

Relationship of Moral Judgment Competence with Cultural Conservatism, Basic Democratic Government Endorsement, Common Good Endorsement Test and National Militarism: A Case Study of Pakistan

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ABSTRACT: This study aimed to investigate the effects of cultural conservatism, basic democratic government endorsement, common good democratic endorsement and national militarism on the moral judgment competence. Data (N=96) of bachelor, master and m.phil students was collected from 2 universities and 1 postgraduate college in southern part of Punjab province, Pakistan. Culture conservatism scale, Basic Democratic Government Endorsement Scale, Common Good Democracy Endorsement Scale and National Militarism (War Politics) Scale were used for measuring cultural conservatism, basic democratic government endorsement, common good democracy endorsement and national militarism. The Urdu version of Moral Judgment Test was used to measure moral attitudes and moral judgment competence. The finding showed no relationship with cultural conservatism, basic democratic government endorsement and common good democracy endorsement, while there is a significant negative correlation with national militarism ($r = -.27$, $p < .05$) with moral judgment competence. The postconventional arguments also showed a negative correlation with moral judgment competence. These findings are discussed according to the prevailing political conditions in Pakistan.

KEYWORDS: Moral Judgment Competence, Cultural Conservatism, Basic Democratic Endorsement, Common Good Democracy Endorsement, National Militarism.

INTRODUCTION

The basic aim of this study was to determine relationship of moral judgment competence with cultural conservatism, basic democratic government endorsement, common good democratic endorsement and national militarism (war politics). The study of Darcia Narvaez, Irene Getz, James R. Rest and Stephen J. Thoma (1999) became the reason of investigate such relationship. This was a pilot study conducted on a small sample of 96 students in the southern part of Punjab province of Pakistan. This study was much more exploratory in kind to understand some core assumptions and to see whether the findings could lead to the development of some better theoretical framework in order to do some large scale work in the future.

To explain such relationships, firstly there are some theoretical descriptions about terms use in this study. These are as follows:

CONSERVATISM

Conservatism is an attitude reflective of close mindedness and aversion to any kind of change and innovation. Some scholars consider conservatives as reactionaries and intolerant of modern developments, while others consider them people who like stability and continuity within the system. For the Former chairman of British Conservative Party, Hailsham conservatism “is not so much philosophy as an attitude, a constant force, performing a timeless function in the development of a free society, and corresponding to a deep and permanent requirement of human nature itself” (Hailsham, 1959).

There are several forms of conservatism. Liberal conservatism merges conservative norms and values with classical liberal attitude (Lakoff, 2002). It is also called classical liberalism that shows economic liberalism at one end and respect of power, authority and socio-religious norms on the other hand. With the passage of time, liberal conservatism was converted into the term “conservatism” especially in the societies where free market economy was a tradition like United States of America. Furthermore, in Europe, conservatism developed with the amalgamation of less traditional or conservative views with the ideas of those who followed social liberalism (Lakoff, 2002). Conservative liberalism, that is another form of conservatism, was developed with the combination of liberal traditions and values with conservative attitude. Such form had developed from Germany to Italy in between the two World Wars (Lakoff, 2002). National conservatives concentrate more on national interests with keeping their ethnic and cultural identity (Mandal, 1999). Sieglinde Rosenberger says that, “national conservatism praises the family as a home and a center of identity, solidarity and emotion (Mandal, 1999)”. This definition highlights the fact that national conservatism is another aspect of social conservatism (Mandal, 1999). Religious conservatism means to apply particular religious norms, values and teachings into politics (Anderse, 2006).

Cultural conservatives want to preserve their heritage as a nation (James, 1996). Some scholars argue that culture conservatism is related to attachment with any given language like Arabic or Chinese. Cultural conservatism is in fact, different from social conservatism. Social conservatives want to enforce social norms and traditional morality through civil laws while culture conservatives talk about preservation of heritage as one nation. Gregory Schneider defines American cultural conservatism in many ways like support of republicanism, respect of traditions, the rule of law and the Christian religion, and defense of western civilization from the rising challenges of modern culture and the totalitarian government (James, 1996).

DEMOCRACY

As the term “Democracy” is considered as “rule of people”, Diamond (2004) defines it with four basic elements. These four elements of democracy are as follows:

1. A political system which is used for choosing and replacing government and government officials through free and fair elections.
2. People participate actively as citizens in political as well as in civic affairs.
3. Human rights must be protected for all the citizens.
4. A rule of law that must be applied equally for all citizens (Diamond, 2004).

Such elements of democracy become the cause of eliminating ethnic differences in any society. So, for creating a democratic society, there must be practiced these four elements.

MILITANT TENDENCY AND MILITARISM

Usually, militant means an aggressive person, but according to American Heritage Dictionary of the English Language, militant means a person having a combative character, aggressive, especially in a service of a cause (Ask.com).

This word is sometimes used for those groups that have no name and they do not describe themselves as militants, but they have adopted an extreme level of violence. Militant word is not directly associated with the military, but can refer to those individuals or groups displaying aggressive attitude or behavior. This is also used within some religious circles to symbolize continuous battle against sins. There can be Christian Church members or several Muslims ethnic groups as well. Such people argue that they are confronting with the world in darkness (Hibbard, 2010).

National Militarism not only means the government of military elites, but it describes a militaristic passion for the country resulting in an attitude that showing a keen desire of having military government or lavish expenditures on defense. Such people belief on war until the victory. They have willed to die in war for their country (Hibbard, 2010).

MORAL JUDGMENT COMPETENCE

Lind (2008) introduced a dual aspect theory which is based upon ideas provided by Kohlberg and Piaget. His dual aspect theory is basically defines morality as a unique function of cognitive and affective aspects working simultaneously to resolve moral problems. People base their judgments regarding certain moral issues on some pre-defined principles that have been found to be universal in almost all cultures. This aspect is termed as the affective aspect of any moral decision making. Side by side with this aspect, Lind introduced cognitive aspect as a construct termed as Moral Judgment Competence which is the ability to make quite an impartial objective and sensible judgment based on the affective dimension as the foundation for reaching at good moral resolution. For the measurement of both of these aspects, Lind (1978) introduced a moral judgment test (MJT) that has proved cross-culturally to be a very valid test as it has been validated in more than 39 countries so far.

CONSERVATISM IN PAKISTAN

There are number of researches on Pakistani societies which have proved intense level of conservatism in Pakistan. There are several socio-religious taboos which have been strong with the passage of time, and now the situation is, society is not allowed anyone to ignore or reject such taboos. In fact, Muslim society of Indo-Pak subcontinent is irrational in its attitude since the arrival of British East India Company during Mughal era. Rational approaches in any socio-religious issue is criticized and rejected by conservative ethos. Even such thinkers are usually called non-Muslim (Kafir) or western agent and religious orders (called fatwas) are issued against them regarding killing by several conservative theocratic religious scholars. Modern educational system including female education, marriage with female consent, female working, child abortion and several other female related issues are considered illegal according to such mindset (UNICEF, 2012). Yusuf (2008) defines some factors which are making Pakistani culture a purely contemptuous. These factors are:

- 1) Lack of expedient and ambience education in public institutions.
- 2) Lack of improving Madrassah education.
- 3) Syllabus is not revised according to modern yearn of time.
- 4) Educational institutions cannot reject socio-religious or cultural radicalization.
- 5) Economic activities are continuously disturbing since Soviet invasion of Afghanistan in 1979 due to militant activities in Pakistan.
- 6) Lack of employment opportunities.
- 7) Visa policy of several countries is complex for young Pakistani citizens belonging to lower socio-economic classes (Yusuf, 2008).

The research examines recent community-based conservation (CBC) efforts in Punjab and South Punjab, exploring a wide range of policies, practices, strategies and issues to participatory conservation. It provides a regional and global overview of the need for, and conceptual and practical issues facing community-based conservation.

Such factors are facilitating cultural conservatism that is further enhancing militant tendency in Pakistan. According to Population Division of the Department of Economics and Social Affairs of the United Nations Secretariat: World Population Prospects: The 2006 Revision: Pakistan is on second number in youth population after Yemen. Yemen, Pakistan and Bangladesh have 67.5, 59.3 and 55.5 percent youth population (below 24 years including children) (Yusuf, 2008). Although, these three countries are religiously conservative, Pakistan and Bangladesh have same history and culture till 1971, while Pakistan and Yemen are facing militancy of Al-Qaeda as well as experiencing U.S Drone attacks on their locations. Such attacks are making more aggressive attitude of these people due to lack of education and socio-economic infrastructure. Even several conservative religious scholars are also supported such attitude usually in youth rather than their moral socialization. Murder of Salman Taseer (Governor of Punjab province) and attack on Malala Yousafzai are the examples of culture conservatism in Pakistan (Yusuf, 2008).

According to UNICEF, all the four provinces of Pakistan, Punjab, Sind, Khyber Pakhtunkhwa and Balochistan along with administrative areas like Azad Jammu and Kashmir, Gilgit Baltistan and Tribal Areas are culturally conservative in several socio-religious and economic terms, and the basic reason of such conservatism is lack of education (UNICEF, 2012). The relevance of traditional and local knowledge; the legal and policy frameworks; gender and other equity issues; and benefit-sharing. These issues are then examined in a series of case studies from Pakistan, Punjab and its southern areas like Layyah, Bahawalpur, Rahim yaar khan. D.G Khan ,Lodhran, Multan, Khanewal and many other areas belong to Saraiki belt. The case studies have been selected to represent diverse situations such as state-controlled projects, community-controlled ones, and those which are jointly managed (Vandal, 2011).

The Saraiki speaking people follow many religions, among them mostly Islam but also some are Hindu. Many Saraiki speaking Hindus living in these areas migrated to India after the Sub-continental India divided into the modern day India and Pakistan in August 1947 (Vandal, 2011).

While during study of Southern Punjab, there is generally division among two major dialect communities: Saraiki and Punjabi. Although, there is a majority of Saraiki community but Punjabi community has also overwhelming population here. There is very little ratio of both the communities that is allowed to marry with each other. Even educated families do not want to associate their children with each other in terms of marriage due to cultural discrimination (Harry, 2012).

Many women in Pakistan were jolted out of their "dogmatic slumber" by the "Islamization" of the legal system which, through the promulgation of laws such as the Hadud Ordinance and the Law of Evidence (1984) as well as the threat of other discriminatory legislation (such as the Law of Qisas and Diyat or "blood-money"), reduced their status systematically -- virtually mathematically -- to less than that of men. It soon became apparent that forces of religious conservatism were determined to cut women down to one-half or less of men, and that this attitude stemmed from a deep-rooted desire to keep women in their place, which means secondary, subordinate and inferior to men. In this respect, Male chauvinism is the belief that men are superior to women. This is closely associated with sexism and misogyny, and other forms of believing that women are inferior to men, especially intellectually. Male chauvinism has been defined as a "blind allegiance and simple minded devotion to one's maleness that is mixed with open or disguised belligerence toward women. It is also usually associated with an unconscious ritual to ward off anxiety engendered by these same women." Same case is in Saraiki belt the "Jagirdar" and "Waderey" (the traditional words for calling feudal lords) they are desirous, passionate in behavior show the voluptuous nature in marrying three ladies at a time describe their sensation and they are conservative so they behave variegated way, and their conservative behavior wrapped themselves in a restless slumber (Vandal, 2011).

Not only socially, but politically this trend has been observed that Saraiki community has felt hesitation during vote casting in favor of any Punjabi candidate besides the respect of any political party. But, this trend is not generally found in Punjabi community (Harry, 2012). Unlike liberal critics that have been pointing to deficiencies in the rule of law, the inadequacies of institutions, the lack of due process and the general devolution of Pakistani civic sensibilities, these Pakistani neo-conservatives want to edify our violent capabilities into moral superiority. The corrupt "Jagirdars" and "Waderas" of Saraiki belt who are responsible for depriving area of development is the major cause of conservatism (Vandal, 2011).

Lack of cohesive national spirit has created the conservatism of secession and insurrection, between Saraikistan (a movement for separate province for Saraiki community within Punjab province) and Punjabis and it would be fatal to divide the Nation into further units on the differentials of race, sects, language or culture. Ironically, it is indeed a tradition here, to distort facts to gain short-term political mileage even if the long-term consequences are disastrous for the country and its institutions. The hawkish rhetoric emerging from this new breed of Pakistani conservatives suggests that it may be reincarnated right here in Pakistan (Vandal, 2011).

DEMOCRATIC TRENDS IN PAKISTAN

Democracy is a system in which the people elect their through general elections that are held in a true democracy from time to time. The main object of political activists is the welfare, betterment and amelioration of masses of the country that elect them as their representatives and to whom they are answerable for their duties and responsibilities. In many parts of the world this form of government has been adopted very successfully. United States of America and India can be cited as two bright examples of democracy (Kalia, 2012).

It is true that the essence of the democracy lies in the well being of the masses and their participation in the functions of the government. But, it is a pity that in developing and under developed countries like Pakistan democracy is used as a weapon against the people. In these countries democracy has bred and encouraged hatred, hooliganism and witch hunting. Pakistani trend is being failure and the main cause of the failure of democracy in this country is that education is not common here. People are mostly illiterate and ignorant of their rights and responsibilities. The people they choose in elections as their representative rulers. In South Punjab, where it is viewed as an adversary to the idea of a new province, the trend is leading that upcoming party would be accelerate efforts to secure public support and woo influential politicians in the region. Sources say about the general trend of party leadership, after realizing its past mistakes, reviewed its policies and resolved to adopt a new approach to attract public support. The recent inauguration of the Nawaz Sharif Agricultural University in Multan without the completion of necessary requirements is seen as a step taken in haste to achieve the objective. The democratic tendency is after electing the nominated person is that usually the big landlords or industrialists who have no concern with independent thinking and pure patriotic feelings. They grab power with the sole aim of making

people their slaves so that they may multiply their wealth by fair or unfair means. The whim in south Punjab is power hungry mullahs (Islamic religious scholars) and Army Generals have been a great hindrance in making Pakistan a democratic state. Soon after the creation of Pakistan military Generals forgetting their duty of defending the borders of the country jumped into the arena of politics (Kalia, 2012) (Cohen, 2004).

Democracy can flourish only in those countries where people are literate and are fully aware of their rights and responsibilities. Pakistan can be a democratic country if there must be an education for all the citizens that make them able to distinguish between good and evil and courage them to fight against evils.

DEMOCRATIC ATTITUDE IN PAKISTAN

Abraham Lincoln once defined "democracy" as "the government of the people, by the people for the people (Lincoln, 2004)". It means that in democratic form of government common man plays the pivotal role. The aristocracy, the landlords and the politicians have to work according to the wishes of the common man (Kalia, 2012).

The cynics in the country are watching in disbelief as democracy takes roots and Pakistan moves steadily towards the first ever democratic transition from one elected government to the next. The transition, though, does not involve on the part of the people a clear perception of what is good or bad. It used to be easier for them to decide on the basis of the candidates' attitude towards dictatorships. In Pakistan, Punjab and south area masses, as opposed to the elite, clearly demonstrated their preference time and again for democracy by voting against anti-democratic elements in previous elections. So, by enlightened their attitudes, they, however, probably lack tact to pick among political parties of proven democratic credentials. This could partially explain the lack of electrifying enthusiasm seen during previous elections that often signified a return to democracy after one subversion or the other of the process by the powers that be (Kalia, 2012).

Democracy in Pakistan can succeed on some condition first of all the people in general should be properly educated, secondly the people in general should be prosperous then their votes cannot be purchased, thirdly the people should enjoy the basic freedoms for example freedom of speech, freedom of publication, freedom to join a political party etc (Kalia, 2012).

MILITANT BEHAVIOR IN PAKISTAN

Pakistan is a country created on Islamic fundamentals as the basic ideological prerequisites. Since the invasion of Afghanistan by the United States and the global hysteria about 'terror' and 'terrorism', Pakistan has faced the greatest of existential challenges after its dismemberment in 1971. As a frontline ally of US in the war on terror, Pakistani society and polity have been engulfed by growing militancy and acts of violence commonly branded as homicidal (terrorism). Whilst there is no single definition of terrorism, have surely established murderous concepts as a major threat to domestic and regional peace in Pakistan, especially southern parts of Punjab province (Saddiqa, 2013).

Acts of premeditated and organized violence in India, Pakistan and Bangladesh have thus assumed a central place in discourse on regional cooperation or its converse: the rivalries between the constructed nation states and their irresponsible power-elites. In this milieu, the south Punjab citizens have been the victims of violence, uncertainty and acrimonies that have only led to exacerbation of poverty, inequality, ascendancy of militarism and war-mantra. Saraikis in Punjab are also ethnically separate and they have their sort of thinking in militant behavior (Saddiqa, 2013).

It was not difficult to confirm the presence of faith-based, militant organizations in southern Punjab. The picture was completed with a mention of the "relatively greater" lack of development and greater disparity between local people that southern Punjab suffered from as compared to the rest of the country. This, we were told, made it a fertile terrain for militancy (Saddiqa, 2013).

If the analysis was standard, the same old remedy was proposed; with the same old proviso was Pakistan ready to deal with the long-nurtured elements who now posed the country a grave challenge? This was in essence what the news stories sought to find out. The question had earlier been raised during the war on terror on either side of the Durand Line. Months down the road, we are still waiting for a decisive answer (Saddiqa, 2013).

Independent reports paint a somewhat different picture. The old sectarian and jihadi groups have a strong base in southern Punjab and are suspected of having provided some of the human bombs to the Taliban-Al Qaeda conglomerate. They have the ideology and, given their violent past, they have the expertise. Worst case scenarios say they do have the potential to challenge the writ of the state. In recent times, some of these rabid groups have been busy occupying mosques belonging to other sects in southern Punjab. They were also suspected to be behind recent attacks in the province and elsewhere (Saddiqa, 2013).

Short of being declared a separate province, southern Punjab districts have in fiscal documents been recognized as an entity worthy of a special development packages. Such development packages, the theory goes, will among other things also help in curbing tendencies that can lead to militancy (Saddiqa, 2013).

The provincial government earmarked some 50-odd billion rupees under a package for the southern districts. But, so great is the alienation in some circles in southern Punjab that the package has been dubbed a sop without substance. What's more, the government has been accused of favoring certain southern Punjab areas. If that be a sign of relief for Lahore, the focus of some of the ire in recent times has shifted to the city of Multan which is getting "roads, bridges and universities" as its poorer neighbors that have been identified as the ideal nurseries for terrorism look on angrily (Saddiqa, 2013).

The official handling of the recent floods in Dera Ghazi Khan, Rajanpur and Layyah, etc is again being presented as an example of how difficult it is for the government to feel and provide for the needs of a region that is getting angrier with time. The cynical responses to the two instances related here are illustrative of the depth of the mistrust of the government, of how every time the people who are the most deserving of development feel left out, and how in this case it assumes the form of regional bias. There is a region-based trust deficit that can in turn bring all development and administrative initiatives into suspicion (Saddiqa, 2013).

Be it a flood or a proposed drive against militancy, the southerners have been reacting to situations with a skepticism that has over time become the hallmark of their relationship with authority. The distance can only be overcome by real devolution that goes beyond the idea of a smaller province right down to an autonomous town government. This shall also lead to effective monitoring and control of crime apart from facilitating other administrative working — that is, if our national interests allow it (Saddiqa, 2013).

Controlling the militants through administrative writ is not easy, especially since denial is quite often used as the simplest method of protection. After months of resisting what has been referred to as the designs of the evil media, the police department has willy-nilly made a list of madrassas which need to be watched closely out of thousands of seminaries in southern Punjab districts. The list has on it some 26 madrassas operating in southern Punjab districts such as Rahimyaar Khan, Bahawalpur, Dera Ghazi Khan and Multan (Saddiqa, 2013).

The exercise started with curious media men wanting to find out if the Pakistani establishment was prepared to hit the jihadis-turned-renegades indiscriminately and wherever they may be concentrated. It is where the situation still stands, at least vis-à-vis southern Punjab. The police force lacks the authority to act on its own if it sees something suspicious. Monitoring is the right word for the police's working since all it can do is to report any suspicious activity to the politicians. The politicians are in power but again not empowered to move on such tip-offs (Saddiqa, 2013).

DR.McCONOCHIE AND HIS PSYCHOLOGICAL SCALES

Dr.McConochie is an American psychologist and founder and president of Political Psychology Research, Inc. which is a non-profit corporation, dedicated to research in the public interest, especially on psychological traits, attitude, etc. related to government, politics, peace and empowering the people to have an effective voice on these issues. He is also a member of American Psychological Association, International Society of Political Psychology, Society of Industrial and Organizational Psychology and Lane County Psychologists Assn (McConochie, 2010).

On September 21, 2010, his research report was published by the Political Psychology Research, Inc. which measured sixty four psychological traits along ten dimensions of political discourse. These traits were showing expected correlation with conservative and liberal political preferences. Five item scales of primitive tribal views provide reliable measures predicted correlation among hypothesized political orientations. In fact, there were several writings on the concepts of conservatism and liberalism, which facilitate to design the culture-free scales but some symbolic items are related specific to the United States (McConochie, 2010). Some references of these research writings, according to Dr.McConochie, are as follows:

Jost, Kruglanski, Glaser and Sulloway (2003) have linked conservatism to the right wing authoritarianism, religious beliefs, anti-abortion attitude, pro-death penalty attitudes and uncertainty. Studies have shown conservative political agendas and related traits such as right wing authoritarianism to correlated with endorsement of social privilege or elitism, a preference for a hierarchical social community, social dominance, endorsement of large financial differences between social classes, desires for certainty, harsh punishment of deviants, fear of change, endorsement of aggression, fear of radicalism, promotion of war, idealization of authority figure, religious orthodoxy, opposition to civil rights and intolerance of ambiguity (McConochie, 2010). Frenkel Brunzik also described a theory of ambiguity intolerance (McConochie, 2010). While Wilson

hypothesized that conservatism is a mechanism for handling environmental uncertainty with activities including militarism (McConochie, 2010). Similarly, Rokeach focused on closed mindset as opposed to open mindset to characterize conservative thinking (McConochie, 2010). Tokins proposed a theory of left wing versus right wing, assuming that ideological predilections permeate nearly every domain of a person's life (McConochie, 2010). Kruglanski and Webster have focused on "need for closure". They posit that conservatives tend to engage in stereotyping resist persuasive influence and reject opinion deviates (McConochie, 2010). Altemeyer sees the social dominance orientation (SDO) as reflecting an alpha male orientation (McConochie, 2010). Jost et Al more generally postulate that human beliefs such as political philosophies are deduced from sets of underlying, more basic beliefs or premises and are related to psychological needs, values and motivations (McConochie, 2010).

Through analyze these and several other writings; he designed some cultural free psychological scales, which have 14 categories. Each category has several sub-scales but in the present study, cultural conservatism, basic democratic endorsement scale, common good democracy endorsement scale and national militarism (war politics) scale were used.

SAMPLE

The sample of the study (N= 96) consisted of Bachelor, Master and M.Phil degree programs from 2 universities and 1 postgraduate college from the southern areas of Punjab province, Pakistan. A non-random convenience sampling method was used for the selection of the sample. Most of the study was mainly belonged to the disciplines of English, Political Science, Public Administration and Psychology. The final data set on which all main analysis were done consisted of 96 participants including 50 (52.1%) male and 41 (42.7%) female. The mean age of respondents was 23.77 years (sd= 3.35). there were 66 (68.8%) students from the Islamia University of Bahawalpur, 9 (9.4%) students from Government Postgraduate College Bhakkar, 15 (15.6%) students from University of Sargodha (Bhakkar Campus) and 6 (6.2%) students from other institutions. Similarly, 13 (13.5%) students were from the discipline of Psychology, 10 (10.4%) students were from the discipline of Political Science, 24 (25%) students were from the discipline of English, 36 (37.5%) were from the discipline of Public Administration and 13 (13.5%) from other disciplines.

INSTRUMENTS

An Urdu Language certified translated version of Moral Judgment Test by Liaqat (2012) was used for measurement of moral competence and moral attitude of this study. And, for measurement its relation with cultural conservatism, democracy and national militarism (war politics), cultural free political psychological scales, designed by McConochie (2010) were used.

For measurement of cultural conservatism, the cultural conservatism scale was used, contained 11 items, 5 point likert type scale arranges from 1=strongly disagree to 5=strongly agree format. The reported Cronbach's alpha reliability is 0.85 by the author of the test (McConochie, 2010). In the present study on Pakistani sample, the Cronbach's alpha reliability came out to be 0.72. The test also showed moderate item-total correlation ranging from 0.42 to 0.58. This scale consists of statements measuring ethno-centric attitude, honoring in-group thoughts, economic liberalism, etc.,

For measurement of Basic Democratic Government Endorsement, the Basic Democratic Government Endorsement Scale was used, contained 5 items, 5 point likert type scale arranges from 1=strongly disagree to 5=strongly agree format. The reported Cronbach's alpha reliability is 0.91 by the author of the test (McConochie, 2010). In the present study on Pakistani sample, the Cronbach's alpha reliability came out to be 0.60. The test also showed moderate item-total correlation ranging from 0.47 to 0.69. This scale consists of statements measuring voting behavior, political socialization of citizens, political participation, awareness about political rights, etc.,

And, for measurement of Common Good Democracy Endorsement, the Common Good Democracy Endorsement Scale was used, contained 6 items, 5 point likert type scale arranges from 1=strongly disagree to 5=strongly agree format. The reported Cronbach's alpha reliability is 0.76 by the author of the test (McConochie, 2010). In the present study on Pakistani sample, the Cronbach's alpha reliability came out to be 0.78. The test also showed moderate item-total correlation ranging from 0.63 to 0.81. This scale consists of statements measuring awareness about common democratic rights and humanism. A positive correlation ($r=0.31$, $p < 0.01$) between the two democracy scales was found providing an evidence of a construct validity.

For measurement of national militarism (war politics), the national militarism (war politics) scale was used, contained 21 items, 5 point likert type scale arranges from 1=strongly disagree to 5=strongly agree format. The reported Cronbach's alpha reliability is 0.90 by the author of the test (McConochie, 2010). In the present study on Pakistani sample, the Cronbach's alpha reliability came out to be 0.77. The test also showed moderate item-total correlation ranging from 0.21 to 0.66. this

scale consists of statements measuring militant attitude as an individual and as a citizen of a state, militant tendency, aggressive behavior, war politics, dictatorial behavior, etc.,

RESULTS

Table 1. Overall Mean and SD of main variables used in the study

Moral Judgment Competence ^a (n = 77)		Moral Segmentation (n = 75)		Cultural Conservatism ^b (n = 95)		Basic Democratic Government Endorsement ^c (n = 96)		Common Good Democracy Endorsement ^d (n = 96)		National Militarism ^e (n = 96)	
M	SD	M	SD	M	SD	M	SD	M	SD	M	SD
13.95	11.64	-2.89	27.09	37.51	6.16	18.86	3.38	23.77	3.79	76.97	9.82

- a. Score Range = 0-100
- b. Total Score Range = 11-55
- c. Total Score Range = 5-25
- d. Total Score Range = 6-30
- e. Total Score Range = 21-105

Table 2. Pearson Correlation of moral judgement competence with Cultural Conservatism, Basic Democratic Government Endorsement, Common Good Democratic Endorsement and National Militarism (N = 77)

	Moral Judgement Competence
1. Cultural Conservatism	-.04
2. Basic Democratic Government Endorsement	.12
3. Common Good Democracy Endorsement	-.02
4. National Militarism (War Politics)	-.27*

*p<.05

Table 2 shows a significant correlation ($r = -.27, p < .05$) between moral judgement competence and national militarism (war politics). All other variables appear to be unrelated to level of moral judgement competence.

Table 3. Correlation between 6 moral orientations and cultural conservatism, basic democratic government endorsement, common good democracy endorsement and national militarism (N = 77)

Transformational Leadership Style	Stage 1	Stage 2	Stage 3	Stage 4	Stage 5	Stage 6
1. Cultural Conservatism	.17	-.05	.04	-.08	-.1	-.08
2. Basic Democratic Government Endorsement	.00	.07	.09	.11	.03	.10
3. Common Good Democracy Endorsement	-.04	-.09	.02	-.05	-.03	-.19
4. National Militarism (War Politics)	.09	-.22	-.18	-.29**	-.27*	-.23*

**p<.01; *p<.05

Table 3 shows a significant correlation between stage 4 and national militarism ($r = -.29, p < .01$), stage 5 and national militarism ($r = -.27, p < .05$) and, stage 6 and national militarism ($r = -.23, p < .05$)

DISCUSSION

This study was done in southern part of Punjab province in Pakistan mainly to investigate the relationship between moral judgment competence and moral orientations with cultural conservatism, basic democratic government endorsement, common democratic government endorsement and national militarism.

In comparison to many international studies (Gross, 1996; Saeidi-Parvaneh, 2011; Schillinger, 2006; Yang and Wu, 2011), the moral judgment competence came out to be very low ($M = 13.95$) which is consistent with earlier studies done by Liaquat (2011; 2012) in the northern parts of Pakistan.

Cultural conservatism in the present sample appears to be higher ($M = 3.4$) in comparison to normative data provided by Dr. McConochie (2010) consisting of students from USA with mean score of 2.59. In the present study, no significant correlation was found between moral judgment competence and cultural conservatism. It was suspected that some kind of negative correlation would be present between these two variables on the basis that some studies had already shown a relationship between moral judgment competence and dogmatic religiosity (Lupu, 2009; Saeidi-Parvaneh, 2011). The researchers implicitly assumed that there might be something common between dogmatic belief system and conservative thought. The study by Liaquat (2012) showed very high dogmatic religiosity in the Pakistani sample which led to the assumption that Pakistani sample would also show high conservatism as a related construct. To some extent, it was confirmed as conservatism was found to be relatively higher. This could be a reason of having no correlation between these two constructs as the data did not show enough variation.

Two types of democratic attitudes namely, Basic Democratic Government Endorsement and Common Good Democracy Endorsement (McConochie, 2010) were also correlated with moral competence. Both of the democratic orientations showed non-significant correlation ($r = .123, p > .05$ and $r = -.025, p > .05$ respectively) with moral judgment competence. This finding may support Lind's (2008) assumption that the preference of certain moral democratic principles does not necessarily result in higher moral competence.

National Militarism was another major construct that showed a significant negative correlation ($r = -.27, p < .05$) with moral judgment competence. Overall the sample showed high militarism ($M = 3.7$) in comparison to US normative group ($M = 2.46$) (McConochie, 2010). 6 moral orientations were also correlated with main variables of the study. Only stage 4, 5 and 6 were found to have significant negative correlation with national militarism ($r = -.29, p < .01$; $r = -.27, p < .05$, $r = -.23, p < .05$). Nowak and Lind (2009) had also measured moral competence in Poland, Slovenia, Netherland, Germany and Austria. The sample from Poland showed a relationship between moral competence score and military and democratic rules. During martial law period, a decrease in moral competence score was noticed, while increasing democratization led to gain in c-scores. Historically, Pakistan has faced political instability resulting in weak democratic governments and frequent military takeovers. Pakistan also had severe ties with India and engaged in four wars since its creation. Pakistan did not have ideal relations with other neighboring countries, especially with Afghanistan, and its involvement in war against terrorism facilitated militant ideals in Pakistani people. Pakistan had become a security state than the welfare state due to such geo-political reasons. And, therefore military institutions had acquired a vital status than the social welfare institutions. Most of the governments tried to adopt militaristic policies in this regard. Such over emphasis on military institutions and neglect of development of welfare institutions might be a reason that general people showed more concern for state security and need to strengthen military power more and more. This militaristic attitude is showing lack of moral competence among general people in the present study. The militarism has shown negative correlation with postconventional moral arguments as well, which is indicative of an attitude morally less mature and based on more self interests than regard for more humanistic approach toward life.

Some additional analyses were performed in order to get an in-debt understanding about the nature of data. Gender differences in moral judgment competence came out to be non-significant.

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