

CHAPTER IVCROSS CULTURAL COMPARISON OF VALUES

This chapter deals with the cross-cultural comparison of values of Indian and Ethiopian teachers working in the senior secondary schools of Ethiopia. The data used for this analysis were collected from two hundred and fifteen Indian teachers and one hundred and eighty three Ethiopian teachers working in the same senior secondary schools of Ethiopia. Allport-Vernon-Lindzey 'study of value' test was used to collect data.

In this chapter, comparisons are presented under three parts. Part one presents the cross-cultural comparison of six values between Ethiopian and Indian teachers (total sample). In part two, value comparisons of these groups with respect to selected demographic and professional variables are presented. Part three presents inter-correlational trends among six values and age for both

the national groups.

Before attempting to present the findings and their interpretations a brief description of the scheme of comparison followed in this chapter seems essential. The questions attempted to answer here are: 1. Is there any significant difference between Ethiopian and Indian teachers with regard to the six values measured? 2. How far a group's overall value pattern (decided on the basis of the value hierarchy) agree or disagree with each other? 3. Are there any values that can be treated as high or low based on the comparison of mean scores with the ranges given in the test manual? 4. How far the similarities and dissimilarities can be attributed to the socio-cultural background of the group? Reworded, the question reads, are there any cultural or social factors, the influence of which might have contributed to the formation of the observed value characteristics of the groups? The first question is answered by presenting the significance of difference between means for six values of Ethiopian and Indian teachers.

Comparison of value hierarchy of Ethiopian and Indian teachers is presented as an answer to the second question. Identification of mean scores of values that fall below or

above the range (the range represents 50% of all male scores and female scores on each value) for each value given in the test provide the answer for the third question. Before passing on to answer the fourth question summary of the findings and the conclusions arrived at are given. At this stage value profiles (plotted from value mean scores) of groups are also given for making the comparison graphical.

Answer to the fourth question is presented in the form of discussion of the findings.

4.1 Comparison of Values of Ethiopian and Expatriate Indian Teachers

Comparison of values of Ethiopian and Indian teachers' samples is presented in this section of the chapter.

Table 4.1 indicated no significant difference between Ethiopian teachers and Indian teachers in the mean scores for economic and aesthetic values. On all the other scales significant differences at .01 level were noted between Ethiopian and Indian teacher groups. Ethiopian teachers were found significantly higher than Indian teachers in theoretical, social and political values and

Table 4.1: The Significance of Difference Between Means for Six Values Between Ethiopian and Indian Teachers

Values	Nationality	Mean	Std. Dev.	SE (Mean)	t-value	Significance
Theoretical	Ethiopian	45.667	6.154	0.455	4.147	S**
	Indian	43.019	6.510	0.444		
Religious	Ethiopian	27.087	8.146	0.602	8.488	S**
	Indian	35.349	10.810	0.737		
Economic	Ethiopian	41.902	5.581	0.415	1.131	NS
	Indian	42.693	7.938	0.541		
Aesthetic	Ethiopian	34.230	6.932	0.512	1.718	NS
	Indian	35.507	7.760	0.529		
Political	Ethiopian	43.628	5.328	0.394	6.464	S**
	Indian	39.963	5.890	0.402		
Social	Ethiopian	47.197	7.104	0.525	5.605	S**
	Indian	43.474	6.144	0.419		

Ethiopians: $N_1 = 183$ Indians: $N_2 = 215$ NS = Not Significant

S** = Significant at 0.01 level

S* = Significant at 0.05 level.

significantly lower than their Indian counterparts in religious value.

Table 4.2: Comparison of Value Mean Scores of Ethiopian and Indian Teacher Groups with US Teacher Norm Group

	Ethiopian Teacher		US NormGp		Indian		Significance of Difference Between Means of	
	Mean	SD	Mean	SD	Mean	SD	US ETHI	US INDIAN
Theoretical	45.67	6.15	42.10	7.40	43.02	6.51	S**	NS
Religious	27.09	8.15	44.75	7.43	35.35	10.81	S**	S**
Economic	41.90	5.58	41.71	7.91	42.69	7.94	NS	NS
Aesthetic	34.33	6.93	32.85	8.02	35.51	7.76	NS	S**
Political	43.63	5.33	41.32	5.78	39.96	5.89	S**	S*
Social	47.20	7.10	37.32	5.69	43.47	6.14	S**	S**
Number of Cases	183		126		215			

NS = Not significant.

S* = Significant at .05 level

S**= Significant at .01 level.

When the mean value scores of these two groups were compared with that of the US Norm (teacher) group given in the manual it was found that the Ethiopian teachers differed significantly from the norm group in the same way they differed from the Indian group. Ethiopian teachers were significantly higher than the US teacher group on theoretical, political and social values and

significantly lower than the US group on religious value. Unlike Ethiopian teachers, Indian teachers were found significantly higher on aesthetic value and lower on political value than the US teacher norm group. Indian teachers like their Ethiopian counterparts differed significantly with norm group in having higher mean score for social and lower mean score for religious values. It should be noted that the US norms were established almost thirteen years prior to this study. Hence this comparison may not be very relevant (*Refer Table 4-2*),

The overall value patterns of Ethiopian teachers and Indian teachers are presented in Table 4.3. In this table, six values were arranged from top to bottom based on the value mean scores. It should be noted here that the highest scored value, was placed at the top. The relative positions were assigned purely based on the mean value scores, so as to reveal the most preferred the least preferred values. The intervals between positions assigned to values do not correspond to the difference in mean scores. /

From table 4.3 it can be noted that the overall value pattern of Ethiopians and Indians more or less agreed with each other. Both the groups placed social as the most preferred value area and religious as the least preferred value area.

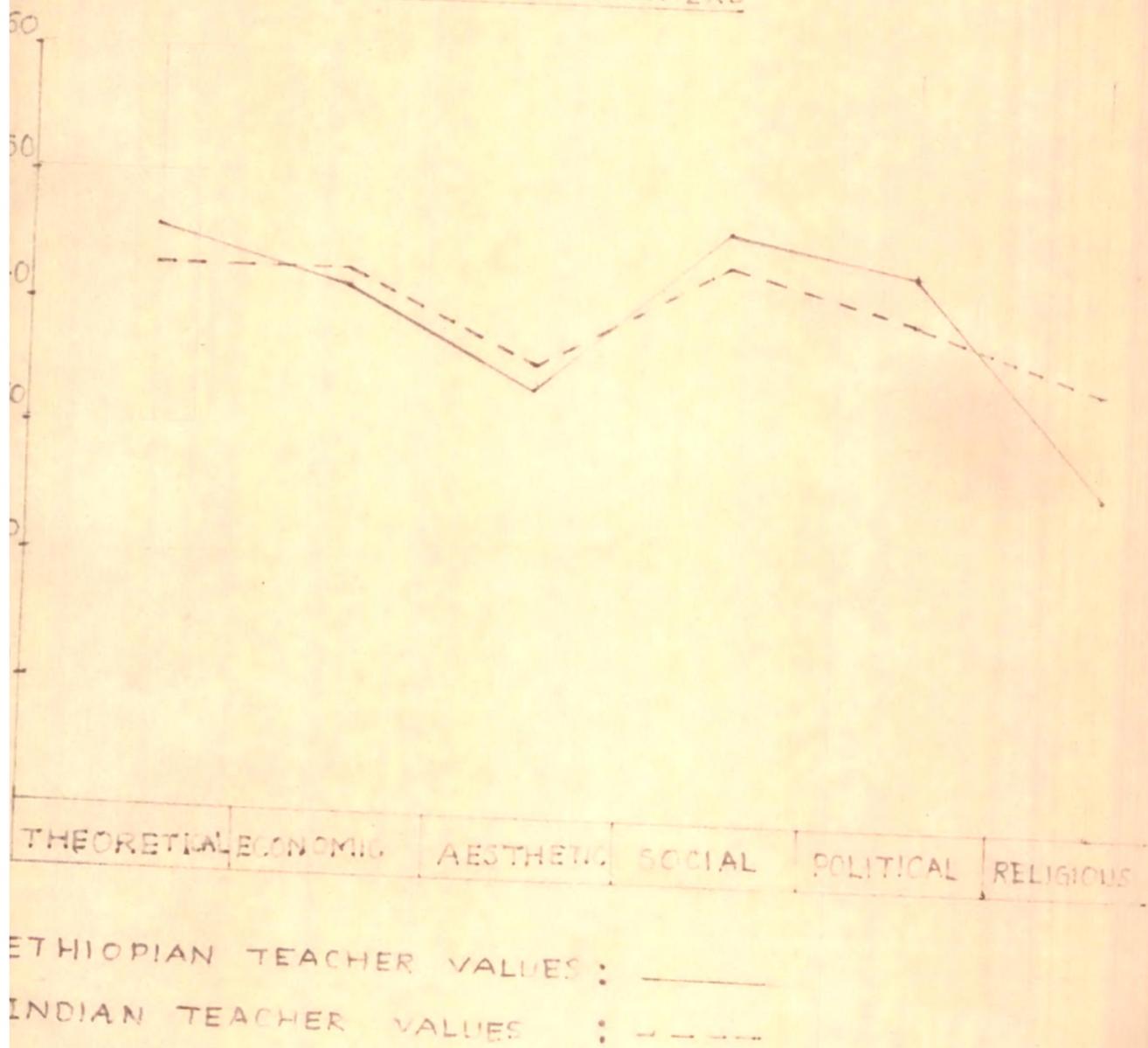
Table 4.3: Value Hierarchy of Ethiopian and Indian Teachers

Ethiopian Value Hierarchy		Indian Value Hierarchy	
Values	Mean Scores	Values	Mean Scores
Social	47.1	Social	43.02
Theoretical	45.66	Theoretical	42.69
Political	43.60	Economic	42.69
Economic	41.90	Political	39.36
Aesthetic	34.34	Aesthetic	35.51
Religious	27.09	Religious	35.35

Comparison of scores with the male and female ranges provided in the test-let, indicated that the social value score of Ethiopian teachers exceeded the range of 50% of all male and female scores on that value. Hence, this score (social value) was considered 'high'. Similarly, the religious value score for Ethiopian teachers was found to fall below the range indicating a low score for that value. Whereas, the scores in all the six values of Indian teachers were found to be within the range indicating 'average' scores for all values.

FIGURE I :

VALUE PROFILE OF ETHIOPIAN TEACHERS
AND INDIAN TEACHERS



Major Findings and Conclusions

1. Ethiopian teachers possessed unique value characteristics. The overall value pattern of Ethiopian teachers were characterised by high-social and low-religious values.
2. Ethiopian teachers were found to have higher mean scores than their Indian counterparts on social, political and theoretical value scales.
3. The Expatriate Indian teachers group scored significantly higher than the Ethiopian teachers group on religious value scale. All the value mean scores of Indian teachers were found to be in the average range.
4. Comparison of Ethiopian and Indian value scores with that of the US teacher norm group indicated that the Ethiopian teacher groups possessed unique value orientations. Indian teacher group was located some where in between the US norm group and the Ethiopian teacher group, with regard to theoretical, social and religious values. But the overall value pattern of Indians was found to resemble more or less that of the Ethiopian.

Discussion

The unique value characteristics of the Ethiopians were found to be 'high' social and 'low' religious values on Allport-Vernon-Lindzey study of values. On social value scale, the Ethiopian teachers were found to be significantly higher than the Indian and the American (norm) teachers. Similarly, on religious value scale, Ethiopians were found to be lower than the other groups.

Social value orientation seen among the Ethiopians were not limited to them alone. A number of studies reported indicated that Africans as a whole revealed this orientation. Danziger (1958) reported that the non-white students (South African) placed a great deal of emphasis on 'helping their own communities' whereas the choices of white students were entirely limited to the sphere of private satisfactions. Levine (1965) in his discussions on the emerging adolescents of Ethiopia provided scientific evidence of their consciousness of the great needs of their people for economic and social development and also their appreciation of nations that involved in 'helping others'. The 'social-consciousness' among the Ethiopian elites was well revealed through their interest in taking up studies related to social problems of their nation

and their social bias in interpreting and viewing objects, situations and people (Woobnek, 1979; Hedlund, 1975; Teferra, 1980; Lemma, 1980).

Development of social value among Ethiopian teachers could be traced to their political, social, cultural and educational systems. From the cultural point of view, this value could be traced to their 'fastidious etiquette' in social relations, preference for 'close intimate ~~enduring~~^d friendships to casual, impersonal, and frequently changing relationships and genuine difference shown to others. Consideration for others is found reflected in their belief systems also. Hospitality is supported and sanctioned by religious *percept*. This appears in connection with alms giving. They believe that "Very stranger is the guest of God". Saviour or a saint may perhaps wander in disguise and expect to receive hospitality (Lipsky, 1962). Practices such as sitting around and eating from a common injera (a type of food) basket, placing the piece of injera dipped in sauce into the mouth of the other, kissing each other on both cheeks by relatives or friends while meeting after a long separation, are all indicative of Ethiopian fellow consideration.

From the educational point of view, the development of social value, that had been found deep rooted in the Ethiopian

culture might have obtained acceleration due to its exposure to school experiences. The nature of the profession itself might have promoted social responsibility. Their own education might have included broader ideals of social service in their moral orientation. The influence of education in the development of social value was revealed in one study by Levine (1965) when he asked the students what they expected to bring most satisfaction in their lives, they named "improvement of local community" more often than any other category except "career or occupation". This answer pre-supposes an awareness of the conditions of their own society. This awareness was found reflected in the works of Lemma (1980) and Teferra (1980). Further to quote from Levine (1965) the remark of a foreign educated Ethiopian on return "I was struck at the airport by what I saw.....the sadness in the people's faces, their undernourishment, their despair" would reveal Ethiopian's awareness of his own state of affairs to which he reacts with sympathy and fellow feeling. It is inextricably intertwined to the socio-political system.

From the point of view of socio-political system, the role of teacher grows out of the classrooms and places him in the role of an elite or a modernist or some times a

'political middle man'. In the Ethiopian Context a teacher has but to perform all these roles. In changing Ethiopia teachers form a part of growing intelligentsia. As they represent a break with the past, and a product of secular modern education they aspire for modernization of Ethiopian society. But their professional role places them midway between the mass and the elites since they communicate in both directions - the traditional (students) and modern sectors of Ethiopia. When this modern intellectual class of Ethiopia, with their radical broadening of perspective, aspiration for better living conditions, greater appreciation of political freedom and heightened sense of Ethiopian identity and nationalistic sentiments viewed the economic, political, social and physical conditions existing in Ethiopia naturally get dismayed and discontented over the poverty of the mass and governmental reluctance to take radical measures to redress the social grievances by bringing about social progress. This outlook on the part of the intellectuals had once even paved way for an open rebellion against the government in 1960. (Greenfield, 1965). The attitude developed from the existing deprived socio-political condition of Ethiopia might have contributed in developing a spirit of dedication and social service.

'Social interest' inherited from their culture, along with the cognitive resonance experienced in education and the emotional tone attained from the existing socio-political system might have made indelible marks on his personality that characterise him as an individual with 'high social value'.

With regard to other groups on this value, expatriate Indian teachers were found to be less 'social' than Ethiopian and more 'social' than the U.S. norm group. Equal preference for all values presupposes a mean score of '40' for all values. The Indian group obtained a mean score of 43.47 on this value scale which exceeded 50% of all male scores (32 to 42) on this value according to the range given in the test-let. The most conspicuous value among Indians was the 'social value'. This was the most preferred value among others. The finding of this study that the Indians were significantly higher than Americans on social value corroborated a similar previous finding reported by Kakkar (1971).

As in the case of Ethiopians the cultural heritage of Indians also indicate a high valence towards social value area. The age old religious sanctity attached to alms giving is proverbial in Indian society. Wilkins (1975) in his discussion

on modern Hinduism observed that "the

"The charity of Hindu, as seen in alms giving is great.....There are millions of professional beggars in India; the shrines are crowded with them and people who are themselves poor give freely".

Even the Vedic dictum " परोपकारम इदं शरीर " "

high lighted the value of dedication of the self for the betterment of others. According to Spratt, the Hindu concept of

"Dharma upheld an ideal that elevated the soul to the loftiest heights. Dharma is equated with the totality of social relationships. Identification with the society was an aspect of, or a step in, the identification with the universe."

This concept of 'duty' could be seen being stressed in life styles, literature, puranas and history of Indian society. The effect of these concepts might not be seen in its full blossom in the behaviour pattern of the present day Indian society, as it has begun moving away from particularistic, with ascribed and stable values and ways of life to universalistic with achieved changing values and ways of life. From a psycho-analytical point of view these changes may look superficial but they can be very great. Eventhough such changes are taking place at an unprecedented rate in modern times. They cannot bury the basic Indian personality structure that

emerged from country's cultural antiquity without leaving any vestige of it.

The finding that Ethiopian teachers were higher than expatriate Indian teachers in social value revealed a difference in their social value characteristic. It should be remembered here that the comparisons were made between a group of teachers with strong economic motive (Indians) and another group with social commitments to their people a strong identity with their nation. Hence the difference observed between these groups looks natural.

Another unique characteristic of the Ethiopian teachers was their conspicuously 'low' religious value orientation.

This was found interesting because of the Ethiopian society's claim of a three thousand year old religious heritage. With regard to the Ethiopian youth's commitment to religion Levine (1972) observed that the Ethiopian students remain in good part tradition directed. The finding that obtained in this study indicate negativism on the part of teachers towards religion.

Analysis of status and role of religion in Ethiopia will reveal that the influence of religion on intellectuals is negative. This may be due to the particular 'affinity' found existing between religious and political fields. This affinity is evident through the institution of divine kingship, in which emperor himself is venerated as God. If there is any one element whose pre-eminence in social structure of Ethiopia is beyond dispute, it is the Ethiopian Orthodox Church. According to Luther (1958) ".....it is inter^twined with the political forces of the country in a way that greatly enhances its strength". The Archbishop officially is part of the Government and other members of the upper clergy participate in the councils of the Emperor. The inevitable mutual dependence between church and State came from the Emperor himself in 1945". The Church is like a sword and the Government is like an arm; therefore, the sword cannot cut by itself without the use of the arm" (from Lipsky, 1962). The Ethiopian Church has served the monarchy in many ways in providing a link between the people and the King, teaching obedience to him, consecrating him, excommunicating his enemies and 'providing the man and the institution of Kingship - with the aura of divinity'. In his turn the Emperor had sworn, "We profess and will defend

the Holy Orthodox Faith based on doctrines of St. Mark of Alex anria" (Corobation Oath, 1955). This religio-political "symbiosis" in Ethiopia had a long history.

Introduction of modern education created a class of intelligentsia (mostly youths) with a difference in attitude to the Ethiopian Church compared to that of older generations and peasants. The Church once considered as the pillar of nationalism is now viewed as 'the most despotic tyrant' without a social conscience by these emerging elites. They profess land reform must be the basis for economic advancement, when Christian Church herself is one of the greatest landowners and is allied with the ultra-conservative feudal landlords. Their opposition to religion found its outlet when university students had shown considerable restlessness against the long periods of rigorous and compulsory fastings enforced by college authorities on the orders of Government and Church (Greenfield, 1965). Their negative attitude towards religion and state, surfaced when they called their government a 'fostering dictatorship' and considered the constitution, the Parliament, the Church the governmental instruments of oppression at its thirteenth annual congress of Ethiopian Students Association (North

America) held in Cambridge, Massachusetts in September 1965 (from Hess, 1970). Through the resolutions passed by the fifth congress of the union of Ethiopian students in Europe declared their opposition to 'Ethiopian feudalism' and condemned the role of the Church, royal family, the aristocracy, and the landed gentry in preventing Ethiopia from making progress (Hess, 1970). Views of the Ethiopian teachers, on Church very much echo the views voiced by the Ethiopian modernists abroad. They symbolised the Church as a tool in the hands of government for exploiting the mass for a privileged few. Even during informal discussions they often sharply criticized the role of religion in a developing society and condemned it as 'opium' that leads to 'idiocy of rural life' following Marxian ideologies. Thus according to the educated elites, legitimation of political power by religion made it dysfunctional for the society. They viewed religion as a confirmer of corrupt practices of the government. This might be the reason for scoring low in religious value by the Ethiopian teachers. It is interesting to note that religious value according to its content ~~defined~~ in the 'study of values', did not come in the picture due to the unique social and political condition of the Ethiopian society.

Religious value of Indian teachers was found to be higher than that of Ethiopian teachers and lower than that of the U.S. teachers (norm group). Bhatnagar (1971) pointed out that the Indian student teachers are significantly higher than their British counterparts on religious values in one cross-cultural comparison of values. Kakkar (1971) and Reddy (1980) found that American teachers and students were significantly higher than Indian teachers and students on religious value. However, religious value was not a dominant value in the value pattern of expatriate Indian teachers inspite of their rich and varied heritage dipped in religious pagentry. The reasons for this might be attributed to the fast changing nature of Indian society. No more its present culture could be fully identified with its past oriental nature that lay emphasis on religious spirituality opposed to outgoing bohemianism and materialism of occidental culture. This became more evident when Zorokin located the Indian socety at a taking off stage from identional to materialism, by leaving the ideal and identional stages of society and pushing them into the past. He also predicted a retro movement for 'materialist' societies back to ideal stage via ideational. The exaltation of 'yogis' and 'Godmen', emergence of 'hoppies', 'streakers' and 'neoisms' in materially affluent societies might be

considered the signs of an oncoming change of direction in the movement of the society as perceived by Zorokin. In the light of these considerations religious value of Indians being lower than that Americans may not look totally surprising and outright illogical.

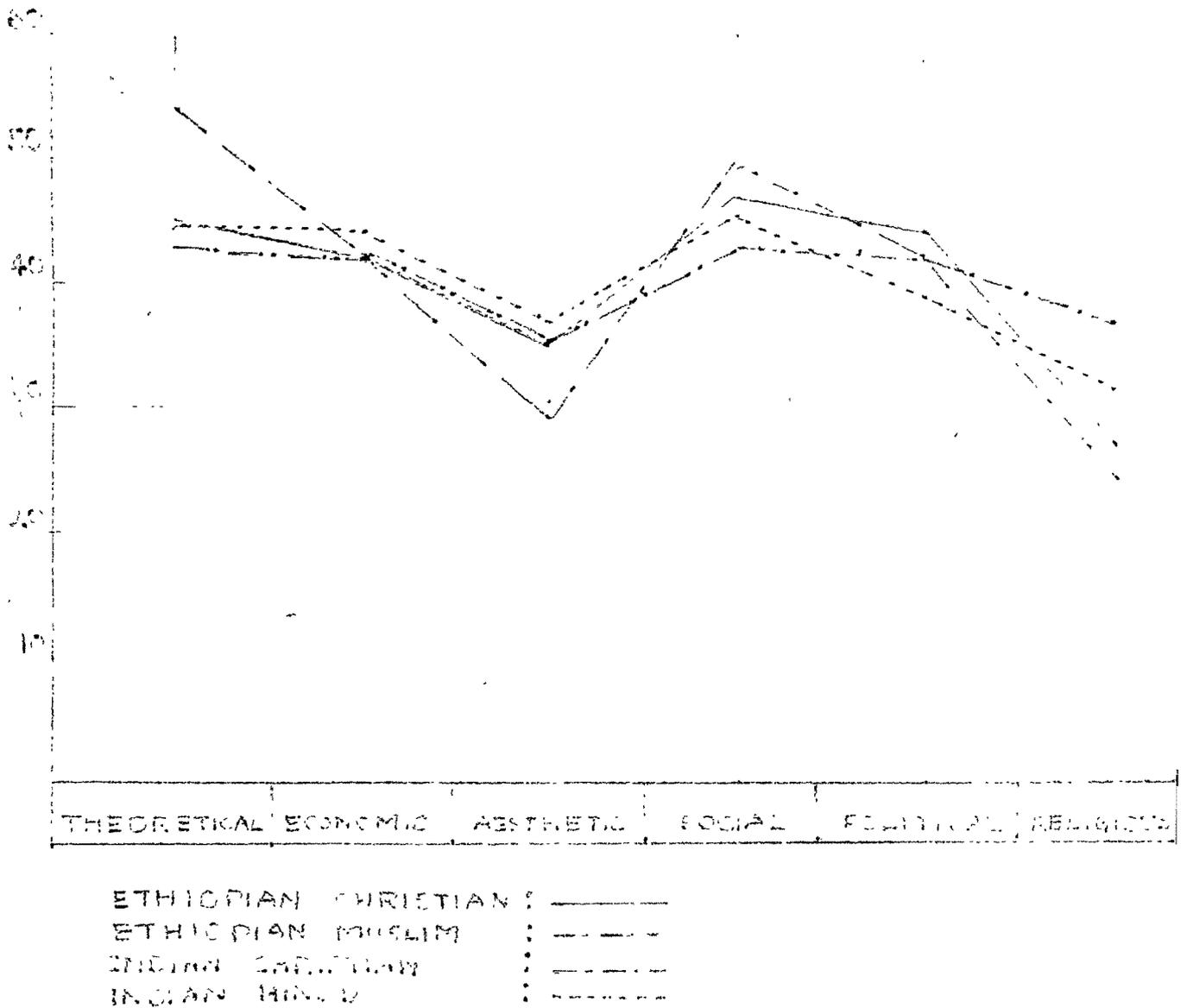
Indian expatriate group could be considered a unique one. This uniqueness could be attributed to their value pattern also. But the absence of data from a parallel teacher group working in India makes any definite conclusion on this view impossible. This limitation even prevents any attribution of uniqueness to expatriate Indian's value pattern. The influence of Ethiopian context on Indians could also be viewed as another reason for placing 'religious' as the least preferred value by the expatriate Indian teacher group.

Theoretical value score of Ethiopian group was significantly higher than that of the Indian group and U.S. norm group.

According to sample composition Indians were expected to be higher in theoretical value than the Ethiopians. 49.7% of Indian sample was represented by science teachers whereas, the percentage of science teachers in

FIGURE VI:

VALUE PROFILE OF ETHIOPIAN AND
INDIAN RELIGIOUS GROUPS



Ethiopian sample was only 42.6. In spite of this, in theoretical value, Ethiopians were found to be higher than the expatriate Indian teachers.

Cross-cultural studies in the field of cognitive psychology indicated the influence of cultural history of the society on the individuals cognitive style (Berry and Dasen 1974). Berry (1971) argued that 'cultural aids' such as language, arts and crafts, and socialization would assist in the development of perceptual skills. In the light of these considerations even a glimpse at Ethiopian culture would reveal that cleverness in words counts as much as, if not more, than cleverness deed itself. According to Levine (1972) the entire fabric of traditional Amhara (the most dominant Ethiopian tribe, their language 'Amharic' is the national language of Ethiopia) life is symbolised in the pattern of Ethiopian *paetry*. According to him, the mode of the various poetic figures collectively designated as 'sam-ennā warq' is intellectual rather than sensuous. Levine (1972) further explained,

"The chief delight of Ethiopic poetry is to attain a maximum of thought with a minimum of words. This effect is reached as we have seen, through subtle allusions and plays on words.

The point may be a serious moral comment, the understanding of which requires one to decipher hidden references to biblical passages or secret legends; or it may be a jest about love based on phonographic pun. In any case, the more ingeniously compact and obscure the construction of the verse, the more pleased will be the poet and his audience. Weighty verse is the ideal, for as the Amhara say, "Weighty verse, like heavy clothing warms the insides"...(the same pattern) in the vernacular occurs much more often in Amharic than in Tigrinya (language of the people of Tigre province).....The philosophical reason given (for instruction in this art) however, is that by affording exercise in fathoming secrets it opens the mind....."*

From this, it could be seen that the Ethiopian linguistic culture provides opportunity for intellectual exercise.

During get together, school teachers often engage in reciting these verses or the verses composed by them. Other than this acquisition of knowledge through learning is highly valued in Ethiopian culture. These factors in their culture act as props for the development of theoretical value.

Exposure of Ethiopians to modern education, the ardour with which they receive it, and the sensitivity they have developed to its ideas, have all helped in the emergence of a new group who have acquired intellectual capacities perhaps previously unknown to their tradition. The most

preferred passtime of an educated Ethiopian is 'reading'. Levine (1972), on asking the Ethiopian students about the reason they go to school, obtained answers 'to learn about the world' and 'to learn about the humanity', indicating the influence of both the social and theoretical values. Other than this, the nature of teaching profession that calls for cognitive abilities and interests adds further premium to accentuate the theoretical value of Ethiopian teachers.

The socio-political system of Ethiopia, places the Ethiopian teacher, as explained before, in the roles of elite, modernist and political 'middle man'. The teacher-modernist, as a child of enlightenment asserts the superiority of reason over Ethiopian custom and tradition. He, instead of totally negating his tradition, struggles hard to sieve out the potentially useful aspects from tradition and use it for the modernization of Ethiopia. As a part of the growing Ethiopian intelligentsia the socio-political awareness of Ethiopian teacher group is commendable. Might be, inspired by the developments in sister African states, they turned their attention towards communist ideologies as a panacea to solve their social problems. (Even before the dethronement of the Emperor, various clandestine students groups - China group,

Russia group etc. - were formed in most of the rural schools with the knowledge and blessings of teachers). At the time of this study this was clearly evidenced through the clandestine circulation of communist literature in English and more recently after the Emperor, open circulation of these books in Amharic (translation) among Ethiopian teachers. Later, it has become a fashion among Ethiopians to read these books on political theories (mostly communist) and to enter into long discussions with colleagues its applicability in Ethiopian society. Post imperial Ethiopia witnessed the emergence of study groups for students lead by teachers in most of the Ethiopian secondary schools. All these intellectual activities by the elite Ethiopian teacher group might have added to the impetus on theoretical value of these groups.

Cognitive style stimulated and supported by the culture, the intellectual capabilities attained through modern education, the intellectual exercise involved in professional role performance, the ability developed in interpreting the political theories with respect to Ethiopian context and the capacity developed in selecting and applying useful traditional patterns in modernizing

Ethiopia, added together, might have made the Ethiopian teacher group to score higher than the Indian group on theoretical value scale.

The Ethiopian teachers were found to excel the Indian teachers in political value score. Compared to the Ethiopian group, the Indian group was found to be less political.

'Political Value' as defined by Spranger (1928) indicate the preference for power and independence among individuals. The expression power may be interpreted from the aggressive nature of the individual. In the light of this an analysis of Ethiopian culture reveals that its culture is characterised by its punitiveness opposed to that of narcissist nature of Indian society. In punitive personalities much libido and much aggressiveness are directed outward so that the subjects devote themselves to energetic activities in the world (Spratt, 1977). The punitiveness of Ethiopian society is evidenced through the observations who studied its culture. Levine observed,

"Perhaps more prominent in Amhara life has been the glorification of brave men. The Abyssinian military ethic took the form of a cult of the hero. Personal bravery - not

discipline, training, honor, or self sacrificing loyalty - was the paramount virtue in Abyssinian warfare.....A cult of the individual obtains, in addition, with respect to the man with a genius for outsmarting others."

Another characteristic of Ethiopian society is that it primarily is disposed 'to structure interaction in terms of self assertion' and this egoistic sentiment comes to surface when superiors are having their own way of 'gratifying ego' through 'the sheer exercise' of their power. The secular masculine ideal of their culture is 'a hero of oral gratification and prowess' (Levine, 1972). According to Lipsky (1962) Ethiopian culture has placed high value on personal courage, independence, self-reliance, and self-assertiveness among its members. To quote him "As virile warrior peoples, Amharas and Tigras pride themselves on their physical capabilities.....The child is taught that all affronts to his rights and individuality must be avenged..... The training given the child in verbal aggression is the basis for the adult pattern of litigation, described as national sport". Greenfield (1965) observed that in Ethiopia "Courage is more important than achievement and a man who makes a dramatic move, be it heroic or tragic, is

remembered and judged on that move alone." Thus the esteem for power in Ethiopian cultural evaluations becomes evident. Whereas, the narcissistic psyche of Indian tradition (Spratt, 1977) characterised by its inwardness, non egoism, non-attachment, contemplativeness and contentment (Geetha, Chap.XII) acts as an inhibitive force on the Indian psyche under transformation due to materialistic influence on the modern society. Thus the conflict between tradition and modern aspects might hinder lazy integration and speed development of the 'power value' (political) in the Indian personality structure.

Other than this cultural difference, the role and status of Ethiopian teachers in their socio-political system are also different from that of the Indian teachers. The role performance of Ethiopian teachers as elites and political 'middle men' resulted in their 'political socialization' which implies the modelling the behaviour into politically or socially relevant form. It also implies that the political and social practices existing in the environment will affect the processed thereby its product (Kazamas and Massialas, 1965). The structure of power hierarchy under the rule of the Emperor (presented in Chapter I) excluded any major decisive direct role to the emerging intellegentia of

Ethiopia. Calling for total sub-ordination to any legitimate authority and the a political nature of Ethiopian Teachers' Association (the only association allowed at the time of Emperor) resulted in alienating the Ethiopian teacher group from political participation. Both the Ethiopian and expatriate teachers were instructed to keep anything related to Ethiopian politics out of their classrooms. Even casual discussion of domestic political problems among friends had been curtailed for the fear of government spies. These restrictions and alienating policies from the part of the government had not prevented the Ethiopian intellectuals from having political orientations as evidenced by the abortive Coup d'e'tat of December 1960 led by Girmame, an Ethiopian product of foreign education. (Many of the school teachers, then as university students had supported the government openly and even participated in demonstrations against the imperial government after the suppression of the rebellion). The alienation lead the intellectuals to develop antagonistic attitudes towards the then existing power structure. (The theory of political alienation as a force in political action (Wayne and John, 1952.) supports this view). However, even since the rebellion,

political awareness among intellectuals have been increasing thereby creating a feeling of restlessness among them to the extent that they 'favoured a clean sweep and a new start' (Greenfield, 1965). As a result of this the last fourteen years of Emperor's reign saw growing opposition to both him and his regime (Guilkes, 1976). Even under the present army regime the group of intellectuals expressed their dissent in its failure to initiate civilian activity and its use of power to curb public opinion. Thus, the unique socio-political structure of the society initiates and stimulates the development of political value among Ethiopian teachers.

The cultural forces together with socio-political forces might have influenced the development of a value pattern with a dominant political value among Ethiopian teachers.

The findings, in the light of the discussion provided partial indirect validation of the theoretical stand accepted in the study (Propositions I, III & IV). As the empirical validation of propositions is beyond the scope of the present study, it is not attempted here. The value characteristics shown by the Ethiopian group resembled more or less personality characteristics ascribed to types U.P.F and type B by Bales (1970). Similarly, the value characteristics

of Indians resembled type F. Differences in the socio-cultural background of these groups were found reflected in their group value-personality also. The type U.P.F. personality traits found reflected in their dominant values were- sociability, persistence, activeness, dominance etc. as reflected in social and political values. The type B characteristics of Ethiopians were refusal to admit the validity of nearly all conservative group beliefs and values, ambivalent nature as indicated by low religious value and the ambivalent nature of social relations with Indians (refer Chapter VI). The type F characteristics of expatriate Indian teacher group were task and value-oriented nature, neither ascendant nor submissive in interactions, commitments to the past, impersonal and affectively neutral character, tentativeness in opinions and interpretations and realization of own values by moving toward the conservation of the best in group beliefs and precedents as indicated by their value systems, classroom attitudes (Chapter V) and social relations and adjustments with Ethiopians (Chapter VI).

The overall value pattern similarities of these culturally different groups seemed to be the result of the influence of the nature of profession on their value structures.

These similarities might have resulted from the exposure of both the groups to the same socio-cultural environment. If one views the finding from this angle, it can be argued that the Ethiopians being exposed for more time to their socio-cultural system developed value pattern with sharp discrimination between low and high values and Indians being exposed to the same environment for less time compared to Ethiopians developed similar value pattern but with less discriminations between high and low values.

4.2 Comparison of Values of Expatriate Indian and Native Teachers of Ethiopia with Respect to Selected Demographic Variables and Professional Variables

This part deals with the cross-cultural value comparisons with respect to some selected demographic and professional variables. The demographic variables selected for this study were age, sex, marital status, religion and location of the schools of the teachers. Teaching experience, subject teaching and qualifications of teachers were selected under professional variables. Mainly two types of comparisons were attempted under each variable. One type represented direct cross-cultural comparison of values of Ethiopian and Indian teacher sub-groups formed with respect to the variable

under study. The second type highlighted the comparison of differences between subgroups within each national groups. Scheme used in presenting these comparisons is the same as that used in the previous part of this Chapter.

4.2.1 Cross Cultural Comparison of Values of Teachers with Respect to Age

Based on the variable age, two subgroups were formed under each national group of teachers. Teachers upto the age of thirty years were placed in one group which was designated as lower age group. Teachers above thirty years of age were grouped into another category named upper age group. Characteristics of these groups were presented in the third chapter. A cross-cultural comparison of the values of these groups is presented here.

Significance of difference between value mean scores of Ethiopian and Indian lower age group is presented in Table 4.4 .

On theoretical, aesthetic and political values no significant differences were noted between Ethiopian and Indian lower age teacher groups. On social value scale

Table 4.4: Significance of Difference Between Means for Six Values of Ethiopian and Indian Lower Age Teacher Groups

Value	Nationality	Mean Score	Std. Dev.	't' Value	Significance
Theoretical	Ethiopian	45.375	6.334	1.130	NS
	Indian	43.829	9.987		
Religious	Ethiopian	27.191	8.300	3.331	0.01
	Indian	32.457	8.507		
Economic	Ethiopian	41.926	5.338	2.218	0.05
	Indian	44.314	6.868		
Aesthetic	Ethiopian	34.309	6.569	0.997	NS
	Indian	33.086	6.089		
Political	Ethiopian	43.478	5.476	1.029	NS
	Indian	42.314	7.599		
Social	Ethiopian	47.309	7.346	2.569	0.05
	Indian	43.943	4.814		

Number of Cases of Ethiopian = 136

" " " " Indian = 35

Ethiopian lower age group scored significantly (at .05 level) higher than that of their Indian counterparts. Whereas the Indian lower age teacher group was found to be significantly higher than their Ethiopian counterparts in religious and economic values. The difference was significant at .01 level for religious value and at .05 level for economic value.

Table 4.5: Value Hierarchy of Ethiopian and Indian Lower Age Teacher Groups

Value Hierarchy (Ethiopian Lower Age Teacher Group)		Value Hierarchy (Indian Lower Age Teacher Group)	
Values	Mean Score	Values	Mean Score
Social	47.31	Economic	44.31
Theoretical	45.38	Social	43.94
Political	43.48	Theoretical	43.83
Economic	41.93	Political	42.31
Aesthetic	34.31	Aesthetic	33.09
Religious	27.19	Religious	32.46

The Ethiopian and Indian lower age teacher value patterns agreed with each other in showing lowest mean score in religious value. For Ethiopians the highest mean score

was in social value whereas for Indians the highest score was in economic value. When compared with the range of scores for male and female provided in the manual, the social value mean score and the religious value mean score of the Ethiopian lower age group were found to be a high score and a low score respectively. In this respect, all the value mean scores of the Indian ~~social~~ lower age teacher group were found to fall within the range of 50% of all male and female scores in that value indicating average scores (See Table 4.5.)

Table 4.6: The Significance of Difference Between Means for Six Values of Ethiopian and Indian Upper age Groups

Values	Nationality	Mean Score	Std. Dev.	't' Value	Significance
Theoretical	Ethiopian	46.511	5.579	3.971	0.01
	Indian	42.861	5.618		
Religious	Ethiopian	26.787	7.763	5.287	0.01
	Indian	35.911	11.136		
Economic	Ethiopian	41.830	6.291	0.430	NS
	Indian	42.378	8.109		
Aesthetic	Ethiopian	34.000	7.965	1.515	NS
	Indian	35.978	7.974		
Political	Ethiopian	44.064	4.905	5.244	0.01
	Indian	39.506	5.405		
Social	Ethiopian	46.872	6.416	3.336	0.01
	Indian	43.383	6.378		

Ethiopians $N_1 = 47$

Indians $N_2 = 180$

On aesthetic and economic values no significant differences between Ethiopian and Indian teacher upper age groups were observed. Differences on other scales were significant at 0.01 level. Ethiopian upper age teacher group was found to be higher than their Indian counterparts in theoretical, political and social values whereas in Indian group excelled Ethiopian group in religious value (See Table 4.6).

Overall value pattern of these groups are presented in Table 4.7.

Table 4.7: Value Hierarchy of Ethiopian and Indian Upper Age Teacher Groups Value Hierarchy

Value Hierarchy of Ethiopian Upper Age Group		Value Hierarchy of Indian Upper Age Group	
Values	Mean Score	Value	Mean Score
Social	46.87	Social	43.38
Theoretical	46.51	Theoretical	42.86
Political	44.06	Economic	42.38
Economic	41.83	Political	39.51
Aesthetic	34.00	Aesthetic	35.98
Religious	26.79	Religious	35.91

The relative value positions of Ethiopians and Indians showed more agreements than disagreements with each

other. Both Ethiopian and Indian lower age groups were found to opt for social value and religious value as the highest and the lowest preferred value areas respectively.

When the value scores of the Ethiopian and Indian upper age group were compared with the male and female range of average scores given in the test-let, Ethiopian religious value score was found to be a low score, since this score exceeded the lower limit of the range of average scores. On the same consideration, all the value scores of the Indian group were found to be average scores.

Table 4.8 reveals that the Indian lower age group was found significantly higher than Indian upper age group on political value. The difference was significant at 0.01 level. The upper age Indian teacher group scored significantly higher (at 0.05 level) than the Indian lower age group on aesthetic value. On other scales, these groups did not show any significance differences.

With regard to the overall value pattern the comparison of Ethiopian lower age and upper age teacher groups agreed with each other on their hierarchy of values. For both the Ethiopian age groups social and religious were

Table 4.8: Significance of Differences Between Means for Six Values of Lower Age and Upper Age Teacher Groups of Ethiopian and Indian samples

Values	ETHIOPIAN					INDIAN				
	Age Group	Mean	Std. Dev.	't' Value	Significance	Mean	Std. Dev.	't' Value	Significance	
Theoretical	Lower	45.375	6.334	1.091	NS	43.829	9.987	0.804	NS	
	Upper	46.511	5.579			42.861	5.618			
Religious	Lower	27.191	8.300	0.292	NS	32.457	8.507	1.738	NS	
	Upper	26.787	7.763			35.911	11.136			
Economic	Lower	41.926	5.338	0.102	NS	44.314	6.868	1.323	NS	
	Upper	41.830	6.291			42.378	8.109			
Aesthetic	Lower	34.309	6.569	0.263	NS	33.086	6.089	2.032	0.05	
	Upper	34.000	7.965			35.978	7.974			
Political	Lower	43.478	5.476	0.649	NS	42.314	7.599	2.616	0.01	
	Upper	44.064	4.905			39.506	5.405			
Social	Lower	47.309	7.346	0.362	NS	43.943	4.814	0.492	NS	
	Upper	46.872	6.416			43.383	6.378			

Number of Cases: Ethiopians- Lower Age Group: 136

Upper Age Group: 47

Indians- Lower Age Group: 35

Upper Age Group: 180

found to be the most and least preferred value areas respectively. The overall value pattern of the Indian teacher groups revealed differences between age groups in the first three positions of the value hierarchy. Religious was found to be the least scored value area for both the age groups (See Table 4.9).

Conclusions

The Indian lower age group was found to have an affinity towards economic value. They were also found to have a higher political value than that of their own upper age group and found to be more similar to the upper and lower age Ethiopian groups. Both the upper and lower age Indian groups were found to have scored higher than their Ethiopian counterparts in religious value. Similarly, the Ethiopian groups excelled Indian groups in social value. No significant difference was observed between Ethiopian upper and lower age groups in any values. The Indian upper age and lower age groups differed with each other in political and aesthetic values.

Table 4.9: Summary of Value Comparisons with Respect to The Variable Age

	Value Hierarchy and High/Low Scores						Significance of Difference Between Means For Six Value									
	Ethiopian Age Groups		Indian Age Groups		Upper		Cross Cultural		Upper Age		Within Cultural					
	High/Low	Hrcy	High/Low	Hrch	High/Low	High/Low	Lower Age Groups	Upper Age Groups	Ethiopian Age Groups	Indian Age Groups	Lower Age Groups	Upper Age Groups				
	Low	High	Low	High	Low	High	ETH P < IND	ETH P < IND	ETH P < IND	ETH P < IND	Low P < UPR	Low P < UPR				
THEO	2	-	2	-	3	-	2	NS	-	Hr	**	-	NS	-	NS	-
RELI	Low	6	Low	6	-	6	-	**	Hr	-	**	Hr	-	NS	-	NS
ECO	4	-	4	-	3	-	3	**	Hr	-	NS	-	NS	-	NS	-
AESTH	5	-	5	-	5	-	5	-	NS	-	NS	-	NS	-	NS	-
POII	3	-	3	-	4	-	4	-	NS	-	NS	-	NS	-	NS	-
SOCI	High	1	-	1	-	2	-	1	Hr	*	-	Hr	**	-	NS	-

High = Mean score exceeded the upper limit of the range of 50% of all male and female score on that value

Low = Mean score exceeded the lower limit of the range of 50% of all male and female scores on that value.

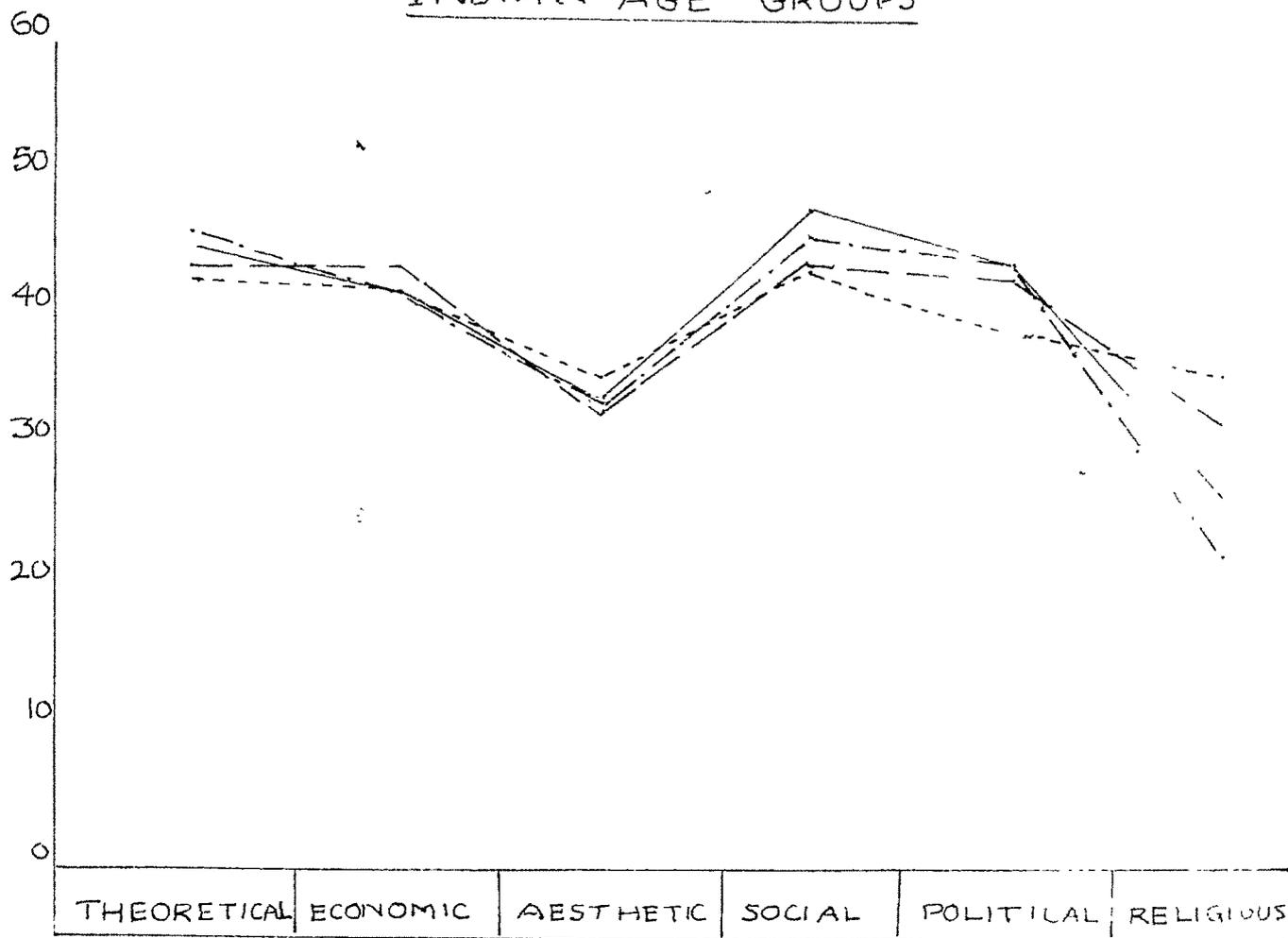
Hrcy Nso.1 to 6: Relative value positions on the value hierarchy of the group

P < = Significance. NS = Not significant; * = significant at 0.05 level; ** = significant at 0.01 level.

Hr = A higher mean score than the other group is indicated.

FIGURE: II

VALUE PROFILE OF ETHIOPIAN AND
INDIAN AGE GROUPS



INDIAN LOWER AGE GROUPS : AGE ≥ 30 : ———

INDIAN UPPER AGE GROUPS : AGE < 30 : - - - -

ETHIOPIAN LOWER AGE GROUPS : AGE ≥ 30 : ———

ETHIOPIAN UPPER AGE GROUPS : AGE < 30 : - - - -

Discussion

The young (lower) Indian teacher group was found to differ significantly with young (lower) Ethiopian teacher group on economic, religious and social values.

The Indian lower age group revealed an affinity to economic value area. They had secured a higher mean in this value than what was secured by the Ethiopian lower age group. The finding reported by Bhatnagar (1971) is in agreement with this finding. The expatriate young Indian teachers were new arrivals in the Ethiopian educational system. Attraction of better salary and terms than the ones in India might have provoked them to accept the foreign assignment. (refer to chapter VI). Their pre-occupation with the economic aspect was once more evidenced in their selection of economic value as the highest preferred from among the six value areas.

In religious value this group was found to be higher and in social value lower than their Ethiopian counterparts. The influence of the socio-cultural system of Ethiopian on the young Ethiopian teachers was evidenced through this finding. Both the upper age and lower age groups of Ethiopian

teachers were found to show equal sensitiveness to the conditions of their society (Table 4.8). On theoretical value and political value, no significant difference was noted between Ethiopian and Indian lower age groups, unlike their respective upper age groups. Most of the subjects were in the lower age Indian group were recent recruits. Recently the Ministry of Education has become particular in selecting highly qualified science and mathematics teacher from India owing to the shortage of teachers in these subject areas. Thereby most of the recent recruits represented highly qualified science and mathematics teachers. Their presence in the lower age Indian group might have contributed to an increase in theoretical value score compared to that of Indian upper age group. As no subject-wise analysis was attempted within age groups, it was difficult to claim any degree of certainty on this interpretation.

With respect to within group differences the Indian upper age and lower age group were found to differ with each other in political and aesthetic values. The lower age Indian group was found to be higher in political and lower in aesthetic than the upper age group. This could be viewed as an evidence of shift in value preference or age trend in

value preference. Age value relation is presented in the last section of this chapter. The former view supports the contention that the Indian society is moving fastly towards materialistic culture. Unlike their older colleagues, the young Indian group emphasized the value of power and material affluence.

Damle (1971) in one study on intergenerational conflict reported student's orientation towards personal achievement as against parent's emphasis on self-denial and self-sacrifice (characteristics of narcissistic society). Findings reported by Sinha (1972) Pandey (1976) and Tiwari and Mishra (1979) generally agree with this view.

More than Indian upper age group, the Indian lower age group was found to agree with the Ethiopian teachers on personal values.

4.2.2 Cross Cultural Comparison of Values of Ethiopian and Indian Teachers with Respect to Sex

Based on sex both the national samples were subdivided into male and female sub-groups. Cross-cultural comparisons and comparison of differences found between

male and female groups within each sample are presented in this section. The number of Ethiopian female teachers were found to be very small. It would not be right to give great weight to the conclusions regarding the Ethiopian female teachers. However, these findings are meant to be suggestive.

Table 4.9 presents comparison of values of Ethiopian and Indian male teachers.

Ethiopian male teachers scored significantly higher than their Indian counterparts on theoretical, political and social values, whereas Indian male teachers scored significantly higher than their Ethiopian counterparts in aesthetic and religious values. All the differences are significant at 0.01 level except 0.05 level of significance in aesthetic value. No significant difference was observed between means for economic and aesthetic values of these groups.

As seen from the Table 4.10, the overall value pattern for Indian male teachers was highest theoretical and lowest religious. Whereas for Ethiopian male teachers, the highest score was attached to social value and the

Table 4.9A: Significance of Difference Between Means
for Six Values of Ethiopian and Indian
Male Teachers

Values	Nationality	Mean	Std. Dev.	't' Value	Significance
Theoretical	Ethiopian	46.115	5.852	3.146	S**
	Indian	44.101	5.986		
Religious	Ethiopian	26.695	7.940	7.793	S**
	Indian	34.732	10.944		
Economic	Ethiopian	41.845	5.715	1.038	NS
	Indian	42.643	8.303		
Aesthetic	Ethiopian	34.155	7.060	1.986	DS*
	Indian	35.792	8.156		
Political	Ethiopian	43.799	5.329	7.101	S**
	Indian	39.667	5.433		
Social	Ethiopian	47.086	7.245	5.463	S**
	Indian	43.083	6.249		

Number of Cases: Ethiopian: 174

Indian: 168

S**=
Significant at 0.01 level

S* = Significant at 0.01 level

NS = Not significant.

Table 4.10: Value Hierarchy of Ethiopian and Indian Male Teacher Groups

Value Hierarchy (Ethiopian Male)		Value Hierarchy (Indian Male)	
Values	Mean Scores	Values	Mean Scores
Social	47.09	Theoretical	44.10
Theoretical	46.12	Social	43.08
Political	43.80	Economic	42.64
Economic	41.85	Political	39.67
Aesthetic	34.16	Aesthetic	35.79
Religious	26.70	Religious	34.73

lowest to religious. Relative positions of aesthetic and religious values in the value hierarchy, these male groups of teachers showed agreement with each other. Compared to the range of male scores given in the test-let, the social value score of the Ethiopian male teacher group was found to exceed the upper limit of the range of 82% of all male scores for that value, indicating an outstandingly high social value score for the group. The social value score of Indian male teachers could be considered as a high score as it exceeded the upper limit of the range of 50% of all

Table 4.11: Significance of Difference Between Means for Six Values of Ethiopian and Indian Female Teachers

Value	Nationality	Mean	Std. Dev.	't' Value	Significance
Theoretical	Ethiopian	37.000	5.679	0.875	NS
	Indian	39.149	6.890		
Religious	Ethiopian	34.667	8.846	0.798	NS
	Indian	37.553	10.125		
Economic	Ethiopian	43.000	0.866	0.058	NS
	Indian	42.872	6.543		
Aesthetic	Ethiopian	35.667	3.606	0.557	NS
	Indian	34.489	6.111		
Political	Ethiopian	40.333	4.359	0.274	NS
	Indian	41.021	7.264		
Social	Ethiopian	49.333	2.784	2.325	0.05
	Indian	44.872	5.594		

NS = Not significant

N_1 (Ethiopian) = 9

N_2 = (Indian) 47.

male scores on that value. Similarly, the religious value score of the Ethiopian male teachers was found to be a low one.

No significant difference was noted between mean scores of the Ethiopian and Indian female teachers on all values except social value (Table 4.11). On this scale, the Ethiopian female teacher group scored significantly higher than the Indian female group. The difference was found to be significant at 0.05 level.

Table 4.12: Value Hierarchy of Ethiopian and Indian Female Teacher Groups

Value Hierarchy (Ethiopian Female)		Value Hierarchy (Indian Female)	
Values	Mean Scores	Values	Mean Scores
Social	49.33	Social	44.87
Economic	43.00	Economic	42.87
Political	40.33	Political	41.02
Theoretical	37.00	Theoretical	39.15
Aesthetic	35.67	Religious	37.55
Religious	34.67	Aesthetic	34.49

The value hierarchy of the Ethiopian and Indian female groups showed (Table 4.12) much resemble. Both the

groups had selected social value as the most preferred one. Compared to their male groups both female groups had shown a high preference for economic value area. When the scores of the Ethiopian female group were compared with the female score range given in the test-let, their social value score was found to be of high. Whereas, none of the Indian female value score was found to exceed the range of 50% of all female scores on respective values.

Male-female differences in values within each sample is presented in Table 4.13.

No significant difference was noted between the male and female sub-groups in both the national groups on social, political, aesthetic and economic scales and both national groups agreed in having a significant difference at 0.01 level between their males and females on theoretical value. Only Ethiopian male group did show a significant difference at 0.01 level with their females on religious value. On religious value no significant difference was noted between male and female Indian teachers.

Overall value pattern of the Ethiopian male and female teachers value were highest social and lowest religious. Male

Table 4.13: Significance of Difference Between Means
for Six Values of Male and Female Teacher
Groups of Ethiopian and Indian Samples

Values	Variables	ETHIOPIAN			INDIAN		
		Mean	't' Value	Signi- ficance	Mean	't' Value	Signi- ficance
Theoretical	Male	46.115	4.563	0.01	44.101	4.687	0.01
	Female	37.000			39.149		
Religious	Male	26.695	2.921	0.01	34.732	1.333	NS
	Female	34.667			37.553		
Economic	Male	41.845	0.604	NS	42.643	0.211	NS
	Female	43.009			42.872		
Aesthetic	Male	34.155	0.637	NS	35.792	0.738	NS
	Female	35.667			34.489		
Political	Male	43.799	1.917	NS	39.667	1.545	NS
	Female	40.333			41.021		
Social	Male	47.086	0.925	NS	43.083	1.555	NS
	Female	49.333			44.872		

Number of cases: Ethiopian : 174
Male

Ethiopian Female: 9

Indian Male: 168

Female: 47

NS = Not significant

and female teachers of Ethiopian subgroup showed more resemble, than disagreements. The overall pattern of Indian male was highest theoretical and lowest religious whereas, that of Indian female was highest social and lowest aesthetic. Relative value positions of these groups did not agree with each other as indicated through their respective value hierarchy.

Summary of the findings is given in Table 4.14 and value profiles of the groups are given in figure III

Conclusion

The Ethiopian male value pattern was characterised by high social and low religious value scores.

The Indian male teachers were found to show more or less a 'feminine' value structure. Value pattern of the female groups was found to resemble each other more than the value patterns of the male groups. On theoretical value both the female groups were found to be lower than their respective male groups.

On economic value no significant differences was observed between means of groups compared. When the overall

Table 4.14: Summary of Value Comparisons with Respect to the Variable Sex

	NORM AND VALUE HIERARCHY COMPARISON				SIGNIFICANCE OF DIFFERENCE BETWEEN VALUE MEANS										
	ETHIOPIAN		INDIAN		CROSS-CULTURAL				WITHIN NATIONAL GROUPS						
	MALE High/ Low	FEMALE High/ Low	MALE High/ Low	FEMALE High/ Low	IND P <	ETH P <	IND P <	FEMALE P <	ETH Male P <	INDIAN Male P <	INDIAN Female P <				
THEO	2	4	1	4	Hr	**	-	NS	-	Hr	**	-	Hr	**	-
RELI	Low	6	6	-	-	Hr	*	NS	-	NS	**	Hr	-	NS	-
CONO	-	4	3	2	-	NS	-	NS	-	NS	-	-	-	NS	-
AESTH	-	5	5	-	-	Hr	-	NS	-	NS	-	-	-	NS	-
POLI	-	3	4	3	Hr	**	-	NS	-	NS	-	-	-	NS	-
SOCI	High	1	High	2	High	2	High	1	Hr	*	-	-	-	NS	-

High: The mean score exceeded the upper limit of the range of 50% of all male or female scores on that value.

Low: The mean score exceeded the lower limit of the range of 50% of all male or female scores on that value.

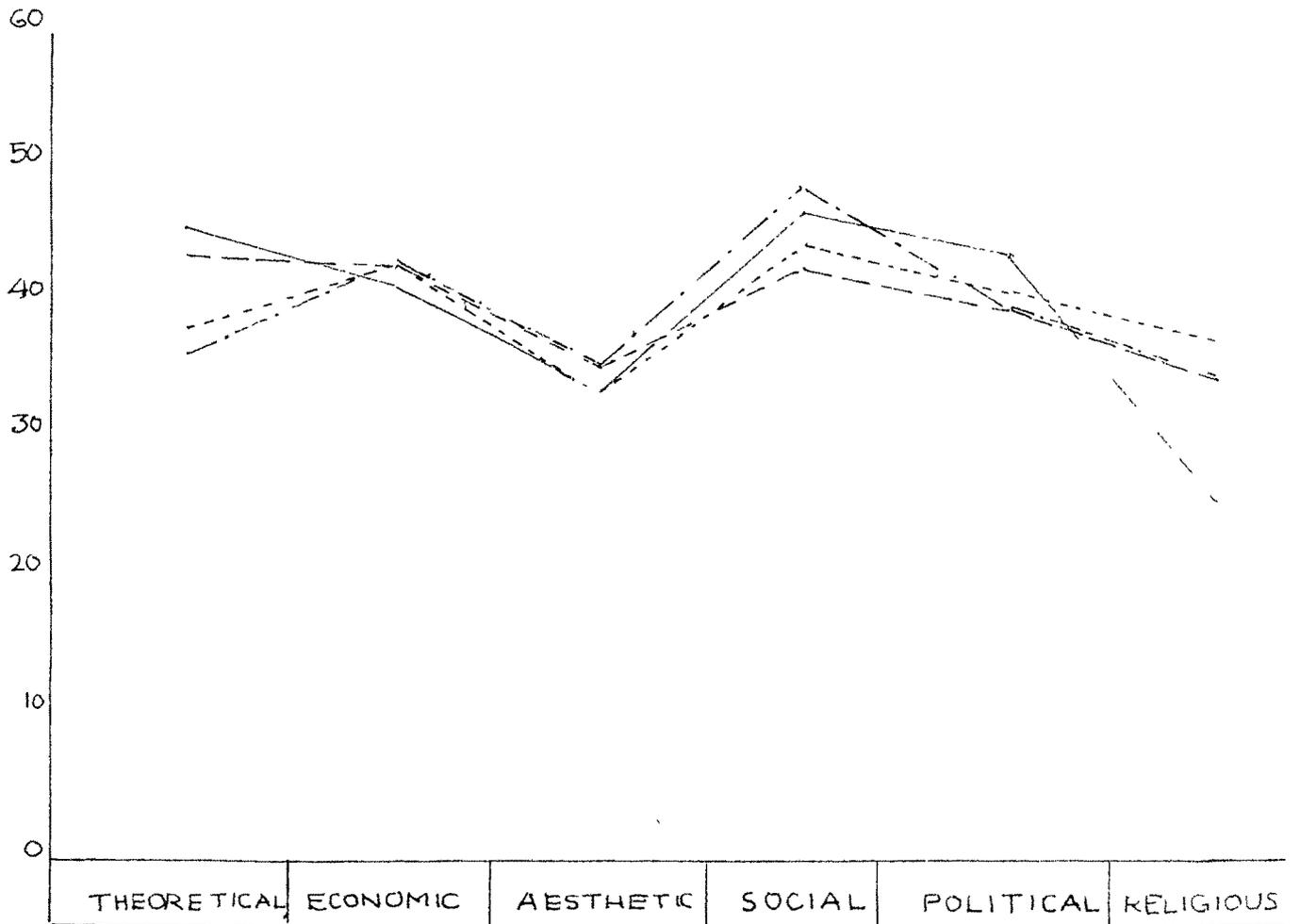
HRCY Nos. 1 to 6: Relative position of the values on the hierarchy.

NS = Not significant. * = Significant at 0.05 level. ** = Significant at 0.01 level.

Hr = A higher mean score for the group.

FIGURE: III

VALUE PROFILE OF ETHIOPIAN AND INDIAN
MALE AND FEMALE GROUPS



ETHIOPIAN MALE : _____
 ETHIODIAN FEMALE : - . - . - .
 INDIAN MALE : - - - - -
 INDIAN FEMALE :

value pattern was taken for comparison, the female groups of both the samples had shown a tendency to place economic value as their second most preferred value area in their respective value hierarchy.

Discussion

The value system of the male groups was found to have been influenced by their respective socio-cultural background referred to before in Section I, of this Chapter. The predominant role of male in both the Ethiopian and Indian societies might have given these groups a better chance for interacting with their respective environment. More exposure to their societal environment might have resulted in the development of a value system in accordance with the respective social environment. If this view is accepted, then the significantly higher aesthetic score secured by the Indian male teachers than their Ethiopian counterparts could be explained in terms of their cultural background. (Other value differences had been interpreted with a socio-cultural bias in section I of this chapter).

Tremendous importance is found to have been given for poetry among Ethiopians. But the Ethiopian

poetry is more intellectual than aesthetic in its nature (Section I). Except for poetry, the Ethiopian culture is relatively sterile in aesthetic aspect. The conclusions of many observers would confirm this view point. On the aesthetic aspect of their culture Luther (1958) commented thus: "Only in the last few years, among the younger generation, has there been some stirring of creative talent, resulting in the writing of some books and poems and in the production of some art". And he concluded with the remark, "The Ethiopian people have shown themselves to be remarkably uncreative;....." Levine (1972) observed "With the limited exception of the sphere of oral literature, they do not cherish originality or creativity". According to Lipsky (1962), "No folk theatre worth noting exist and there has been no significant development of formal theatre". However, compared to Indian culture, aesthetic expressive forms are meagre in Ethiopian culture. Influence of the 'aesthetic appreciation' on the daily life of Indian people is revealed by Wilkins (1975) through his observation that even in the mere common work great regard is paid to beauty and form and right proportion, and great taste is shown in the arrangement and distribution of the ornament. From these observations, it is evident that the Indian society value 'aesthetic' more than that the Ethiopian

society. The difference in aesthetic value of Ethiopian and Indian male teachers might have been a reflection of the variations in the aesthetic valuation by their respective cultures.

Sex difference in theoretical value was found to be in line with the previous finding on this value scale. The finding that the male scoring higher than female on theoretical value have now been established for a wide variety of social groups. There is also some evidence in literature that shows sex differences in the differentiation of male and female may exist in other areas, as well as in value psychology. A number of studies have identified sex differences in behaviour suggestive of differences in theoretical value aspect. For example studies in cognitive functioning found that boys and men tend to be more field independent than girls and women in their mode of perception (Witkin, 1967). These studies indicated a high level cognitive functioning among men.

It is plausible to think of the sex difference in theoretical value as rooted in the difference in societal sex roles. This may even be traced to the differences between the socialization practices followed in raising

boys and girls by a great many cultures. In both the Ethiopian and Indian societies, the stereotype images of the 'achieving-dominant' male and 'nurturant-passive' female might have become a powerful force in the socialization of their children as they grow into adulthood. Norms governing the approved masculine and feminine image, in accordance with the roles assigned to each, might have been consequently endorsed by the individual. The images of sex roles thus developed might have influenced their value system also. However, in both the societies, the male role requires decision making ability and rational competency on the part of men whereas the female role of both the societies calls for social skills and graces and warmth-expressiveness on the part of women.

The highest preference shown to social value by both the female groups could be understood meaningfully in the light of the above given social interpretation. Here, once again, by scoring more than what the Indian female group had scored on social value, the Ethiopian female revealed still a higher social value, which is a proverbial attribute of Ethiopian tradition. The tradition-bound Ethiopian female nature was found reflected in their affinity towards

religious value. They excelled their male group in this value by scoring more on this scale. The findings of this study on economic value can be quoted as a contradiction to the previous findings on this value with respect to sex differences. Compared to the economic value mean scores of male groups, the female groups did not show any significant decline in the scores in that value. On the contrary, both these groups had given economic value a higher preference than what had been given by male groups in their value hierarchy. The uniqueness of the female groups seems to account for the value pattern among these groups. The Indian female teachers in Ethiopia represented a group, whose economic motive seemed to be the main temptation for accepting the teaching job in Ethiopia (Chapter VI). Hence, it seems natural for these women folk to have moderate economic value. Whereas the Ethiopian female teachers represented a very minute, socially mobile group with aspirations for upward mobility. Their emergence from a culture that considered them as "a passive, reserved non entity" as the educated, might naturally be found reflected in the economic value that represent the interest for material achievement among individuals.

4.2.3 Cross-Cultural Comparison of Values

With Respect to the Variable Marital Status

Two subgroups were formed under each national group with respect to the marital status of the subjects. All the married teachers in the sample were placed in one group-designated as married teacher group. Similarly, all the unmarried teachers were placed in the other group named unmarried teacher group. Cross-cultural differences as well as within cultural differences in values of these groups are presented in this Section. Scheme of comparison is the same as that followed in the previous sections.

Table 4.16 presents the cross cultural difference between value means of unmarried Ethiopian and Indian teacher groups.

No significant difference between the Ethiopian and Indian unmarried groups was observed in their mean scores on any of the value scale except on political value. On this scale, the Ethiopian unmarried teacher group scored significantly (0.05 level) higher than their Indian counterparts. The unmarried Indian teacher groups was found to resemble their Ethiopian counterparts in their value hierarchies. (Table 4.17).

Table 4.16: Significance of Difference Between Means for Six Values of Ethiopian and Indian Unmarried Teachers

Values	Nationality	Mean	Std. Dev.	't' Value	Significance
Theoretical	Ethiopian	44.594	6.928	0.667	NS
	Indian	43.286	5.298		
Religious	Ethiopian	28.938	7.835	1.643	NS
	Indian	32.786	10.394		
Economic	Ethiopian	41.219	5.389	0.224	NS
	Indian	40.786	7.220		
Aesthetic	Ethiopian	34.625	6.603	0.937	NS
	Indian	36.357	5.329		
Political	Ethiopian	43.583	5.125	2.362	0.05
	Indian	39.786	8.396		
Social	Ethiopian	46.656	6.198	0.153	NS
	Indian	46.929	6.342		

Number of cases Ethiopian : 96
 Indian : 14

Table 4.17: Value Hierarchy of Ethiopian and
Indian Unmarried Teachers

Value Hierarchy (Ethiopian Unmarried Teachers)		Value Hierarchy (Indian Unmarried Teachers)	
Values	Mean Scores	Values	Means Scores
Social	46.66	Social	46.93
Theoretical	44.59	Theoretical	43.29
Political	43.58	Economic	40.86
Economic	41.22	Political	39.79
Aesthetic	34.63	Aesthetic	36.36
Religious	28.94	Religious	32.79

Both the groups scored highest in social value area and lowest in religious value area. Scores of these groups, indicated high social value scores as these scores were found to be above the range of 50% of all male scores on that value. The religious value score of the Ethiopian unmarried group was a low score on the same consideration given above whereas, the religious value score of the Indian was located within the range of average scores but almost near to the bottom. (Range of average religious value score 32 to 44). It should be noted here that both these groups were composed of only male teachers hence the range for male average scores was taken for making the above mentioned decisions on the scores.

Significance of difference between means for values of the Ethiopian and Indian married teachers is presented in Table 4.18.

Married Ethiopian and Indian teacher groups were found to differ significantly (0.01 level) from each other in their mean scores for theoretical, political, social and religious values. On the first three scales, the Ethiopian teachers had scored higher than their Indian counterparts while the Indian group was found to be higher than the Ethiopian group in religious value. On economic and aesthetic scale no

Table 4.18: Significance of Difference Between Means
for Six Values of the Ethiopian and
Indian Married Teachers

Values	Nationality	Mean	Std. Dev.	't' Value	Significance
Theoretical	Ethiopian	46.851	4.943	4.882	0.01
	Indian	43.000	6.596		
Religious	Ethiopian	25.046	8.036	8.102	0.01
	Indian	35.527	10.841		
Economic	Ethiopian	42.655	5.722	0.175	NS
	Indian	42.821	7.986		
Aesthetic	Ethiopian	33.793	7.292	1.668	NS
	Indian	35.448	7.908		
Political	Ethiopian	43.678	5.573	5.094	0.01
	Indian	39.975	5.704		
Social	Ethiopian	47.793	7.980	5.300	0.01
	Indian	43.234	6.073		

Number of Cases: Ethiopian: 87

Indian: 201

significant difference was observed between their mean value scores.

Table 4.19 shows that the overall value pattern for the Ethiopian married group was highest social and lowest religious whereas, the same for Indian group was highest social and lowest aesthetic with regard to the highest preferred value on these teacher groups agreed with each other in choosing 'social' value.

Table 4.19: Value Hierarchy of Ethiopian and Indian Married Teachers

Value Hierarchy (Married Ethiopian Teachers)		Value Hierarchy (Married Indian Teachers)	
Value	Mean Scores	Values	Mean Scores
Social	47.79	Social	43.23
Theoretical	46.85	Theoretical	43.00
Political	43.68	Economic	42.82
Economic	42.66	Political	39.98
Aesthetic	33.79	Religious	35.53
Religious	25.05	Aesthetic	35.45

The social value score of the married Ethiopian group was found to be a high score and that of 'religious' a low score

as these scores were located above and below the range of average scores (for male and female combined) respectively.

Compariosn of within group differences in values with respect to marital status is presented in Table 4.20.

The trend of difference in values for Ethiopian married and unmarried groups was different from and some what opposite to what was observed for Indian subgroups. Significant differences between means for theoretical and religious values of unmarried and married Ethiopian groups were observed. Ethiopian married group was found to be less religious (0.01 level) and more theoretical (0.05 level) than the Ethiopian unmarried group. In these value means, unmarried and married Indian teacher groups did not differ significantly with each other. On social value scale, the Indian unmarried group obtained a significantly (0.05 level) higher score than that of the Indian married group.

The overall value pattern (value hierarchy) for these groups indicated that all these subgroups irrespective of culture selected 'social' and 'theoretical' as the first two values in the hierarchy. The value hierarchy of the unmarried Indian teacher group resembled that^{of} both the married and unmarried Ethiopian teacher groups.

Table 4.20: Significance of Difference Between Means for six Values of Married and Unmarried Teacher Groups of Ethiopian and Indian Samples

Values	E T H I O P I A N S			I N D I A N S			Significance	
	Marital Status	Mean	Std. Dev.	't' Value	Mean	Std. Dev.		't' Value
Theoretical	Unmarried	44.594	6.928	2.513	43.286	5.298	0.158	MS
	Married	46.851	4.943		43.000	6.596		
Religious	Unmarried	28.938	7.835	3.315	32.786	10.394	0.917	NS
	Married	25.046	8.036		35.527	10.841		
Economic	Unmarried	41.219	5.389	1.749	40.857	7.220	0.895	NS
	Married	42.655	5.722		42.821	7.986		
Aesthetic	Unmarried	34.625	6.603	0.810	36.357	5.329	0.423	NS
	Married	33.793	7.292		35.448	7.908		
Political	Unmarried	43.583	5.125	0.120	39.786	8.396	0.116	NS
	Married	43.678	5.573		39.975	5.704		
Social	Unmarried	46.656	6.198	1.082	46.928	6.342	2.195	0.05
	Married	47.793	7.980		43.234	6.073		

Number of Cases: Ethiopian: Unmarried Teachers: 96
 Married Teachers: 87
 Indian: Unmarried Teachers: 14
 Married Teachers: 201

Table 4.21 presents the summary of value comparisons made with respect to the variable marital status.

Findings and Conclusions

The Indian unmarried teachers were found to have value pattern compatible with the Ethiopian teachers. The unmarried groups showed less cross-cultural differences in value than married groups. The Indian unmarried group was found to possess higher social value than that possessed by the married Indian group. The unmarried Ethiopian group was found to score higher than their married counterpart in religious value and the married Ethiopian group scored higher than their unmarried counterpart. In theoretical value the Ethiopian groups, irrespective of marital status secured higher mean score in political value than what was secured by the Indian groups. Irrespective of the cultural and marital status differences, these teachers as a professional group were found to value 'social' and 'theoretical' more than any other value area as revealed through their respective value hierarchy. This finding confirms the previous finding on this aspect. (See Chapter II, Section 2.1.7 and 2.1.8 and 2.1.9). This points to the possibility of 'professional socialization' (Lauglo, 1976) effect on teacher values.

Table 4.21: Summary of Value Comparisons with Respect to the Variable Marital Status

Values	Value Hierarchy and High/Low Scores				Significance of Difference Between Means for Six Values					
	Ethiopian				Cross Cultural		Within Cultural		Indian	
	MS ₁ High/ Low	MS ₂ High/ Low	HR CY	HR CY	Unmarried (MS ₁)	Married (MS ₂)	Eth P < Ind	Eth P < Ind	Eth P < MS ₂	MS ₁ P < MS ₂
THEO	2	2	2	2	NS	NS	NS	Hr **	Hr	NS
RELIGI	Low	6	6	6	NS	NS	NS	Hr **	Hr	NS
Econo	4	4	4	4	NS	NS	NS	NS	NS	NS
AESTH	5	5	5	5	NS	NS	NS	NS	NS	NS
POLITI	3	3	3	3	Hr *	Hr *	Hr **	Hr **	NS	NS
SOCIAL	High	1	1	1	NS	NS	NS	Hr **	NS	Hr *

MS₁ = Unmarried teacher group. MS₂ = Married teacher group.

Low = The score that exceeded the lower limit of the range of 50% of all male/female scores on that value (Test Manual)

High = The score that exceeded the upper limit of the range of 50% of all male/female scores on that value (Test Manual)

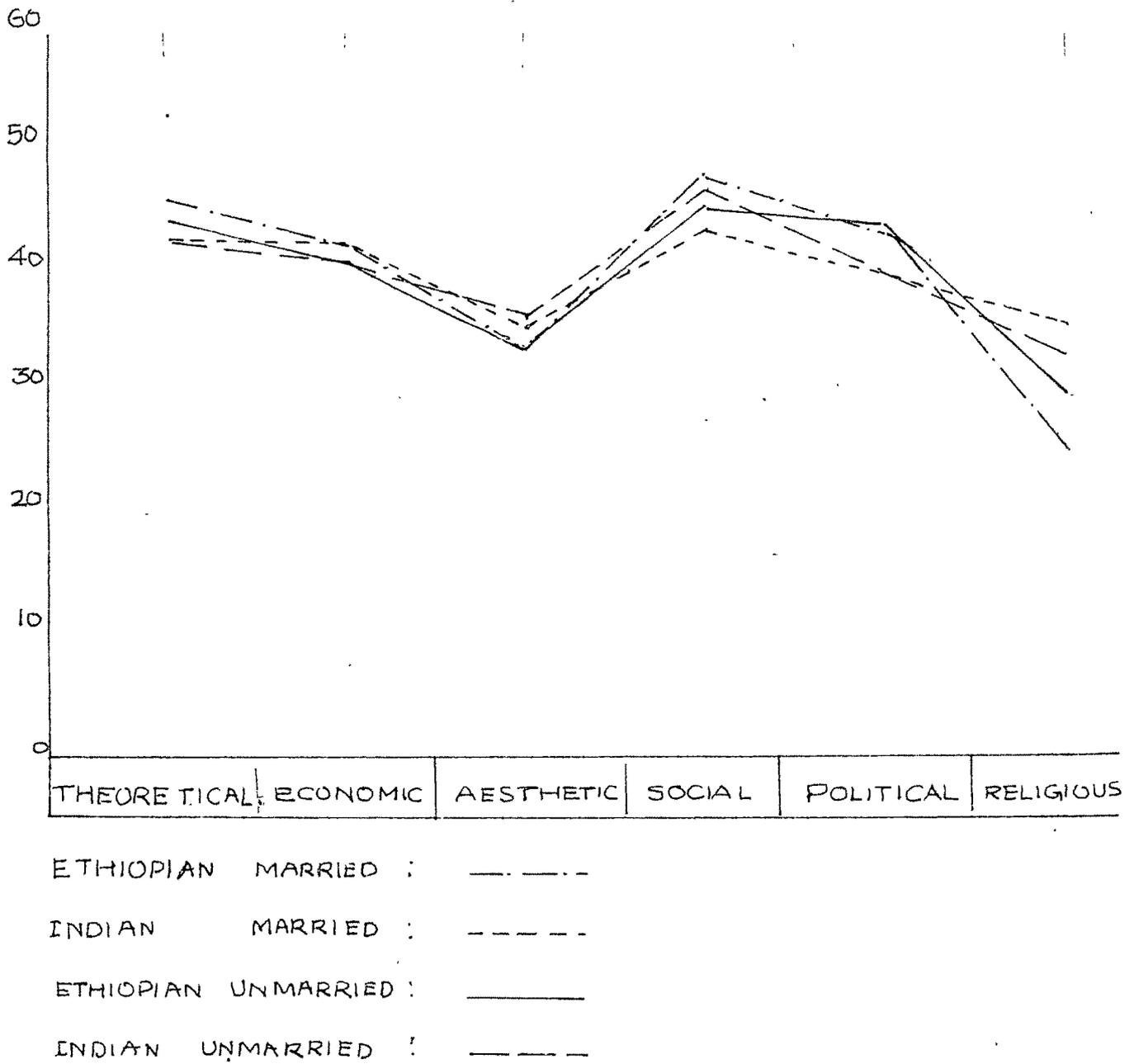
HRCY Nos. 1 to 6 = Relative position of the value on the hierarchy

NS = Not significant. * = Significant at 0.05 level. ** = Significant at 0.01 level.

Hr = The mean score was higher for that group.

FIGURE: IV

VALUE PROFILE OF ETHIOPIAN AND INDIA
MARRIED AND UNMARRIED GROUPS.



Discussion of Findings

The marital status of the Indians was found to have influenced their value pattern. The value system of the unmarried Indian teacher group was found to have been more influenced by the Ethiopian environment. This influence might have been a reflection of their (unmarried group). 'Sympathetic' interaction with the Ethiopian teacher group. As unmarried group, unlike their married counterparts, they did not have to bother about family obligations that in way could curtail their chances of mingling with their Ethiopian colleagues. It is a practice among most of the Ethiopian teachers to go to bar after the school hours. (See Chapter VI). For a leisurely evening get together, where they sit and chat for hours together sipping a few drinks. A good number of unmarried Indian teachers also used to go to the bars as a past time. There they would keep company with the Ethiopian colleagues. Such gatherings would provide opportunity to both for communication with each other. These contacts might have influenced the unmarried Indian teachers so as to adopt a value pattern similar to that of the Ethiopians. On the other hand, most of the married Indian teachers, especially those who had their family with them, as far as possible

would try to avoid visiting bars for so many reasons, thereby denying themselves chances of informal social contact with the Ethiopian colleagues. The married Indians were mostly found concerned with their personal problems and interests and also keen to keep their cultural identity - as evidenced through religious value scores. This might have caused the observed value differences between Ethiopian and Indian unmarried teacher groups. Again, it might be due to their (married Indian) pre-occupation with their family that they scored less in social value than what was scored by their unmarried Indian counterpart.

The effect of marital status on the Ethiopian teacher group was found to have taken a reverse direction (in religious and theoretical value) compared to that of Indians. 'Marriage' among Ethiopians seems to have a sobering effect on 'impulsive-unformed' nature of young Ethiopians by creating 'rational' mature outlook in them. This was revealed through the theoretical value difference between married and unmarried groups. The 'rational process' that helps the 'modernist' in him to find, feel and face 'the reality' might have compelled him to depreciate the value given to 'religious' when the role of Ethiopian

religious institution is analysed in terms of modernistic outlook by them. (See Section I, discussion on religious value). The punitive nature of Ethiopian culture was again found reflected in their political value score irrespective of their marital status.

4.2.4 Cross-Cultural Comparison of Values of Ethiopian and Indian Teachers With Respect to the Location (Rural-Urban) of the Schools

With respect to the location of the school where the subjects were teaching two subgroups were formed within each national sample. Teachers working in schools located in rural areas were placed in one subgroup designated rural teacher group. Similarly, urban teacher subgroups were formed within each national sample by selecting teachers from urban schools. Cross-cultural comparison of values of these groups is presented in this chapter using the same scheme of presentation followed in the previous units.

Table 4.22 presents cross-cultural comparison of the values of urban teacher groups.

Table 4.22: Significance of Difference Between Means
for Six Values of Ethiopian and Indian
Teachers Working in Urban Schools

Values	Nationality	Mean	Std. Dev.	't' Value	Significance
Theoretical	Ethiopian	41.889	6.936	0.532	NS
	Indian	42.686	6.940		
Religious	Ethiopian	32.667	6.708	0.133	NS
	Indian	32.390	10.224		
Economic	Ethiopian	42.222	5.213	0.902	NS
	Indian	43.619	7.591		
Aesthetic	Ethiopian	34.667	8.223	1.254	NS
	Indian	36.486	6.291		
Political	Ethiopian	42.000	2.587	1.364	NS
	Indian	40.371	6.048		
Social	Ethiopian	46.556	5.807	1.528	NS
	Indian	44.448	6.532		

Number of Cases: Ethiopian : 27

Indian: 105

None of the differences between means for values of Ethiopian and Indian urban teachers was found significant. The scores for six values of both the groups (value hierarchy) indicated that (Table 4.23) social and religious were the highest and least scored value areas respectively for these groups. The second preference of both the groups was placed in economic value. The high preference thus shown to economic value by both the urban groups did indicate a unique value characteristics that could be attributed to the urban variable. The shift in value scores

Table 4.23: Value Hierarchy of Ethiopian and Indian Urban (School) Teachers

Value Hierarchy (Ethiopian Urban Group)		Value Hierarchy (Indian Urban Group)	
Value	Mean Scores	Value	Mean Scores
Social	46.56	Social	44.45
Economic	42.22	Economic	43.62
Political	42.00	Theoretical	42.69
Theoretical	41.89	Political	40.37
Aesthetic	34.67	Aesthetic	36.39
Religious	32.39	Religious	32.39

of the Ethiopian urban teacher group indicated a value hierarchy that more or less resembled that of the Indian

urban group. All the value scores of both the groups were found to be only average scores, as none of them was found to fall below or above the respective range of 50% of all male and female scores in each value.

Table 4.24 shows the value difference between the Ethiopian and Indian rural teacher groups. Significant differences at 0.01 level were observed between means for theoretical, religious, political and social values of the Ethiopian and Indian rural teacher groups. The Ethiopian rural teacher group scored higher than their Indian counterpart on theoretical, political and social value scales. Whereas, the Indian group was found higher than their Ethiopian counterparts on religious value scale when the overall value patterns of these groups were taken for comparison (see Table 4.25), it was observed that the groups did not agree with each other. For Ethiopians social and religious were found to be the highest and the lowest scored value scales respectively. Whereas for Indians theoretical was the highest and aesthetic was the lowest scored value areas. All the value scores of Indians were found to be average scores. Whereas, the social and the religious value scores of the Ethiopian group were found to be a high and a low score respectively.

Table 4.24: Significance of Difference Between Means for Six Values of Ethiopian and Indian Teachers Working in Rural Schools

Values	Nationality	Mean	Std. Dev.	't' Value	Significance
Theoretical	Ethiopian	46.321	5.787	4.054	0.01
	Indian	43.336	6.085		
Religious	Ethiopian	26.122	8.000	10.540	0.01
	Indian	38.173	10.641		
Economic	Ethiopian	41.846	5.656	0.044	NS
	Indian	41.809	8.192		
Aesthetic	Ethiopian	34.154	6.712	0.438	NS
	Indian	34.573	8.870		
Political	Ethiopian	43.910	5.628	6.142	0.01
	Indian	39.573	5.735		
Social	Ethiopian	47.308	7.316	5.736	0.01
	Indian	42.545	5.622		

Number of Cases: Ethiopian: 156

Indian: 110

Table 4.25: Value Hierarchy of Ethiopian and
Indian Teachers from Rural Schools

Value Hierarchy (Ethiopian Rural Group)		Value Hierarchy (Indian Rural Group)	
Values	Mean Scores	Values	Mean Scores
Social	47.31	Theoretical	43.34
Theoretical	46.32	Social	42.56
Political	43.91	Economic	41.85
Economic	41.85	Political	39.57
Aesthetic	34.15	Religious	38.17
Religious	26.12	Aesthetic	34.57

Table 4.26 presents the comparison of within group differences in values of the Ethiopian and Indian teachers. The Ethiopian rural school group was found to be significantly (0.01 level) higher than their own urban group in theoretical value mean score and significantly lower than the urban group in religious value mean score. For the Indian group, the trend was reverse. In religious value, the rural group of Indians was found to be significantly (0.01) higher than the Indian urban group. In social value the Indian urban group secured a significantly (0.05) higher score than their own rural counterpart.

Value hierarchy differences between rural and urban Indian teachers were more than that was observed between Ethiopian rural and urban subgroups. It was interesting to note that both the Ethiopian and Indian urban groups had placed 'economic' as second highest scored value area in their respective value hierarchy. Similarly, 'theoretical' was found valued more by both the rural groups compared to urban groups.

Table 4.27 presents summary of findings with respect to the variable location of the school.

Table 4.26: Significance of Difference Between Means for Six Values of Rural and Urban Teachers of the Ethiopian and Indian Samples

Values	Location	E T H I O P I A N S			I N D I A N S		
		Mean	Std. Dev.	't' Value	Mean	Std. Dev.	't' Value
Theoretical	Urban	41.889	6.936	3.564**	42.686	6.940	0.732
	Rural	46.321	5.787		43.336	6.085	
Religious	Urban	32.667	6.708	4.011**	32.390	10.224	4.060**
	Rural	26.122	8.000		38.173	10.641	
Economic	Urban	42.222	5.213	0.322	43.619	7.591	1.678
	Rural	41.846	5.656		41.809	8.192	
Aesthetic	Urban	34.667	8.223	0.354	36.486	6.291	1.816
	Rural	34.154	6.712		34.573	8.870	
Political	Urban	42.000	2.587	1.729	40.371	6.048	0.994
	Rural	43.910	5.628		39.573	5.735	
Social	Urban	46.556	5.807	0.507	44.448	6.532	2.292*
	Rural	47.308	7.316		42.545	5.662	

Number of Cases: Ethiopian Urban: 27
Rural: 156

Indian Urban: 105
Rural: 110

Level of Significance:

** = 0.01 level

* = 0.05 level

Table 4.27: Summary of Value Comparisons with Respect to Rural-Urban Location of Schools

	Range and Value Hierarchy Comparison				Significance of Difference Between Value Means							
	Ethiopian		Indian		Cross-Cultural				Within Cultural			
	Urban Low/HR	Rural High CY	Urban Low/HR	Rural High CY	Eth Urban Group	Ind Urban Group	Eth Rural Group	Ind Rural Group	Ethiopian Urban Group	Ethiopian Rural Group	Indian Urban Group	Indian Rural Group
THEO	4	2	3	1	NS	**	HR	**	Lr	HR	**	NS
RELIGI	6	6	6	5	NS	**	Lr	**	HR	Lr	**	HR
ECONO	2	4	2	3	NS	NS	-	NS	NS	NS	NS	NS
AESTHE	5	5	5	6	NS	NS	-	NS	NS	NS	NS	NS
POLITI	3	3	4	4	NS	**	HR	**	Lr	-	NS	NS
SOCIAL	1	High	1	2	NS	**	HR	**	Lr	-	NS	* Lr

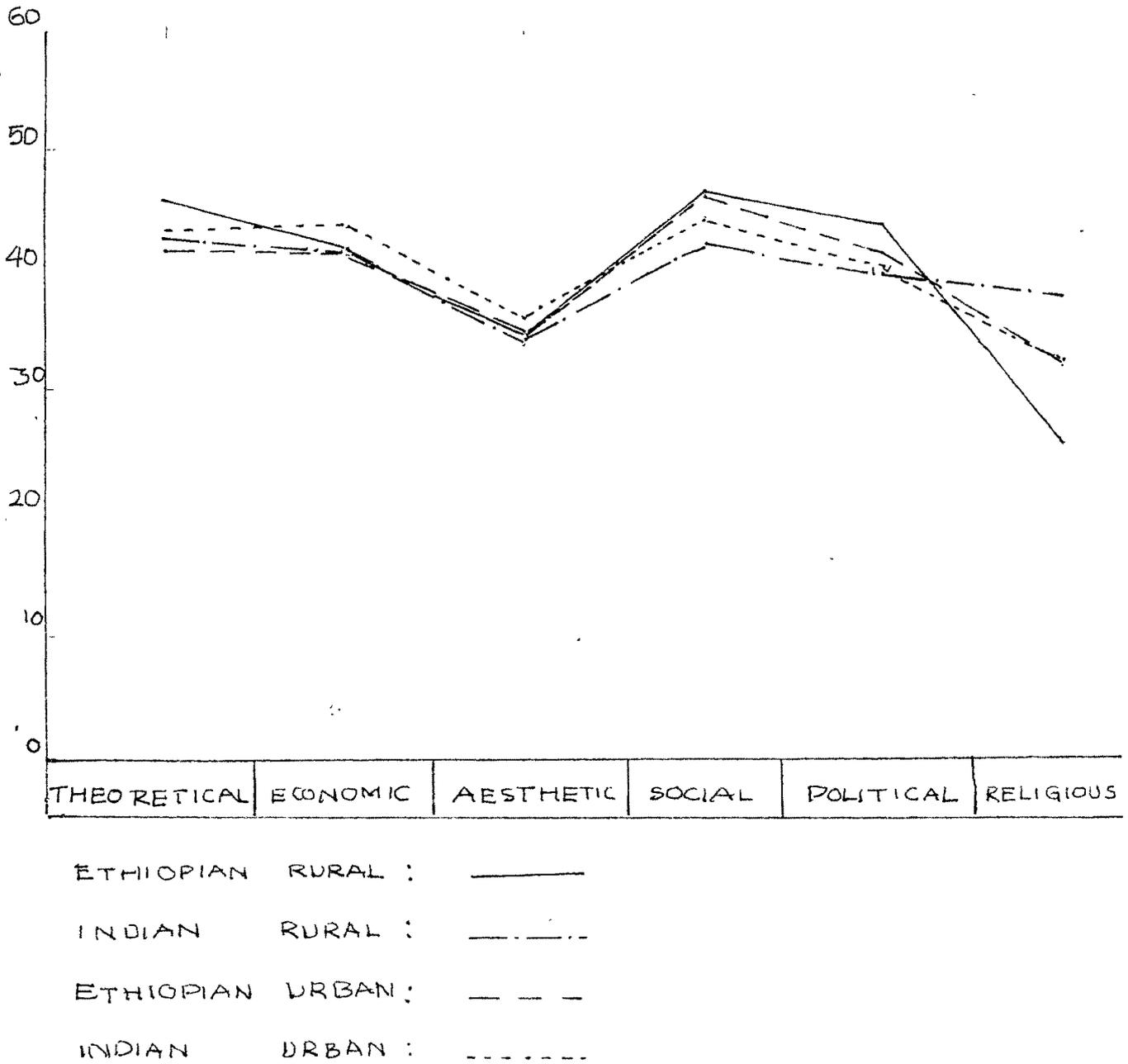
Low = The score that exceeded the lower limit of range of 50% of all male/female scores on that value (Test Manual).

High = The score that exceeded the Upper limit of the range of 50% of all male/female scores on that value (Test Manual).

HRCYM = Nos. 1 to 6 = Relative position of the value on the hierarchy.
 NS = Not significant. * = Significant at 0.05 level. ** = Significant at 0.01 level.
 Hr = The mean score was higher for that group.

FIGURE V

VALUE PROFILE OF ETHIOPIAN AND INDIAN
RURAL AND URBAN GROUPS



Conclusion

Some conclusions that were arrived at are given below. The urban groups irrespective of culture were found to value economic more than theoretical. Ethiopian and Indian rural groups were found to differ with each other in theoretical, religious, political and social values. The trend in value difference within (rural and urban) the Indian group (rural more religious) was found to be in the reverse direction of the value difference trend observed within the Ethiopian group (rural less religious). The Ethiopian rural teacher group was found to possess a high score in social value and a low score in religious value.

Discussion

Ethiopian teacher's exposure to the under developed rural areas of Ethiopia, and the experience with "the exceedingly primitive conditions of living in the rural area" (Lipsky, 1962) might have made them aware of the real needs of their society and of their commitment, as modernist, to work for the socio-economic development of their country. The opportunity they obtain^{ed} to interact and to some extent identify with the rural 'under-privileged mass' might have

resulted in stimulating the 'intellectual' in them and also in developing a resentment towards government and its supporters - the church and landlords. On the other extreme, the urban centres with its characteristic material affluence might not go on pricking as continuously as in rural areas, the conscience of teachers work-ing in urban schools. Other than this, the presence of a number of educational institutions both private and government, in the urban areas, provided the teachers with an opportunity to make an extra income by teaching part-time after their routine hours of work. Their pre-occupation with the extra work might naturally tie them to their work leaving little time to workout national awareness. The rural urban differences in values observed between the Ethiopian rural and urban teacher sub-groups might have been an indication of variations in the degree of their social awareness.

The Indian teacher working in the rural areas of Ethiopia used to have two types of within-cultural informal social contacts. It is usual among Indian teachers residing in rural places to visit each others home as a past time. Other than this, Indian teachers working in rural places used to arrange regular religious get together on almost all Sundays (especially Christian groups). Thus, in most of the rural

areas where Indian teachers are working, 'closed Indian groups' which function even as their 'reference group', used to emerge, leaving less chance for a tremendous influence from culturally different Ethiopian groups by keeping their Indian identity almost unaffected. The reversal of the trend in rural urban difference among Indians compared to Ethiopians probably could be seen as the 'latent function' of these Indian groups.

Both the Ethiopian and Indian teacher groups working in urban areas were found to have given a high preference to economic value compared to their rural counterparts. Possibly this could be the reflection of their pre-occupation with extra saving through overtime work. However, it should be remembered that other than the difference in value positions in the value hierarchy, no difference in means between rural and urban teachers was found significant.

4.2.5 Cross-Cultural Comparison of Values with Respect to the Variable Religion

Based on religious faith the subjects were divided into two subgroups in Ethiopian sample and three groups in Indian sample. The religious subgroups thus formed in the

Ethiopian sample were Christian and Muslim groups. The Indian religious subgroups were Hindu, Christian and Muslim. The number of cases in Indian Muslim group being too small to make any valid generalization, the value data of this group was not taken into consideration for making comparisons. Absence of cultural data on Ethiopian Muslims prevented any meaningful cross-cultural comparison of this group. Cross-cultural comparison of values of other religious subgroups is presented in this section. Scheme of presentation is the same as that used in previous units.

Table 4.28 presents cross-cultural difference in values, between Ethiopian and Indian Christian groups.

Significant difference (at .01 level) between the means for theoretical, religious, political and social values of Ethiopian and Indian Christian teacher groups were observed. The Ethiopian Christians were found to be higher than their Indian counterpart on theoretical, political and social value scales. The Indian Christian group was found to excel the Ethiopian Christian group in religious value scores.

The overall value pattern comparison based on their respective value hierarchy is given in Table 4.29.

Table 4.28: Significance of Difference Between Means for Six Values of Ethiopian and Indian Christian Teachers

Values	Nationality	Mean	Std. Dev.	't' Value	Significance
Theoretical	Ethiopian	44.958	5.542	3.843	0.01
	Indian	42.500	5.778		
Religious	Ethiopian	27.363	8.370	9.362	0.01
	Indian	37.212	10.255		
Economic	Ethiopian	41.929	5.510	0.283	NS
	Indian	42.130	7.066		
Aesthetic	Ethiopian	34.661	6.863	0.359	NS
	Indian	34.952	7.471		
Political	Ethiopian	43.756	5.146	5.321	0.01
	Indian	40.308	6.334		
Social	Ethiopian	47.018	7.077	5.690	0.01
	Indian	42.870	5.623		

Number of Cases: Ethiopian 168

Indian 146

Table 4.29: Value Hierarchy of Ethiopian and Indian Christian Teacher Groups

<u>Ethiopian Value Hierarchy</u>		<u>Indian Value Hierarchy</u>	
<u>Values</u>	<u>Mean Scores</u>	<u>Values</u>	<u>Mean Scores</u>
Social	47.02	Social	42.87
Theoretical	44.96	Theoretical	42.50
Political	43.76	Economic	42.13
Economic	41.93	Political	40.31
Aesthetic	34.66	Religious	37.21
Religious	27.36	Aesthetic	34.95

Both the national groups agreed with each other in endorsing 'social value' as the highest scored value area. The least preferred value area for the Ethiopians was 'religious' whereas the same for the Indian group was aesthetic value area. All the value scores of the Indian were found to fall within the range of average scores. Whereas in the case of Ethiopians, the social value score and the religious value score were found to fall above and below the range respectively. Hence their (Ethiopian) value pattern was characterised by the presence of high social and low religious values.

Table 4.30 reveals the value mean differences between the Ethiopian Christian and Indian Hindus. The Ethiopian Christians were significantly (at .01 level) higher than the Indian Hindus in political value and were significantly (at .05 level) lower than them in religious and aesthetic values.

The overall value pattern comparison of these groups based on the respective value hierarchy (see table 4.31) revealed that the value orientations of these groups were characterised by 'highest social' and the 'lowest religious' values. The religious value score of both the groups was found to fall below the range thereby indicating a low religious value. The social value score of the Ethiopian Christian group was found to be a high score.

Significance of differences between means for values of religious subgroups within each sample is given in table 4.32.

The Muslim teachers in the Ethiopian sample were found to have scored higher than (.05 level) the Ethiopian Christian group in theoretical and lower than on aesthetic values. The Indian Christian group was found to have scored

Table 4.30: Significance of Difference Between Means for Six Values of Ethiopian Christian and Indian Hindu Teachers

Values	Nationality & Religion	Mean	Std. Dev.	't' Value	Significance
Theoretical	Ethiopian Christian	44.958	5.542	1.175	NS
	Indian Hindu	43.877	7.946		
Religious	Ethiopian Christian	27.363	8.370	2.524	0.05
	Indian Hindu	30.723	10.817		
Economic	Ethiopian Christian	41.929	5.510	1.721	NS
	Indian Hindu	43.677	9.667		
Aesthetic	Ethiopian Christian	34.661	6.863	2.343	0.05
	Indian Hindu	37.154	8.294		
Political	Ethiopian Christian	43.756	5.146	6.107	0.01
	Indian Hindu	39.231	4.892		
Social	Ethiopian Christian	47.015	7.077	1.584	NS
	Indian Hindu	45.415	6.538		

Number of cases: Ethiopian 168

Indian Hindu 65

Table: 4.31: Value Hierarchy of Ethiopian Christian Teacher Group and Indian Hindu Teacher Group

Ethiopian Value Hierarchy (Christian)		Indian Value Hierarchy (Hindu)	
Values	Mean Scores	Values	Mean Scores
Social	47.02	45.42 Social	45.42
Theoretical	44.96	Theoretical	43.88
Political	43.76	Economic	43.68
Economic	41.93	Political	39.23
Aesthetic	34.66	Aesthetic	37.25
Religious	27.36	Religious	30.72

Table 4.32: Significance of Differences Between Means for Six Values of Christian and Muslim Ethiopian Teachers and Hindu and Christian Indian Teachers

Values	ETHIOPIANS			INDIANS			t' Value
	Religion	Mean	Std. Dev.	Religion	Mean	Std. Dev.	
Theoretical	Christian	44.958	5.542	Hindu	43.877	7.946	1.417
	Muslim	53.600	7.249	Christian	42.500	5.778	
Religious	Christian	27.363	8.370	Hindu	30.723	10.817	4.172**
	Muslim	24.000	3.982	Christian	37.212	10.255	
Economic	Christian	41.929	5.510	Hindu	43.677	9.667	1.304
	Muslim	41.600	6.533	Christian	42.130	7.066	
Aesthetic	Christian	34.661	6.863	Hindu	37.154	8.294	1.910
	Muslim	29.400	5.974	Christian	34.952	7.471	
Political	Christian	43.756	5.146	Hindu	39.231	4.892	1.219
	Muslim	42.200	7.123	Christian	40.308	6.334	
Social	Christian	47.018	7.077	Hindu	45.415	6.538	2.885**
	Muslim	49.200	7.350	Christian	42.870	5.623	

Number of Cases: Ethiopian Christian - 168

Muslim - 15

Indian Christian - 146

Hindu - 65

Level of Significance:

** = 0.01 level

* = 0.05 level

significantly (.01) higher than the Indian Hindu teacher group on religious and lower than (.01) on social value scales.

The overall value pattern decided by the hierarchy of value for each group revealed that the Ethiopian Muslim teacher group's value pattern was characterised with a 'highest scored theoretical' value. For all other groups the highest scored value area was 'social'. Except for the Indian Christian teacher group, all the other groups endorsed 'religious value' as the lowest scored one. Comparison of six value scores of each group with the 50% of all male and female scores (test-let) for range of six values, it was found that the theoretical value score of the Ethiopian Muslim teachers, and the social value score of both the Ethiopian Muslim and Christian teachers were 'high' scores. Similarly, the religious value score of the Indian Hindu group and both the Ethiopian Muslim and Christian groups was found to be 'low'.

Table 4.33 presents the summary of comparison of values with respect to the variable religion.

Findings and Conclusions

No significant difference was observed between groups on economic value scores. Indian Hindu group was found to have

Table 4.33: Summary of Value Comparisons with Respect to the Variable Region

Values	Value Hierarchy and High/Low Scores						Significance of Difference Between Means for Six Values											
	Ethiopian			Indian			Cross-Cultural			Within Cultural								
	Christian	Muslim	Hindu	Christian	HR High/	HR Low	Ethiopian-Indian	Ethiopian	Indian	Ethiopian	Indian	Indian						
	HR High/	HR High/	HR High/	HR High/	HR High/	HR High/	Chr P < Ind	Chr P < Ind	Chr P < Ind	Chr P < Mus	Chr P < Chr	Chr P < Chr						
THEO	2	High	1	-	2	-	2	HR	**	-	NS	-	**	Hr	-	NS	-	
Relig	Low	6	Low	6	Low	6	-	-	**	Hr	*	Hr	-	NS	-	**	Hr	
ECONO	-	4	-	4	-	3	-	-	NS	-	NS	-	NS	-	NS	-	NS	-
AESTHE	-	5	-	5	-	6	-	-	NS	-	*	Hr	Hr	**	-	NS	-	
POLITI	-	3	-	3	-	4	-	4	HR	**	-	HR	**	-	NS	-	NS	-
SOCIAL	High	1	High	2	-	1	-	1	HR	**	-	-	NS	-	NS	-	HR	**

Low = The score that exceeded the lower limit of range of 50% of all male/female scores on that value (Test Manual).
 High = The score that exceeded the upper limit of the range of 50% of all male/female scores on that value (Test Manual).
 HRCY = Nos. 1 to 6 = Relative position of the value on the hierarchy.
 NS = Not significant. * = Significant at 0.05 level. ** = Significant at 0.01 level.
 Hr = The mean score was higher for that group.

a low religious value score similar to that of Ethiopian Muslim and Christian groups. Hindus resembled with Ethiopians more than Indian Christians in α their overall value pattern.

Discussion

The finding of value studies with respect to religious in a variety of cultures was far from equivocal. But in most of the studies 'high religious' value among Christians was reported (see Chapter II, 2.1.11). The findings obtained in this study indicate the profound influence of socio-cultural background on the value pattern of individuals irrespective of their religious affiliations. The value differences observed between the Ethiopian and Indian Christian groups provide support to hold this view. The differences observed in political and religious values between the Ethiopian and Indian, irrespective of the Indians religious faith add further support to the above said contention. Perhaps, the influence of the unique Ethiopian socio-political system on teacher's value could be too profound to allow the meek influences of ~~the~~ other factors, including that of religious to surface. In a less fervent society, as that of Indian, these influences might make their impact on teacher's values more pronounced. With this view

in mind, it must be confessed that an attempt at interpreting religious differences in values of the Ethiopian sample is not attempted for the absence of cultural data on Ethiopian Muslims. Interpretation of religious differences in values within the Indian teacher sample is attempted here. The Christian teachers were found to be higher than the Hindus in religious value. The same trend for religious differences in values was found in the findings of Hoyland (1921) also. His findings indicated that the Indian Christians (adolescents) were more religious than Hindus. The finding of Bender, (1958) that revealed a positive correlation between church attendance and religious value score, perhaps could be considered valid to account for the higher religious value found in the Christian teacher group. The significantly higher 'social value' among the Hindu could be traced to the Hindu culture for plausible explanation (see Section I of this Chapter). The influence of 'aesthetic appreciation' of Hindu culture on teachers' value system was revealed through the difference observed between the aesthetic mean value scores of the Ethiopian Christian and Hindu teachers.

4.2.6 Cross-Cultural Comparison of Values with Respect to the Subject Teaching

Within each sample, three subgroups were formed based on the 'academic subject' handled by the teachers. Thus, the teachers handling mathematics and science subjects were placed in the 'science teacher group', teachers handling humanities and social sciences were placed in the 'Arts teacher group', and teachers handling special subjects such as typewriting, commercial practice etc. were placed in a third group designated as 'special subject teacher group/other subject teacher group'. The number of cases in the third subgroup was found too small to make generalizations. Hence, their data were excluded from the subject-wise value comparisons attempted here. The cross cultural value comparison of remaining groups are presented here following the same scheme of presentation used in the previous sections.

Table 4.34 presents the cross cultural difference in values of the Ethiopian and Indian science teacher groups.

Significant differences (at .01 level) were observed between the Ethiopian and Indian science teacher groups in their mean scores for theoretical, political, social and religious

Table 4.34: Significance of Difference Between Means for Six Values of Ethiopian and Indian Science Teachers

Values	Nationality	Mean	Std. Dev.	't' Value	Significance
Theoretical	Ethiopian	47.000	7.056	2.745	0.01
	Indian	44.103	7.115		
Religious	Ethiopian	27.154	8.227	5.982	0.01
	Indian	36.112	11.203		
Economic	Ethiopian	41.808	6.045	0.715	NS
	Indian	42.486	6.594		
Aesthetic	Ethiopian	33.654	5.912	0.985	NS
	Indian	34.551	6.262		
Political	Ethiopian	43.756	6.125	5.164	0.01
	Indian	38.897	6.459		
Social	Ethiopian	46.538	6.337	2.928	0.01
	Indian	43.832	6.085		

Number of cases: Ethiopian 78

Indian 107

values. In theoretical, social and political values the Ethiopian science teacher group secured higher mean scores than their Indian counterparts. In religious value, the Indian teachers were found to excel their Ethiopian counterparts by scoring more.

Table 4.35: Value Hierarchy of Ethiopian and Indian Science Teachers

<u>Ethiopian Value Hierarchy</u>		<u>Indian Value Hierarchy</u>	
<u>Values</u>	<u>Mean Score</u>	<u>Values</u>	<u>Mean Scores</u>
Theoretical	47.00	Theoretical	44.10
Social	46.54	Social	43.83
Political	43.76	Economic	42.49
Economic	41.81	Political	38.90
Aesthetic	33.65	Religious	36.11
Religious	27.15	Aesthetic	34.56

The overall value pattern comparison based on the relative positions of values in value hierarchy, revealed that both the science groups opted for theoretical as the most preferred value area. These groups did not agree with each other on the least preferred value area. This area for the Ethiopian group was 'religious', whereas the same for the

Indian group was 'aesthetic'. (Table 4.35)

On 'range comparison' of scores the religious value of Ethiopian group was found to be 'a low score'.

From Table 4.36 it was found that the differences in means for theoretical, religious, political and social values of Ethiopian and Indian arts teacher groups were significant at 0.01 level. Except in all other religious values the Ethiopian arts group scored higher means than that scored by the Indian group. Other than these differences, in aesthetic value the Indian arts group secured a significantly (at .05 level) higher mean score than that secured by their Ethiopian counterparts.

The value hierarchy comparison presented in Table 4.37 revealed the highest preference shown by both the arts groups to social value. It also indicated the groups agreement with each other in placing 'religious' as the least preferred value. On range comparison the social value score and the religious value score of the Ethiopian teachers were found to be a 'high score' and a 'low score' respectively. None of the Indian 'scores' was found to be 'low' or 'high' on the same consideration.

Table 4.36: Significance of Difference Between Means for Six Values of Ethiopian and Indian Arts Teachers

Values	Nationality	Mean	Std. Dev.	't' Value	Significance
Theoretical	Ethiopian	44.626	5.182	3.372	0.01
	Indian	42.029	5.761		
Religious	Ethiopian	27.162	8.353	5.645	0.01
	Indian	34.510	10.067		
Economic	Ethiopian	42.030	5.013	0.350	NS
	Indian	42.385	8.809		
Aesthetic	Ethiopian	34.455	7.456	2.070	0.05
	Indian	36.837	8.837		
Political	Ethiopian	43.444	4.798	3.265	0.01
	Indian	41.192	5.019		
Social	Ethiopian	47.818	7.750	4.786	0.01
	Indian	43.077	6.324		

Number of cases: Ethiopian Arts: 99

Indian Arts: 104

Table 4.37: Value Hierarchy of Ethiopian
and Indian Arts Teachers

Ethiopian Value Hierarchy		Indian Value Hierarchy	
Values	Mean Scores	Values	Mean Scores
Social	47.818	Social	43.07
Theoretical	44.63	Economic	42.39
Economic	42.03	Theoretical	42.03
Political	43.44	Political	41.19
Aesthetic	34.46	Aesthetic	36.84
Religious	27.16	Religious	34.51

In both the natural groups the science teacher groups were found to excel their respective arts groups in theoretical value. The difference in mean values were significant at 0.01 level for the Ethiopian groups and at 0.05 level for the Indian groups. No other mean differences between the Ethiopian subject groups were found significant. Whereas for Indian subject groups significant differences at 0.05 and 0.01 level were observed in aesthetic and political values respectively. The Indian arts group excelled their science group in aesthetic and political values (See Table 4.38).

The overall value pattern comparison of these groups revealed that irrespective of culture both the arts groups had given higher preference to social and economic values than that given by science groups. Similarly, the science groups expressed greater preference for theoretical value than the arts groups.

Range comparisons revealed that the 'religious value scores' of both the Ethiopian ^{subject} groups were 'high scores'. It also indicated 'a high social score' for Ethiopian arts group.

Summary of findings is presented in Table 4.39.

Table 4.38: Significance Differences Between Means for Six Values of Science and Arts Teachers in Ethiopian and Indian Samples

Values	E T H I O P I A N S			I N D I A N S			Signi- fance
	Mean	Std. Dev.	t' Value	Mean	Std. Dev.	t' Value	
Theoretical	Arts	44.626	5.182	42.029	5.761	2.323	0.05
	Science	47.000	7.056	44.103	7.115		
Religious	Arts	27.162	8.353	34.510	10.067	1.092	NS
	Science	27.154	8.227	36.112	11.203		
Economic	Arts	42.030	5.013	42.385	8.809	0.095	NS
	Science	41.808	6.045	42.486	6.594		
Aesthetic	Arts	34.455	7.456	36.837	8.837	2.172	0.05
	Science	33.654	5.912	34.551	6.262		
Political	Arts	43.444	4.798	41.192	5.019	2.877	0.01
	Science	43.756	6.128	38.897	6.459		
Social	Arts	47.818	7.750	43.077	6.324	0.884	NS
	Science	46.538	6.377	43.832	6.085		

Number of Cases: Ethiopian Arts - 99
 " Science - 78
 Indian Arts - 104
 " Science - 107

NS = Not significant

Table 4.39: Summary of Value Comparisons with Respect to the Subject Teaching

Value Hierarchy and High/Low Scores	Significance of Difference Between Means for Six Values													
	Ethiopian Subject Teaching				Indian Subject Teaching				Within Cultural					
	Arts		Science		Arts		Science		Ethiopian		Indian			
	HR	CY	HR	CY	HR	CY	HR	CY	Sc	P<Arts	Sc	P<Arts		
THEO	1	2	1	1	3	Hr	**	-	Hr	**	-	Hr	*	-
RELIGI	6	Low	6	5	6	-	**	Hr	-	**	Hr	-	NS	-
ECONOM	4	-	3	3	2	-	NS	-	-	NS	-	-	NS	-
AESTHE	5	-	5	6	5	-	NS	-	*	Hr	-	-	*	Hr
POLI	3	-	4	4	4	Hr	**	-	Hr	**	-	-	**	Hr
SOCIAL	2	High	1	2	1	Hr	**	-	Hr	**	-	-	NS	-

High = A score that exceeded (the upper limit of) the range of 50% of all male and female scores on that value (from the test-let)

Low = -do- (the lower limit of)

HRCY nos. 1 to 6: Relative position of the value in the hierarchy.

Hr = A higher mean score was indicated for that group.

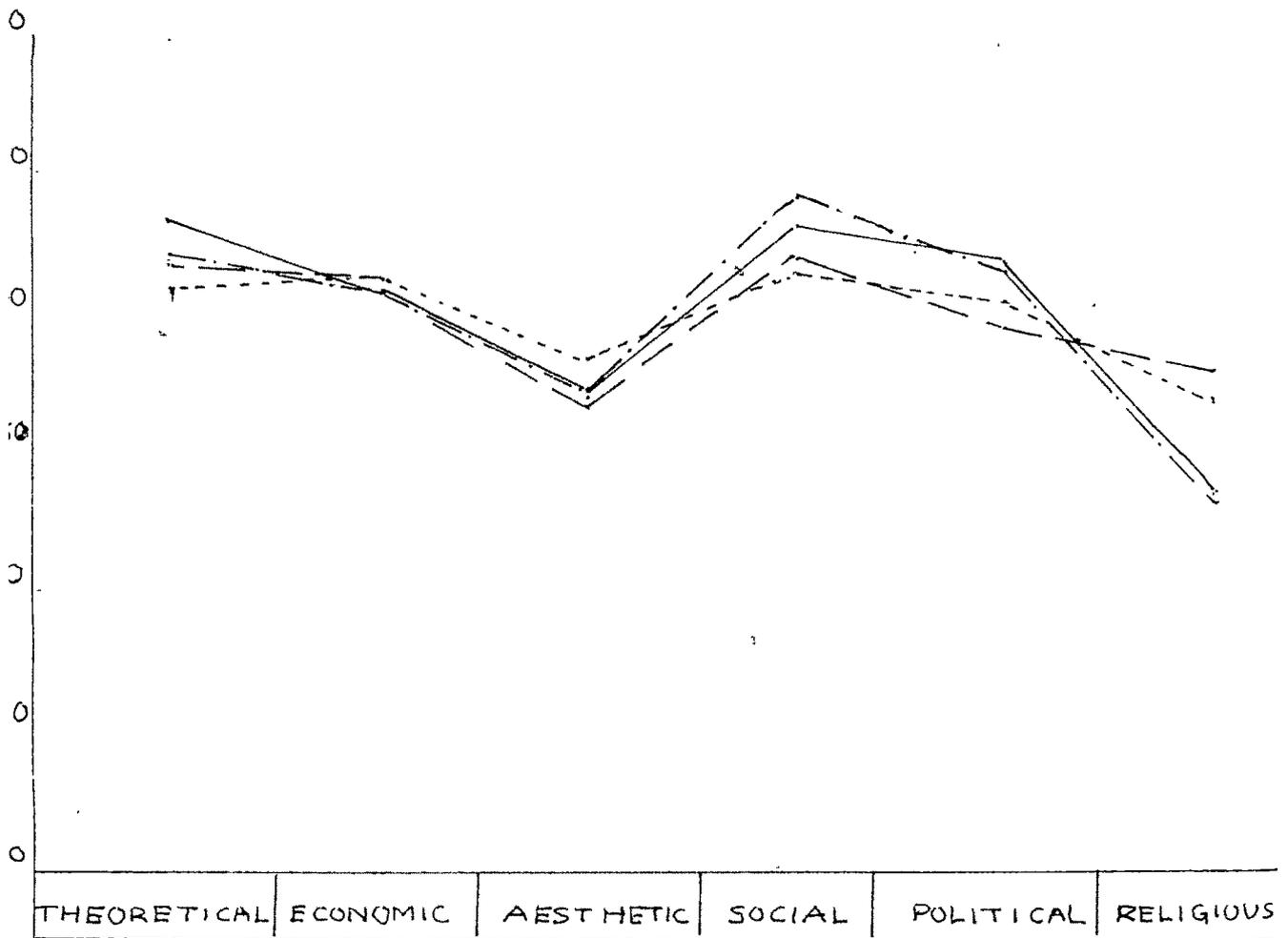
NS = Not significant

* = Significant at 0.05 level.

** = Significant at 0.01 level.

FIGURE VII:

VALUE PROFILE OF ETHIOPIAN AND INDIAN
ARTS AND SCIENCE GROUPS



ETHIOPIAN SCIENCE : _____
 INDIAN SCIENCE : _____
 ETHIOPIAN ARTS : _____
 INDIAN ARTS : _____

Findings and Conclusions

Irrespective of culture the positive influence of 'science' on theoretical value became evident. Influence of cultural difference on the value systems of science and arts teacher groups (within cultural) was evident. Differences in academic interest in the value system of teachers was more pronounced in the Indian sample than in the Ethiopian sample.

Discussion

The findings of most of the value studies with respect to academic interest (see Chapter II, 2.1.7) were found to be in agreement with the conclusions arrived at in this study. The influence of science on the theoretical value of teachers was found to be positive in both the cultures. The influence of 'arts' specialization on the aesthetic value of the Indian teachers was found to be more than that of the same subject specialisation on the Ethiopian teachers. This was clearly evidenced through both the cross-cultural difference (between the Ethiopian and Indian arts teachers) and within cultural difference (between Indian arts and science teachers) in aesthetic value. The 'higher aesthetic value' of arts teacher group might be a reflection of the value systems of language teachers in that group.

Similarly, the inclusion of history, politics and economics teachers in the arts group might have resulted in their scoring higher in political value. The finding of Andrew (1957) provides support for this view. Further support to this finding that arts teachers irrespective of culture, tended to attribute high preference to economic value came from Allport (1943). If the influence of academic subject on value is in agreement with the influence exerted by the cultural elements of the society, the resultant impact of these factors (both academic and cultural) on the value structure of the group would be more than that of the factors whose influences on value are either contradictory or neutral in their interrelatedness. Validity for this theoretical stand is indicated by the pronounced stature of aesthetic value among Indian arts teachers against that of the Indian science and Ethiopian arts and science teachers. Further, indication of the same trend could be logically derived from the variations observed in the levels of significance of differences between the Ethiopian and Indian science groups, Ethiopian science and arts group and Indian science and arts groups on theoretical value. This, perhaps, points to the effect of various environmental factors to which the value system of the group may yield. Variation in susceptibility of the six values to environmental influences is also revealed through the comparisons attempted so far.

4.2.7 Cross-Cultural Comparison of Values with Respect to the Variable Teaching Experience

Considering the number of years, one^{is} engaged in teaching (teaching experience in Ethiopian Schools) as the criterion, three subgroups were formed within each national sample. By placing all the teachers with teaching experience of one to five years in one group, a 'low experience' group was formed in each sample. Similarly, teachers having six to ten years of experience were placed in 'middle experience' group. Teachers with above ten years of experience in teaching formed the 'high experience' group. Cross-cultural comparison of values of these groups are provided in this Section.

Table 4.40 presents cross-cultural difference in values of 'low experience' Ethiopian and Indian teacher groups.

Significant difference between the mean scores of Ethiopian and Indian low experienced groups were observed on religious, economic, political and social value scales. All differences on these values were significant at 0.01 level. Mean scores of the Indians in religious and economic values were higher than that of their Ethiopian counterparts.

Table 4.40: Significance of Difference Between Means for Six Values of Ethiopian and Indian Low Experience Teacher Groups

Values	Nationality	Mean	Std. Dev.	't' Value	Significance
Theoretical	Ethiopian	44.939	6.910	1.180	NS
	Indian	43.500	8.431		
Religious	Ethiopian	28.364	8.492	4.546	0.01
	Indian	35.306	10.768		
Economic	Ethiopian	41.000	5.278	3.102	0.01
	Indian	44.371	8.519		
Aesthetic	Ethiopian	35.424	6.598	1.167	NS
	Indian	34.113	7.457		
Political	Ethiopian	43.444	5.336	3.479	0.01
	Indian	40.177	6.472		
Social	Ethiopian	46.455	7.550	3.548	0.01
	Indian	42.516	5.554		

Number of Cases: Ethiopian 99
Indian 62

On political and social value scales Ethiopians group secured higher mean scores.

Table 4.41 presents the value hierarchy of low experience groups in the Ethiopian and Indian samples. The most and least preferred values of the Ethiopians were 'social' and 'religious' values respectively. The same for Indians were 'economic' and 'aesthetic' values respectively.

The range comparison indicated a high social value score for the Ethiopians since it was found to fall below the range of 50% of all male and female scores on that value. (The range referred to is taken from the test-let).

Table 4.42 presents value differences between Ethiopian and Indian 'middle experience' groups. On theoretical, political and social value scales, the Ethiopian 'middle experience' group secured higher mean scores than that secured by Indian 'middle experience' group. Differences in means for theoretical and social values were significant at 0.01 level and for political value, at 0.05 level. The mean scores of Indian 'middle experience' group in religious and aesthetic values were found to be higher than that of their Ethiopian counterparts. The differences in mean scores

Table 4.42: Significance of Difference Between Means
for Six Values of Ethiopian and Indian
Middle Experience Teachers Groups

Values	Nationality	Mean	Std. Dev.	't' Value	Significance
Theoretical	Ethiopian	46.392	5.470	4.103	0.01
	Indian	42.664	5.381		
Religious	Ethiopian	25.667	7.030	5.440	0.01
	Indian	34.328	10.361		
Economic	Ethiopian	43.941	5.602	1.536	NS
	Indian	42.207	7.152		
Aesthetic	Ethiopian	32.588	7.666	2.886	0.01
	Indian	36.431	8.035		
Political	Ethiopian	42.294	5.658	2.500	0.05
	Indian	40.000	5.375		
Social	Ethiopian	49.000	5.829	4.377	0.01
	Indian	44.388	12.074		

Number of Cases: Ethiopian 51

Indian 116

were significant at 0.01 level. (see table 4.42)

Table 4.43: Value Hierarchy of Ethiopian and Indian
'Middle Experience' Teacher Groups

<u>Ethiopian Value Hierarchy</u>		<u>Indian Value Hierarchy</u>	
<u>Values</u>	<u>Mean Scores</u>	<u>Values</u>	<u>Mean Scores</u>
Social	49.00	Social	44.39
Theoretical	46.39	Theoretical	42.67
Economic	43.94	Economic	42.21
Political	42.29	Political	40.00
Aesthetic	32.59	Aesthetic	36.43
Religious	25.67	Religious	34.33

As seen from table 4.43, the relative positions of values in the hierarchy of these national groups were in perfect agreement with each other. For both the middle experienced groups social value was found to be the most preferred value area and religious value the least.

The comparison of scores of Ethiopians with the range provided in the test-let indicated a high score and a low score for social and religious values respectively. All the scores of the Indian group were found to fall within the range indicating average scores.

Table 4.44: Significance of Difference Between Means
for Six Values of Ethiopian and Indian
High Experience Teacher Groups

Values	Nationality	Mean	Std. Dev.	't' Value	Significance
Theoretical	Ethiopian	46.727	4.332	2.640	0.05
	Indian	43.324	6.169		
Religious	Ethiopian	25.455	8.265	5.323	0.01
	Indian	38.622	11.871		
Economic	Ethiopian	41.455	5.783	0.027	NS
	Indian	41.405	8.992		
Aesthetic	Ethiopian	33.182	6.192	1.097	NS
	Indian	34.946	7.149		
Political	Ethiopian	46.242	3.775	5.214	0.01
	Indian	39.486	6.530		
Social	Ethiopian	46.636	4.955	2.846	0.01
	Indian	42.216	7.594		

Number of cases: Ethiopian 33

Indian 37

Table 4.44 presents value differences between the Ethiopian and Indian 'high experience' teacher groups. On theoretical, religious, political and social values significant difference were noted between the Ethiopian and Indian 'high experience' groups. Mean score difference were significant at 0.05 level in religious and at 0.01 level in political and social values. The ^{Ethiopians} secured higher mean scores than that secured by the Indian group, in all except 'religious' value. In religious value, the Indian group excelled their Ethiopian counterparts.

Table 4.45: Value Hierarchy of the Ethiopian and Indian 'High Experience' Groups

<u>Ethiopian Value Hierarchy</u>		<u>Indian Value Hierarchy</u>	
Values	Mean Scores	Values	Mean Scores
Theoretical	46.73	Theoretical	43.32
Social	46.63	Social	42.22
Political	46.24	Economic	41.41
Economic	41.45	Political	39.49
Aesthetic	33.18	Religious	38.62
Religious	25.46	Aesthetic	34.95

Table 4.45 shows that for both the high experience groups theoretical value was the most preferred value. For the

Ethiopians the least preferred value was 'religious' whereas the same for Indians was 'aesthetic'.

Range comparisons indicated a low religious value for the Ethiopians.

In the Ethiopian sample, significant difference in mean scores were observed between 'low experience' and 'middle experience' teacher groups on economic (0.01 level), political and aesthetic values (0.05 level). In the first two, Ethiopian middle experience group secured higher mean score and in the last one their 'low experience' group. In the Indian sample, between 'low' and 'middle' experience groups, the difference in mean scores was significant (at 0.05 level) only in social value with the latter group scoring higher.

Between the Ethiopian 'low experience' and 'high experience' teacher groups, a significant difference was noted (at 0.01 level) in their mean scores in political value. The high experience group excelled the 'low experience' group by securing a higher mean score in this value. None of the differences between mean scores of low experience and high experience Indian teachers in any of the six values was found significant.

In political value, the Ethiopian high experience teacher group was found to possess a higher mean score than that possessed by their middle experience counterparts. The difference in mean scores between these groups was significant at 0.01 level. In Indian sample, 'Middle experience' and high experience groups differed significantly in their mean scores in religious value (at 0.05 level) indicating a higher score for 'high experience' group (See Table 4.46).

The overall value pattern comparison for the Ethiopian subgroups revealed perfect agreement in value hierarchy of low and middle experience groups. Irrespective of experience for all the groups 'religious' was the least preferred value. Theoretical value was the most preferred value for 'high experience' group whereas it was 'social' for the other groups.

Among the Indians, 'low experience' and 'high experience' groups showed perfect agreement in their value hierarchy. For these groups, 'theoretical and aesthetic' were the most and least preferred values respectively. Whereas for the middle experience group 'social' and 'religious' were the most and least preferred values respectively.

On range comparison, religious value scores of all the

Table 4.46: Significance of Mean Value Differences Between 'Low' and 'Middle', 'Low' and 'high', and 'Middle' and 'High' Experience Teacher Groups in Ethiopian and Indian Samples

Values	E T H I O P I A N S			I N D I A N S			Mean	Std. Dev.	t, Value			
	Experi ence	Mean	Std. Dev.	Low x Mid	Mid x Hi	Hi Mid x Hi			Low x Mi	Mi Low x Hi	Hi Low x Hi	t, Value
Theoretical	Low	44.939	6.910	1.305	0.297	0.297	43.500	8.431	0.805	0.110	0.623	
	Middle	46.392	5.470				42.664	5.381				
	High	46.727	4.332				43.324	6.169				
Religious	Low	28.364	8.492	1.949	0.126	0.126	35.306	10.768	0.592	1.426	2.118*	
	Middle	25.667	7.030				34.328	10.361				
	High	25.455	8.265				38.662	11.871				
Economic	Low	41.000	5.278	3.166**	1.962	1.962	44.371	8.519	1.797	1.641	0.556	
	Middle	43.941	5.602				42.207	7.152				
	High	41.455	5.783				41.405	8.992				
Aesthetic	Low	35.424	6.598	2.358*	0.373	0.373	34.113	7.457	1.880	0.546	1.004	
	Middle	32.588	7.666				36.431	8.035				
	High	33.182	6.192				34.946	7.149				
Political	Low	43.444	5.336	1.225	3.529**	3.529**	40.177	6.472	0.195	0.512	0.480	
	Middle	42.294	5.658				40.000	5.375				
	High	46.242	3.775				39.486	6.530				
Social	Low	46.455	7.550	1.988*	1.651	1.651	42.516	5.554	2.075*	0.226	1.827	
	Middle	49.000	7.186				44.388	5.829				
	High	46.636	4.955				42.216	7.594				

Number of Cases: Ethiopian: Low Experienced Group: 99
Middle Experienced Group: 51
High Experienced Group: 33

" " Indian; Low Experienced Group: 62
Middle Experienced Group: 116
High Experienced Group: 37

Level of Significance:

* = at 0.05 level.

** = at 0.01 level

Ethiopian groups were found to be low scores. Social value score of the middle experience group was found to be a 'high score'. On the same considerations, none of the value scores of the Indian subgroups were found to be a low, or a high score (See Table 4.47).

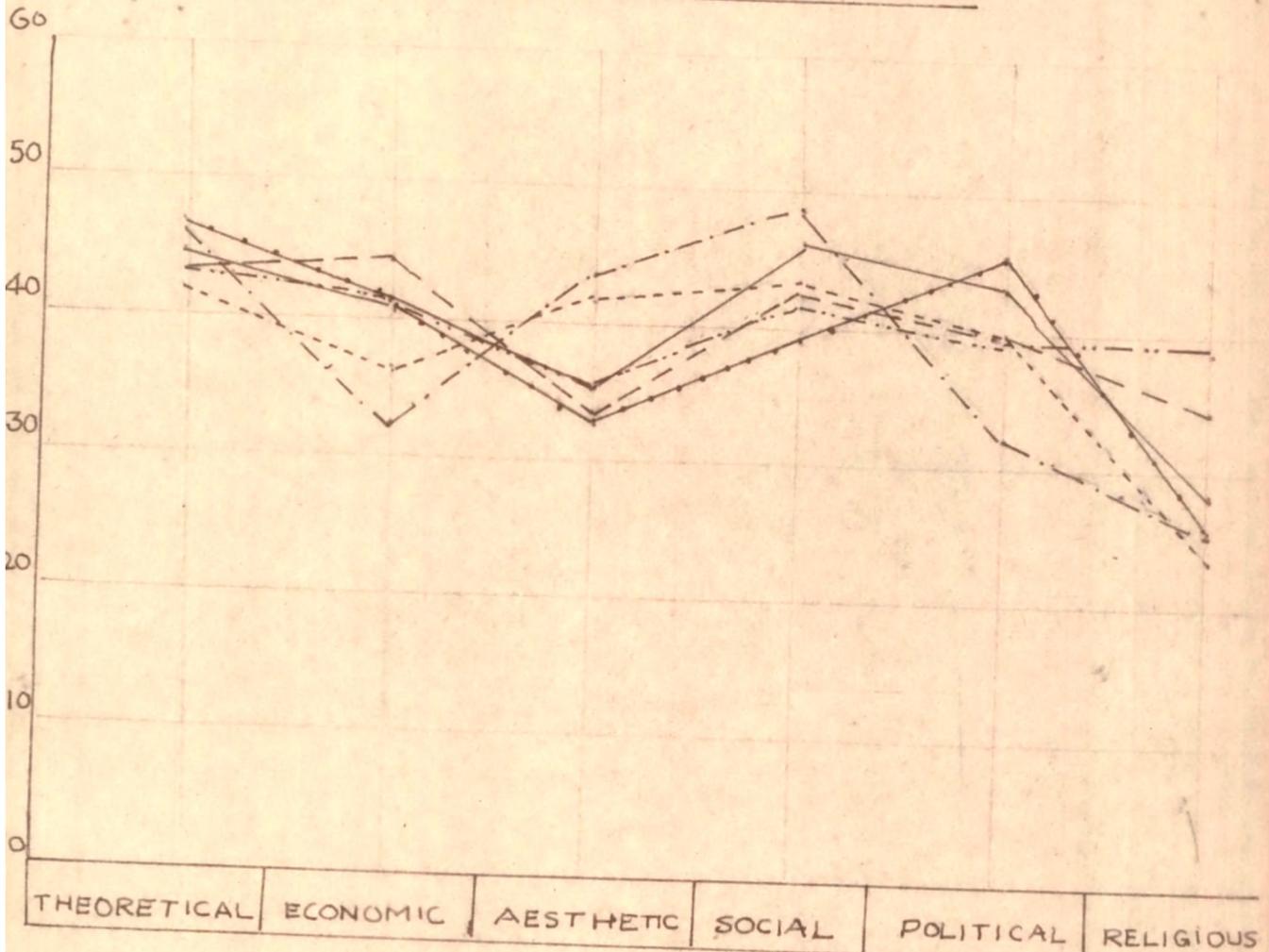
Findings and Conclusions

Teaching experience did not seem to have marked influence on the values of teachers. Value preference as revealed through value positions in hierarchy, indicated a slight trend among 'high experience' group to place theoretical as the most preferred value. But the variation of the mean scores in this value between groups did not indicate any significant difference.

Discussion

The variable teaching experience did not seem to have any marked influence on the value system of teachers. This might indicate very weak or neutral influence of elements in the professional environment on the value system of the group who engaged in the profession. The teaching profession being primarily 'cognitive' in nature, years of experience in this,

VALUE PROFILE OF ETHIOPIAN AND INDIAN LOW, MIDDLE, AND HIGH EXPERIENCE GROUPS



ETHIOPIAN LOW GROUP : YEARS ≤ 5 : _____
 INDIAN LOW GROUP : YEARS ≤ 5 : _____
 ETHIOPIAN MIDDLE GROUP : 6 < YEARS < 10 : _____
 INDIAN MIDDLE GROUP : 6 < YEARS < 10 : _____
 ETHIOPIAN HIGH GROUP : 10 < YEARS : _____
 INDIAN HIGH GROUP : 10 < YEARS : _____

is expected to affect the theoretical value in the value system of teachers. But this theoretical view point was not found supported by the findings of this study. But it should be confessed that no attempt was made to identify the elements in the professional environment that might influence the values of teachers and to single out their influence so as to study their effect on teacher value systems. Perhaps, studies with the above priorities would provide useful insights into these aspects of teacher value system.

4.2.8 Cross-Cultural Comparison of Values of Teachers with Respect to the Variable Academic Qualifications

Based on the academic qualifications of the teachers, subgroups were formed within each sample. Thus, 'Graduate', 'Trained Graduate', 'Post Graduate', 'Trained Post-graduate', groups were formed within the Indian samples. Similarly 'TTI', 'ESLC', 'ESLC⁺' and Graduate groups were formed within the Ethiopian sample. Differences in the values of these groups within the Ethiopian sample were compared with that in the Indian sample. No direct cross-cultural comparison of the subgroups was attempted due to the non-parallel nature of groups across cultures.

Table 4.48 presents within cultural difference in values with respect to academic qualifications of Indian teachers.

None of the differences between means for six values of graduate and trained graduate Indian teachers was found significant. On economic and political values scales significant differences (at 0.01 and 0.05 levels respectively) were noted between the mean scores of the graduate and post-graduate Indian teachers. Economic mean score of the graduate teachers was found to be higher than that of the post-graduate teachers. But in political value, the mean score of the post-graduate teacher group was higher than that of the graduates.

No significant difference between the graduate and trained post-graduate groups was observed on any of the six values.

Similarly, no significant difference was observed between trained graduates and trained post-graduates on any of the values.

When the value mean scores of trained graduate group were compared with that of the post-graduate group significant

Table 4.48: Significance of Difference Between Means for Six Values of Indian Teacher Groups With Respect to Their Qualifications

Values	Qualifications	Mean	Std. Dev.	t' Values							
				Graduate x Post-Grad	Graduate x Train	Graduate x Post-Grad Train	Trained Graduate x Post-Grad	Trained Graduate x Train	Post-Grad Train x Post-Grad Graduate		
Theoretical	Graduate	43.228	6.417								
	Trained Gradu.	42.625	6.769	0.535	0.245	0.713	0.195	1.132	0.834		
	Post-Graduate	42.895	4.717								
Linguistic	Trained Post-Graduate	44.407	8.326								
	Graduate	34.544	9.997	0.592	0.332	0.978	0.081	0.561	0.466		
	Trained Gradu.	35.591	10.662								
Economic	Post-Graduate	35.393	13.005								
	Trained Post-Graduate	36.926	11.300								
	Graduate	44.637	7.054	1.460	2.953**	1.524	2.459*	0.823	0.906		
Aesthetic	Trained Gradu.	43.045	6.170								
	Post-Graduate	39.250	9.540								
	Trained Post-Graduate	41.704	10.546								
Political	Graduate	35.193	7.959	0.098	0.150	0.004	0.250	0.072	0.136		
	Trained Gradu.	35.068	7.231								
	Post-Graduate	35.464	7.530								
Social	Trained Post-Graduate	35.185	7.676								
	Graduate	39.632	5.712	0.087	2.581*	0.802	2.731*	0.894	3.040**		
	Trained Gradu.	39.716	5.738								
Social	Post-Graduate	43.321	7.092								
	Trained Post-Graduate	38.667	3.669								
	Graduate	42.737	5.833	1.120	0.628	0.412	0.230	0.453	0.190		
Social	Trained Gradu.	43.932	6.542								
	Post-graduate	43.607	6.350								
	Trained Post-Graduate	43.296	5.783								

Number of Cases: Graduates 57 Level of Significance: * = 0.05 level.
 Trained Graduates 88 ** = 0.01 level.
 Post-graduates 28
 Trained Post-graduates 27

FIGURE IX

VALUE PROFILE OF INDIAN TEACHER-GROUPS
WITH REFERENCE TO THEIR QUALIFICATIONS

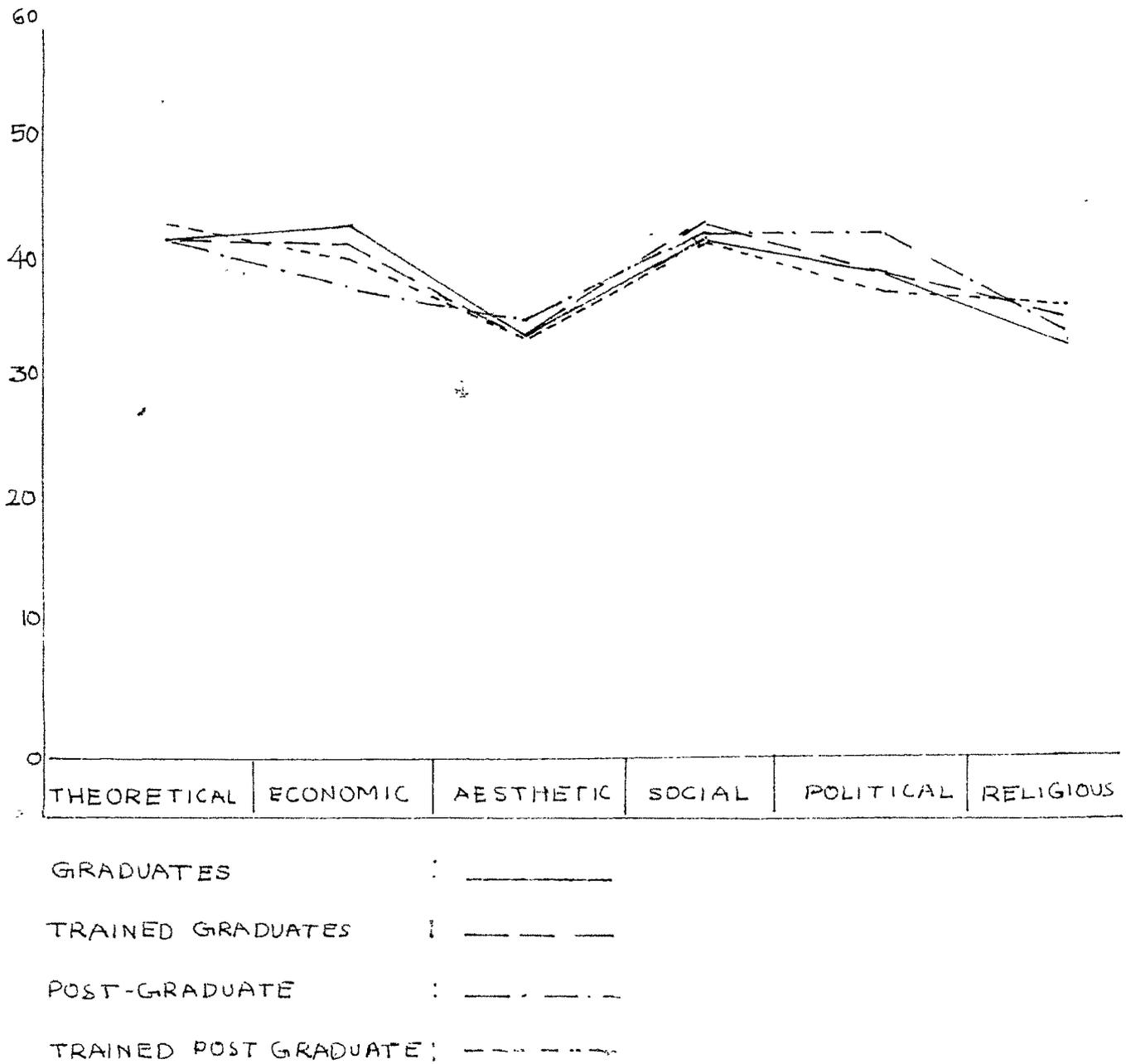


Table 4.49: Significance of Difference Between Means for Six Values of Ethiopian Teacher Groups with Respect to their Qualifications

Values	Qualifications	Mean	Std. Dev.	t' Values							
				TPI x ESIC	TPI x ESIC+ Graduate in Edu.	ESIC x ESIC+ Graduate in Edu.					
Theoretical	TPI	44.000	7.348								
	ESIC	44.750	4.202								
	ESIC+ Graduate in Edu.	46.200	6.033	0.319	1.383	0.800	0.809	0.381	0.625		
Religion	TPI	45.511	6.542								
	ESIC	28.500	6.277								
	ESIC+ Graduate in Edu.	27.371	6.600	1.023	2.169*	2.249*	0.558	1.130	1.873		
Economic	TPI	24.600	11.363								
	ESIC	40.500	4.515								
	ESIC+ Graduate in Edu.	38.250	7.060	1.068	2.078*	0.095	3.123**	1.081	2.389*		
Aesthetic	TPI	40.667	6.836								
	ESIC	29.167	2.749								
	ESIC+ Graduate in Edu.	33.943	7.087	2.926**	2.815**	5.067**	0.813	0.475	2.353*		
Political	TPI	36.800	6.126								
	ESIC	45.500	3.601								
	ESIC+ Graduate in Edu.	46.300	1.883	0.881	1.750	1.233	2.031*	1.912	1.212		
Social	TPI	42.905	6.077								
	ESIC	44.111	4.196								
	ESIC+ Graduate in Edu.	49.333	5.449	1.143	1.637	1.137	0.164	0.347	0.432		

Number of Cases: TPI 18
 ESIC 12
 ESIC+ Graduate in Edu. 103
 45

* = Significant at 0.05 level.
 ** = " " 0.01 "

differences (at 0.05 level) in mean scores for the economic and political values emerged.

On comparing the value scores of the postgraduate group with that of the trained postgraduate group, a significant difference in political value (at 0.01 level) emerged indicating a higher mean score for the postgraduate group.

Value hierarchy comparison of the Indian teachers indicated a trend for economic value to decrease as the level of education of teachers increases.

Table 4.49 presents difference in values with respect to qualifications of the Ethiopian teachers.

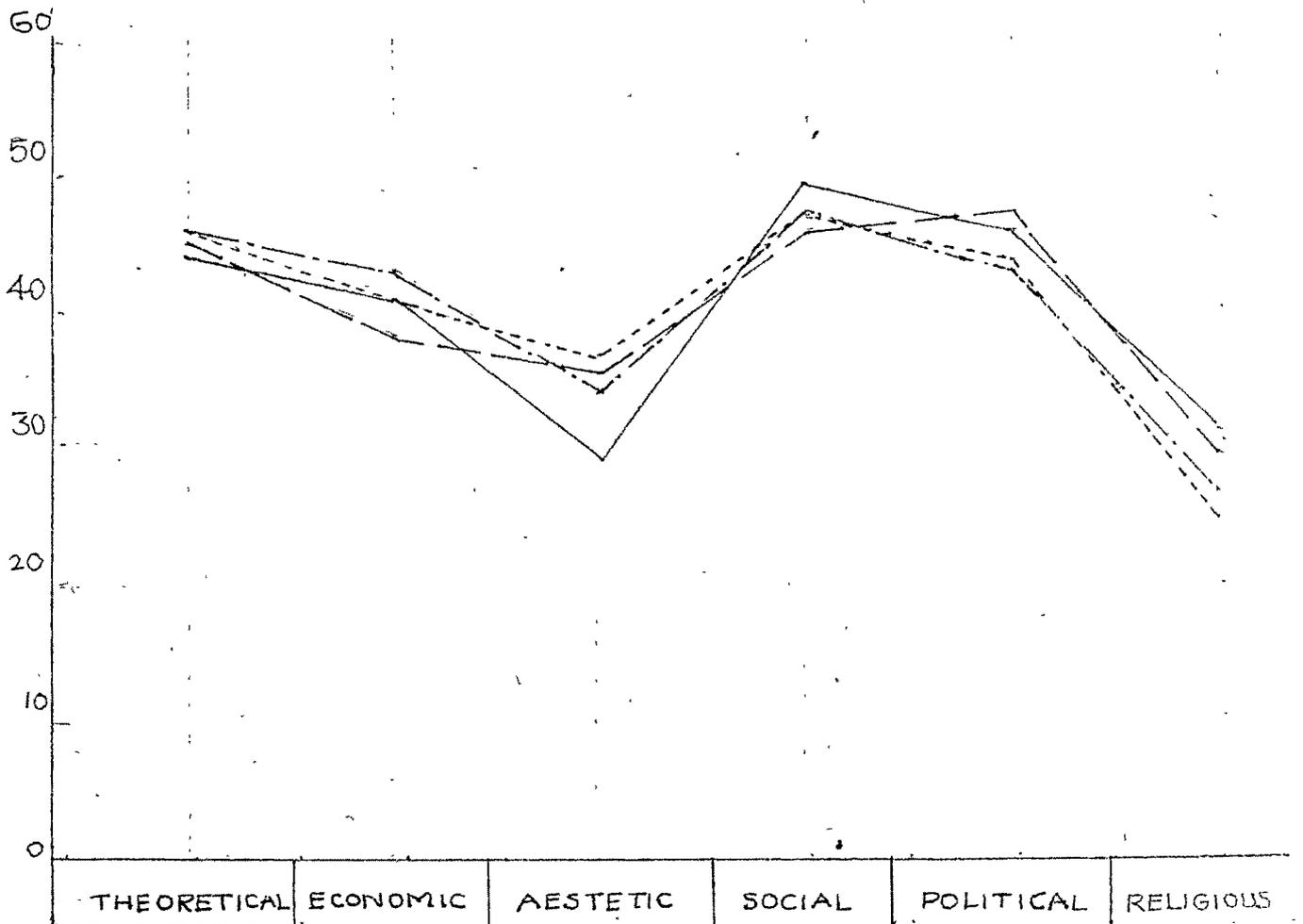
When 'T.T.I.' group was compared with 'E.S.L.C.' group, a significant difference was found between their mean scores in aesthetic value favouring a higher for E.S.L.C. group.

'E.S.L.C.' group was found to score higher than T.T.I. group on 'economic' (0.05 level) and 'aesthetic' (0.01 level) and lower on religious (0.05 level) value scales.

Differences (in mean scores) between T.T.I. group and 'graduate' group were found significant in religious and

FIGURE IX

VALUE PROFILE OF ETHIOPIAN TEACHERS GROUP
WITH REFERENCE TO THEIR QUALIFICATIONS



Teachers Training Certificate Holders (TTI) : _____

English School Leaving Certificate Holders (ESLC) : _____

ESLC Holders Attending University Extension-
-Training (ESLC+) : _____

Teachers with BA/BSc in Education (GRADUATES) : _____

aesthetic values at 0.05 level and 0.01 level respectively.

In economic and political values significant differences were observed between 'ESLC' and 'ESLC⁺' groups. In economic value the higher mean score was indicated for 'ESLC⁺' group (at 0.01 level), whereas in political value ESLC group obtained the higher mean.

No significant difference was observed between ESLC and graduate groups on any of the value scales.

When the value scores of 'ESLC⁺' group was compared with 'graduate' group significant differences were observed between the means for aesthetic and economic values at 0.05 level. In aesthetic value, graduate group scored higher than the ESLC⁺ group and in economic value lower than the 'ESLC⁺' group.

Value hierarchy comparison of the Ethiopian groups indicated the following trends.

Irrespective of qualifications, all the groups opted for 'social' as the most preferred value area. As the qualification increases a corresponding decrease in religious value scores was observed. This was reflected on the value

hierarchy also. Similarly, a positive influence of education on aesthetic value was also observed.

Findings and Conclusions

Variation in the levels of education of teachers was found reflected in the value system of the teachers. The influence of qualification on teacher values was found more in the Ethiopian group than in Indian group.

Discussion

The sensitivity shown by the Ethiopian teachers to the Education might be reflection of their attitude to and interest in knowledge. Or this might be an indication of the efficiency of their educational system. Economic value decrease among highly educated Indians perhaps, could be considered as a negative influence of education on economic interests of individuals.

Next section of the Chapter presents a cross-cultural comparison of inter-correlational trends among the six values and age.

4.3 Cross-Cultural Comparison of Inter Correlational Trends Among Six Values and Age

This section of the chapter presents a cross-cultural comparison of inter-correlational trends among six values and age found in the Ethiopian and Indian samples. Even though, it was not strictly legitimate to state inter-correlations among values due to the ipsative nature of the test, comparison of the degree and nature of relatedness of various pairs of values across cultures were considered interesting and useful from the cross-cultural point of view. Many such attempts reported in the literature (see Chapter II, Section 2.1.1) had actually provided valuable insights into the dimensions of the tool also.

Table 4.50 presents correlational matrix for age and six values for Indian and Ethiopian teacher samples.

For the Ethiopian sample, a significant (at 0.01 level) positive correlation was noted between age and theoretical value. In the case of the Indians between age and religious value, a significant (at 0.05 level) positive correlation and between age and political value, a significant negative correlation (at 0.01 level) were observed.

Table 4.50: Correlational Matrix for Age and Six Values for Ethiopian and Indian Teachers

	Age	Theoretical	Religious	Economic	Aesthetic	Political	Social
Theoretical	Eth 0.213** Ind 0.091						
Religious	Eth -0.137 Ind 0.150*	-0.550** -0.293**					
Economic	Eth 0.173 Ind -0.065	0.062 0.012	-0.086 -0.391**				
Aesthetic	Eth 0.004 Ind 0.048	-0.301** -0.235**	0.042 -0.259**	-0.367** -0.378**	(NS)		
Political	Eth 0.010 Ind -0.230**	-0.100 -0.080	-0.245** -0.402**	-0.170* -0.096	-0.104 0.089		
Social	Eth -0.010 Ind -0.108	0.069 -0.180*	-0.395** -0.233**	-0.115 -0.043	-0.403** -0.155	-0.157* -0.161**	(NS)

Number of Cases: Ethiopian-183 Indian-215 * = Significant at 0.05 level

** = Significant at 0.01 level. (NS) = Difference between 'r's not significant

(*) = Difference between 'r's significant at 0.05 level

(**) = Difference between 'r's significant at 0.01 level.

Significance difference between Ethiopian and Indian (Significant) correlation is given in parentheses.

The positive correlation between age and theoretical value among Ethiopian teachers might be a reflection of sample characteristics. The Ethiopian teacher sample was younger than the Indian teacher sample as revealed through mean age of the group. Upper age group of Ethiopian sample mostly consisted of graduates in Education, while teachers in the lower age group were located at various stages of completion of the degree course in education. Most of them were attending extension service programmes of the university during annual vacations, so that they could improve their professional qualifications. This characteristic of Ethiopian sample might indicated a positive correlation between age and theoretical value.

The age-religious tendency trend among Indians noted in this study was found to be in agreement with the findings of previous studies in Indian context (Sinha, 1972; Tiwari and Mishra, 1979).

The age-value trend evidenced among Indians suggests the possibility of some influence interpretation in the light of Indian-Socio-cultural heritage on teacher's values. The ancient traditional Hindu culture believed in

Varna-Ashrama Dharma. According to this, the life period of a man is divided into four Ashrams: Brahmacharya, Grahastha, Vanaprastha and Sanyasa. As one passes from Grahasthashrama to Sanyasashrama, one's aim will be to achieve Moksha through renunciation of the worldly life and through concentration to 'unite his self with God'. (Geeta, Chap.IV). Strictly speaking this classification is not observed in these days. Despite its disappearance from today's Indian social face, the rudimentary effects of it is seen to prevail in Indian society. The great emphasis in God in Indian experience and culture could be observed in their activities. However, this age-religious value trend noted among Indian teacher group is found to be in accordance with the cultural heritage of Indians.

The negative correlation between age and political value indicates that 'aging' negatively affects one's political value. It is logical to assume that when one gets older and older, one's interest in 'power' goes on reduction and one's interest in 'God' goes on increasing as evidenced through age-religious relationship support to this contention is obtained from the finding of a number of studies in this field. (Chapter II, Section 2.1.1 and 2.1.3).

For both the Ethiopian and Indian sample, a significant negative relationships (at 0.01 level) were found between theoretical and religious values and between theoretical and aesthetic values. The difference between correlations of Ethiopian and Indian was significant (at .01 level) for the former pair. A significant (at 0.05 level) negative correlation was observed between theoretical and religious values of Indians. Again, among Indians theoretical value was found negatively correlated (at 0.05 level of significance) with social value.

The negative correlation of religious value with the theoretical value observed in both the groups lend a general support to the findings of Lurie (1937), Duffy (1940) and Moshin (1950). These factor analytical studies claim that religious value includes anti-philistine and anti-theoretical interest. To them, economic and political values presumed to involve a single factor designated as the 'philistine factor'. Since the trend among more theoretically oriented people to be less religious, or the vice-versa, is nothing but natural and is not against Spranger's (1928) theoretical point of view. The significant difference observed between Ethiopian and Indian correlations might be an indication of the relative

influence of respective socio-cultural systems. (See discussion given in the Section I of this Chapter).

The negative correlation of theoretical value with the aesthetic value observed in both the groups could be considered as the inhibitive influence of the theoretical nature of mind on the unrestrained appreciation of beauty and harmony which are the quality of the mind of an ideal aesthetic type of individual. (Spranger, 1928).

According to Moshin (1950), the negative correlation between social and theoretical value might be that the theoretical value involves a depersonalised and abstracted attitude towards objects and situations which are likely to interfere with the desire of establishing social contacts and interpersonal relationships.

For the Indian group, religious value showed significant (at 0.01 level) negative correlations with economic, aesthetic, political and social values. Whereas the religious value of Ethiopians was found significantly (at 0.01 level) and negatively correlated with only political and social values.

The relationships observed between religious and most other values (economic, aesthetic and political) provide support to the theoretical basis of the tool (Allport-Vernon Lindzey, 1960) and the finding of factor analytic studies (Chapter II, 2.1.1). According to the theory and the ~~presupposes~~ finding, religious value presupposes a negative correlation with economic value - a philistine factor. Similarly, the negative association between aesthetic and religious values could be explained in terms of the inhibitive religious attitude on the unrestrained appreciation of beauty and harmony involved in aesthetic value. The significant negative correlation observed between social and religious values was not in agreement with previous findings on this aspect. Perhaps, it could be considered as an indirect reflection of Ethiopian teachers' negative attitude towards religion. Indian teachers' exposure to Ethiopian social system and their interaction with Ethiopian colleagues might have affected their views on religion also.

In both the groups, economic value was found to be significantly (0.01) and negatively related with aesthetic value. The negative correlation observed between economic and political value for Ethiopians was found significant at 0.05

level. Thus, the finding is not in agreement with the findings of factor analytic studies which claims that economic and political values are not separate and in both, a single 'philistine' factor is present.

The negative correlation observed between aesthetic and economic values provides support to Spanger's ideal types (1928). According to this, an individual with economic interest is ^{of} a practical type who aims at accumulating wealth and material comforts. Whereas the interest of an aesthetic type centres around beauty, harmony and proportion. Both may be imaginative but in different ways. One uses the power of imagination for success in financial enterprises, the other to derive unlimited mental pleasure of a subjective nature. The aesthetic type finds his chief interest in the aesthetic episodes of life. To him the practical approach towards life spoils its charm and value.

Aesthetic value was found significantly and negatively correlated with social value in both the Ethiopian (0.01) and Indian (0.05) samples. The difference between correlations was found to be significant above 0.05 level. A significant negative correlation was observed between political and social values among both Ethiopian (0.05) and Indian (0.01)

teachers. In the light of Spanser's (1928) theory of value types, these findings are found meaningful.

ERRATUM

No table reference was placed against '4.15' in this Chapter.