These items were further reduced to 66 in number on the basis of their relevance to Pukhtoons character (Method, p. 56). Rational approach (Edwards, 1970) was adapted for the selection of items from a pool 182 adjectives.

These 66 adjectives, developed through Rational Approach, were subjected to empirical testing in the final tryout on a sample of 200 postgraduate students. The items were factor analyzed by using principal component analysis (PCA) method. A total of 18 extracted factors were extracted. These factors were further subjected to Varimax rotation technique, where rotation was converged in 68 iterations. Table 1 shows rotated factor loadings of 66 items on 8 factors. Observing the number of items in each factor and the relevance (in semantic terms) of individual items to the rest of the items in the respective factors, some of the items and factors were retained while the rest were discarded. A minimum loading of .3 was considered essential for

allocating an item to a factor as was practiced previously by different researchers (Westhius and Thyer, 1989; Rapp, et al. 1990; and Siddiqui and Shah, 1992). The *Eigen values* along with percentages of variance are presented in Table 2. In the right section of the table, rotated sum of squared loading can be found along with the specification of rotated Eigen values and percentages of variance. A minimum Eigen value of 2 was considered essential for keeping the factor active. As a result 8 factors survived the process. The Table reveals that the first factor is explaining the highest (7.96) percentage of the total variance explained by the checklist. The 8th factor explains the lowest (3.07) percentage of variance when the number of factors are restricted to 8. In all, 8 factors explain 41 percent of the total variance. A *Scree Plot* for the unrotated and rotated factors is being presented in figure 1 while component plot for rotated factors on PACL is presented in figure 2. It is actually a graphic representation of values presented in Table 1 & 2.

Following the minimum criteria of allocating items to factors i.e. 0.3 (Horowitz et al. (1988), all of the items were grouped under their respective factors. Some of the items were not in consonance with the rest of the items in their connotation. Such items, on the condition of fulfilling the criteria of .3, were placed under other factors. Keeping in view the minimum criteria of allocation of an item to a factor and the relevance of an item to the rest of the items in a factor, 53 items were grouped under different factors. The rest of the items were discarded. Each of the remaining 10 factors were having 2 or 3

items and were ultimately discarded. In Table 1, the bold faced items' loadings indicate the allocations of different items to respective factors. A total of 15 items were grouped under Factor 1. Factor 2 is composed of 12 items, while Factor 3 is having 11 items. Factors 4, 5, 6, 7 and 8 are composed of 8, 8, 6, 4 and 4 items respectively. It is evident that the number of items in a factor is directly proportional to the size of Eigen value and percentage of variance explained by a factor.

After thoroughly analyzing their content, the factors were labeled as per procedure (Siddiqui & Shah, 1992, Horowitz et al., 1988). These factors along with a brief description are listed as under:

F1- Distrust

The factor is composed of negative adjectives and hence was labeled as distrust. Some the items falling under this factor are fearful, liar, arrogant, malingering, thankless, dishonored, narrow-hearted, void of Pukhto (lacking such traits as dignity, bravery, loyalty, helpfulness and courage), jovial, inconsiderate etc. The factor is depicting a character that cannot be trusted upon.

F2- Loyalty

This factor is full of positive traits and is depicting a very famous and vital element of Pukhtoon character i.e. Loyalty. The enlisted adjectives include

confident, honest, loyal, courageous, trustworthy, well mannered, sincere, and civilized etc.

F3- Treachery

It is another negative factor and is composed of adjectives like changing, conspirator, quarrelsome, malingering etc. All of the adjectives are pointing to a character that is treacherous.

F4- Sociability

Composed of items like progressive, tender, civilized, forgiving, peaceful, wise, and well mannered, the factor is full of positive traits and depicting a positive social behaviour.

F5- Pretentiousness

Containing adjectives like greedy, liar, hasty, complaining, and suspicious, the factor is depicting a pretentious character.

F6- Wisdom

The factor is drawing the sketch of a wise person with reference to such adjectives as wise, responsible, principled, sagacious etc.

F7- Bravery

Bravery is not only limited to conflicting situations but also manifests itself in other situations calling for a bold decision. The adjectives included in this factor are hard working, brave, courageous, and helping.

F8- Open - heartedness

Open heartedness is the last factor and includes items like considerate, pragmatic, and hospitable.

Three of these factors are negative in nature and all of the items included in these factors are scored in the reversed order (p. 58). A total of 53 items were retained in the test after excluding 13 items viz., 2, 3, 7, 10, 14, 22, 27, 30, 34, 41, 43, 47, and 55, for not showing minimum acceptable loading on any one of the included factors. The findings prove PACL as a checklist having strong factorial validity.

Item-total correlations for these 53, items were calculated as per procedure recommended and adopted by different psychometricians (Gulliksen, 1950; Lord and Novick, 1968; & Siddiqui, and Shah, 1992). The results are provided in Table 3 where all of the items except item No. 18 (meaning suspicious) show significant correlation with total score on the checklist at 0.001 level. Item 18 is significantly correlating with the total at 0.01 level. This is an evidence of the content validity of PACL and shows that all of the items are significantly contributing to the total test score and none of the item is a burden on the test. It also provides an empirical base to the items that were developed on the basis of rational approach.

Table 4 lists mean and standard deviation of these items as an indication of their central tendency and dispersion of scores.

Reliability is an essential property of any psychological test and coefficient alpha (Cronbach, 1951) is thought to be the best way to determine it especially when response categories are more than two in number (Nunnally, 1978). The technique has also been found to be extremely useful by other researchers as well (Rapp, et al., 1990, Manson et al., 1990). Although any coefficient may be significant with a smaller value e.g. .3, .4 or .5 in a larger sample, yet a coefficient as high as .7, .8 or .9 is desirable in psychological testing for determining the validity and reliability of a scale (Kaplan & Succuzzo, 1982). Table 5 lists values of coefficient alpha for whole test and for different sub-scales values of coefficient alpha are ranging from 0.88 to 0.66. All of the values provide an evidence of the internal consistency (reliability) of PACL at Full scale and also at subscales' level. Split-half method is another important determinant of reliability. Suggested by Spearman and Brown (1904), the technique had a shortcoming of considering only parallel halves. Rulon (1939) developed the technique, which is better for manual computation with smaller samples. The most refined technique was suggested by Guttman (1945). So correlation between half tests can be computed on the basis of Spearman-Brown correction and the reliability of full test can be derived on the basis of Guttman technique. The spearman-Brown reliability is computed to be .923 and Guttman's split half is 0.920, both showing PACL as a highly reliable instrument for any use.

The scale contains a number of 26 positive and 27 negative adjectives. There are 5 response categories viz. Very Low, Low, In between, High, and Very High. In case of positive items, a score of 1 is awarded to Very Low and, moving up, a score of 5 is awarded to Very High category if endorsed by the respondent. Scores for negative items are awarded in the reverse order. Scores on different items in a subscale are summed up to find a total subscale score. High scores on negative scales mean low desirability for having that trait. On the other hand high scores on positive scales show high desirability.

The use of PACL is further facilitated by the provision of norms in the form of percentiles which has been recommended and adapted by many researchers as the most convenient way of making inter-group comparisons (Zuroff et al, 1990; Blatt et al., 1976). Percentiles for total and positive scales on PACL are provided in table No. 7, computed at each 5-point interval. The highest percentile is 95, which corresponds with a total score of 234 and differently with the rest of the scales. Likewise the lowest percentile corresponds with a total score of 132.

Percentiles for negative scales are provided in Table 8. Since negative items were scored in the reverse order, high score on negative scales shows the undesirability of these traits e.g. a score of 70 on distrust corresponds to 95 percentile which shows that the population concerned is not idealizing or desiring distrust.

The findings prove PACL as reliable and valid measure of self-assessment, in particular, and for use in other situations in general. On the basis of these finding the use of PACL in the Main Study is scientifically justified.

Chapter V
Results
Main Study

Chapter - V

This part of the main study contains results, calculated on the basis of responses obtained from 200 Pukhtoons with a similar number of Afghani and Pakistani Pukhtoons. Tables 9-11 contain evidence of ethnic self-discrepancy in contemporary Pukhtoons on the whole, and on the basis of gender. Results of high and low discrepancy groups are presented in Table 12 for the whole sample and for Pakistani and Afghan samples separately. Besides determining ethnic self-discrepancy, the other objective of the study was to find out the relationship between native Pukhtoons and Afghan Refugees. These results are presented in Tables 14-19. Another purpose of the study was to draw a sketch of the self-perception of Pukhtoons. Different lists of top-ten positive and negative adjectives described by Pukhtoons in assessing their Ideal and Real ethnic selves are presented in Tables 20-25. These tables also show top ten positive and negative traits described by males and females and Afghan and Pakistani Pukhtoons. All analyses were carried out with the help of Statistical package for Social Sciences (SPSS; version 10).

Table 9

Means, Standard Deviations, and t-values showing significance of Differences between Pukhtoons' Ideal Self and Real Self on PACL

Scales	Real Self		Ideal Self		t-value	p
	Mean	SD	Mean	SD		
Full Scale	219.78	29.48	256.06	35.45	-15.96	.0001
Distrust	52.40	8.71	62.27	9.91	-15.03	.0001
Loyalty	41.40	6.69	48.74	7.93	-14.45	.0001
Treachery	37.92	6.54	45.92	7.24	-15.90	.0001
Sociability	26.70	4.31	32.12	5.01	-14.23	.0001
Pretentiousness	22.53	4.24	28.66	4.96	-15.68	.0001
Wisdom	19.11	2.88	22.88	3.31	-14.07	.0001
Bravery	13.84	2.09	16.02	2.79	-10.42	.0001
Open-Heartedness	13.60	2.22	16.49	2.68	-13.82	.0001

N = 200 df = 199

Table 9 shows differences between mean scores of Pukhtoons on Full Scale and Sub-scales of PACL. The data provide satisfactory evidence of ethnic self-discrepancy in the contemporary Pukhtoons.

Table 10

Means, Standard Deviations, and t-values showing significance of Differences between Pukhtoons' Ideal Self and Real Self on PACL for males.

Scales	Real Self		Ideal Self		t-value	p
	Mean	SD	Mean	SD		
Full Scale	219.84	29.48	261.58	31.05	-12.85	.0001
Distrust	52.81	8.75	63.70	8.49	-10.95	.0001
Loyalty	41.46	7.10	50.04	7.05	-11.80	.0001
Treachery	37.94	6.77	46.86	6.32	-11.83	.0001
Sociability	26.56	4.40	32.77	4.69	-10.77	.0001
Pretentiousness	22.30	4.07	29.16	3.83	-14.19	.0001
Wisdom	18.74	3.05	23.36	3.14	-11.67	.0001
Bravery	13.83	2.12	16.19	2.90	-7.45	.0001
Open-Heartedness	13.57	2.25	17.01	2.37	-12.16	.0001

N = 98 df = 97

Table 10 shows differences between mean scores of Pukhtoons on Full Scale and Sub-scales of PACL for male sample only. The data provide satisfactory evidence of ethnic self-discrepancy in the male Pukhtoon population.

Table 11

Means, Standard Deviations, and t-values showing significance of Differences between Pukhtoons' Ideal Self and Real Self on PACL for females.

Scales	Real Self		Ideal Self		t-value	p
	Mean	SD	Mean	SD		
Full Scale						
Distrust	219.72	29.63	25.78	38.63	-9.98	.0001
Loyalty	52.01	8.69	6.90	10.96	-10.37	.0001
Treachery	41.33	6.31	47.50	8.54	-8.86	.0001
Sociability	37.89	6.34	45.01	7.95	-10.75	.0001
Pretentiousness	26.84	4.24	31.50	5.24	-9.47	.0001
Wisdom	22.74	4.42	28.17	5.83	-8.98	.0001
Bravery	19.47	2.68	22.42	3.42	-8.54	.0001
Open-Heartedness	13.84	2.07	15.85	2.68	-7.28	.0001
	13.63	2.20	15.99	2.87	-7.89	.0001

N = 102 df = 101

Table 11 shows differences between mean scores of Pukhtoons on Full Scale and Sub-scales of PACL for female sample only. The data provide satisfactory evidence of ethnic self-discrepancy in the female Pukhtoon population.

Table 12

Differences in the Mean Ethnic self-concept Scores of High and Low Discrepancy groups of Afghani and Pakistani Pukhtoons as measured by PACL

Sample	High Discrepancy group			Low Discrepancy group			t-value	p
	n	Mean	SD	n	Mean	SD		
Whole	59	205.22	25.93	110	226.17	24.43	-5.20	.0001
Afghani	27	209.25	26.25	58	229.12	24.32	-3.41	.001
Pakistani	32	201.81	25.57	52	222.28	24.36	-3.77	.0001

Significance of differences between Mean scores of High and Low discrepancy groups of Pukhtoons as a whole, and Afghani and Pakistani samples separately are presented in Table 12. High and Low groups were determined by finding out the Mean of the range of discrepancy and then by locating the number of cases falling above and below the mean as High and Low groups respectively.

Table 13

Differences in the Mean Scores of Pakistani and Afghani Pukhtoos' on their Real Ethnic Self as measured by PACL

Scales	Pakistani			Afghani			t-value	p
	Mean	SD	Percentile	Mean	SD	Percentile		
Full Scale	215.71	30.35	88	223.86	28.16	91	-1.98	.05
Distrust	51.41	8.69	40	53.40	8.66	45	-1.62	.107 (ns)
Loyalty	40.62	6.87	20	42.18	6.44	25	-1.65	.10 (ns)
Treachery	37.10	6.78	40	38.72	6.21	50	-1.78	..076 (ns)
Sociability	26.25	4.50	60	27.16	4.09	65	-1.49	.137 (ns)
Preentiousness	22.06	4.15	75	23.00	4.30	80	-1.57	.118 (ns)
Wisdom	18.94	2.93	45	19.29	2.83	45	-.858	.392 (ns)
Bravery	13.59	2.04	25	14.09	2.13	25	-1.69	.092 (ns)
Open-Heartedness	13.54	2.13	25	13.67	2.31	25	-.413	.68 (ns)

N = 200 df = 198

Table 13 shows differences in the mean scores of Pakistani and Afghani Pukhtoos regarding the perception of their respective real national-selves on PACL. On the Full-scale score, mean for Afghani Pukhtoos was found to be significantly higher as compared to Pakistani Pukhtoos.

Table 14
Differences in the Mean Scores of Afghani Pukhtoons' Ethnic Self and their assessment of Pakistani Pukhtoons on PAEL

Scales	Afghan Ethnic Self		Afghan's view of Pakistani Puk. Self		t-value	p
	Mean	SD	Mean	SD		
Full Scale	235.03	29.48	228.78	28.56	2.94	.004
Distrust	55.71	9.31	54.87	8.62	1.18	.238 (ns)
Loyalty	44.60	6.49	43.25	7.08	2.24	.027
Treachery	40.54	6.68	39.70	5.68	1.69	.094 (ns)
Sociability	28.58	3.99	27.69	4.16	2.69	.008
Pretentiousness	24.73	4.26	24.03	4.32	1.76	.082 (ns)
Wisdom	20.17	2.71	24.03	4.32	-9.75	.0001
Bravery	14.76	2.03	14.25	2.21	2.35	.02
Open-Heartedness	14.69	2.12	14.23	2.10	2.22	.029

N = 100 df = 99

Exploring the dynamics of interpersonal relationships between Pakistani and Afghani Pukhtoons, Table 14 shows the perception of national self- concept by Afghani Pukhtoons and their perception of Pakistani Pukhtoons. Results on the three negative scales viz., Distrust, Treachery, and Pretentiousness are not significant. On the rest of the scales Afghani view their self higher than Pakistani self.

Table 15

Differences in the Mean Scores of Pakistani Pukhtoos' Ethnic Self and their assessment of Afghani Pukhtoos on PACL

Scales	Pakistani Ethnic Self		Pakistani Puk. view of Afghani Puk. Self		t-value	p
	Mean	SD	Mean	SD		
Full Scale	223.25	30.01	210.82	27.14	-5.43	.0001
Distrust	53.13	8.50	50.99	8.46	-3.27	.001
Loyalty	42.14	6.58	39.20	5.83	-5.69	.0001
Treachery	38.56	7.16	35.66	6.90	-4.76	.001
Sociability	27.29	3.93	25.66	4.50	-3.13	.002
Preentiousness	23.38	4.70	21.73	4.43	-3.57	.001
Wisdom	23.38	4.70	18.76	3.84	-8.22	.0001
Bravery	13.91	2.10	13.47	2.06	-1.93	.056 (ns)
Open-Heartedness	13.65	2.10	13.34	2.03	-1.39	.167 (ns)

N = 100 df = 99

Table 15 shows the perception of national self- concept by Pakistani Pukhtoos and their perception of Afghani Pukhtoos in exploring the dynamics of interpersonal relationships between Pakistani and Afghani Pukhtoos.. Results on Bravery and Open-heartedness are not significant. On the rest of the scales Pakistani view their self higher than Afghani self.

Table 16

Differences in Mean scores of High discrepancy group of Afghani Pukhtoons regarding their Ethnic Self concept and their concept of Pakistani Pukhtoons on Full-Scale score

Condition	N	Mean	SD	df	t-value	p
The Self	31	237.55	28.25	---	-----	
The Other	---	232.55	21.05	30	1.72	.095

In comparing the perception of The Self and The Other, Table 16 presents mean scores of High Discrepancy group of Afghani Pukhtoons regarding their National Self and their perception of Pakistani Pukhtoons. Results show no significant difference between the two mean scores.

Table 17

Differences in Mean scores of Low discrepancy group of Afghani Pukhtoons regarding their Ethnic Self concept and their concept of Pakistani Pukhtoons on Full-Scale score

Condition	N	Mean	SD	df	t-value	p
The Self	54	235.53	28.36	---	-----	
The Other	---	231.00	29.84	53	1.43	.157

In comparing the perception of The Self and The Other, Table 17 presents mean scores of Low Discrepancy group of Afghani Pukhtoons regarding their National Self and their perception of Pakistani Pukhtoons. Results show no significant difference between the two mean scores.

Table 18

Differences in Mean scores of High discrepancy group of Pakistani Pukhtoons regarding their Ethnic Self concept and their concept of Afghani Pukhtoons on Full-Scale score

Condition	N	Mean	SD	df	t-value	p
The Self	32	221.37	27.68	---	-----	
The Other	---	210.81	30.58	31	-2.38	.023

Table 18 shows Mean scores of High discrepancy group of Pakistani Pukhtoons regarding their national self-concept and their perception of Afghani Pukhtoons. Mean for Pakistani sample is higher and the difference is significant.

Table 19

Differences in Mean scores of Low discrepancy group of Pakistani Pukhtoons regarding their Ethnic Self concept and their concept of Afghani Pukhtoons on Full-Scale score

Condition	N	Mean	SD	df	t-value	p
The Self	52	227.07	27.98	---	-----	
The Other	---	212.78	24.04	51	-5.24	.0001

Table 19 shows Mean scores of Low discrepancy group of Pakistani Pukhtoons regarding their national self-concept and their perception of Afghani Pukhtoons. Mean for Pakistani sample is higher and the difference is significant.

Table 20

Mean scores of top ten Positive adjectives used by Pukhtoons while describing their Real self and Ideal self

S. No.	Real Self	Mean	S. No.	Ideal Self	Mean
16.	Courageous	3.68	7.	Active	4.29
2.	Hospitable	3.57	6.	Honest	4.29
14.	Loyal	3.52	26.	Trustworthy	4.25
5.	Confident	3.51	42.	Progressive	4.25
38.	Valiant	3.51	2.	Hospitable	4.21
26.	Trustworthy	3.48	1.	Appreciative	4.16
6.	Honest	3.48	3.	Practical	4.14
51.	Valorous	3.48	39.	Civilized	4.13
42.	Progressive	3.46	22.	Well-mannered	4.12
7.	Active	3.46	33.	Responsible	4.11

Table 20 presents Mean scores of Pukhtoons on the top ten positive adjectives, ranked by them, on PACL in evaluating their Real and Ideal ethnic selves. Mean scores for individual items are presented against them. S.No. indicates the serial number of adjectives in the final form of PACL.

Table 21

Mean scores of top ten Negative adjectives used by Pukhtoons while describing the undesirability of these traits in their Real self and Ideal self

S. No.	Real Self	Mean	S. No.	Ideal Self	Mean
46.	Void of Pukhto ¹	3.69	21.	Slave	4.33
15.	Fearful	3.59	19.	Liar	4.32
35.	Dishonorable	3.58	46.	Void of Pukhto	4.30
44.	Thankless	3.58	28.	Miscreant	4.29
37.	Narrow-hearted	3.57	29.	Treacherous	4.28
43.	Inconsiderate	3.57	24.	Perjurious	4.28
12.	Untidy	3.55	44.	Thankless	4.27
32.	Fraudulent	3.54	20.	Greedy	4.25
40.	Over-inquisitive	3.52	49.	Malingering	4.20
21.	Slave	3.50	12.	Untidy	4.10

Table 21 presents Mean scores of Pukhtoons on the top ten negative adjectives, ranked by them, on PACL in evaluating their Real and Ideal ethnic selves. Mean scores for individual items are presented against them. S.No. indicates the serial number of adjectives in the final form of PACL. Since all of these items are scored in reverse order, the high scores mean the undesirability of these adjectives in Pukhtoons self- perception.

¹The absence or lack of essential elements of *Pukhtoonwali* in a person.

Table 22

Mean scores of top ten Positive adjectives used by Pakistani and Afghani Pukhtoos while describing the desirability of these traits in their Real Ethnic selves

S. No.	Pakistani	Mean	S. No.	Afghani	Mean
16.	Courageous	3.62	16.	Courageous	3.74
14.	Loyal	3.50	2.	Hospitable	3.65
2.	Hospitable	3.48	38.	Valiant	3.61
5.	Confident	3.47	6.	Honest	3.58
26.	Trustworthy	3.45	7.	Active	3.57
31.	Friendly	3.42	11.	Nice hearted	3.56
36.	Hardworking	3.41	25.	Peaceful	3.56
38.	Valiant	3.41	30.	Sincere	3.56
42.	Progressive	3.41	5.	Confident	3.55
51.	Valorous	3.41	51.	Valorous	3.54

Mean scores of Afghani and Pakistani Pukhtoos are presented in Table 22 for the top ten positive adjectives, ranked by them, on PACL in evaluating their Real ethnic-selves. Mean scores for individual items are presented against them. S.No. indicates the serial number of adjectives in the final form of PACL.

Table 23

Mean scores of top ten Negative adjectives used by Pakistani and Afghani Pukhtoons while describing the undesirability of these traits in their Real Ethnic selves

S. No.	Pakistani	Mean	S. No.	Afghani	Mean
46.	Void of Pukhto	3.63	46.	Void of Pukhto	3.76
32.	Fraudulent	3.55	43.	Inconsiderate	3.71
35.	Dishonourable	3.54	44.	Thankless	3.67
15.	Fearful	3.53	15.	Fearful	3.65
47.	Arrogant	3.52	37.	Narrow Hearted	3.65
12.	Untidy	3.48	12.	Untidy	3.62
37.	Narrow Hearted	3.48	28.	Miscreant	3.62
44.	Thankless	3.48	35.	Dishonourable	3.62
21.	Slave	3.44	40.	Over-inquisitive	3.61
49.	Malingering	3.42	24.	Perjurous	3.58

Table 23 presents Mean scores of Pakistani and Afghani Pukhtoons on the top ten negative adjectives, ranked by them, on PACL in evaluating their Real ethnic- selves. Mean scores for individual items are presented against them. S.No. indicates the serial number of adjectives in the final form of PACL. Since all of these items are scored in reverse order, the high scores mean the undesirability of these adjectives in Pukhtoons self- perception.

Table 24

Mean scores of top ten Positive Adjectives used by Pukhtoon Males and Females, separately while describing their Real Ethnic self

S. No.	Males	Mean	S. No.	Females	Mean
16.	Courageous	3.63	16.	Courageous	3.72
38.	Valiant	3.60	2.	Hospitable	3.54
2.	Hospitable	3.58	7.	Active	3.53
1.	Appreciative	3.54	14.	Loyal	3.52
6.	Honest	3.53	26.	Trustworthy	3.52
5.	Confident	3.52	36.	Hardworking	3.51
42.	Progressive	3.52	51.	Valorous	3.51
51.	Valorous	3.51	5.	Confident	3.50
14.	Loyal	3.50	52.	Helpful	3.47
30.	Sincere	3.48	31.	Friendly	3.43

Mean scores on the top ten positive adjectives ranked higher by Pukhtoon males and females in evaluating their Real ethnic-self on PACL. Mean scores for individual items are presented against them. S.No. indicates the serial number of adjectives in the final form of PACL.

Table 25

Mean scores of top ten Negative Adjectives used by Pukhtoon Males and Females, separately while describing their Real Ethnic self

S. No.	Males	Mean	S. No.	Females	Mean
46.	Void of Pukhto	3.79	46.	Void of Pukhto	3.72
35.	Dishonoured	3.64	40.	Over-inquisitive	3.58
15.	Fearful	3.62	44.	Thankless	3.57
37.	Narrow-hearted	3.61	21.	Slave	3.56
43.	Inconsiderate	3.59	15.	Fearful	3.55
12.	Untidy	3.58	43.	Inconsiderate	3.53
44.	Thankless	3.57	37.	Narrow-hearted	3.52
21.	Fraudulent	3.56	12.	Untidy	3.51
28.	Miscreant	3.53	28.	Selfish	3.51
53.	Voluptuous	3.49	53.	Voluptuous	3.47

Mean scores of top ten negative adjectives ranked higher by Pukhtoon males and females in evaluating their Real ethnic self. Mean scores for individual items are presented against them. S.No. indicates the serial number of adjectives in the final form of PACL. Since the scoring of these items has been done in reverse order, high scores show the undesirability of these adjectives in Pukhtoons character.

Discussion

Just go to the mirror and look at yourself
And see what the reflection has to say;
For it isn't your father, or mother, or spouse, or friend
Whose judgment you must pass.
The person whose verdict counts most in your life
Is the one staring back from the glass

Anonymous

DISCUSSION

The last century can be safely regarded as the century of self and related concepts like ego, identity etc. that have been the focal concern of behavioral scientists and mental health professionals. The large volume of empirical research on such issues have convinced most of the behavioral and social scientists that no science of human experience is complete without accounting for self and identity. As mentioned earlier, self manifests itself in different forms and has different dimensions e.g. cognitive, personal, and social. The social aspect of self includes concepts like collective self, social identity, and ethnic self. The individual cognizes himself psychologically, physically, and socially identified with a particular group. Identity with a particular group plays a significant role in the formation of social attitudes and the definition of social identity of its members (Tajfel, 1981). Due to this identity, a social and ethnic self concept is shaped. There are likely to be psychological links between a person's nation (ethnic group), perception style, and his or her values, beliefs, attitudes, and personal identify (Tajfel & Forgas, 1981; Tajfel, 1981). Pukhtoons constitute the majority of population in Afghanistan, and in Balochistan and North West Frontier Province of Pakistan. All of these Pukhtoons, although have adopted their identity as Afghanis and Pakistanis, form one ethnic group because several Pukhtoon clans are known to have moved from Afghanistan to the sub-continent between 13th and 16th century. They share a common genealogy, history, and culture. Likewise Pukhtoons

have a common ethnic self-concept and follow a common code of conduct i.e. *Pukhtoonwali*.

Afghanistan and NWFP have been subjected to an unending series of invasions before the creation of Pakistan. Afghanistan even today is under invasion. Afghans have always confronted the invaders and never subdued to their power. Because of their contact with Afghans, most of these invaders analyzed their character and wrote about them. Pukhtoos, themselves, have always been idealizing a character and they also wrote about it extensively. The problem under study is to compare that idealized Pukhtoon character with the actual contemporary Pukhtoon character. This is what has been referred to, previously, as self-discrepancy (Higgins, 1984, 1987).

USSR invaded Afghanistan in December 1979. Afghans, in self defence, had to fight the invaders to drive them out of their country. Russians utilized all their might but could not overcome Afghans. Afghans ultimately caused USSR's disintegration but suffered themselves as well. They had to migrate from their homeland to the neighboring Iran and Pakistan. Majority of Pukhtoos preferred to take refuge in Pakistan because of having communality of language, culture, history, and genealogy. After defeating USSR, unfortunately Afghans got engaged in power struggle and refugees could go back to their home. Apparently the tragedy 9/11 led to American attack on Afghanistan and the problem of refugees still exists. By now these refugees have spent around 25 years in Pakistan. During this time they have not been

confined to camps but got mixed with the local Pukhtoon Population. In this study an attempt has been made to uncover facts regarding the perception of Pukhtoons about themselves, on both sides of the Durand line and about each other. Specifically the problem under study is to find out ethnic self-discrepancy in Afghan refugees and native Pukhtoons in NWFP and their relationship with each other.

With this justification a study involving 200 Pukhtoon was carried out using Pukhto Adjective checklist (PACL). The age range of the sample is between 20 to 60 years ($M=35.86$, $SD = 16.04$). The data was collected mostly from rural areas, where Pukhtoons get married at an early age. That is why 151 out of 200 (74.5%) respondents are married.

Higgins (1984, 1987, 1989) argued that people hold a number of different schemata about different aspects of the self, e.g., *Actual Self* (What a person believes he is), *Ideal Self* (what a person would like to be), and *Ought Self* (the attributes that a person should possess out of obligation or duty). Furthermore there may be a state of discrepancy existing between real and ideal selves. The present study aimed at determining the level of ethnic-self-discrepancy in the contemporary Pukhtoon population. An effort has been made to assess ethnic self of Pukhtoons and ultimately discrepancy has also been determined on this basis. Table 9 shows differences in the mean scores of Pukhtoons' *ideal* and *real* ethnic selves. The Full-scale score shows a highly significant self-discrepancy on PACL ($P < .0001$). It indicates a wide gap

between scores on PACL as a measure of ideal and real ethnic selves of Pukhtoons. Differences in the mean scores on different sub-scales of PACL viz., *Distrust, Loyalty, Treachery, Sociability, Pretentiousness, Wisdom, Bravery, and Open-heartedness* are also significant at the same level ($p < .0001$). As discussed earlier, the ideal self of Pukhtoons has frequently been described in national and foreign literature concerning Pukhtoons. Pukhtoons always carry with them, the concept of idealized Pukhtoon character and culture, most commonly referred to as Pukhto or Pukhtoonwali. Pukhto resides in the hearts and minds of almost every Pukhtoon. Pukhtoleanness (being void of Pukhto) is considered as an abuse in Pukhtoons culture. The need for consistency among an individual's different attributes and self-conceptions has been proposed by numerous scholars (e.g., Allport, 1955; Brim, 1976; Epstein, 1973; Lecky, 1961; Morse & Gergen, 1970). This unity principle (Epstein, 1981) proposes that people have a basic need to maintain the unity and coherence of their self-attributes and ideas about the self and that is why Every Pukhtoon must try to bridge the gap between the two selves, otherwise he is under constant stress. The more powerful is his concept of ideal self the more will he try to achieve it. Tables 10 and 11 show the same findings for males and females respectively. In both cases, discrepancy has been found to be highly significant i.e. Mean scores for *Ideal self* on Full scale and different sub-scales have been found to be significantly higher as compared to Mean of *Real self* scores. These findings confirm our first hypothesis regarding discrepancy in

Pukhtoons. Such differences in the assessment of ideal self and real self have previously been determined at individual levels by researchers like Higgins and Strauman (1987). The focus of their studies was clinical in nature and they concluded that self-discrepancy leads to mental disorders.

Differences in the mean scores of high and low discrepancy groups are presented in Table 12 for the whole sample and for Afghani and Pakistani samples respectively. High and low groups were determined by calculating the mid points of the range of discrepancy between *Ideal* and *Real* selves and then by dividing individuals falling above and below the stated point into two groups. The table is actually showing mean scores on ethnic self of the two groups of discrepancy. In case of the whole sample, mean for the ethnic self concept is significantly higher in favour of low discrepancy group ($P < .0001$), which reveals that the perception of ethnic self-concept is much higher in people who have a low self-discrepancy. In other words high self-discrepancy leads to low ethnic self-concept. The findings are confirmed by the similar results yielded by Afghani and Pakistani samples, separately, where the same level of significant difference has been observed between the mean scores of high and low discrepancy groups ($P < .0001$). These findings confirm our hypothesis that Pukhtoons with high self-discrepancy will rate their ethnic selves ^{lower} ~~higher~~ as compared to low discrepancy group of Pukhtoons. A relevant research was carried out by Guthrie (1976) and Thomas and Sillin (1972). They

concluded that whites use to seek different strategies to evaluate their race and sense of self higher mainly by denigrating other races and groups.

Another purpose of study was to bring to limelight the self-perception of Pukhtoons on both sides of the Durand line. Differences in the mean ethnic-self scores of Pakistani and Afghani Pukhtoons on Full-scale and on sub-scales, are provided in Table 13. In order to know the intensity of factors, Percentile scores, corresponding to every mean score, are presented in separate columns. On the basis of the Full-scale scores a significant difference has been recorded between the means of the two groups. Mean for Afghani Pukhtoons' Full-scale scores on ethnic self-concept is significantly higher as compared to that of Pakistani Pukhtoons. Comparing mean scores on different subscales, no significant difference was found between the two groups. With a similar trend, the highest Percentiles were obtained for Pretentiousness (P_{80}) and Sociability (P_{65}), whereas low percentiles were recorded for Loyalty (P_{25}), Bravery (P_{25}), and Open heartedness (P_{25}). Forgas and O'driscoll (1984) while studying the evaluation of national characteristics found that these evaluations are influenced by the cultural background of the subjects. Penn et al., (1993) concluded that minorities own-group preference behaviour is indicative of self- esteem and identity achievement.

The other objective of the study was to have an insight into interpersonal relationships of the two groups and to uncover what they think about one another. The next two table i.e. Table 14 and 15 present interactional variables

of both groups. Describing Afghani Pukhtoons ethnic self and their view of Pakistani Pukhtoons, Table 14 enlist differences in *Own* and *Others'* perception of Afghans. A thorough look of the table reveals that except the three negative factors (viz., Distrust, Treachery, Pretentiousness) there are significant differences in Afghani Pukhtoons' self-concept and their concept of Pakistani Pukhtoons. Except the Wisdom scale, where mean is higher for Pakistani Pukhtoons, on the rest of the scales Afghans rate themselves higher as compared to their Pakistani counterparts.

Looking at the other side of the picture, differences in mean scores of Pakistani Pukhtoons' self-assessment and their assessment of Afghani Pukhtoons are recorded in Table 15. Except Bravery and Open-heartedness, the rest of the scales show significant differences between the two groups, including the differences found on the Full-scale score. Mean scores on all such sub-scales are higher for Pakistani Pukhtoons. It means that Pakistani Pukhtoons have, like Afghani Pukhtoons, assessed themselves highly as compared to the other group. Although the frequency of this behaviour is more than what was observed in case of Afghans, yet the trend is similar. Here our third hypothesis stands approved. These results are in consonance with the findings by Robins & Paulhus (2001) where they mentioned that when evaluating ones *Own* self and *Others* self, people tend to rate their own self higher. Similar results were found by Taylor and Brown (1988) and said that people have positive illusions and evaluate themselves high as compared to

others. Looking thoroughly at Tables 14 and 15, both in case of Afghans and Pakistanis, similar behaviour has been confirmed except Distrust, Treachery, and Pretentiousness in Afghani sample and Bravery and Open-heartedness in Pakistani sample. As discussed earlier (p.36), when comparing themselves with others, people have a strong need to evaluate themselves positively i.e. there is a need for positive self-esteem. If the context is inter-group comparison, this need is manifested by maintaining or securing a relatively positive social identity for the in-group. It is an important aspect of social identity theory, drawn from social comparison theory (Festinger, 1954; Sullis & Miller, 1977).

For the next analysis of self-discrepancy and its impact on Pukhtoon population, high and low discrepancy groups were created by finding out the mid point of the range of discrepancy for the two groups separately and then by dividing Pakistani and Afghani population separately into high and low discrepancy groups. For finding out differences in the evaluation of *Self* and the *Other*, t-test was calculated between the means *Self-ratings* and *Others-ratings*. In case of Pakistani Pukhtoons both high and low groups show significant differences in *Self-ratings* and the *Others'* ratings on Full-scale scores. This again goes in consonance with the findings already mentioned above (Taylor & Brown, 1988). In case of Afghani Pukhtoons these results were not significant. In case of Afghan sample our fourth hypothesis was confirmed whereas in case of Pakistani Pukhtoons it could not be confirmed i.e. Pakistani Pukhtoons rated their Afghan counterparts much lower as compared to themselves. The results

of Pakistani Pukhtoons are supported by the findings of Brewer and Roccas (2001) and Markus & Kunda (1986). They concluded that people need to balance opposing psychological needs for similarity and uniqueness by projecting positively to the in-group for the former and projecting negatively to the out-group for the latter.

Our next objective was to find out the validity of the Pukhtoon character narrated by different authors, poets, and researchers in their writings and to scientifically determine different characteristics cognized and practiced by the contemporary Pukhtoon population. A few lists of such characteristics have been shown in Tables 20-25 along with a mean of endorsement of these attributes. The top ten positive adjectives ranked higher by Pukhtoon population while describing their Real and Ideal selves have been provided in Table 20. The list confirms whatever ideal and real character has been depicted in literary works about Pukhtoons. Courageous takes the highest position on the Real self concept and Active is on top on Ideal self concept. Looking at Table 20, higher mean scores for individual items can be found for adjectives describing ideal self as compared to those of real self, which is an indication of self-discrepancy. Another interesting finding is that all mean values, for the real self, are recorded to be above .3, pointing to a positive ethnic self- concept of the two groups. A list of top ten negative attributes has been provided in Table 21, where *Void of Pukhto* takes the highest position on Real while *Slave* assumes the top slot in the description of Ideal self. It is to highlight again that since all negative items

have been scored in the reverse direction, all of the negative adjectives described in the lists point to their absence or undesirability with reference to their means e.g. *Slave* with a mean of 4.33 on Ideal self means that a Pukhtoon cannot be a Slave. A relevant research was conducted by Farooqi (1985) in which school boys and girls were asked to evaluate their real self and ideal self, using Adjectives Checklist in Urdu (UACL). They enlisted top ten adjectives used by boys and girls in describing their real and ideal selves. They also presented differences in the perception of ideal and real selves of the school boys and girls.

Breaking the sample again into Pakistani and Afghani Pukhtoons the positive adjectives are grouped into two columns (Table 22) on the basis of nationality. Interestingly Pakistani and Afghani Pukhtoons ranked higher almost similar traits in describing their Real ethnic self. These variables are in consonance with the description of Pukhtoons character depicted in literature. Table 23 displays a list of top ten negative adjectives used by Pakistani and Afghani population in describing their Real ethnic self. Again both of the lists are sharing some important adjectives.

Gender wise analysis for the perception of Real Ethnic-self by Pukhtoons' males and females has been presented in Tables 24 and 25. A list of top ten positive adjectives, ranked to be higher in the existing Pukhtoon character by Pukhtoons' males and females is presented in Table 24 along with individual item's mean scores. Comparing the ranking of adjectives with each

other, we find that the perception of Real Pukhtoon character is almost the same in males and females. Table 25 enlists top ten negative adjectives, ranked higher by Pukhtoon males and females as the most undesirable characteristics in Pukhtoons' ethnic self. It is to highlight again that high scores on negative adjectives refer to their absence or undesirability. An analysis of the ranking shows that the perception of Pukhtoons' ethnic self both by males and females is almost similar. A thorough look at Tables 20-25 points to the validity of Pukhtoons' character depicted in literary works mentioned under method (p.60) and other related books which confirms our last hypothesis.

As described earlier (Chapter I), there have been numerous national and international publications in the form of books, research journals, and other literary works. Almost all of the foreign publications have been caused by the experiences of the authors and especially the British Government in India with Pukhtoons. In addition to these some native writers especially Pukhtoons themselves wrote about Pukhtoons' genealogy, history, culture, and characteristics. All of these books describe Pukhtoons character from historical, philosophical, social, and cultural point of views. None of these attempted to describe their character scientifically. The present study, for the first time, has attempted to uncover Pukhtoons' character scientifically.

In every society one can find positive and negative traits held by its members as no society or ethnic group is perfect. There, always, is a need in human beings to be coherent, composed, and to be as close to the concept of

Ideal self as possible. It reduces stress and is highly needed for a positive self-concept, which provides basis for the attainment of complete psychological well being and, hence, is essential for mental health. Self-discrepancy leads to the development of stress and other mental disorders (Higgins, 1987). Pukhtoons, as well, need to be resolving their self-discrepancy and be as close to their *Ideal self (Pukhtoonwali)* as possible in order to actualize their potential and reduce their problems at a national level.

Limitations

LIMITATIONS

The study has not taken into account the effects of regional affiliation of Afghan refugees on the perception of the *Own Self* and their perception of *The Others* i.e. Pakistani Pukhtoos.

The dynamics of the relationship between Pakistani and Afghani Pukhtoos have not been explored gender-wise because the number of cases in gender-wise split into High and Low discrepancy groups were low in number.

An important element of self –discrepancy theory i.e. its relationship with depression could not be studied because it was falling outside the scope of the present study.

Although a minimum of 5 years stay of Afghan refugees was a prerequisite for their inclusion in the sample, yet it could not be studied as a separate variable.

Under some conditions gender-wise analysis could not be possible because of the inadequacy of number of cases.

The study has been done on Afghan refugees residing in NWFP only. Those who are residing in other parts of Pakistan were not included in the sample. In subsequent studies this can be taken care off.

Suggestions

SUGGESTIONS

Since Self-Discrepancy theory have been applied for the first time in an ethnic setting, the author recommends similar/relevant studies in other ethnic groups to confirm some of the trends recorded in this study i.e. the existence of self-discrepancy in group setting and higher evaluation of *The Self* as compared to the perception of *The Other* etc.

Since the regional affiliation of Afghan refugees could not be taken into account, the author recommends that it should also be studied in the subsequent studies on relevant issues.

In the subsequent studies on self-discrepancy and related issues, the duration of stay of Afghan refugees in Pakistan should also be studies as a variable.

Since self-discrepancy has been confirmed in the present study, the author recommends other studies to link it to disorders like depression and anxiety and variables like religiosity and religious identity.

The study has been carried out involving only Pukhtoon population. Similar studies can also be performed on Persian speaking Afghans for determining the extent of self-discrepancy and the dynamics of their relationship with their Afghan fellows and Pakistani population.

There may be many reasons for it. One reason can be their long stay in Pakistan because of which NWFP has become overpopulated, there are frequent

price hikes, and pollution has become a major problem. Another reason may be the illiteracy and poor economic condition of Afghani Pukhtoons. Anyhow this point needs further research.

The author recommends further studies on the same issue with reference to religiosity, Islamic identity, social axioms, beliefs, and values.

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appendixes

Appendixes

Initial Pool of Items for PACL

خبر لوخ	۵۷	متاثر	۲۹	اوتر	۱
کم خرخ	۵۸	جگر مار	۳۰	مطمئن	۲
زغمونکے	۵۹	خان لہ	۳۱	سور	۳
پائیدار	۶۰	وسوسی	۳۲	ظالم	۴
بی مزغو	۶۱	قدر دان	۳۳	دھوکہ باز	۵
بی اتبارہ	۶۲	مغرورہ	۳۴	محترم	۶
بی حسہ	۶۳	جابر	۳۵	گنہگار	۷
بی خوڑو	۶۴	تریخ	۳۶	واکمن	۸
جاہل	۶۵	دوڑ مار	۳۷	بی عقلہ	۹
بی عقلہ	۶۶	دوڑ مار	۳۸	بی مخہ	۱۰
خیالی	۶۷	غلی	۳۹	کار کوونکے	۱۱
بی غرضہ	۶۸	بی پروا	۴۰	جذباتی	۱۲
کینہ کش	۶۹	بدلہ دونکے	۴۱	سپین نیتہ	۱۳
بی خونده	۷۰	تروتازہ	۴۲	ویر بدلے	۱۴
خود سر	۷۱	نرم خونبہ	۴۳	ویر ہدونکے	۱۵
سودمن	۷۲	روپ فکرہ	۴۴	بی وقوفہ	۱۶
جگر مار	۷۳	پہ طریقہ	۴۵	کم عقلہ	۱۷
ستون	۷۴	پیچی / مشکل / گران	۴۶	دورانہ پیش	۱۸
زود فہم	۷۵	دادہ	۴۷	بخشونکے	۱۹
خان بنیونکے	۷۶	ریشتنے / ایماندار	۴۸	نیغہ خیرہ کوونکے	۲۰
شرمہدونکے	۷۷	خیال ساتونکے	۴۹	دلگیر	۲۱
معتدل	۷۸	وفادار	۵۰	بی ایمان	۲۲
سادہ	۷۹	ویر ہدونکے	۵۱	نیک	۲۳
بی سلوکہ	۸۰	موتاز	۵۲	ناترسہ	۲۴
مکار	۸۱	شکی	۵۳	مدد کوونکے	۲۵
خان تہ غلط	۸۲	تہز	۵۴	ایماندار	۲۶

زیرہ سواندے	۸۳	چست	۵۵	گہی	۲۷
فضول خرچ	۸۴	خواہشمند	۵۶	خیالی	۲۸
برجستہ	۱۴۳	بی دولہ	۱۱۴	خواری	۸۵
محکم	۱۴۴	بنکلے	۱۱۵	غبررسمی	۸۶
سخت	۱۴۵	زیرک	۱۱۶	تنگ	۸۷
وہمی	۱۴۶	گیلہ مند	۱۱۷	غبرنہ	۸۸
تلوار گرند	۱۴۷	سست	۱۱۸	شور کوونکے	۸۹
بد دماغ	۱۴۸	دلیلی	۱۱۹	موقع پرست	۹۰
معقول	۱۴۹	وفادار	۱۲۰	منظم	۹۱
بی خبرہ	۱۵۰	نرینہ	۱۲۱	امن پسند	۹۲
خفہ	۱۵۱	خود پسندہ	۱۲۲	مایوس	۹۳
ناقلارہ	۱۵۲	توانا	۱۲۳	ناکلے	۹۴
سخت	۱۵۳	جوشی	۱۲۴	مشغول	۹۵
بد تمیز	۱۵۴	چخچھی	۱۲۵	عجیبہ	۹۶
خود پسند	۱۵۵	بنخولے	۱۲۶	غلی / خاموش	۹۷
زغموونکے	۱۵۶	دروغژن	۱۲۷	عقلمند	۹۸
خود ترسہ	۱۵۷	زوراور	۱۲۸	حقیقت پسند	۹۹
زیرہ خوگے	۱۵۸	میرندوگے	۱۲۹	باغی	۱۰۰
سنجیدہ	۱۵۹	رسمی	۱۳۰	سوچی	۱۰۱
کچر	۱۶۰	ملگرتیا کوونکے	۱۳۱	اتباری	۱۰۲
بی تدبیرہ	۱۶۱	خوین اخلاق	۱۳۲	ذمہ وار	۱۰۳
زیرک	۱۶۲	بنکلے	۱۳۳	کلک	۱۰۴
غلی	۱۶۳	حرصناک	۱۳۴	طنزہ	۱۰۵
مخلص	۱۶۴	صحت مند	۱۳۵	خود اعتمادہ	۱۰۶
سست	۱۶۵	دینمن	۱۳۶	جذباتی	۱۰۷
خان خوینے	۱۶۷	بی صبرہ	۱۳۷	جابر	۱۰۸
جانان / یاریاش	۱۶۸	خیلواک	۱۳۸	ورانکارے	۱۰۹
کمزورے	۱۶۹	بچگانہ	۱۳۹	خاکسار	۱۱۰
شوم	۱۷۰	ھوئیبار	۱۴۰	باتریا / وار خطا	۱۱۱
کلک	۱۷۱	مہریان	۱۴۱	صبرناک	۱۱۲

خاص	۱۱۳
متصویرہ ساز	۱۷۳
خلبڈھے	۱۷۴
ترقی پسند	۱۷۵
چل و لی	۱۷۶
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ویرندو کے	۱۸۱
گرم مزاج	۱۸۲
باور لرونکے	۱۸۳
بی حوصلہ	۱۸۴
غیر رسمی	۱۸۵
ازاد خیال	۱۸۶
بی دردہ	۱۸۷
بی اصول	۱۸۸
ناپائیدار	۱۸۹
گن ارخیز	۱۹۰
ویش	۱۹۱
فریادی	۱۹۲
سیانا	۱۹۳
توقمار	۱۹۴
بدخوہ	۱۹۵
شکمن	۱۹۶
بی حسہ	۱۹۷

د صفاتو فهرست

محمد جهانزيب خان

شعبه نفسيات پېښور پوهنتون پاکستان

عزتمندو! مونږ له پېښور پوهنتون له خوا د يو تحقيق په لړ کېني تاسو له راغلي يو. اميد لرو چې تاسو به مونږ سره پوره پوره مرسته کوي. په هر قام کېني څه بڼه او څه نا بڼه صفتونه موجود وي. مونږ دا غواړو چې تاسو مونږ ته دا ځواب راکړئ چې کوم صفت په موجوده پښتون قام کېني تر کومه حده پورې موجود دى.

نمونه:

دېر لږ لږ درميانه زيات دېر زيات

دنيادار:

که ستاسو خيال کېني موجوده پښتون قام دېر زيات دنيادار دى نو گس اړخ ته جوړ شوي څانگې کېني يوه نښه (v) ولگوي. که ستاسو دا خيال وي چې پښتون قام دېر لږ دنيادار دى نو ښي اړخ ته جوړ شوي څانگې کېني نښه واچوي. او که ستاسو بل رنگه خيال وي نو کوم څانگې چې ستاسو خوښ وي هغه نښه اولگوي دغه رنځ واره ليکلې شوې صفاتو ته ښي اولگوي. ستاسو دېره دېره مننه.

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<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۹ تمیزدار
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<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۱ خان آسانه
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۲ بے لوفه
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۳ امن پسند
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۴ حيانك
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۵ آباري
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۶ مطلبی
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۸ فسادي
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۹ سازشي
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۰ مخلص
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۱ جانانه
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۲ شوم
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۳ درغل
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۴ جذبای
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۵ ذمه وار
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۶ بخښونکې
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۷ سپک
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۸ سرکش
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۹ خواري کښی
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۵۰ تنگ زړه
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۵۱ بانور
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۵۲ مهذبه
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۵۳ چينجن
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۵۴ نرم خوئيه
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۵۵ ترقي پسند
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۵۶ خپلواکه
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۵۷ بے مخه
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۵۸ ناشکرا
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۵۹ ريښتين
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۶۰ بي پښتو
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۶۱ کبرون
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۶۲ اصولي
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۶۳ مکرون
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۶۴ اړي مار
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۶۵ مړه
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۶۶ مرستيال
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۶۷ عياش

عمر :- _____
تعليم :- _____

نارينه / زنانه :- _____
افغانه / پاکستانه :- _____

پاکستان کې چې مخومره وخت وشو :- _____

د صفا تو فهرست

محمد جهانزيب خان

شعبه نفسيات پېښور پوهنتون پاکستان

عزتمندو! مونږ له پېښور پوهنتون له خوا د يو تحقيق په لړ کښې تاسو له راغلي يو. اميد لرو چې تاسو به مونږ سره پوره پوره مرسته کوي. په هر قام کښې څه ښه او څه نا ښه صفتونه موجود وي. مونږ دا غواړو چې تاسو مونږ ته دا جواب راکړئ چې کوم صفت په موجوده پښتون قام کښې تر کومه حده پورې موجود دے. نمونه:

ډېر لږ لږ درميانه زيات ډېر زيات
 دنيادار:

که ستاسو خيال کښې موجوده پښتون قام ډېر زيات دنيادار دے نو کس اړخ ته جوړ شوي ځانې کښې ښه (✓) ولگوي. که ستاسو دا خيال وي چې پښتون قام ډېر لږ دنيادار دے. نو ښي اړخ ته جوړ شوي ځانې کښې ښه واچوي. او که ستاسو بل رنگه خيال وي نو کوم ځانې چې ستاسو خوښ وي هلته ښه ولگوي دغه رنگ واړه ليکلې شوې صفتو ته ښې ولگوي. ستاسو ډېره ډېره مننه.

ډېر لږ لږ درميانه زيات ډېر زيات	ډېر لږ لږ درميانه زيات ډېر زيات	ډېر لږ لږ درميانه زيات ډېر زيات	ډېر لږ لږ درميانه زيات ډېر زيات	ډېر لږ لږ درميانه زيات ډېر زيات	ډېر لږ لږ درميانه زيات ډېر زيات
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱. قدر دان
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲. مېلمه دوست
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳. عملي
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴. بدلېدونکې
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۵. ډاډه
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۶. ايماندار
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۷. وښ
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۸. زيرک
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۹. گيله مند
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱۰. چل ولي
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱۱. ښه زړه
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱۲. خيچن
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱۳. تعددي مار
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱۴. وفادار
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱۵. ويرېدونکې
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱۶. غېر تي
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱۷. هوښيار
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱۸. شكي
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱۹. دروغژن
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۰. حرصي
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۱. غلام
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۲. تميزدار
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۳. خان آسانه
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۴. بې لوظه
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۵. امن پسند
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۶. اتباري
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۷. مطلبې
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۸. فسادي

دہریان	زیات	درمیانہ	لپ	دہر لپ	دہریات	زیات	درمیانہ	لپ	دہر لپ	دہریات		
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	مرستیال	۵۲	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	سازشی	۲۹
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	عیاش	۵۳	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	مخلص	۳۰
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	جانانہ	۳۱
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	درغل	۳۲
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ذمہ وار	۳۳
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	بخنوںکے	۳۴
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	سپک	۳۵
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	خواری کتیں	۳۶
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	تنگ زبے	۳۷
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	بانور	۳۸
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	مہذبہ	۳۹
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	چینچن	۴۰
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	نرم خوبیہ	۴۱
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ترقی پسند	۴۲
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	بی مخہ	۴۳
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ناشکرا	۴۴
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	رہنشین	۴۵
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	بی ہشتو	۴۶
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	کیرژن	۴۷
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	اصولی	۴۸
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	مکروژن	۴۹
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	لاری مار	۵۰
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	مرے	۵۱

عمر: _____ تعلیم: _____

ناریتہ / زنانہ: _____ افغانی / پاکستانی: _____

پاکستان کبھی موخو مرہ خت وشو: _____

د صفا تو فهرست

محمد جها تريب خان

شعبه نفسيات پېښور پوهنتون پاکستان

عزتمندو! مونږ له پېښور پوهنتون له خوا د يو تحقيق په لړ کښې تاسو له راغلي يو. اميد لرو چې تاسو به مونږ سره پوره پوره مرسته کوي. په هر قام کښې څه ښه او څه نا ښه صفتونه موجود وي. مونږ دا غواړو چې تاسو مونږ ته دا اوبښاي چې پښتون قام کښې کوم صفات تر کومه حده پورې موجود پکار دے.

نمونه:

ډېر زيات	زيات	درميانه	لږ	ډېر لږ	دنيادار:
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	

که ستاسو خيال کښې موجوده پښتون قام ډېر زيات دنيادار دے نو کس اړخ ته جوړ شوي ځانې کښې ښه ښه (✓) ولگوي. که ستاسو دا خيال وي چې پښتون قام ډېر لږ دنيادار دے. نو ښي اړخ ته جوړ شوي ځانې کښې ښه واچوي. او که ستاسو بل رنگه خيال وي نو کوم ځانې چې ستاسو خوښ وي هلته ښه ښه ولگوي دغه رنگ واپه ليکلي شوي صفاتو ته ښي ولگوي. ستاسو ډېره ډېره مننه.

ډېر لږ	لږ	درميانه	زيات	ډېر زيات	ډېر لږ	لږ	درميانه	زيات	ډېر زيات	نوم	نومبر
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	وېرېدونکې	۱۵
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	غېرېرې	۱۶
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	هوښيار	۱۷
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	شکي	۱۸
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	دروغژن	۱۹
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	حرصي	۲۰
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	غلام	۲۱
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	تميزدار	۲۲
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	خان آسانه	۲۳
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	بې لوظه	۲۴
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	امن پسند	۲۵
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	اټباري	۲۶
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	مطلبي	۲۷
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	فسادي	۲۸
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	قدردان	۱
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	مېلمه رست	۲
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	عملي	۳
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	بدلېدونکې	۴
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ډاډه	۵
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ايماندار	۶
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	وېښ	۷
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	زيرک	۸
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	گېله مند	۹
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	چل ولي	۱۰
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ښه زړه	۱۱
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	خېچن	۱۲
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	تعددي مار	۱۳
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	وفادار	۱۴

۵ پر لپ	لپ	درمیانہ	زیات	۵ پر زیاد	۵ پر لپ	لپ	درمیانہ	زیات	۵ پر زیاد	ردیف
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۵۲	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۹ سازشی
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۵۳	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۰ مخلص
					<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۱ جانانہ
					<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۲ درغل
					<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۳ ذمہ وار
					<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۴ بختیونکے
					<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۵ سپک
					<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۶ خواری کنیں
					<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۷ تنگ زہے
					<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۸ بانور
					<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۹ مہذبہ
					<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۰ چینجن
					<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۱ نرم خوئیہ
					<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۲ ترقی پسند
					<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۳ بی مخہ
					<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۴ ناشکرا
					<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۵ رہنشین
					<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۶ بی پینو
					<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۷ کیرژن
					<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۸ اصولی
					<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۹ مکرژن
					<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۵۰ اری مار
					<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۵۱ مرنے

عمر: _____ تعلیم: _____

تاریخہ / زمانہ: _____ افغانستان / پاکستان: _____

پاکستان کنبی موخومرہ خت وشو: _____

د صفا تو فهرست

Appendix - V

محمد جهانزېب خان

شعبه نفسيات پېښور پوهنتون پاکستان

عزتمندو! مونږ له پېښور پوهنتون له خوا د يو تحقيق په لړ کښې تاسو له راغلي يو. اميد لرو چې تاسو به مونږ سره پوره پوره مرسته کوي. په هر قام کښې څه ښه او څه نا ښه صفتونه موجود وي. مونږ دا غواړو چې تاسو مونږ ته دا اوبڼای چې په (اخيار) پښتون قام کښې کوم صفات تر کومه حده پورې موجود دي. نمونه:

ډېر لږ لږ لږ ډېر زیات ډېر زیات ډېر زیات ډېر زیات ډېر زیات

دنیادار:

که ستاسو خیال کښې افغان پښتون قام ډېر زیات دنیادار دے نو گڼس اړخ ته جوړ شوي ځانې کښې ښه (✓) ولگوي. که ستاسو دا خیال وي چې دا پښتون قام ډېر لږ دنیادار دے. نو ښي اړخ ته جوړ شوي ځانې کښې ښه واچوي. او که ستاسو بل رنگه خیال وي نو کوم ځانې چې ستاسو خوښ وي هلته ښه ولگوي دغه رنگ واړه لیکلې شوي صفاتو ته ښي ولگوي. ستاسو ډېره ډېره مننه.

ډېر لږ	لږ	ډېر لږ	ډېر زیات	ډېر لږ	لږ	ډېر لږ	ډېر زیات	ډېر لږ	لږ	ډېر لږ	ډېر زیات
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱۵	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱. قدر دان
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱۶	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲. مېلمه بست
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱۷	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳. عملي
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱۸	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴. بدلېدونکې
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱۹	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۵. ډاډه
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۰	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۶. ایماندار
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۱	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۷. ویش
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۲	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۸. زیرک
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۳	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۹. گیله مند
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۴	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱۰. چل وړي
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۵	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱۱. ښه زړه
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۶	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱۲. خيچن
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۷	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱۳. تعدی مار
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۸	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱۴. وفادار
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱۵. ويرېدونکې
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱۶. غېرتي
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱۷. هوښيار
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۱۸. شكي
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<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۰. حرصي
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۱. غلام
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۲. تمیزدار
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۳. خان آسانه
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<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۷. مطلبي
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۲۸. فسادي

دېر لږ	لږ	درميانه	زيات	دېر زيات	دېر لږ	لږ	درميانه	زيات	دېر زيات		
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<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	عباش	۵۳	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۰	مخلص
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۱	جانانه
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۲	درفل
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۳	ډمه وار
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۴	بخيرونکي
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۵	سپک
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۶	خواري کتلي
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۷	تنگ زړه
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۸	پانور
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۳۹	مهديه
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۰	پينجين
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۱	نرم خوښه
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۲	ترقي پستند
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۳	بي مغه
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۴	ناشکرا
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۵	ريښين
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۶	بي پښو
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۷	گيرژن
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۸	اسولي
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۴۹	مگرون
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۵۰	اړي مار
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	۵۱	مړه

تعليم:

عمر:

افغانه / پاکستانه:

نارينه / زنانه:

پاکستان کښي مو څومره وخت وشو:

دہریات	زیات	درمیانہ	لپ	دہرلپ	دہریات	زیات	درمیانہ	لپ	دہرلپ		
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	مرستیال	۵۲	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	سازشی	۲۹
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	عیاش	۵۳	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	مخلص	۳۰
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	جانانہ	۳۱
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	درغل	۳۲
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ذمہ وار	۳۳
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	بخینونکے	۳۴
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	سپک	۳۵
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	خواری کنیں	۳۶
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	تنگ زہرے	۳۷
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	بانور	۳۸
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	مہذبہ	۳۹
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	چینجن	۴۰
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	نرم خوئیہ	۴۱
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ترقی پسند	۴۲
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	بی مخہ	۴۳
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ناشکرا	۴۴
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ریشٹین	۴۵
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	بی پشتو	۴۶
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	کیرژن	۴۷
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	اصولی	۴۸
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	مکروژن	۴۹
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	اڑی مار	۵۰
							<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	مہرے	۵۱

عمر: _____ تعلیم: _____

نارینہ / زنانہ: _____ افغانے / پاکستانے: _____

پاکستان کنہی مو خومرہ خت وشو: _____