

CHAPTER VCROSS-CULTURAL COMPARISON OF ATTITUDES OF
EXPATRIATE INDIAN AND NATIVE TEACHERS WORKING
IN THE SCHOOLS OF ETHIOPIA

This chapter deals with the cross-cultural comparison of teacher attitudes (as measured by MTAI) of expatriate Indian and native teachers working in the schools of Ethiopia. Findings from the comparison for total teacher samples are presented first. Following it, are presented variable wise comparison of data and comparison of correlations between attitude and both age and values of the Ethiopian and Indian teachers. Discussion of results is given at the end of the Chapter.

5.1 Presentation of Results

Tables 5.1 to 5.10 presented in this section indicate results of cross-cultural comparisons made with respect to teacher attitudes as measured by Minnesota Teacher Attitude Inventory (MTAI).

Table 5.1: Significance of Difference Between Means
for MTAI Scores of Ethiopian and Expatriate
Indian Teachers

	Ethiopian	Indian
Mean	24.995	26.433
Std.Dev.	11.334	10.078
N	183	215
't' Value	1.340	
Significance	Not significant	

No significant difference was observed between the Ethiopian and expatriate Indian teachers in their MTAI scores.

Cultural difference between the Ethiopian and expatriate Indian teachers was not found reflected in their attitudes towards children. It is possible that they possessed more or less similar attitude towards children. Compared to the norm given in Table 2 of the manual these scores were not high scores thereby indicating more or less authoritarian attitude compared to American norm groups.

Table 5.2: Cross-Cultural Comparison of Differences
Between Mean MTAI Scores by Sex

	Nationality	Sex	N	Mean	Std. Dev.	't' Value	Significance
Cross Cult- ural Diffe- rences	Ethiopian	Male	174	24.856	11.084	0.764	NS
	Indian	Male	168	25.750	10.521		
	Ethiopian	Female	9	27.667	16.047	0.346	NS
	Indian	Female	47	28.872	7.928		
Within Cultu- ral Diffe- rences	Male	Male	174	24.856	11.084	0.724	NS
	Ethiopian	Female	9	27.667	16.047		
	Indian	Male	168	25.750	10.521	1.457	NS
		Female	47	28.872	7.928		

Table 5.2 presents cross-cultural comparison of difference between mean MTAI scores of teacher groups by sex. No significant difference was observed between the Ethiopian male and Indian male, Ethiopian female and Indian female teachers, Ethiopian male and female and Indian male and female teachers on MTAI. More or less similar attitude towards children was indicated among male and female teachers of both Ethiopian and Indian samples. Hence, sex differences were not found reflected in the teacher's attitude (as measured by MTAI) towards children and teaching.

Table 5.3: Cross-Cultural Comparison of Differences in Mean MTAI Scores of Teachers with respect to Age

Nationality	Age Groups	N	Mean	Std. Dev.	't' Value	Significance
Ethiopian	Lower	136	24.338	11.562	1.867	NS
Indian	Lower	35	28.314	9.833		
Ethiopian	Upper	47	26.894	10.536	0.495	NS
Indian	Upper	180	26.067	10.111		
Ethiopian	Lower	136	24.338	11.562	1.335	NS
	Upper	47	26.894	10.536		
Indian	Lower	35	28.314	9.833	1.209	NS
	Upper	180	26.067	10.111		

Table 5.3 presents cross-cultural comparison of teacher attitude by variable age. No significant differences were observed between the Ethiopian and Indian lower age groups; The Ethiopian and Indian upper age group^s; the Ethiopian lower age and upper age groups and the Indian lower age and upper age groups. Age variation of these groups did not reflect in their attitude towards children.

The age of teachers was found to have no significant influence on their attitude towards students.

Table 5.4: Cross-Cultural Comparison of Differences in Mean MTAI Scores of Teachers with Respect to Marital Status

Nationality	Marital Status	N	Mean	Std. Dev.	't' Value	Significance
Ethiopian	Unmarried	96	23.948	11.969	2.072	NS 0.05
Indian	Unmarried	14	17.143	6.666		
Ethiopian	Married	87	26.149	10.513	0.715	NS
Indian	Married	201	27.080	9.996		
Ethiopian	Unmarried	96	23.948	11.969	1.315	NS
	Married	87	26.149	10.513		
Indian	Unmarried	14	17.143	6.666	3.670	0.01
	Married	201	27.080	9.996		

NS = Not significant.

A significant difference (at 0.05 level) was found between the Ethiopian and Indian unmarried teachers (Table 5.4). The Ethiopian unmarried teachers secured a higher mean score than that secured by the Indian unmarried teachers on MTAI. Between married Ethiopian and Indian groups difference in mean MTAI scores was not significant. Between the unmarried and married Indian groups, a significant difference (at 0.01 level) was observed in their mean MTAI scores. Mean score of

the married group was found higher. In the case of Ethiopians, the difference in MTAI means between married and unmarried groups was not significant.

Marital status of Indian expatriate teachers was found reflected in their attitude towards children (as measured by MTAI). Married Indian teachers showed more positive attitude towards children than their unmarried counterparts.

Table 5.5: Cross-Cultural Comparison of Differences in Mean MTAI Scores of Teachers with Respect to the Location of Their Schools

Nationality	Location	N	Mean	Std. Dev.	't' Value	Significance
Ethiopian	Urban	27	24.444	12.230	1.277	NS
Indian	Urban	105	27.162	9.177		
Ethiopian	Rural	156	25.090	11.211	0.469	NS
Indian	Rural	110	25.736	10.865		
Ethiopian	Urban	27	24.444	12.230	0.272	NS
	Rural	156	25.090	11.211		
Indian	Urban	105	27.162	9.177	1.037	NS
	Rural	110	25.736	10.865		

NS = Not significant

In Table 5.5, no significant difference was found between the Ethiopian and Indian teachers working either in rural schools or in urban schools in their attitude mean scores. Similarly, both in the Indian and Ethiopian samples, no attitude score difference was found between teachers working in rural and urban schools.

Rural-urban difference in the place of working (school) did not seem to have any significant influence on teacher's attitude towards children. As far as the attitude of teachers towards children was concerned, teachers from rural and urban schools did not show any significant difference.

Table 5.6: Cross-Cultural Comparison of Difference in Mean NTAI Scores of Teachers with Respect to Their Religion

Nationality	Religion	N	Mean	Std. Dev.	't' Value	Significance
Ethiopian	Christian	168	24.869	11.425	1.416	NS
Indian	Christian	146	26.596	9.992		
Ethiopian	Christian	168	24.869	11.425	0.500	NS
	Muslim	15	26.400	10.521		
Indian	Hindu	65	26.646	10.133	0.034	NS
	Christian	146	26.596	9.992		

NS = Not significant.

Table 5.6 reveals that there was no significant difference between MTAI mean scores of the Ethiopian and Indian Christian teachers. Within the Ethiopian group Christian and Muslim teachers did not differ significantly with each other in their attitude mean scores. Hindu and Christian teachers (Indian) did not differ significantly with each other in their mean scores on MTAI.

Difference in the religious faith of teachers was not found reflected in their attitude towards children.

Table 5.7: Cross-Cultural Comparison of Difference in Mean MTAI scores of Teachers with Respect to Subject Teaching

Nationality	Subject	N	Mean	Std. Dev.	't' Value	Significance
Ethiopian	Arts	99	24.515	10.934	1.184	NS
Indian	Arts	104	26.317	10.754		
Ethiopian	Science	78	26.333	11.744	0.269	NS
Indian	Science	107	26.748	9.223		
Ethiopian	Arts	99	24.515	10.934	1.063	NS
	Science	78	26.333	11.744		
Indian	Arts	104	26.317	10.754	0.312	NS
	Science	107	26.748	9.223		

NS = Not significant

Table 5.7 shows that none of the differences in attitude mean scores of the Ethiopian and Indian teachers teaching science or arts subjects was significant. There was not any significant difference between the arts and science teachers of either Ethiopian or Indian sample in their mean attitude scores.

Difference in the subject teaching was not found reflected in teacher's attitude to children as measured by MTAI.

Table 5.8: Cross-Cultural Comparison of Difference in Mean MTAI Scores of Teachers with Respect to Teaching Experience

Nationality	Experience Groups	N	Mean	Std. Dev.	't' Value	Significance
Ethiopian	Low Exp	99	23.071	11.939	0.964	NS
Indian	Low Exp	62	24.855	10.538		
Ethiopian	Middle Exp	51	26.431	12.074	0.768	NS
Indian	Middle Exp	116	27.819	10.118		
Ethiopian	High Exp	33	28.545	6.215	2.101	0.05
Indian	High Exp	37	24.730	8.624		
Ethiopian	Low Exp	99	23.071	11.939	1.627	NS
	Middle Exp	51	26.431	12.074		

Continued....

Nationality	Experience Groups	N	Mean	Std. Dev.	't' Value	Significance
Ethiopian	Low Exp	99	23.071	11.939	2.518	0.05
	High Exp	33	28.545	6.215		
Ethiopian	Middle Exp	51	26.431	12.074	0.928	NS
	High Exp	33	28.545	6.215		
Indian	Low Exp	62	24.855	10.538	1.843	NS
	Middle Exp	116	27.819	10.118		
Indian	Low Exp	62	24.855	10.538	0.061	NS
	High Exp	37	24.730	8.624		
Indian	Middle Exp	116	27.819	10.118	1.673	NS
	High Exp	37	24.730	8.624		

Table 5.8 shows that there was a significant difference between the Indian and Ethiopian teachers having above ten years of teaching (high) experience in their mean attitude scores. No significant difference was observed between the Indian and Ethiopian teachers with either 6 to 10 years of teaching (middle) experience or 1 to 5 years of teaching (low) experience.

The within cultural comparison of teacher's attitude scores revealed a significant mean score difference (0.05 level) between the Ethiopian teachers having above ten years of teaching (high) and those having one to five years (low) of experience. The high experience group secured the higher score on MTAI. All other attitude mean scores differences between experience groups within the Ethiopian sample were not significant.

None of the attitude mean differences between experience subgroups within Indian sample was significant.

Teaching experience was found to have a positive influence on teacher's attitude towards children among the Ethiopian teachers. Among the Indian teachers difference in teaching experience was not found reflected in their attitude towards children as measured by MTAI.

Table 5.9 presents significance of difference in teacher attitude scores of teacher groups formed with respect to their academic qualifications. None of the teacher groups formed with respect to teacher's academic qualifications was found to have a significant difference with any other group in their mean MTAI Scores. Among Indians academic qualification did not seem to have significant

influence on teacher's attitude as measured by MTAI.

Whereas in the case of the Ethiopian teachers, a positive influence of education on values was evidenced. Among this group, teachers with university education were found to possess

Table 5.9: Cross-Cultural Comparison of Difference in Mean MTAI Scores of Teachers with respect to Their Qualification

Nationality	Qualification	N	Mean	Std. Dev.	't' Value	Significance
Ethiopian	TTI	18	17.667	9.882	0.386	NS
	ESLC	12	19.000	8.235		
Ethiopian	TTI	18	17.667	9.882	2.283	0.01
	ESLC+	105	25.781	11.479		
Ethiopian	TTI	18	17.667	9.882	3.815	0.01
	Graduate in Edu.	45	28.556	10.367		
Ethiopian	ESLC	12	19.000	8.235	1.985	0.05
	ESLC+	105	25.781	11.479		
Ethiopian	ESLC	12	19.000	8.235	2.948	0.01
	Graduate in Edu.	45	28.556	10.367		
Ethiopian	ESLC+	105	25.781	11.479	1.395	NS
	Graduate in Edu.	45	28.556	10.367		

Continued....

Nationality	Qualifications	N	Mean	Std. Dev.	't' Value	Significance
Indian	Graduate	57	26.895	10.106	0.476	NS
	Trained Grad.	88	26.102	9.579		
Indian	Graduate	57	26.895	10.106	1.347	NS
	Post-Graduate	28	23.675	10.832		
Indian	Graduate	57	26.895	10.106	0.613	NS
	Trained Post-Graduate	27	28.444	12.239		
Indian	Trained Gradu.	88	26.102	9.579	1.129	NS
	Post-Graduate	28	23.675	10.832		
Indian	Trained Gradu.	88	26.102	9.579	1.038	NS
	Trained Post-Graduate	27	28.444	12.239		
Indian	Post-graduate	28	23.675	10.832	1.531	NS
	Trained Post-Graduate	27	28.444	12.239		

NS = Not significant.

significantly higher mean MTAI scores than that possessed by teachers without university education. The highest MTAI score among these groups was found to be possessed by the

highest educated group. Similarly, the teacher group at the lowest educated level were found to possess the lowest MTAI mean score. As the level of education of the groups increase a corresponding increase in their attitude mean score was also noted. This might be an indication of a positive relationship between attitude scores and academic qualification among the Ethiopian teachers.

Table 5.10: Correlations Between MTAI Scores and Six Value Scores for Ethiopian and Indian Teachers

Value	Ethiopian 'r' for MTAI Scores and Its Level of Significance	Indian 'r' for MTAI Scores and Its Level of Significance
Theoretical	0.136 (NS)	-0.009 (NS)
Religious	-0.171 (*)	-0.085 (NS)
Economic	0.093 (NS)	0.117 (NS)
Aesthetic	-0.211 (**)	0.0262 (NS)
Political	0.147 (*)	-0.008 (NS)
Social	0.095 (NS)	-0.012 (NS)

Ethiopian $N_1 = 183$ Indian $N_2 = 210$ NS= Not significant

* = Significant at 0.05 level.

**= Significant at 0.01 level.

For the Indian teachers, none of the correlations between MTAI scores and six value scores was found significant. For the Ethiopian teachers, a significant (0.05 level) positive correlation was found between MTAI scores and political value scores and negative significant correlations were noted between MTAI scores and religious value scores (at 0.05 level) and between MTAI scores and aesthetic value scores (at .01 level).

5.2 Discussion of Results

The Minnesota Teacher Attitude Inventory (MTAI) is so designed that it pinpoints teacher's attitude to children on a liberal-conservative continuum or on authoritarian-democratic continuum (See Chapter II, 2.2.1). Teacher attitude as revealed through MTAI scores was found related to many personality characteristics (See Chapter II, 2.2.1). Of these, the finding reported by Raina (1972) and Gnagey (1968) provide a starting point for the present discussion. Raina (1972) reported a significant negative relation between scores on authoritarianism as measured by F-scale and scores on MTAI. In the light of this finding, authoritarian-democratic continuum of the scale, would indirectly indicate that the authoritarian-democratic attitude of the teachers could be traced to their authoritarian-democratic personality structure.

The personality structure of an individual is mostly shaped by socio-cultural environment to which the individual belongs. This contention is neither new nor exceptional to the prevalent concepts regarding personality development. Thus, teacher attitude could be seen as something that is shaped by the socio-cultural system.

Even if 'attitude' is viewed as 'a structure' that denotes some constellation of component events or processes, as reflected in the works of cognitive theorists in social psychology, its emergence with reference to socio-cultural conditions is beyond doubt. Because the evaluative component directly or indirectly refers to valuations accepted by the society. Keeping these theoretical considerations as the background, discussion of results is attempted.

The socio-cultural systems of both the Indian and Ethiopian society more or less favour authoritarian pattern of power delegation and in both the societies status of the teacher symbolises 'authority'. But the pattern of authority delegation and its basis in socio-cultural antiquity indicate a possibility of different origins. From a psycho-analytical point of view the traditional Indian society was narcissistic

in its origin, whereas that of Ethiopians punitive. The tradition of political authority in both the countries has been like everywhere else, monarchical in character. In the case of Ethiopia, she was under monarchical rule till recently (upto 1974). The attitude of people from both the cultures towards monarchies was that of son to father. Eventhough both adopt the attitude of the son of the respective father, the punitive's attitude to authority will be relatively intense but ambivalent and that of narcissist will be passive and "will be free from the aggressive, rebellious impulse which is common in the occident" (Spratt, 1977). These attitudes served as the basis for authority structure that found reflected in almost all social institutions including that of education.

The 'guru cult' of Indians developed from the above said attitudes remains even at present, eventhough lacks its old acceptance and vigour and could be found in legitimating ⁿmay of the authoritarian practices of Indian teachers. To quote Spratt (1977), "...the love for the guru often approximates to the ideal son-father relation. The warm attachment of shishya to guru, and often guru to shishya has been conspicuous from early times and is still common". As time passed on, the

'authority' and 'respect' attached to teachers in ancient times emerged as 'tradition' in cultural forms. According to Advaya Taraka Upanishad (14-18), the syllable 'g' means 'darkness', 'ru' means 'dispeller' (cited in Margaret and Skilby, 1977). Thus, guru means dispeller of darkness from the minds of his pupils. This also denotes the conception of pupils 'nature'. The lustre with which ancient Hindus invested the word 'teacher' may be gleaned from the hierarchy of their gods. "Matru Deva Bhava, Pitru Devo Bhava, Guru Devo Bhava". That means that the first God is mother, the second father and the third guru or teacher. The teacher in ancient times was viewed as the creator, the sustainer and the ultimate liberator as evidenced through the verse "Guru Brahma, Guru Vishnu, Guru Devo Maheshwara, Guru Sakshat Parabrahma Tasmai Shree Guruve Namaha". The unique positions ascribed to teachers indicate their authority and position in the educational system. This position of the teacher, enabled him to practise authoritarian methods in dealing with his pupils. That way, Indian traditional education and ideal was severe. About teacher pupil relationship in traditional India, Mayer (1960) observed "A student had to obey and follow his teacher in every way. Students were frequently subjected to corporal punishment and were called on ascetism". Even now, some

of the corporal punishments such as condemning the student to stand on the bench for a time fixed by the teacher, using the cane to instill physical pain etc. have not completely disappeared from the Indian school scene. About the sense of discipline in traditional India, Bhatnagar (1971) commented that it is also a basic feature of the Indian society. "The ancient scriptures lay down stern rules of discipline and obedience which should be scrupulously and unerringly followed." About the change that is occurring in Indian values, a little bit emotionally, he observed "The graceful social tradition of respect for age, veneration for elders and regard for teachers is gradually forfeiting its immaculate appeal....." It must be true, that some of traditionally ascribed status of the profession might have lost its significance in today's changing India. The authoritarianism that was once ascribed to the profession has not vanished completely from the face of Indian classrooms even in the changed conditions, has been repeatedly varified by teacher behaviour studies in India. The expatriate Indians working in Ethiopian schools being only a group from the Indian socio-cultural system, it cannot but show much variation from the main stream of Indians.

The Ethiopian traditional social system especially the political system was based, as has been mentioned, on

interlocking hierarchy of son-father relationship. Great emphasis was found laid on domination and deference in such relationship. The authoritarian pattern was found spread throughout the sub-systems in society. Authoritarian can be considered a basic feature of Ethiopian society. For example, relationships within family in Ethiopia tend to be patriarchal and authoritarian (Lipsky, 1962). Levine (1972) in his study on Amhara culture observed that "The Amhara typically rely on legitimate authority figures to define appropriate responses to new situations and regard the delegation of powers as a diminution of the status of such authorities".

'Self-assertiveness' is found valued in Ethiopian culture. All these lead to point out the authoritarian base of Ethiopian society. According to Levine (1972), the variables that derive authority and respect in Ethiopian culture are family, age, wealth and political or ecclesiastical rank. Traditional educational system as was found attached with the church and was mainly staffed with clergy men, was highly valued by traditional peasants. The quest for knowledge, a unique aspect of Ethiopian traditional culture as is found mainly dealt by the educational system, further increased its splendour. Other

than these deference given to age in their culture made students pay respect to and be obedient to their teachers. It should be remembered that this stature of teachers in Ethiopian society is not in anyway a parallel to the 'guru cult' developed in India. Ethiopians being almost a punitive society ascription of authority to teachers could be considered only as a part of the individual cult development particular to that society.

Administering corporal punishments is not alien to Ethiopian classroom practices. The Ethiopian conception of child's nature does not admonish such practices. According to Levine (1972) the Amhara believes "That unformed human nature is pure raw material, and that without strict punishment throughout childhood a person will grow up to be rude and offensive toward others, as an adult, moreover, he must constantly be kept in check." According to Lipsky (1962) in Ethiopian society after the age of seven a child is no longer treated as a child. "Failure to meet his obligations or demonstrate disobedience is met with immediate and hot tempered physical punishment..... a child or man must be obedient to his senior in the family, particularly the father.. He must not talk unless he is addressed, and his opinion is rarely sought or considered." This may be due to the Ethiopian

conception of child's nature as that 'governed by ignorance and passion'. Another feature of the society is that 'authority is not blindly accepted without force' (Lipsky 1962). Thus, altogether one could see that the authoritarian tendency embedded in the culture itself warrants the teachers to be authoritarian in the classroom.

Research evidences show that students of both the Indian and Ethiopian culture also expect authoritarian climate in classroom and they see nothing unusual about it, may be because of their cultural orientation through strict childhood training. Questioning the teacher is considered an evidence of disrespect towards teachers. In Indian society, 'guru kripa' or the blessing of the teacher is considered important for the future prosperity of the individual. It is considered that one who lacks 'guru kripa' will not be able to use his skills and knowledge properly and will be met with hard luck in almost all fields of endeavour. Whereas in Ethiopian society obedience is considered a virtue and any disobedience would be met with harsh punishments thus forcing the individual to view the authority figure with awe. This would make one submissive to the domination of the powerful. These cultural characteristics

that support the domination of authority figures might have made the students in the classrooms of these cultures to remain 'passive' allowing dominant role for teachers. In a comparative study of Indian and Australian student attitudes, Beswick and Rao (1976) reported that "Indian students were more ready to accept one-way process in the classrooms whereas the Australian counterparts were more likely to be dissatisfied with their teacher's dominant roles. Finding of Kakkar and Gordon (1966), Subhas (1973) were also found to provide indirect evidences of passive nature of Indian students. Evidence of acceptance of authoritarian role of teachers among Ethiopian students was obtained from the findings of Levine (1972).

Thus, in both the societies, ~~to have~~ ^{have} the profession of the teacher was found to ascribed authority and deference and in both cultures the general attitude of the populace towards the authority figures was found to be that of submission. These similarities in the teacher's socio-cultural background might have surfaced in their attitudes towards children showing no significant difference between each other's attitude as measured by MPAI.

With regard to the effect of demographic variables on teacher attitude age, sex, religion and rural-urban location of the schools where the subjects were working did not seem to have great influence on the teachers' attitude towards children. Differences in these variables were ~~and~~ not found reflected in the attitude of teachers from both the cultures.

It might be possible that the influence of these variables on teacher attitude is too weak to cause any significant difference in attitude over~~riding~~riding the influence of socio-cultural background of the teachers. A significant difference was found between married and unmarried teachers in their attitude towards children indicating a higher MTAI score for married teachers. This indicated that married teachers were more democratic or less authoritarian than the unmarried in their attitudes towards children. The attachment of the Indian married teachers towards their family might have resulted in developing a more considerate attitude among them towards children as a whole. The absence of such an opportunity for associating with children among the unmarried teachers might have made them to score less than the married on MTAI. As the family attachment was found

more intense among the Indians than among the Ethiopians, this might not have caused the same effect on Ethiopian attitude towards children. However, the same trend was visible among the Ethiopians eventhough not significant (at 0.05 level).

The professional variables - subject specialisation, teaching experience, and academic qualifications - did not seem to have any profound influence on teacher attitude among the Indians. Whereas, among the Ethiopians teaching experience and academic qualifications were found to have influenced their teacher attitude scores. Academic qualification was found to have a positive influence on teacher attitude among the Ethiopian teachers. The teachers who possessed university qualifications (Graduates in Education and ESLC+ groups) were found to have scored higher than those who lacked this qualifications. This might indicate that the Ethiopian teacher attitude is more prone to curricular experiences obtained from education courses in the university. The four year degree course in education contains papers in Psychology and methods of teaching. Teacher's exposure to modern educational knowledge might have made an impact on their attitude towards children.

Comparison of the attitude of the Ethiopian teachers with the Indian teachers would be meaningless due to the non-comparability of their qualifications.

Within the Indian teacher group teacher training or a master qualification in education was not found to have any significant influence on teacher attitude towards children. Perhaps, the condensed nature of the course (usually for one year) might not have made a tremendous impact on teacher attitude, overriding the socio-cultural (excluding political) influence that favours somewhat an authoritarian attitude in interpersonal relationships.

The teachers having more than ten years of teaching experience scored higher than those having only upto five years of experience on MTAI among the Ethiopian teachers. This indicated a positive influence of professional socialization on teacher attitude. It might be possible that the teaching experience (in terms of years) acts to improve one's confidence in dealing with pupils and also to lessen one's anxieties and self-consciousness that are common among those who are fresh in the profession. Among the Indian teachers, the influence of experience was not that visible. This might be due to the fact that their

teaching experience in countries other than Ethiopian was not taken into consideration while forming sub-groups (with respect to experience) within the Indian sample. However, their experience in Ethiopian schools did not seem to have much effect on their attitude towards children.

The correlations observed between MTAI scores and value scores of Ethiopians indicated certain unique relationships. Verma (1968) reported a significant negative correlation between MTAI scores and political value scores of teacher trainees from Rajasthan, India. Theoretically, one can expect only a negative relationship between political value and teacher attitude, as political value denotes interest in power and teacher attitude a belief in democratic relationships. But among the Ethiopians, the relationship was positive indicating, an increase in one results in a corresponding increase in the other. Similarly, an inverse relationship was indicated between attitude and religious value. The unique nature of the socio-political conditions of the Ethiopian and their unique influence on Ethiopian teachers perhaps might explain these relationships between attitude and values.

The relation between the individual and society is such that man does not and cannot exist outside the material and cultural environment of the society. Therefore, the Ethiopian teacher and his immediate environment are integrated in a broader system of social relations. These relations referred to before, reflected his status and role in the society. Thus, the Ethiopian teacher could be seen as a modernist, as a part of the intellectual elites, and also as an agent of socialization of the Ethiopian adolescents. These roles of Ethiopian teachers within the system of relations and their quality as educated elites cannot allow them but to react to the underdeveloped conditions of their society and use their influences that are provided by the social mechanism, on the problems faced by the society. This reaction of teachers towards social realities might have stemmed from their social consciousness. Of the many consciousness that include in the broad category of social consciousness, the two that are relevant for the present discussion are religious and political. These two consciousness of the Ethiopian teachers could be considered systematic in the sense of that they were developed from their knowledge and experience with these systems (political and religious)

that were subjected to analysis to comprehend their structure and function in the Ethiopian society. This was reflected in their views on religion and government in Ethiopia (See discussion in Section I). As discussed in Section I, the Ethiopian teachers possessed political and religious ideologies stemming from their social consciousness, that are antagonistic in nature to the (then) existing political and religious systems. The religio-political symbiosism in the Ethiopian society that discussed before, might have created an aversion towards religion among the Ethiopians as evidenced through their low religious value scores. At the same time they maintained a deep interest in the political structure of the society and wanted to bring about abolition of the existing one by replacing a new structure that will ensure their socio-economic progress. This interest in power was evidenced through their high political score. Attachment of the religion with the much despised political structure than existing resulted in devaluing the religious aspects. Thus, a pro-political and anti-religious values were evidenced in the Ethiopian value system. The influence of these values on teachers might naturally be reflected in their

teaching of Ethiopian children. As agents of socialization it would be natural for them to pass on their convictions to the coming generation of Ethiopia. Thus, dissemination of their ideologies would also become a part of their teaching. As part of the national intelligentsia^s this would naturally be expected from them. The warning of the Ministry of Education to keep anything that is political out of the classroom curtailed their freedomsm to perform the above said, in open. This would necessitate them to seek an indirect approach with the co-operation of children because of the all pervading fear of governmental informers. Other than this, the habit of total subordination to any legitimate authority advocated by the culture has to be broken to prepare ground for presenting ideas that are radical and antagonistic to the existing traditional authority (government). These might have necessitated a more democratic attitude towards children among those teachers who possessed high political value. Whereas those who are tradition bound - high religious value might naturally possess more authoritarian attitude towards children as advocated by the culture.

The relationship between aesthetic value and teacher attitude is in the theoretically expected direction.

The inverse relationship between these two, highlights the 'egoistic' nature of aesthetic type laid down by Spranger (1928). The egoistic nature of the aesthetic type would not tolerate external interference and criticism from others. Hence, it might be natural for a teacher who scored high on aesthetic value to curb the freedom of the children in their classrooms. He would rather like students to listen to him passively, instead of interfering his orations in between with questions. His belief in authoritarian course of action might naturally be reflected in his attitude also. This perhaps, could be considered a possible explanation for the inverse relationship observed between aesthetic value and teacher attitude.