

CHAPTER VIINDIAN TEACHER IN THE ETHIOPIAN ENVIRONMENT

With increased opportunities for international travel more and more persons from many countries are interacting with one another. Such increased frequencies of inter-cultural interaction are posing problems of adjustments, for those who are involved in it, which could be traced to both the obvious and more subtle differences between cultures. The research interest in this field is well illustrated by the steadily mounting bibliographies and reviews of studies in the field sojourn research. Following lines of these researches, an attempt was made to study the Indian teacher in the Ethiopian environment with special reference to the nature of their social relations with the host culture and people. Inter-cultural

perceptions were also included in this study as indicators of social relations. It must be confessed that this attempt at studying the inter-cultural interaction was not very deep and extensive that included all the aspects concerned with the above, so as to expect insights that contribute to the theory of cross-cultural interaction. But this attempt is expected to provide a general picture about the nature of social relations existing between Ethiopians and Indians. Actually, this study was inspired by the curiosity of the investigator developed from his observations, as an expatriate teacher, or the cultural groups operating within the school systems. Further, the partisan views expressed in the studies of Husain (1970) and Eshetu (1969) also animated this work. As such, this aspect forms only a subsidiary part of the main study that concentrated on values and attitudes of teachers.

6.1 Findings and Interpretations

Discussions of the findings in the light of previous studies and theories in the fields of sojourn and small group research are attempted in this section. The discussion of findings is spread out throughout the chapter. The Indian teacher in Ethiopian environment being the main theme of the discussion, the interpretations are made according to this point of view. In section 6.3, tables are presented in a

groups, and explanations that are found necessary are given immediately following each table.

The Indian teachers who set out to take up assignment in Ethiopia were mainly motivated by two factors - the 'monetary gains' and the desire for new experiences (Table 6.1). Of these, economic factor seemed to be the major motivating factor as is true in case of all non-coerced international migratory movements (UN, 1953). However, at individual level foreign assignment is manifestly beneficial or else teachers would not covet foreign employment. There are also some 'push' factors that make the Indian society a more or less 'migrant oriented society' (Philpott, 1968). This was evidenced through the Indians' willingness to go back to India if same terms and conditions of the job were available in India also (Table 6.2). The economic and professional dissatisfaction among Indian teachers that have been repeatedly unearthed (Gore, Desai and Chitnis, 1970), however, seem to act as the 'push' factor and the better terms and conditions offered in other countries act as the 'pull' factor on the Indian expatriate teachers working in Ethiopian schools (Table 6.3). Ethiopian teachers were also found to be under the influence of same 'push' factors operating in their country. The economic interest of the

Ethiopian and Indian teacher groups were found to be more than that of their professional interest (Table 6.4). About Ethiopian teachers Hedlund (1975) observed in his study that a majority of Ethiopians would leave the profession to gain better economic status in other professions. Due to the 'pull' factor from other countries Ethiopia is finding it difficult to attract foreign teachers. In this connection, the Ministry of Education observed (1966),

" It is becoming increasingly difficult to attract qualified and experienced expatriate teachers in Ethiopia. Since our salary scales are not competitive with the salary scales in other parts of Africa. In 1958 alone we lost seventy one of those experienced expatriate teachers to other African countries. "

From these, it can be concluded that economic interest is a major motivating factor among teachers of both the groups. This finding was found substantiated in the value study also. In economic value, on most of the comparisons made, Ethiopian and Indian teachers did not differ with each other significantly. (See Chapter IV - Cross-Cultural Value Comparisons).

Eventhough, there was a predominance of economic interest over professional interest among teachers, they were (both Ethiopian and Indian) found to be confident in their professional skills and in their ability to win the acceptance of students (Tables 6.5 to 6.7). Their assessment of the students were also positive. The Indian teachers were found to hold a more positive perception of children than that held by the Ethiopians (Table 6.8). Their positive views on children and their positive self-concepts would naturally contribute to the effectiveness of educational system of Ethiopia. The factor that might adversely affect the system would be the discontent on the part of teachers. A trace of discontent was found visible in their view that they did not get as much appreciation as they deserved from the authorities (Table 6.9). The Ethiopian teachers' resentment towards authority was evidenced through the teachers association's stand that,

"The Ministry of Education and Fine Arts had not allowed the organization to contribute to educational advance nor had it been allowed to participate in the determination of educational policy". (Hedlund, 1975)

Lack of appreciation or encouragement would lead the teachers to lethargy. According to Lipsky (1962), in Ethiopia, if a man (official) takes the initiative in his work, his reward is at best silence; but usually it is transfer. In spite of this, the Ethiopian teachers revealed their commitment to nation through their willingness to work

in rural areas of Ethiopia (Table 6.10). The rural areas of Ethiopia are far from developed. Availability of physical facilities (Hospital, transportation, etc.) and opportunities to work over time, might have made the Indians to opt for urban areas (Table 6.10).

Research evidence has shown that expatriate teacher morale was not related to the location of the school, teaching-level, teaching experience, or subject matter taught. But it was found related to social interaction and adjustment (Michael and David, 1971). Morris (1960) found that the volume, range and depth of social interactions of foreigners with hosts were significantly related to their satisfaction with their sojourning. The nature of social relations between host and expatriate would depend on their attitude towards each other. Attachments and social distance between groups would depend on the disposition of groups towards each other (Triandis and Triandis, 1965).

With these considerations, a look at the Ethiopian's and Indian's disposition towards each other would reveal that it was neither very positive nor very negative. On 'formal aspects' the members of these groups worked hand in hand toward carrying out specified (officially) tasks or in

other words, as teachers, irrespective of group differences both the Ethiopians and Indians worked together to achieve educational goals specified by the Ministry. This was revealed through the general Ethiopian feeling that it was not difficult for them to adjust with Indian teachers (Table 6.14). Majority of the teachers from both the groups reported that they did not keep a distance from the teachers of the other group (Table 6.15). Husain's (1970) conclusion that "Indian teachers do not maintain satisfactory contact with their colleagues in school" was unfounded. However, on "informal aspect", the Indian teachers were not that close to the Ethiopian teachers to the extent to share living quarters with an Ethiopian family. But majority of the Ethiopian teachers were found willing to share living quarters with Indian family (Table 6.16). Further, majority of Ethiopian teachers did not have any objection in giving Indian teachers an opportunity to settle down in Ethiopia (Table 6.12). But they revealed a negative attitude towards Indians as teachers. Majority of them did not like their children to be educated by Indians (Table 6.11). The power, authority and material advantages enjoyed by expatriates and the 'low status' ascribed to teaching profession in modern Ethiopia and even their comparatively poor salary scales

might have made Ethiopian teachers to view Indians as their professional rivals. According to Levine (1972), "The concern for status (among educated Ethiopians) is projected in the form^{of} an intense nationalism that considers the speedy displacement of non-Ethiopians holding important jobs in the country, a more urgent need than the establishment of effective modern institutions and universalistic standards". Pepitone (1964) found that hostility was based upon how much the person was threatened with a loss of status or security. Or, the Ethiopian attitude might be a reflection of deep rooted cultural attitude. According to Hess (1970), traditional Ethiopians are 'distrustful of foreigners, at times to the point of xenophobia'. But the traits selected by both the groups to describe the characteristics of the members of the other group indicated almost a positive perception towards each other (Table 6.13). Negative traits such as 'faddish' hypocrite and 'false' were not much used to describe the other. Indians were mostly described as 'clean', 'cultured', 'understanding' and 'money minded' by Ethiopians. Indians described Ethiopians as 'affectionate' 'understanding' and 'cultured'.

Their inter group participation in cultural programmes and activities didnot indicate a bright view.

Difference in cultural views between Ethiopian and Indian teachers was found surfaced in their willingness to allow their women folk to participate in dance & parties conducted by the other group. (Tables 6.19, 6.20, 6.21, 6.22). The Indians were more tradition oriented in this aspect and would not go to the extent of breaking their tradition for associating themselves closely with Ethiopian teachers and Ethiopian culture. The Indians considered that their morality was different from that of the Ethiopians (Table 6.23). Their views on marriage also reflected sharp cultural differences (Table 6.24). Majority of the Indians held the view that marriage was an 'insoluble and everlasting union', whereas majority of the Ethiopians were not in favour of this. A brief exposition of the institution of marriage in Ethiopia would throw light on the Ethiopian's stand. According to Ollendroff (1973) and many others (Lipsky, 1962, Levine, 1972), three forms of marriage are practiced in Ethiopia. 'Damo' is a limited salaried matrimonial arrangement by which woman agrees with a man to cohabit for a specified time (a month or longer), renewable or terminable at the wish of either party, and at a specified remuneration. This is a purely contractual arrangement, and unless her salary has been in arrears the woman has no claim

against her partner's estate." The second type is "Semanya" or 'Kalkidan' or 'serat', a binding civil marriage contract enforced into by the parents of the prospective bride and bridegroom. The third type is called 'Kwerban' the ideal type with the sanction of the church. Strictly speaking, church marriages are indissoluble. While discussing this type of marriage, Lipsky (1962) observed that "Young people, with the exception of the small educated group in a city like Addis Ababa are generally discouraged from establishing such a permanent bond because it is felt that they are not mature enough to maintain the relationship..... they are encouraged to undertake the more easily broken and more common 'Semanya' marriage." He also observed that divorce is common, the estimated rate being between sixty and ninety percent.....He concluded that "adultery is common and divorce constitutes a major problem among Ethiopians. Against this cultural background, the Ethiopian stand on marriage indicated cultural divergence from that of the Indian teachers. However, both the groups (Ethiopian and Indian) agreed that a marriage alliance between Ethiopian girl and Indian teacher would not be successful. (Table 6.25)

Again, another difference in views between Ethiopian and Indian teachers was found reflected in their habit of visiting bars (Table 6.26). The most frequent reasons that Indians mentioned that prevented them from visiting bars - 'I don't drink', 'I don't like the place' and 'it is below my dignity to visit such places' - were indicative of cultural differences between the groups. The majority of the Ethiopians admitted that they frequented these houses and the most common reason mentioned by those who abstained from bars was 'medical advice'. This difference between these groups reduced the chances for informal social contacts between them outside the schools (Table 6.27).

The cultural differences did not seem to have created adjustment difficulties for the Indians. A large majority of the Indians were of the opinion that it was not difficult for them to adjust with the local life. Majority of the Ethiopians also held the view that Indians could adjust with the Ethiopian local life without any difficulty (Table 6.17). The ability to speak in any one of the local languages by majority of the Indian teachers might help them to adjust with the out-of-school Ethiopian environment (Table 6.28). If there were any real

difficulties in adjusting with life in Ethiopia, so many Indians would not have taken their family along with them (Table 6.18). However, it seems that adjustment with the Ethiopian culture has not gone to the extent of accepting Ethiopian culture completely. This was evidenced through the Indian teachers' expressed reservation to expose their children to Ethiopian culture by giving them education in Ethiopia (Table 6.31). The Indian teachers inspite of their stay for some time in Ethiopia were found deeply attached to their home culture. Most of them used to keep their Indian identity even in changed environment. This was evidenced through their interest in celebrating their national and religious festivals, food habits, dress preferences and at last through their expressed wish to go to India every year if free travel facilities were provided. (Tables 6.36, 6.29, 6.30, 6.32).

With regard to social contacts, both the Ethiopians and Indians maintained more contacts within the groups than between the groups. The within group contact was more among the Indians than that among the Ethiopians. (Tables 6.33 to 6.40). In both the groups only a few members used to visit their colleagues of other nationality at their homes. Invitations to participate in parties, festivals, and picnics

largely used to remain within the cultural limits. As seen from Table (6.33 to 6.40). Cross-cultural invitations and social contacts were appreciated only by a minority in both the groups.

6.2 Conclusions

Some of the conclusions arrived at from the findings are given below.

1. Economic interest was the main motive behind taking up Ethiopian assignment by Indians.
2. If better 'monitary' gains were available in any other country, they were willing to leave Ethiopian assignment.
3. Both the Indians and Ethiopians teachers were found to have positive self concepts about their own professional competency.
4. Both the groups were not satisfied with the type of approval they were getting from the authorities for their work.
5. Eventhough both the groups possessed almost positive perception toward each others characteristics- the intercultural relations between the Ethiopians and Indians did not indicate much closeness.

6. On informal aspects (out of school) inter-cultural participation of the groups was found limited.
7. The Ethiopian and Indian teacher groups were found to differ with each other in their views on certain selected aspects of non-material culture.
8. The Indian teachers were found to keep their separate identity in Ethiopia. At the same time they did not feel any difficulty in adjusting with Ethiopian life.
9. Social contacts between the Ethiopian teachers and Indian teachers were limited to a few members from both the groups. Social contacts between the members of the same group were many. The Indian teachers were found to have more contacts within the group.
10. The Indian teachers were found to function as closed small groups within the Ethiopian environment.

6.3 Tables and Notes

Responses to questions presented in Tables 6.1 to 6.4 indicate teacher's economic interest.

* Table 6.1: Reasons for Taking up Employment in Ethiopia

Reasons for Taking-up Employment in Ethiopia	Number and percents of teachers under each preferences			Total Score	Rank Order
	I	II	III		
Attraction of better salary	95 (47.5%)	87 (43.5%)	18 (9%)	477	I
Desire to work in a foreign country	87 (43.5)	99 (49.5%)	14 (7%)	473	II
Difficulty in securing job	18 (9%)	14 (7%)	168 (84%)	250	III

* In the pilot study , Indian teachers were asked to give reasons for taking up a teaching job in Ethiopia. The content analysis of the answers provided three major reasons. These three were included in the final form of the questionnaire and the subjects were asked to rank these statements to show their order of preference. By assigning arbitrary scores to the ranks mentioned, (Score 3 for rank one; 2 for rank two and 1 for rank three) total score for each of these statements was calculated to find the final rank positions of these statements.

*Table 6.2: Willingness to Go Back to India if
Salary Conditions are the Same in
Both Countries

Willingness to go back to India	Indian Expatriates	
	Number	Percentage
Willing	146	73%
Not willing	54	27%

* To understand how far the monetary gains acted as a motivating factor in accepting a job in a foreign country a second question was asked. The question reads, "Will you go back to India if you get as much salary as you get in Ethiopia". The responses are tabulated in the table.

* Table 6.3: Willingness to Accept a Job in Any other Country if Better Salary was Offered than that of the Present

Willingness to accept a job in another country	Indian		Ethiopian	
	N	%	N	%
Willing	161	80.5%	105	59.3%
Not willing	39	19.5%	72	40.7%

* This table presents the results of a further question (If you are offered a better salary in any other country, will you accept the job?) intended to ascertain how far the monetary factor causing the migration of teachers to a foreign country. This question was asked to both the national samples.

Table 6.4: Teachers Interest in Economic Gain
Versus Their Interest in the Teaching
Profession

Whether prepared to accept a non-teaching job?	Teacher's Nationality			
	Indian		Ethiopian	
	N	%	N	%
Yes	134	67	129	72.9
No	66	33	48	27.1

Value of $X^2 = 1.3$

Level of Significance :

Not significant.

Some questions were framed to obtain opinion of both the Ethiopian teachers and Indian teachers about certain selected educational aspects. These included Ethiopians' and Indians' views on the Nature of the Ethiopian students, the approbation given to them (teachers) by authorities, students' feelings towards them and their ability in teaching, students' acceptance, teaching in rural schools, and characteristics of other group.

Table 6.5: Ethiopian and Indian Teachers' Perception of their Effectiveness in the Profession

Whether it was difficult or not to make Ethiopian students understand.	Indian		Ethiopian	
	N	%	N	%
It was difficult.	32	16	45	25.4
It was not difficult.	168	84	132	74.6

Value of $X^2 = 4.6$ Level of Significance: Significant at 0.05 level.

To know whether there was any difference between Ethiopian and Indian teachers in their perception of own abilities in teaching, a question was asked to both the groups, "Do you find it difficult to make Ethiopian students understand what you teach?" Responses on this question are presented in Table 6.5 .

Table 5.6: Students' Acceptance of Teachers as Perceived by Ethiopian and Indian Teachers

Question	Response Categories	Indians		Ethiopians	
		N	%	N	%
According to you between the Ethiopian teachers and Indian teachers who are more accepted by students.	Ethiopian Teachers	40	20	117	66.1
	Indian Teachers	160	80	60	33.9

Value of $X^2 = 80.2$

Level of Significance: Significant at 0.01 level.

To know the perception of Indian and Ethiopian teachers about their comparative acceptance by students, a question was asked to both the groups. Table 6.6 presents tabulated responses of the groups to the question.

Table 6.7: Perceptions of Ethiopian's and Indian's
with Regard to their Dealing with Students

Perception	Indian		Ethiopian	
	N	%	N	%
Indian teachers are more at home.	128	64	54	30.5
Ethiopian teachers are more at home.	72	36	123	69.5

Value of $X^2 = 40.84$

Level of Significance : Significant at 0.01 level.

To know how these teacher groups perceived their dealings with students in comparison with the other group's dealings, a question was asked to both the groups. Responses to the question are presented in the Table 6.7.

Table 6.8: Student Characteristics as Perceived
by Ethiopian and Indian Teachers

Criterion Trait Continuum	Assesment by Indian Teachers (in percents)	Assessment by Ethiopian Teachers (in percents)
Hard-working	20	9
Average	60	64
Lazy	20	27
Intelligent	29	15
Average	67	80
Dull	4	5
Disciplined	5	9
Average	64	53
Indisciplined	31	38
Active	32	15
Average	57	70
Passive	11	15
Honest	15	20
Average	68	58
Dishonest	17	22
Clean	4	17
Average	55	63
Dirty	41	20

Six characteristics (each one on a three point continuum) were presented to both the groups and were asked to assess their students, based on what they perceived about their student's position on each characteristic, by selecting the appropriate point on the scale. These six characteristics were selected based on the findings of the pilot study.

Table 6.9: Appreciation of Teachers' Work by Authorities as Perceived by Ethiopian and Indian Teachers

Question	Response Options	Nationality			
		Ethiopian		Indian	
		N	%	N	%
Do you think that you are getting as much appreciation as you deserve for your work	Yes	66	37.3	72	36
	No	111	62.7	128	64

Value of $\chi^2 = 0.02$

Significance : Not significant.

* Table 6.10: Disposition of Ethiopian and Indian Teachers Towards Working in Rural Areas

	Indians		Ethiopians	
	N	%	N	%
Like to work in rural schools.	86	43	147	83
Do not like to work in rural schools.	114	57	30	17

Value of $X^2 = 65.7$

Level of Significance : Significant at 0.01 level.

* To know whether Ethiopians and Indians like to work in Schools of rural Ethiopia, a question was asked to both of them. (In Ethiopia, do you like to serve in rural areas?).

* Table 6.11: Disposition of Ethiopians Towards Indians
as a Teacher Group

Willingness of Ethiopian Teachers to give education for their children under Indian teachers.	Ethiopian Teachers	
	N	%
Willing	57	32.2
Not willing	120	67.8

* Ethiopian teachers were asked a question
("If you have children will you like to give education
for them under Indian teachers?) to know about their
attitude towards Indians as teachers.

* Table 6.12: Disposition of Ethiopians and Indians
Towards Indian Settlement in Ethiopia

	<u>Indians</u>		<u>Ethiopians</u>	
	<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>
<u>Ethiopians</u>				
Willing to give an opportunity to Indian teachers.	-	-	108	61
<u>Indians</u>				
Willing to settle down.	48	24	-	-
<u>Ethiopians</u>				
Not willing to ^{give} an opportunity to Indians to settle in Ethiopia.	-	-	69	39
<u>Indians</u>				
Not willing to settle down.	152	76	-	-

Value of $X^2 = 54.6$

Level of Significance: Significant at .01 level.

* To know the disposition of Ethiopians towards giving an opportunity for Indians to settle down in Ethiopia, and also the disposition of Indians towards settling down in Ethiopia, both the groups were asked to express their opinion on this aspect. Table 6.12 shows the responses of the groups.

* Table 6.13: Qualities of Indian Teachers and Ethiopian Teachers as Perceived by Each Other

Criterion Traits	Indians' Perception of Ethiopians (in percents)	Ethioppians' Perception of Indians (in percents)
Affectionate	54	22
False	10	2
Beneficial	15	20
Understanding	44	51
Wise	24	37
Foolish	6	3
Cultured	33	76
Cruel	15	-
Kind	30	24
Untrustworthy	15	15
Clean	4	54
Serious	17	34
Stingy	12	39
Hypocritical	7	15
Moneyminded	21	73
Extravagant	29	-

* After providing list of sixteen characteristics evolved from the pilot study, both the Ethiopian teachers and Indian teachers were asked to tick those qualities they considered as best to describe the other. Responses to this question are provided in the table 6.13.

Some questions were framed with the purpose of collecting opinion from teachers with regard to adjustment aspects. Some of the questions were intended for both Ethiopian and Indian teachers. Some questions were intended for Indians only.

*Table 6.14 : Adjustment with Indians as Perceived by Ethiopians

Adjustment with Indians	Ethiopian	
	N	%
Difficult	57	32.2
Not difficult	120	67.8

* Responses to a question to Ethiopian teachers, "Do you think that it is difficult for Ethiopian teachers to adjust with Indian teachers?", are tabulated in the above Table No.6.14 .

* Table 6.15: Tendency Among Ethiopian and Indian Teachers to Keep a Distance with Each Other

Question	Response Options	Indian		Ethiopian	
		N	%	N	%
Do you keep a distance with the local teachers/ Indian teachers?	Yes	80	40	48	271
	No	120	60	129	72.9

Value of $X^2 = 6.8$

Level of Significance: Significant at .01 level.

* On another question concerned with adjustment, Indian teachers were asked whether they keep a distance with the locals (Ethiopians) teachers.

The counter question to the Ethiopian teachers was whether they keep a distance with Indian teachers.

* Table 6.16: Willingness to Share Living Quarters with the Other

Question	Response Options	Indian		Ethiopian	
		N	%	N	%
Do you like to share living quarters with an Ethiopian/Indian family?	Yes	74	37	108	61
	No	126	63	69	39

Value of $\chi^2 = 22$

Level of Significance: Significant at .01 level.

* To assess Ethiopian and Indian teachers adjustment ability (tendency) a more specific question was asked to both the groups. Table 6.16 shows the tabulated responses to the question.

* Table 6.17: Indians' Adjustment with Local Life
as Perceived by Ethiopians and Indians

Perception	Indian		Ethiopian	
	N	%	N	%
Difficult for Indian teachers to adjust with local life.	28	14	72	40.7
Not difficult for Indian teachers to adjust with local life.	172	86	105	59.3

Value of $X^2 = 34.9$

Level of Significance: Significant at .01 level.

* The responses to the question "Do you think that it is difficult for Indian teachers to adjust local life?" are tabulated and presented in the above table.

* Table 6.18: Indian Teachers Who were Staying
with Family in Ethiopia

Question	Response Options	Indian	
		N	%
Is your family staying with you?	Yes	154	77
	No	46	23

* Unmarried Indians in the sample who answered 'no'
to the question were also included.

Tables in this section deal with the responses of Indian teachers and Ethiopian teachers with regard to their belief in, interest in, appreciation of and participation in certain aspects of the other's material and non-material culture. It was also assumed that this would indirectly assess the aspects of adjustments between them.

* Table 6.19: Cross National Participation in Cultural Programmes

	Response Options	Indian		Ethiopian	
		N	%	N	%
Do you take part in Ethiopian/Indian Cultural Programmes?	Yes	52	26	48	27.1
	No	148	74	129	72.9

Value of $X^2 = 0.02$

Level of Significance: Not significant.

* As it was assumed that the interest in other's culture would be revealed indirectly through cross-cultural national participation in cultural programmes, a question was asked to both the groups on this aspect^{to} obtain their responses on this aspect. The responses to the question are given in the table.

* Table 6.20: Indian Teachers' Participation in Ethiopian Organization or Cults as Perceived by Ethiopians and Indians

Response options	Indian		Ethiopian	
	N	%	N	%
Do participate in Ethiopian cults or organizations.	54	27	72	40.7
Do not participate in Ethiopian cults or organizations.	146	73	105	59.3

Value of $\chi^2 = 7.3$

Level of Significance: Significant at .01 level.

* To know how far the Indian teachers used to associate with the Ethiopian teachers, question was asked to Indian teachers that reads "Do you belong to or take part in any cults or organization in Ethiopia?" The counter question for Ethiopian teachers reads "Do the Indian teachers belong to or take part in any cults or organizations in Ethiopia?" The responses obtained are presented in the table.

* Table 6.21: Inter-Cultural Participation of Women Folk in Parties as Perceived by Ethiopian and Indian Teachers

Question	Response Options	Indian		Ethiopians	
		N	%	N	%
Do you approve of your women folk to take part in parties conducted by Ethiopians/Indians?	Yes	68	34	149	72.9
	No	132	66	48	27.1

Value of $X^2 = 58.6$

Level of significance: Significant at .01 level.

* To know how close the Indian and Ethiopian group were with each other a few questions were asked to both the groups. The responses to the one of the questions are presented in the table.

*Table 6.22: Inter-Cultural Participation of Women Folk in Dance as Perceived by Ethiopians and Indians

Question	Response options	Indian		Ethiopian	
		N	%	N	%
If you approve of your women folk to take part in parties, do you also approve of them to take part in dance?	Yes	8	11.8	96	74.4
	No	60	88.2	33	25.6

Value of $X^2 = 67.7$

Level of Significance: Significant at .01 level.

* A second part of the above question was framed with a view to touch upon certain cultural differences observed between Ethiopians and Indians and also to understand the social closeness between the groups.

A few questions were asked to both the groups to know how far Ethiopian and Indian teachers agreed with each other (in their opinion) on certain selected ~~aspects~~ on cultural aspects.

* Table 6.23: Difference in Morality as Perceived by Ethiopians and Indians

Perceptions	Indian		Ethiopian	
	N	%	N	%
Perceived Difference	164	82	81	45.8
Perceived no Difference	36	18	96	54.2

Value of $X^2 = 55.7$

Level of significance: Significant at .01 level.

* The responses of Ethiopians and Indians to a question "Do you believe that Ethiopian morality is different from Indian morality?", are tabulated in the table.

* Table 6.24: Ethiopian and Indian Views on Marriage

Views on Marriage	Indian		Ethiopian	
	N	%	N	%
Marriage is an insoluble and everlasting union.	168	84	105	59.3
Marriage is not an insoluble and everlasting union.	32	16	72	40.7

Value of $X^2 = 29.1$

Level of Significance: Significant at .01 level.

* In the above table 6.24, responses of both Indians and Ethiopians are tabulated on the question: "Do you believe that marriage is an insoluble and everlasting union."

*Table 6.25: Opinion of Ethiopians and Indians
About Success of Marriage Between
Ethiopians and an Indian Teacher

Opinion	Indian		Ethiopian	
	N	%	N	%
Marriage between Indian teacher and Ethiopian girl will be successful.	68	34	72	40.7
Marriage between Indian teacher and Ethiopian girl will not be successful.	132	66	105	50.3

Value of $X^2 = 3.8$

Level of Significance : Not significant.

*Another question was asked to know about their opinion about marriage alliance between an Ethiopian and an Indian. Table 6.25 gives the responses obtained from the question, "Do you think that a marriage between an Indian teacher and an Ethiopian girl will be successful".

*Table 6.26: Visiting Bars as Perceived by Ethiopian and Indian Teachers

Question	Response options	Indian		Ethiopian	
		N	%	N	%
Do you visit bars?	Yes	58	29	141	79.7
	No	142	71	36	20.3

Value of $X^2 = 94.7$

Level of Significance: Significant at .01 level.

* Bars were very common in Ethiopia. Most of the bars in Ethiopia were attached with lodging and eating places. In these bars, they w sell hot drinks, soft drinks and beverages. In almost all these places young beautiful young ladies were retained to serve customers. Sex tinged dealing (in open) between customers and these ladies was not a rare sight in the bars. To know , how these places were vieweâ by Ethiopians and Indian teacher groups, a question was asked. The responses to the question, are tabulated in the table.

* Table 6.27: Reasons Mentioned by Teachers
for Abstaining from Bars

Reasons given by teachers	Indian (in percent)	Ethiopian (in percent)
1 Did not drink and disliked drinking.	24.6	14.3
2 Did not like the place and below the dignity to visit place.	22.8	19.1
3 No interest	12.3	-
4 Against the principle	10.5	-
5 Against morales	7	9.5
6 Medical advice (Health reasons)	7	42.8
7 Economically unwise	7	-
8 Family ties	3.5	4.8
9 Chances of mingling with students and not a good example	3.5	-
10 Waste of time	1.8	9.5
Number	114	21

* Based on the theme of the responses, reasons given
by teachers were categorised under ten heads.

* Table 6.28: Indian Teachers who could speak in Any One of the Ethiopian Languages

Question	Response options	Indian	
		N	%
Can you speak in any one of the Ethiopian languages?	Yes	136	68
	No	64	32

* A second question that was asked to Indian teacher group collected information regarding the number of Indian teachers who can speak one of the Ethiopian languages.

* Table 6.29: Food Habits of Indian Teachers

Question	Response Categories	Indian	
		N	%
What type of food you take (mostly)?	Ethiopian	16	8
	Indian	174	87
	Ethiopian or Any Other	10	5

* To know the extent to which certain aspects of Ethiopian culture was appreciated and followed by Indian teachers, three questions were asked to the Indian group. Responses to the first question, are given in the above table.

* Table 6.30: Preference for Dress Among
Ethiopian and Indian Teachers

Question	Response options	Indian		Ethiopian	
		N	%	N	%
Do you approve of your women folk wearing Ethiopian/Indian Dress?	Yes	90	45	60	33.9
	No	110	55	117	66.1

Value of $X^2 = 4.6$

Level of Significance: Significant at .05 level.

* A question that was asked to both the groups intended to collect information on Ethiopians' and Indian's dress preference. The question was focused on women's dress as difference was observed between Ethiopian and Indian women in the 'dress' they used to wear. Such difference was not there in the case of the male teacher groups. Mostly Ethiopian ladies used to wear shirt like dresses with full skirts of ankle length. Whereas Indian ladies used to wear 'sari', typical to their culture, quite often.

* Table 6.31: Disposition of Indian Teachers Toward Giving Education for their Children in Ethiopia

Disposition	INDIAN	
	N	%
Liked to give education for children in Ethiopia.	98	49
Did not like to give education for children in Ethiopia.	102	51

* To know how far the Indians considered the Ethiopian cultural setting as an ideal place for giving education to their own children, a question was asked to Indians. (If you have children will you like to give education for them in Ethiopia?) The data obtained on this question is presented in the above table.

Table 6.32 : Attachment of Indians to Their
Own Country

Question	Response options	Indian	
		N	%
If you are given free travel facilities, will you go to your native place every year?	Yes	166	83
	No	34	17

Responses to the questions presented in this Section provided a general picture of inter-cultural and intra-cultural interactions among Ethiopian and Indian teachers through informal social contacts.

* Table 6.33: Visiting Colleagues of Own Nationality at Their Homes

Question	Response options	Indian		Ethiopian	
		N	%	N	%
Do you pay visits to the homes of Ethiopian/Indian teachers?	Yes	142	71	105	59.3
	No	58	29	72	40.7

* The majority of the teachers in both the groups (Indian 71, Ethiopian 58.3%) do pay frequent visits to the homes of colleagues their own nationality. 29% of Indians and 40.7% of Ethiopians are not in the habit of visiting colleagues of their own nationality at other's residence. When chisquare is applied significant difference is observed between these groups in their visiting habits. An attempt was made to know the extent of cross cultural contacts by asking a similar question.

*Table 6.34: Visiting Colleagues of the Other Nationality at Their Homes

Question	Response options	<u>Indian</u>		<u>Ethiopian</u>	
		N	%	N	%
DO YOU					
Do you pay frequent visits to the homes of Ethiopian/Indian teachers?	Yes	70	35	51	28.8
	No	130	65	12	71.2

Value of $X^2 = 1.4$

Level of Significance: Not significant.

* In this question, Ethiopians were asked whether they used to visit Indians at their homes often, and to the Indias, whether they used to visit Ethiopians at their homes often.

* Table 6.35: Inter Group Invitations to Visit Homes

Question	Response options	<u>Indian</u>		<u>Ethiopian</u>	
		N	%	N	%
Do you get frequent invitations to Ethiopian/Indian teachers homes?	Yes	80	40	42	23.7
	No	120	60	135	76.3

Value of $\chi^2 = 11.3$

Level of significance: Significant at .01 level.

* In the question for Indians, 'Ethiopian' was retained and in that for Ethiopians, 'Indian' was retained. With regard to the visiting of homes of colleagues of other nationality, another question was asked to both the groups to know whether they get frequent invitations to visit homes from their counterparts. Results are presented in the table.

Three questions were asked to know whether the presence of the other was appreciated, when one of the two national groups hold their private get together. Each question is dealt separately in tables 6.36 and 6.37.

*Table 6.36: Ethiopian and Indian Teachers who used to Celebrate Their National or Religious Festivals

Question	Response options	Indian		Ethiopian	
		N	%	N	%
Do you celebrate your national and religious festivals?	Yes	154	77	120	67.8
	No	46	23	57	32.2

Value of $\chi^2 = 3.6$

Level of Significance: Not significant.

*The first question in this series reads, "Do you celebrate your religious and national festivals?" Responses are presented in the above table.

* Table 6.37: Invitation to Teachers of Other Nationality During Festivals

Question	Response options	Indian		Ethiopian	
		N	%	N	%
Do you invite Ethiopian/Indian colleagues on the occasion of your national and religious festivals?	Yes	56	36.4	21	17.5
	No	98	63.6	99	82.5

Value of $X^2 = 11$

Level of significance: Significant at .01 level.

* To those who have answered 'yes' in the previous question, a further question was asked to know, whether these occasions lead to cross-cultural contacts of the groups. For the Ethiopians the question read, "If yes, do you invite your Indian friends on such occasions?" To the Indians, did they invite Ethiopians?

* Table 6.38: Tendency to Arrange Get Together
Among Teacher Groups

Question	Response option	<u>Indian</u>		<u>Ethiopian</u>	
		N	%	N	%
Do you arrange parties for your friends?	Yes	146	73	87	49.2
	No	54	27	90	50.8

Value of $X^2 = 22.9$

Level of significance: Significant at .01 level.

* The second question, in the category that was asked to both groups, intended to collect information regarding the pattern of social contact during private parties conducted by each national group..

* Table 6.39: Inter Group Invitations to Participate in Parties

Question	Response options	<u>Indian</u>		<u>Ethiopian</u>	
		N	%	N	%
If 'yes' whom do you invite for such parties?	Indian	96	61.8	6	6.9
	Ethiopian	4	2.7	52	59.8
	Both	46	31.5	29	33.3

* A further question was asked to those who answered 'yes' to the previous question.

* Table 6.40: Teachers Who Take Part in
Tours or Picnic

Question	Response options	<u>Indian</u>		<u>Ethiopian</u>	
		N	%	N	%
Do you make or take part in tours and picnics?	Yes	156	78	135	76.3
	No	44	22	42	23.7

Value of $X^2 = 2.3$

Level of significance: Not significant.

* Another occasion of teachers' get together was the picnics or tours that were arranged informally. The third question in the category was related^{to} this aspect. Teachers responses to the question are tabulated in the table.

* Table 6.41: Inter Group Involvement in Tours or Picnics

Question	Response options	<u>Indian</u>		<u>Ethiopian</u>	
		N	%	N	%
Do you take your Ethiopian/Indian friends during such programmes?	Yes	52	33.3	60	44.4
	No	104	55.6	75	66.7

Value of $X^2 = 3.3$

Level of Significance: Not significant.

* To those who answered 'yes' to the previous question, a further question was asked to get information regarding inter group involvement.

6.4 Discussion

From a theoretical point of view, these findings would reveal that the characteristic pattern of adjustment adopted by the Indians was that of the 'detached observers' as defined by Swell and Davidsen (1956). They described this group as having very little involvement with the host country. Their motives for sojourn are usually technical and clearly defined, and they form friendships with fellow sojourners rather than with host nationals. They do not show severe adjustment problems either during the sojourn or on returning home. From the responses of the expatriate Indians to the questions, it could be assumed that only a few Indian teachers had passed the 'Spectator Phase' and became 'enthusiastic participants' in host culture. (There were a few Indian teachers who married Ethiopian girls and settled in Ethiopia). The acceptance and appreciation of host culture evidenced through their responses indicated the possibility of 'controlled acculturation', a concept used by Siddique (1977) to indicate 'change with resistance' among Indian and Pakistan nationals in Canada. However, the Indian expatriate teachers in Ethiopia did not seem to have experienced any 'role shock' that suggest ambiguity in their professional roles and unsuccessful relationships with their host country counterparts and problems with communication. (Byrnes, 1966).

Eventhough, the Indian expatriates used to associate more with members from their own group, they were not antagonistic towards the host country and its people. Antagonistic attitude towards host culture is described as the characteristic of a passing stage of culture shock - the 'period of crisis' (Oberg, 1960) or the stage of hostility. (Smalley, 1963).

From a cultural point of view, the Indian expatriate's unwillingness to become very close with Ethiopians perhaps, might have sprung from their 'narcissistic national culture and personality'. According to Spratt (1977),

"The Olympian impartiality of the narcissistic psyche, and its tortoise - like self-isolation, seem to show themselves in (the Indians) indecisiveness and unwillingness to enter an alliance."

In addition to this, the Ethiopian culture also favours a 'reserver attitude' towards foreigners. Lavine (1972) also pointed out the Ethiopian's ambivalence toward foreigners. According to him,

"Because of a tradition of suspiciousness regarding foreigners, all but a few radically westernised youth maintain a lingering untrust of the teacher qua foreigner."

Thus, it could be seen that the influence of both cultures on teachers did not encourage them to establish very close relationships between groups.