

## CHAPTER I

### THE PROBLEM : AN OVERVIEW

#### 1.1 CROSS CULTURAL CONSIDERATIONS

##### Introduction

Cross cultural research is relatively a new development in all social and behavioural sciences. It essentially

"refers to research in social units that differ to some usually unspecified degree in shared patterns of behaviour and orientation". (Frey, 1970)

Historically, two major developments have stimulated the researchers to focus their attention on cross-cultural survey research. The first is the developments in the technology of transportation and communication that made research on international scale an easy task. The second is the improvements in survey methods and methodology.

Other than these, the utilitarian conception of cross-cultural methods have also helped to provoke scientist's interest in cross-cultural survey research.

A great utility of the cross cultural survey research is that it dramatically expands the range of variation from which the researcher draws his cases. According to Sears (1961) this variation provides two advantages for the researcher. First, it provides population sample that offers greater extremes on relevant variables and broader variation among irrelevant variables, than can be obtained in a single culture and second, it provides appropriate conditions for the systematic variation of factors that cannot be varied within a single culture. To Freyr (1970) another advantage of cross-cultural approach is that it helps to make 'a true probing' of generalizations and 'an accurate assessment of their scope and qualification'.

For validating certain hypotheses that contain variables at cultural level, the most effective method is cross-cultural, as it will not confine the examination of hypotheses into a single culture. Osgood (1965) made this point explicit when he contended that

".....there are many hypotheses about human nature that demand cross-national designs, if we are to successfully disentangle what is common to human species from what is specific to a particular language or culture".

Maclay and Ware (1961) pointed out still another utility of this approach. According to them it provides an opportunity to study about the effectiveness and applicability of instruments, validated in the context of western culture, across non-western cultures. In spite of all these unique advantages offered by this method, the number of cross-cultural survey research remains meagre compared to within-cultural survey researches in social sciences.

A major reason for dearth of research specifically on the aspects mentioned above may be the methodological difficulties inherent in this approach. Comparisons across cultures are extremely difficult, for what anthropologists call non-material traits-things such as values, customs, attitudes, feelings and meanings.

According to Tomeh (1970) sets of meanings which can be established as equivalent in two or more cultures are essential in developing tools for studying attitudes and values at cross-cultural level. Psycho-linguistic relativity also poses problems in the enquiry of a cross-cultural type. A second reason may be the absence of independent researchers working in this field. The lack of finance to carry out enquiries at cross-national levels, the lack of historical data and limited access to current situations, especially for foreigners, place unusual constraints on

field work. Frey (1970) presented this point succinctly and well by saying,

"An extensive multi-cultural survey demands the skills of a diplomat, financier and administrator as well as technical and theoretical expertise".

A third reason may be attributed to the unawareness of the need for and importance of cross-cultural research, since its development being relatively new in all social and behavioural sciences.

#### Researches in Education

A survey of cross-cultural comparative studies will reveal the major interest shown to the educational problems of developing countries. This may be due to the general agreement that the educational process, including the formal school system and out-of-school educational techniques, constitutes one of the most important means for social change in societies. Most of these studies in education centre around the most formal aspects of schooling-curricula, instructional methods, measurement, finance, administration and the like. A random examination of lists of dissertations on foreign education (Ells, 1959) will reveal that psychological studies in education at cross-cultural level are yet to be developed. An area where much have to be unearthed through cross-cultural enquiries, is teacher-student personality. This aspect is very

important since the starting point of any educational effort lies in the knowledge and the understanding of the patterns of behaviour of the persons to be educated. The behaviour of the teacher is also of signal importance to the educational process. 'Teaching', which determines the effectiveness of an educational programme, is a personalised process in which the personality of the teacher plays a key role. Hence, the study of this "key person" to know more about him is essential to make the educational system of the country efficient. In spite of these convictions, this area has in fact been subject to relatively little systematic study. Hence more attempts should be made in this direction.

#### Rationale for the Approach Used in This Study

This work is the result of an attempt by this investigator to study some of the psychological characteristics of teaching personnel in the secondary school system of Ethiopia, using ideas and methods of contemporary behavioural science. In the case of Ethiopia the temptation for such an attempt is particularly compelling. Even cursory look at the list of theses on education in Ethiopia compiled by Geda (1974) will reveal that the Ethiopian educational literature is conspicuous for the absence of studies concerning teaching personnel with a few exceptions

of studies at Bachelor level. (Eshetu, 1969; Hussian, 1970). Even these studies lack any attempt of thoughtful social interpretation and also remain peripheral in their dealings.

Secondly, the socio-politico-cultural conditions prevailing in Ethiopia at the time of this study (at the time of political change) stimulated a scholarly interest to examine ~~the~~ influence on certain psychological characteristics of Ethiopian teachers, who in their turn have a major say as inducers of social change in the nation.

Lastly, Ethiopian educational field is characterised by its presence of expatriates in large numbers working along with natives. Expatriate teachers taught in Ethiopia long before Italian occupation. However, it was after the occupation that foreign teachers began coming to Ethiopia. Thus, from that time onwards foreign teachers started to play a vital role in the educational system of the country. The annual school reports of the ministry of education reveal that there have been more Indian teachers in the country's educational movement than teachers from any other countries. Since 1949, Indian teachers have been joining in large numbers in the Ethiopian educational system. Since Indian teachers form the major expatriate group among foreign teachers in Ethiopia, they are taken for comparison with Ethiopian teachers.

A comparative study of these two groups with varying cultural backgrounds but working in the same social context seemed to be interesting from an academic point of view.

## 1.2 CONTEXTUAL CONSIDERATIONS

### Introduction

The major variables under study are personal values and teacher attitudes of teachers belonging to two nationality but working in the same social environment. Since attitudes and values are emergent products of the social milieu, they are to be understood in the socio-cultural background of the individuals holding them. The values and attitudes of Ethiopian teachers are of particular interest in this study because of the transitional feature of Ethiopian society at the time of this enquiry. Since the data on values and attitudes of Ethiopian teachers needs to be interpreted in the light of then prevailing socio-cultural settings, it seems, it is relevant to give a general idea regarding the Ethiopian society, touching all the important salient features, in brief, at this introductory phase. In this context the investigator wishes to remind that the data for this study was collected just after the deposition of Emperor Haile-Sellassie I, on September 12th 1974. The picture of Ethiopia depicted below represents the nation just prior to the abolition of monarchy.

### The Ethiopian Context

"Modern Ethiopia may be far removed in time and space from the Ethiopia of classical western mythology, but like its legendary name sake, it too occupies a special position." (Hess, 1970).

Ethiopia has long been exerting a powerful influence on the imagination both of scholars and of laymen. Archeologists and Classicists have been attempting to unravel the mysteries of the origin of the ancient kingdom of Axum. Church historians have been studying the nature of Ethiopian Christian Church and its long history dating from the fourth Century. Linguists have been concentrating in the study of Semetic languages of Ethiopia. Historians in their turn have been trying to put together pieces of Ethiopian history that dates back to some two thousand years. Ethiopia is regarded with admiration as the nation which alone can boast of having stood independently while other sister nations in Africa were under colonial rule.

Ethiopia is situated at the cone of the eastern horn of Africa. It is bounded on the west and north-west by the Sudan. On the north by the Red Sea, on the South-East by Somali Republic on the South by Keneya (see the map, Appendix-III). With a total area over 1.2 million Square kilometers and an estimated population of twenty six million, Ethiopia is one of the largest and most populous countries in Africa. About 90% of the population, lives in rural areas and is engaged mainly

in subsistence agriculture. The country's mountainous terrain, cut by deep ravines and gorges, has made communication and transportation difficult and sometimes impossible, especially during rainy seasons.

"This complex geography of Ethiopia has helped shape Ethiopian Society, history and politics".  
(Hess, 1970).

Ethiopia is also one of the world's most ancient countries. It has rich and varied national characteristics, language, religion and culture constituting both advantages and difficulties in the country's modernization.

"For a large part of the country, and for a long period of its history, the monarchical form of government, the Ethiopian Orthodox Church, and the Muslim religion have left indelible marks on thinking living and cultural behaviour of the people". (Thompson, et al, 1977).

In spite of the socio-cultural continuity, Ethiopian society is today in flux. It has been undergoing certain fundamental changes resulting from the conflicts between the traditional and modernist forces.

At the beginning stage of this study (before the abolition of monarchy) the emperor and the royal family were at the apex of the social, economic, political, religious and military structures of the country.

"All political power, wealth and position ultimately derive from the emperor". (Lipsky, 1962).

After the high nobility, the most influential people of the country seemed attached to the Ethiopian Orthodox Church. The Archbishop was officially a part of the government. He and other members of the upper clergy used to attend the councils of the Emperor. In the provinces, the various bishops were to be treated like provincial governors. The Ethiopian Church had served the monarchy in many ways. They provided

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"a link between the people and the king, teaching obedience to him, excommunicating his enemies and providing the man and the kingship with an aura of divinity". (Lipsky, 1962). ~~End~~

Land was valued as the source of all sustenance. Respect for those who have land and for God who created it were associated with the concept of the sanctity of human life. One third of the country's land was owned by the Church in the Past (Hess, 1966). After the royal mobility, next in the hierarchy, parallel to the upper clergy, were the members of lesser nobility. They were mostly land lords, local chiefs, judges etc. At the bottom stood the peasantry. Side by side with this, older traditional Ethiopia had developed the elements of a new Ethiopian society. The expansion of education, economy and bureaucracy had led to the creation of new groups in Ethiopian society - military people, workers,

salariied employees, teachers and students. Modernization meant much to this group. They were impatient with the undeveloped conditions of their country. They used to openly express their dissatisfaction with contemporary Ethiopia as early as 1955. This group of young educated Ethiopians had also played a part in the attempted coup in 1960. This could be viewed as an indication of their attitude towards the emperor and the socio-political system then existing.

During 1974, Ethiopia experienced the flowering of a slow motion coup d'e'tat that began with internal grievances, escalated gradually to a series of accusations against government and culminated eight months later in the overthrow of Emperor Haile-Selassie I, who had ruled the country for forty four years.

The changes were planned and executed by an armed force committee of 120 officers and other ranks representing the army, airforce, police, militia and prison guard corps which over the course of time assumed the nature of permanent body known as the 'Dergue'. The army action took place against the background of endemic famine and unrest in the provinces and serious riots in Addis, against unemployment and the soaring cost of living.

In the context explained, it is found interesting to study about a section of the elites - the teachers with regard

to their attitudes and values. The paucity of studies which deal with socio-political influence upon values held by teachers provided the stimulus to undertake this enquiry.

### 1.3 CONTENT CONSIDERATIONS

#### Introduction

The role of a teacher makes him an important determinant in shaping the destiny of the society since

"Men are and ever will be what they are and shall be made in infancy and childhood".  
(Richmond, 1968).

The key role that teachers play in the lives of children decides to a great extent, their future, thereby the future of our society. Apart from parents no person in society so powerfully influences the moral, social and intellectual development of children as do teachers. The impact of his personality upon his pupils is much greater and longer lasting than the impact of his knowledge.

"Because he (teacher) makes his effect more by what he is than what he does". (Gurry, 1963)

Even what he does (teaching) is a personalised process in which his personality plays a key role. Such being the impact of teacher in nation building, the need for studies about his personality variables appears to be inescapable. Since attitudes

and values as a part of his personality are the main aspects of this study, their influence on his behaviour needs a brief mention here.

Man's values and attitudes determine his behaviour. This contention is neither new nor exceptional. This points to the fact that teacher's behaviour in the classroom as well as outside is influenced by his values and attitudes. Researchers in education have been concerned with the study of the impact of teacher's attitudes and values on students in the classroom for sometime. Brubaker (1944), Freedman (1946), Childs (1950), Corery (1955) and Alaimo (1978) have suggested the possible scope of the influence of teacher's values upon various aspects of pupil-teacher interaction. The degree of acceptance accorded to children, methods of teaching used, emphasis given to different phases of curricular, and other decisions for action in teaching-learning process have been viewed as reflections of teacher's values and attitudes. A study by Heil, Powell and Feifer (1960) found certain relationships between student's achievement and teacher personality. Alexander (1950), Mc Gee (1955), Ryans (1960), have demonstrated that teachers attitude scale scores are consistent with their classroom behaviours. Cornback (1951) established that there is a clear correspondence between MTAI and teaching behaviour. More recently Malhotra (1975) also established the relationship between attitude and teacher behaviour. Several others have focused on the values and

attitudes of teachers as possible predictors of teacher student relationships. Battle (1957) was able to show that the degree of similarity between the pupil's value pattern and teacher's ideal value pattern was related to the teacher's estimate of pupil's achievement. Bowie (1958) offered evidence that teacher's verbal behaviour in the classroom was influenced by his value patterns as identified by Allport-Vermon-Lindzey Value Scale. Without belittling the importance of these studies, it may be noted that only a few attempts had been made to study values and attitudes in the socio-cultural context.

As the major concern of this enquiry deviates from that of the studies mentioned above, it may not be irrelevant to highlight its contextual importance. In his study of the role of elites, Edward Shills points out that the "gestation, birth and continuing life" of developing countries is in large measure the work of intellectuals. (Shills, 1968). In short, he maintains that the intellectuals are the leaders of the developing countries. Abernathy (1970) observes that everywhere in Africa, educators as the intelligentsia are actively involved wherever major decisions affecting their countries are made. In Ethiopia, the growing teacher intelligentsia is playing a vital role in initiating and encouraging drastic changes in the traditional Ethiopian socio-cultural system so as to bring in forces of modernization.

In any effort for nation building teachers, being the largest group of intellectuals in Ethiopia, have significant roles to play. They are the group involved in shaping <sup>the</sup> 'nation's destiny' through their classrooms. However, there have been relatively few studies which attempt to investigate the aspirations, commitments, value orientation and attitudes of Ethiopian intellectuals with respect to substantive issues facing the nation. Particularly lacking is reliable information about Ethiopian teachers and their psychological dispositions. Since values and attitudes are considered as two of the important behaviour monitors, a study of these psychological characteristics of the teachers seems to be meaningful in the existing social context. As Ethiopian school system is characterised by the presence of expatriate teachers, the students are exposed to the classrooms of teachers from various cultures, including their own. A comparative study of the attitudes and values of native and expatriate teacher groups seemed very relevant in this context. Such studies may reveal the value systems and teacher attitudes possessed by these groups, and may also reveal how far they are similar to or different from ~~each~~ others and the nature of attitude and value conflicts among them. Such enquiries are essential to understand the total accomplishments of teachers in providing the modern adolescents a coherent orientation to life

From the above discussion, the need for studies in teacher attitude and values becomes evident. Such studies are

important to get a comprehensive view on teachers. Study of values of teachers, in a society undergoing transition is also of great academic interest. This investigation is undertaken with these views in mind.

### Values and Attitudes : A Theoretical Perspective

Values and attitudes of teachers are the two major aspects of this enquiry. In this work, they are treated as separate constructs. Hence the theoretical retrospect on these aspects have to be presented separately. In this section, values are treated first followed by attitudes. The theoretical frame work for the study<sup>as</sup> emerged from the review of these aspects is presented at the end of the section on theory.

#### A. Values

If we look at 'theories of value' in psychological literature, we have to end with some disappointment. The dearth of penetrating theoretical studies of values in psychological literature and a general lack of psychological text-book, in which value occurs as a major concept, reflect the strength of Titchenerian attitude, (Titchener, 1915) that scientists should maintain a hands-off policy towards values, even today. It is true, that several psychologists have included value as principal construct in their accounts of behaviour (Murphy et al, 1957; Grace and Grace, 1952; Beclar and Meclintock, 1967)

but their treatments are not satisfactory to emerge as a theory of value. Probably the most ambitious attempt to make values an integral part of psychology is Clawson's description of human action in the light of value situations. (Clawson, 1946). The extent to which psychologists can contribute to the study of value is still a subject for debate (Dukes, 1955). Cattell considers that social psychologists are better fitted than any other specialist to inherit from the philosopher the task of developing a science on this aspect. While extreme relativism in values is questioned by Murphy and Newcomb (1937), Mullahy (1943) maintains that a study of interpersonal relations provides both descriptive and normative information regarding values and that any theory of value must be based on interpersonal relations theory. In spite of these confusions, (some early attempts were made by psychologists in the systematic study of values. (Allport, 1933; Duffy, 1940 and Dukes, 1955). During the two or three decades in which these early attempts were made to characterize human values, anthropologists and sociologists for the most part have made certain major contributions in the construction of a theory of values. Anthropologists tried to examine culture patterns and life styles; meanwhile sociologists concentrated on ideologies and mores, whereas psychologists focused on narrowly circumscribed constructs such as attitudes, motives, valences and Cathexes (Levitin, 1960).

Of the varied and complex reasons for largely ignoring values within psychology, two seem particularly salient as they are pointing out the inherent weakness embedded in the subject matter itself. The first one has to do with the methodological aspect and the second with the theoretical aspect and both are due to the nature of subject matter.

The methodological problem arose because of the views that values were based on irrational or inexpressible feelings; hence they were not accessible to available psychometric techniques (Titchener, 1915; Murphy, Murphy and Newcomb 1937; Legitin, 1965). Thurstone (1954, 1959) disputed the claim by pointing out the possibility of developing a subjective metrics using the existing measurement procedures. Gattton (1954) also offered specific demonstrations of three methods for eliciting information about six 'infinite' or ultimate values, such as, choosing between paired alternatives, selecting the most 'infinite' and rating with reference to ultimacy. Even the measurement issue settled, there remains another difficulty related to the nature of values conceived as deep, irrational forces, thereby their resistance to manipulation in laboratory experiments. But recent works of Newcomb (1968) and Rokeach (1968) indicate the possibilities to overcome this difficulty.

An absence of sound comprehensive conceptual or theoretical framework from which to initiate research poses the second major problem. This may be due to the varied and shifting connotations of value. The term 'value' is a technical one in philosophy, arts, economics and increasingly in sociology, psychology and anthropology. In spite of these varied attempts, these disciplines are conspicuous by the absence of an established consensus on value. For example, in economics values are used in three main senses, in philosophy, <sup>have</sup> numerous competing definitions, in psychology values are treated as interest, attitude, motivation etc. (Kluckhohn et al, 1962). The area of value has included everything from utilities in decision theory (Becker and Mc Clentock, 1967) to 'preferred ways of life' (Morris, 1956). The only conception that had been accepted by all is the normative propositions regarding values.

With the hope that a brief discussion of some pertinent conceptualizations in the area 'values' will provide a general background for developing a theoretical frame work for the study, it is attempted here.

### Some Definitions

Attempts at definition of values abound in the literature, and the great difficulty of arriving at precise, stable and accurate formulations is widely accepted. Here,

only those, definitions are presented that in some way, directly or indirectly helped the investigator for making conceptualisations for the present study.

According to Linton (1945), a value may be defined,

"As any element, common to a series of situations, which is capable of evoking a covert response in the individual".

According to this definition value is conceptualized as stimuli lying outside the individual, in situations. But he made an attempt to relate it with a covert response in the individual. Why the responses are limited to covert only is not specified. Moreover, this definition does not satisfactorily differentiate 'value' from any concept other than attitude by mentioning 'common to a series of situations'. Thus, the definition taken from the field<sup>of</sup> anthropology does not satisfy the requirement for an adequate conceptualization of the term 'value' in the field of psychology.

Moshin (1950) defined values as,

"Enduring attitudes or functional readiness which impart a distinctive character to an individual's reactions to life situations".

This definition identifies values with attitudes as such<sup>but</sup> does not provide any insight for 'value' acceptable to the field of psychology. Not only that, the concept of value as used in this definition is narrow in its scope, as it does

not refer to the role of socio-cultural system that provide 'life situations'. Its exclusive reference to individual limits its possibility to inculcate a more comprehensive dynamics of value in human life. Moreover, this definition as a derivation from Allport's classic definition of attitude is conspicuous by the absence of imputation of the 'evaluative' which seems an essential element to be inherent in any definition of value.

On analysis, these same limitations can be observed in the definition developed by Bowle and Morgan (1962) which states that,

"Values are a part of an individuals inner life, expressed through behaviour".

Williams (1956) defined as "Consequently important conceptions (standards) of desirability which influence behaviour and to which conduct is referred for judgements of goodness, appropriateness and the like".

A similar conception can be observed in Opter's "Themes" (1945) where value is conceived as,

"A postulate or position, declared or implied, and usually controlling behaviour or stimulating activity, which is tacitly approved or openly promoted in a society".

As against the definition by Moshin (1950) discussed above, in these cases, the conceptions refer solely to

structural aspects of socio-cultural systems, whereas values refer alike to individuals and to cultures. In the second place, these definitions take care of only the cognitive process, and thereby embedded in the cognitive realm. As these definitions do not provide scope for explaining value in operation in terms of interaction of cognitive, affective and conative process, they may not be acceptable as such in any theory of value with psychological bias.

An array of definitions have been developed in sociology and philosophy which treated values as moral imperatives. As these definitions do not come under the scope of present study, they are not taken for discussion.

A most comprehensive definition of 'value' can be obtained from the work of Kluckhohn (1951) which states that

"A value is a conception, explicit or implicit, distinctive of an individual or characteristics of a group, of the desirable which influences the selection from available modes, means and ends of action".

As an alternative definition, in psychological terms, he defined value as "

"That aspect of motivation which is referable to standards, personal or cultural, that do not arise solely out of immediate tensions or immediate situation".

The former definition of 'value' supplies key concepts

for the integration of works on value from various specialised social sciences. This definition with its implications had been partly used for the present study with slight modifications that <sup>were</sup> found necessary.

This definition provides scope for integrating affective, connotative, and cognitive elements, which are involved in value operation. This also compensates <sup>for</sup> the weakness observed in other definitions discussed and at the same time inculcates <sup>many</sup> of the valid assumptions present in them.

#### Classification of Values

Most of the conceptualisations can be categorised under four heads as outlined by Adler, (1956). All the four categories put together really cover most of the conceptual possibilities also. These categories are formed, based on the approaches to the definition of values.

The first approach considers value as absolutes, existing as "eternal ideas", such as Satyam Shivam Sunderam as parts of the mind of God. Many of the definitions from the field of philosophy and ethics follow this approach towards a definition of value. The second approach considers value as lying in objects or situations as the potential of those objects to satisfy needs or desires. Most of the definitions

in anthropology and in sociology more or less accept this approach in defining values. The third approach holds <sup>that</sup> values may be seen as present in man (or men) as preferences held by people. For most psychologists and a few sociologists this approach is the preferred one. Finally, the fourth approach views values in terms of action, and this is the view adopted by Adler. According to this view knowing what people do (action) is the only objective measure about what they value. Variation in methodology occurs in <sup>the</sup> study of values based on the approach accepted for defining value concept.

Classification of values had been attempted by many scholars in this field. Among social scientists who have attempted at classifying values, Kluckhohn (1951) has offered one of the most comprehensive analysis. He classified values and value orientations in terms of dimensions such as

- (1) Modality-under which positive and negative values.
- (2) Content-with aesthetic, cognitive and moral values.
- (3) Intent-with instrumental, goal-values.
- (4) Generality-with specific and thematic values.
- (5) Intensity-categorical, preferential and hypothetical with two sub classes utopian and traditionalistic values.

As the explication of these dimensions is beyond the scope of the present chapter, it is not attempted here. However,

Kluckhohn's provocative essay is one of the most complete and sophisticated attempt to arrive at adequate conceptual definitions and integration in this field.

Another attempt at classification by Golightly (1948) has distinguished values as essential and operational ones.

Morris (1956) proposed still another way of classifying values. He classified values as operative, when actual preference among that alternatives are made; conceived, when choices are made on the basis of ideal conceptions; object, based on means-end relationship. He also proposed methods to study these values. Operative value by observing behaviour; conceived value by the relationship between symbols and correlates of preferential behaviour. Object values remain yet to be operationalised.

Another well known content grouping of values had been presented by Spranged (1928). He classified values into theoretical, economic, aesthetic, social, political and religious. This classification is used in Allport-Vernon Lindzey study of values (1951).

There are still other classifications which grouped values into extrinsic, intrinsic, instrumental, inherent or terminal; implicit, explicit; potential, actual, and so on, and additional conceptual and theoretical works on values (Perry, 1926, Leplay, 1949, Pepper, 1958, Maslow, 1959).

### Paradigm

The study of conceptualizations reviewed so far, helped to formulate fairly a comprehensive model towards the theory of value. The paradigm presented, below is an attempt with this view. The theoretical frame work used for the present study is derived from this paradigm. (See Appendix IV)

### B. Attitude

Another aspect of the study is 'teacher attitude'. This aspect is taken as only a secondary concern in this study. Hence an elaborate theoretical consideration of attitudes, which is beyond the scope of the present investigation, is not attempted. This section of the review is only expected to bring out the general idea regarding attitudes and how the concept is differentiated from other similar constructs.

Most of the contemporary definitions of attitude can be classified as either a probability conceptualizations or an intervening variable conceptualization (Iiska, 1974). In the former approach, attitude is defined as an organisation of consistent responses towards same social objects.

Consistency here means

"that responses of some particular type are more likely, or have a higher probability than other forms from the individual confronted with attitude stimulus". (Iiska, 1974).

Majority of definitions that are in current use fall under the second category, where the intervening variable concept is applied. These definitions that promise an establishment of response consistency are found to be more useful for attitude behaviour research. According to this approach,

"Attitudes is defined as an underlying mechanism by which consistency occurs, although, the exact concept of the mechanism is often illdefined and a source of controversy. The content has been described by such terms, as beliefs, evaluations, sentiments, sets and intentions". (Iiska, 1974).

Attempt of Shaw and Wright (1967) to explain the variance in the definitions of the term attitude seems more provocative and insightful. According to them, the variation in definitions is due to three sources. Much of the variance are attributed to the epistemological issue of specificity versus generality in the determination of behaviour. The second source of variation results from

"The tendency to generalize the construct to include any predisposition to respond. As we use the term, it involves only predispositions to respond to social aspect of the environment".

The third source of variation in definitions is due to the theoretical conception of an attitude. For example, Krech and Crutchfield (1948), Secord and Backman conceptualised

attitude as consisting of three components, an affective component, cognitive component and behavioural component. Triandis (1964) argued that the term attitude subsumes evaluations, behavioural intentions and opinions.

#### A Few Definitions

The concept of attitudes was first established as a central variable by Thomas and Znaniecki (1918) in their study of people in transition between two cultures. They regarded attitude as an internalised counter part of the object, representing the individual's subjective tendencies to act toward that object. Their study as a starting point initiated literally thousands of investigations in this field and at present this area occupies a central place in social sciences especially in social psychology. Some of the mostly accepted and well known definitions of attitude are given below.

Allport's definitions of attitude (1954),

"A mental and neutral state of readiness organised through experience, exerting a directive or dynamic influence upon the individual's response to all subjects and situations with which it is related."

Cardino (1955) conceptualised,

"Attitude entails an existing pre-disposition to respond to social objects which in interaction with situational and other dispositional variables, guides and directs the overt behaviour of the individual."

English and English (1958) defined attitude as

"An enduring learned predisposition to behave in a consistent way toward a given class of objects".

Krech and Crutchfield, and Ballachey (1962) construed attitude as

"An enduring system of positive or negative evaluations, emotional feelings, and pro or con action tendencies with respect to social objects".

Shaw and Wright (1967) defined attitude as

"A relatively enduring system of effective, evaluative reactions based upon and reflecting the evaluative concepts or beliefs which have been learned about the characteristics of a social object or class of social objects".

Campbell (1950) defined an individual's social attitude as

"A syndrome of response consistency with regard to social objects".

A more recent attributional approaches in conceptualization of attitude can also be seen in the works of Fishbein (1967), Zana and Cooper (1976) Jones and Mc Gillis (1976).

A study of the definitions of attitude ~~and~~ provide certain general characteristics of attitude, that not only

differentiate it from other constructs, but also provide basic rationale useful for a study of attitude. Stern's (1963), Shaw and Wright's (1967) and McGuire's (1969) attempts at consolidation of definitions on attitude, are found helpful in making a list of characteristics that will fairly provide, though not deep, but not mere superficial, knowledge regarding attitude.

1. Attitudes are socially formed (Stern 1963). Cultural experiences and training of an individual will effect the nature of attitude towards objects or situations. Hence they are relational.

2. Attitudes serve as predispositions to respond overtly. Therefore, as in the case of any mediating variable, it is necessary to measure them indirectly.

3. Attitudes are orientations towards, others and other objects. This evaluative nature of attitude is based upon the conception of the object by individual holding the attitudes. In the words of Fishbein (1967)

".....social perception is determined or at least co-determined by simple cognitive configurations".

Therefore, attitude incorporate the meaning of events, objects and situations. (Stern, 1963). The behavioural consequence of these orientations, include diverse behaviours and these are

categorised (Shaw and Wright, 1967) into four general groups such as positive approach (e.g. friendliness, wooing etc.), negative approach (e.g. attack), negative avoidance (withdrawal due to repulsion or fear) and positive avoidance (e.g. allowing others privacy when they are stressed). Attitude scales, do not measure avoidance dimension of these categories. Most of the scales are concentrating only on positive-negative dimension. Attitude is also taken as a composite of positive or negative valances towards some state of affairs. (Mc Guire, 1969).

4. Attitudes vary in quality and intensity on a continuum from positive through neutral to negative (Krech et al, 1962; Mc Grawth, 1964; New Comb et al, 1965).

5. Attitudes are purely learned rather than being innate or a result of constitutional development and maturation. (Sherif and Sherif, 1950; Mc Growth, 1964; Shaw and Wright, 1967). This aspect indicates the variation of the construct attitude from the construct value. This nature of attitude is, in part, a duplication of the first one.

6. Attitudes have specific social referents (Sherif and Sherif, 1956; New Comb et al, 1965; Shaw and Wright, 1967). According to this view an attitude is a characteristic which implies a type of relationship between the person and the

specific aspects of his environment. This aspect also identifies attitude from other psychological constructs of similar nature, though Allport (1937) used four concepts as opinion, attitude, interest and value as representing successive points along a single continuum.

7. Attitudes possess varying degrees of interrelatedness to one another (Krech et al, 1962; McGrawth, 1964).

The concept 'teacher attitude' as used in this study has its bearing on the above discussed general nature of attitudes. The conceptions, made, based on these theoretical considerations, provide the theoretical framework for the study of teacher-attitudes.

#### A Theoretical Framework for the Study

"What every may have been its status in an earlier period, the term 'theoretical' has an attractive connotation now. If it once considered as the opposite of the 'practical', it is now recognized as referring to the fundamental basis of practice. If 'theorizing' once implied as an escape from empirical research, it now holds sway as necessary to the planning and interpretation of such research. It is no longer necessary to proclaim, at least as a precept, the thesis that the theoretical concerns are centrally significant in any branch of science or technology".

Thus goes the vehement argument put by N.L.Gage (1963) for the use of theory in present day educational research.

On the basis of theorizing, theories can be termed as hypothetico-deductive or axiomatic theory and inductively

slanted theory or an empirical inductive theory. Of these, the first approach represents

"An approachment between formal, deductive logic and a modern science with its demands for the inclusion of pragmatic considerations in judging the admissibility of facts to a body of knowledge". (Ryans, 1960).

The other attempts to be inductive culminates in an organized body of empirically obtained facts. This kind of theory employs operational definitions and emphasizes reasoning that proceeds from the observed characteristics of sample data to generalizations applicable to larger homogenous classes. These theories are descriptions rather than explanations. Axiomatic kind of theory construction is the most recommended type in social sciences, due to its many virtues over other form of theory. The utilitarian nature of this type lies on the construction of concepts and postulates that offer the most parsimonious summary of anticipated or actual research findings. Unfortunately, it is not in popular use in educational research.

According to Rose (1956), a theory is

"An integrated body of definitions, assumptions, and general propositions, covering a given subject matter from which a comprehensive and consistent set of specific and testable hypothesis can be deducted logically....."

A sound theory is one which (1) has its definitions, assumptions,

and general propositions consistent in so far as possibly with previous research findings and with careful although perhaps not systematic observations; (2) has a minimum number of definitions, assumptions; (3) has its deduced propositions in readily testable form and, crucially (4) gets its deduced propositions verified by proper scientific methods (Rose, 1956).

Looking at the utility of theory in research, one can find that it has become an essential prerequisite for many of our present day investigations. (Zetterberg, 1954; Rose, 1956; Allman and McGrawth, 1959; Ryans, 1960).

The mode of theorizing used for making the theoretical framework of the study is based on hypothetico-deductive or axiomatic type. This has been stimulated and influenced by the discussions on theory and verifications by Zetterberg (1966) and axiomatic theorizing in this work by Ryans (1960). For convenience the two major aspects i.e. values and attitudes are treated separately. The first part is dealing with the theoretical frame work for the study of values and the second part is dealing with theoretical frame work for the study of attitudes.

#### A. Value Study : The Theoretical Frame Work

In the formulation of this theory , three major steps are followed. In the first step, a series of basic concepts and

their explanations for making the meaning explicit are attempted. In the second step, combining the basic concepts a derived concept is arrived at. This derived concept is the definition of value accepted for the study. In the third step, some of the assumptions and prepositions with their explanations are given. These assumptions helped in, deciding the objectives, selecting the appropriate methodology and at last giving direction for the interpretation of data.

#### Basic Concepts

1. Value is implicit and partly inherent in nature: The word 'implicit' in the above concept means that value is not directly accessible to observation. Hence methods of inference or indirect methods have to be used to tap value. The word inherent is used here to imply the organismic nature of value as indicated in the 'Types of men' by Edward Spranger (1928), Maslow (1959).

2. 'Conception' is a prerequisite of value in operation: Here the word 'conception' is used in a narrow sense. By 'conception' the investigator means only an idea about the general nature of the experience the individual prefers to have. This cognitive construct on the part of the individual holding the specific value is formed as a result of his previous interactions with the environment. The different kinds of experiences to which he had been exposed to before, made him to construct 'general ideas' regarding the nature of experience

he liked to have. Without having any experience with the external environment (interaction), it will not be possible for any individual to have a concept of what he likes and dislikes. Multitude of experiences, the individual undergoes as a result of his interaction with the environment from birth, <sup>and</sup> act upon his cognition, resulting in the formation of concept categories, underwhich he may classify them. And based on the level of pleasure and pain derived from them he develops liking or disliking in various intensities for them and will be kept as conceptions ready for use when selection are to be made in future. These conception can otherwise be called "internalised symbolic system", which is a product of the interaction between his organismic and environmental factors.

### 3. Preference makes value operative in selection:

'Preference' as used here is an implicit behaviour with reference to 'conception' mentioned under basic concept two. Preference indicates an undertone of the desirable. The word desirable as used here includes all the elements of cognitive which reflect appraisal that resulted in 'conception'. The desirable is what is felt or thought proper to want. It is this preference that gives direction to the explicit behaviour of the individual. Hence from the explicit behaviour direction, one can infer the 'preference' which is implicit and of course, from the preference the value present in man. This preference held by man; can be an innate one, learned one or both.

4. Value in operation influences the selection from available alternatives of behaviour: Values become operative when an individual select one line of thought or action rather than the other. Here the word 'selection' indicates a process of choosing from a range of alternatives subject to individual's preference. Under normal conditions, of the many stimuli exposed to him, which stimuli he selects to respond based on his preference, is indicative of the value he holds. Both cognitive and affective processes are involved in selection since it involves choosing from 'available alternatives', the 'desirable', based on the preference-conception. This concept does not imply that the same effort or striving is involved in one behaviour as opposed to another. Another aspect of 'available' implies that availability of many alternatives of behaviour in a particular environment.

#### Derived Concepts

The derived concept of 'value' is obtained through the combinations of basic concepts discussed. This derived concept makes the nominal definition of this theory.

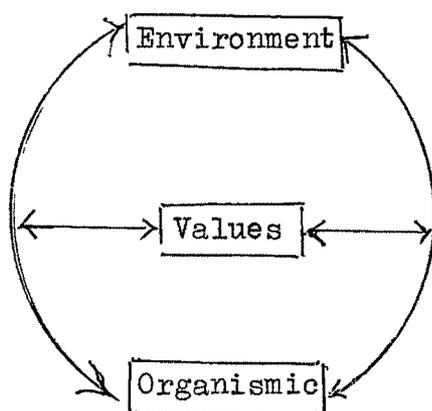
Value is an implicit and inherent tendency that function together with conception generates preference that influence the selection from available alternatives of behaviour by the individuals.

This definition of value includes all the basic concepts introduced in the first step such as implicit, conception, preference, selection and available alternatives. Hence all the implications of this definition are involved in the explanations made for describing basic concepts.

### ASSUMPTIONS

Assumption I : Personal Value is a Function of Environmental Factors and Organismic Factors of the Individual

In other words, as mentioned above, value is a resultant of (a) certain environmental factors and (b) certain organismic factors and their interaction. Hence individual's personal values are a function of environmental influences (experiences) and personality aspects of the individual.



The interaction paradigm further elicits certain other relationships evolved from the above assumption. Value

need not be constant in an individual because organismic factors and environmental factors are in constant interaction, thereby change is involved. These interactions are mutual hence the factor 'change' is implied in all the three factors: values, environment and organismic. To start with, let us assume, a change is introduced in the environment. If we accept the interaction aspect as valid, then naturally this change in environment will make a corresponding effect on the other factors also. In the same way, changes in other factors will also have its effect on environment. Of all the three factors, organismic factors being more constant, values are 'constant' only to that extent of organismic factor's influence on values. Hence the 'dynamism' of personal values depends on the extent to which they are influenced by organismic and environmental factors. The explanation of the postulate is not in contradiction with the existing theories on values. For example, accepting Maslow's (1959) view that constitutional differences in individuals generate values and the cultural diversity in values can be attributed to the fact that each culture selects for exploitation suppression, approval or disapproval a small segment of the range of human constitutional possibilities. Here the culture (environmental factors) is in interaction with the individual's organismic factors, so as to develop a pattern of value structure approvable to that social system. Historical evidences from

ancient Sparta and Rome, can serve as examples to support the above view. Culture as societal force exerts influence on the individual's 'preference patterns' with the result that 'cognitive dissonance' (Festinger, 1957) is avoided between individual's conception that generates preference' and social reality. All areas of value do not react to change in equal intensity. Some areas are more susceptible to change compared to certain other areas of less dynamism. Research findings of the studies conducted by Rosenthal (1955) and Newcomb and Feldman (1968), also provide evidences in support of this assumption.

Assumption II: Individuals Possess Value System Which is Amenable to Measurement.

This study was undertaken with this basic assumption in mind. Review of related studies in this field provides ample evidence to support this assumption. Also the number of value scales available for the researcher studying values (Levitin, 1973) indicate the validity of the assumption.

Assumption III: Values is One of the Factors that Determine the Overt Behaviour of an Individual.

This postulate needs elaboration as this is very important for further conceptualizations in value studies of applied nature.

Basic concepts regarding values state that they are 'implicit' in nature and become manifested in overt behaviour when preferences operate through selection from available alternatives. Conceptualization on 'preference' as given in the definition can be traced back to certain psychological constructs such as 'motives' and 'drive states'. Values are not motives but they produce motives and accompanying drive states that will make the individual to act. These motives, coloured as preferences, in interaction with situational and other dispositional characteristics determine the overt behaviour. Thus, the 'latent functions' and 'manifest functions' (Morton, 1957) of value system are made clear. In this context one thing we have to keep in mind is that, behaviour being determined by a complex set of forces, value alone is not responsible for producing motives. Hence a specific behaviour in a specific situation is contingent upon the number and strength of other determinants operating at any given time along with values. For example, two different individuals with two distinct set of value systems may behave in the same manner if the situational factors anticipate the same pattern of behaviour at that specific time. Since 'Values' contain certain elements from experience, they significantly influence individual's responses to cultural products, to other persons and groups of persons.

If we can determine how the value system of a person affects his reactions to a given object or class of objects, it can be used in conjunction with other variables affecting overt behaviour, to predict and explain reactions of persons in specific life situations. To the extent these principles are known they may be used to manipulate the individual's behaviour in socially desired channels.

#### PROPOSITIONS

Based on the assumptions discussed above, a few prepositions are selected on the hope that these will provide directions for interpretation of data. These prepositions represent only some parts of the major assumptions that seemed to have relevance for deciding the methodology and interpreting the data in the present study.

Preposition I : Socio-Cultural Differences Among Individuals do result in Differences in Value System the Individuals Possess.

Value system in this preposition refers to value orientations based on the relative strength present in preferences.

Preposition II: Values are Classifiable and are Distinguishable from one Another.

This denotes that content classification of values is

possible. This proposition is based on the assumption that 'conception' being an element in value generation, a reconstruction of 'conception' is possible outside the individual by studying the qualitative nature of the content involved in his behaviour responses to available stimuli given in a situation. There by the nature of value can be inferred. This also denotes that 'content' can be distinguished from another 'content' and can be classified according to their respective 'nature' (quality). Thus, a qualitative differentiation of values is possible. A quantitative approach seems difficult due to the relative nature of values.

Proposition III: As Strength of Preferences Vary in Case of Values in a Value System of the Individual, The Dominant Values Play Vital Roles in Deciding the Direction of Behaviour of the Individual.

The dominant values, mentioned in this proposition include, values with more 'strength of preferences' compared to other values. Here after, 'the strength of preferences' of value will be termed as merely 'value strengths'.

This means that an analysis of a representative sample behaviour of individuals will provide a picture of dominant values in these value systems.

'teacher attitude' is studied only to the extent to see whether there exists difference in teacher attitude between the two national groups of teachers in relation to this socio-cultural context. Hence no detailed attempt is made to form a theory of attitude.

#### Basic Concepts Underlying the Definition

(1) Teacher Attitude is a Learned One: This concept denotes that teacher attitude is a socially formed one. Teacher attitudes are learned through direct or indirect experiences of the individual teacher with objects in social events or situations. This means that they are based on cultural experience and training, the individual undergoes in his course of life. As attitudes are learned one, it involves a cognitive aspect that results in conception. In other words, the conceptions that form a part of attitudes are formed as a result of the interaction of the individual with the attitude object or event.

(2) Teacher Attitude Involves a Predisposition: Teacher attitude as defined for this study reflects a disposition to behave in a certain way. From this it can be assumed that teacher attitude represents the underlying dispositional or motivational urge. The cognitive aspects of attitude, the conception provides the stimuli to create the motivational urge

the individuals towards the objects of attitude.

(4) Pupils, Teaching and Teacher Roles are the Objects of Teacher Attitude: The definition accepted for the study limits the scope of teacher attitude to those attitudes towards pupils teaching and teacher roles as these are viewed as playing a significant role in determining, the nature of class room climate and teacher's own satisfaction with teaching as an vocation. The attitude towards objects mentioned are inter-related attitudes and they possess varying degrees of inter-relatedness to one another (Krech et al, 1962). For this study, they are taken together as one 'unit'. Based on the definition of teacher attitude the following assumptions are formulated.

Assumption 1

Teacher attitude is relative.

Teacher attitude may show variations as it is a learned one through direct or indirect experience of an individual, based on the ex periences to which the individuals are exposed to.

Assumption 2

Teacher attitude can be measured.

Since teacher attitude is an antecedent of certain

teacher behaviour both verbal and non-verbal, teacher attitude can be measured through symptoms or correlates of attitude. Teacher attitude may be revealed by the representative sampling of 'teacher beliefs' regarding specific teacher actions, pupils and teaching. The methodology of the study is based on this aspect.

#### Assumption 3

The teacher attitude provides a basis for a concept abstracted from specific attitudinal preferences, which permits a common understanding of the teacher attitude.

#### Assumption 4

Teacher attitude is qualitatively classifiable.

Qualitative classification of teacher attitude is possible on a continuum from positive through neutral to negative. Teacher attitude, as conceived in this study, can be located at any part of the continuum with one end describing attitudes that foster a (positive) classroom climate by maintaining a state of harmonious relations with pupils, characterised by mutual affection and sympathetic understanding and at the other end describing attitudes that foster a (negative) classroom climate by creating an atmosphere of tension, fear and submission for the pupils that may result in frustration, restlessness, inattention and

lack of respect from the part of pupils. Findings of the studies that used teacher attitude scales support this assumption.

A number of propositions are made based on the major assumptions.

Proposition 1

The authoritarian-democratic attitudes of social system will be reflected in the classroom teacher attitude also.

Proposition 2

Homogeneity with regard to authoritarian-democratic attitudes of two social systems will result in corresponding homogeneity in the attitudes of teachers belonging to the two social systems mentioned above.

Proposition 3

Teacher training based on democratic principles will produce teacher attitude that cater to democratic classroom atmosphere.

Proposition 4

The educational level attained by teachers will have a positive relation with their classroom attitude.

The conceptualizations made above served as the theoretical frame work for this study on attitudes and values of teachers.

#### 1.4 STATEMENT OF THE PROBLEM

What is attempted here is a cross-cultural comparative study of teacher attitudes and personal values of expatriate Indian and native teachers of Ethiopia in the context of their socio-cultural background. Along with this inter-group perceptions regarding mutual contacts and certain selected educational, cultural and social aspects are also probed. This study is titled, "ATTITUDES AND VALUES OF TEACHERS IN THE CONTEXT OF SOCIO-CULTURAL BACKGROUND : A COMPARATIVE STUDY OF EXPATRIATE INDIAN AND NATIVE TEACHERS OF ETHIOPIA".

#### 1.5 OBJECTIVES OF THE STUDY

##### 1. Personal Values

(a) To study the value orientations of Ethiopian teachers and expatriate Indian teachers working in the secondary schools of Ethiopia.

(b) To make cross-cultural comparison of value orientations of Ethiopian teachers and expatriate Indian

teachers working in the secondary schools of Ethiopia.

(c) To make cross-cultural comparison of value orientations of Ethiopian teacher subgroups and expatriate Indian teacher subgroups with respect to certain selected demographic and professional variables.

(d) To make a cross cultural study of differences in value orientations between subgroups of Ethiopian teachers and differences in value orientations between subgroups of expatriate Indian teachers working in the secondary schools of Ethiopia.

(e) To make a cross-cultural comparison of correlational trend among values and age of Ethiopian teachers and that of expatriate Indian teachers working in the secondary schools of Ethiopia.

## 2. Teacher Attitude

(a) To study the attitude of Ethiopian teachers and expatriate Indian teachers working in the secondary schools of Ethiopia.

(b) To make cross-cultural comparison of attitude of Ethiopian teachers and expatriate Indian teachers working in the secondary schools of Ethiopia.

(c) To make cross-cultural comparison of attitude of Ethiopian teacher subgroups and expatriate Indian teacher subgroups with respect to certain selected demographic and professional variables.

(d) To make a cross cultural study of differences in attitude among subgroups of Ethiopian teachers and differences in attitude among subgroups of expatriate Indian teachers working in the secondary schools of Ethiopia.

(e) To make a cross-cultural comparison of correlational trend among attitude, age and values of Ethiopian teachers and that of expatriate Indian teachers.

### 3. Intergroup Perceptions

(a) To compare the perceptions of Ethiopian teachers and expatriate Indian teachers on certain selected aspects of intergroup contacts.

(b) To compare the perceptions of Ethiopian teachers and expatriate Indian teachers on certain selected cultural, educational and social aspects.