

**ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
DEPARTMENT OF PSYCHOLOGY**

**RELIGIOSITY, GENDER VERSUS VALUE PRIORITIES
(THE CASE OF SAWLA SENIOR SECONDARY
SCHOOL STUDENTS IN GAMO GOFA ZONE)**

**BY:
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**A THESIS SUBMITTED IN THE PARTIAL
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ARTS IN SOCIAL PSYCHOLOGY**



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Acronyms

AAU	:	Addis Ababa University
FGD	:	Focus Group Discussion
JU	:	Jimma University
PVQ	:	Portrait Value Questionnaire
SD	:	Standard Deviation
SES	:	Socio-Economic Status
SNNPR	:	Southern Nations Nationalities and Peoples Region
SPSS	:	Statistical Package for Social Science
SSA	:	Smallest Space Analysis

Abstract

The purpose of this study was to investigate whether religiosity and gender have significant contribution on value priorities among Sawla Senior Secondary School Students in Gamo Gofa Zone. A stratified random sampling technique was used to select research participants. Three different instruments, namely, a self-reported questionnaire comprising value priorities scale items and religiosity scale items, focus-group discussion, and semi-structured interview were employed to collect data. T-test, Pearson r and interpretative and descriptive methods were used to analyze data. T-test result displayed that there is significance difference in the value priorities of male and female students. Females tend to value more of tradition, benevolence, and conformity values whereas males tend to value more self-direction, achievement and stimulation value. Pearson's r revealed that there is a significance correlation between value priorities and religiosity. As the degree of commitment to religion increases, people tend to value more of tradition, conformity, benevolence values and tend to give less emphasis to self-direction, achievement, and hedonism values. The FGD and semi-structured interview results also supplement such findings. Hospitality, education, trustworthiness, and tolerance were found to be some of the values to be maintained. And procrastination, selfishness, ethnicity, terrorism and, dependency were found to be some of the values that need to be changed. The socialization process in the family, the sex roles, stereotypes, personality differences, unique life experiences, temperaments and the culture in which one belongs play the major role in value priorities. These results highlight teachers in schools, parents in the family, religious leaders in the Church/Mosque, social science researchers and community leaders need to work collaboratively in enhancing the acceptable, "good" values and in discouraging the irrelevant, unacceptable, retarding and perhaps "negative" values.

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Chapter One

1. Introduction

1.1. Background of the problem

Currently, the issue of value is one among the most important concerns of many professionals in the world. To Schwartz (2003) values are concepts that pertain to desirable end-states which transcend specific situations and guide selection of behavior and are ordered by relative importance. Habtamu (1994) maintained that values influence aspirations, efforts, attitudes, motivations, interests, predispositions, and actions of people (individuals, groups, institutions, communities and nationalities).

There are lots of researches conducted world wide with regard to values (e.g., Rokeach, 1973; Schwartz, 1992; Kluckhohn, 1961; Hofstede, 1980; Morris, 1956). However, when we come to our country, to the knowledge of the present researcher, there are only few researches conducted in relation to Ethiopian “dominant values” (Korten, 1972; Habtamu, 1994). The two important studies were conducted at least before a decade. A gap, it seems is perceptible which this study attempts to fill in. Furthermore, they focused only on the “dominant” Ethiopian culture. However, values are learned from the specific culture in which one belongs and Ethiopia is a mosaic of cultures. In addition, though stable and relatively enduring, values tend to change with time and changes in socio-economic systems. The findings of Korten indicate that Ethiopians have integrative values such as hospitality, respect for privacy and disintegrative values of individualism, and personal expediency. On the other hand, Habtamu (1994) observed that Ethiopians have “good”

values of helping each other, education, wisdom... and “negative” values of ethnicity, selfishness etc.

Researches (Malpass, 1974; Struch, 2002; Consalvi, 1971; Schwartz, 1992 and others) indicate that there are variations among individuals in prioritizing values across ages, sexes, religious groups, social classes, educational levels, occupational levels, and ethnic groups. Values and value systems are thought to be transmitted by different social institutions. One of such social institutions is religion. Furthermore, the socialization processes in the family or the broader culture could bring differences in the value priorities of boys and girls. Hence, the purpose of the present study was to examine the association of gender, religiosity, with value preferences, in a relatively heterogeneous set of value statements among Sawla Senior Secondary School students in Gamo Gofa Zone, SNNPR.

1.2. Basic research questions

The following were the basic research questions:

- Is there a statistically significance difference in the value priorities of male and female students?
- Is there a significance correlation between religiosity and value priorities?
- What could be the causes for any observed differences in the value priorities of male and female students?
- What are some of the “positive” values that need to continue and the “negative” values that need change?

1.3. Objectives of the study

General objective

The general objective of the present study was to investigate value priorities across religiosity and gender variations.

Specific objectives

The specific objectives were:

- To examine whether there is a statistically significance difference in the value priorities of male and female students.
- To investigate whether there is a significance correlation between religiosity and value priorities.
- To identify the causes for any observed differences in value priorities between male and female students.
- To explore some “good” values that need to continue and “negative” values that need change.

1.4. Statement of the problem

“A study of religiosity, gender and their impact on students value proprieties.”

1.5. Significance of the study

The researcher believes that this study would be important in the following ways:

- To understand how families socialize the major values to their children.
- To understand life orientations of male and female students.
- To suggest on the importance of maintaining the observed “good” values and eradicating “negative” values.
- It would serve as the basis for those who are interested to conduct further and broader study in the area.

1.6. Operational definition of terms

Value priorities: it means relative importance attributed to values.

Religiosity: it means degree of commitment to religion.

1.7. Delimitation of the study

This study is confined to Sawla Senior Secondary School due to the easy access the researcher has towards the communities and financial and time constraints.

1.8. Limitation of the study

The findings of the present research would only be limited to the population of Sawla Senior Secondary School students.

Chapter Two

2. Review of Related Literature

2.1. Conceptual framework

Since 1930s, social scientists (psychologists, sociologists, anthropologists, and political scientists) have used the concept of values to explain a range of diverse phenomena. Originally, values were conceived of as philosophical concepts which were insolubly tied to virtuous living and morality (Pepper, 1958). Psychologists traditionally conceived of values as phenomena mainly linked to personality types, such as dogmatism, authoritarianism, ethnocentrism, and Machiavellianism (Allport, 1928). Sociologists, on the other hand, thought of values as chiefly related to society's collective consciousness, which determines social conduct.

Values are assumed to be at the core of self-concept and to influence thought and action in many ways. They are assumed to transcend more specific attitudes toward objects and situations, but they influence the form that these attitudes take (Rokeach, 1973). They provide standards to evaluate actions and outcomes, to justify opinions and conduct, to plan and guide behavior, to decide between alternatives, to compare one's self with others, to engage in social interactions, and to present one's self to others.

Therefore, the study of human values is important to the understanding of culture, socialization, psychological make up and life orientations of individuals. Moreover, it helps the development of the individual, and the society. At the individual level, value priorities are the key to a person's beliefs, attitudes, and behavior specifying what is preferred. At the cultural level, value structures of different cultural groups enable one to

understand attributes characteristic of the particular culture (Lyons, Duxburp & Higgins, 2005).

2.2. Development of values

Values are socially and culturally created. O'Brien (2003), cited in Inglehart (2006), argued that values are formed out of social process of dialogue and debate and influenced by the social, cultural, historical and geographical relationships between society and the individual. In addition to this, the evaluations which govern our conduct are for the most part made for us, not by us, i.e. they are factors in our social environment, rather than products of our individual intellectual discrimination.

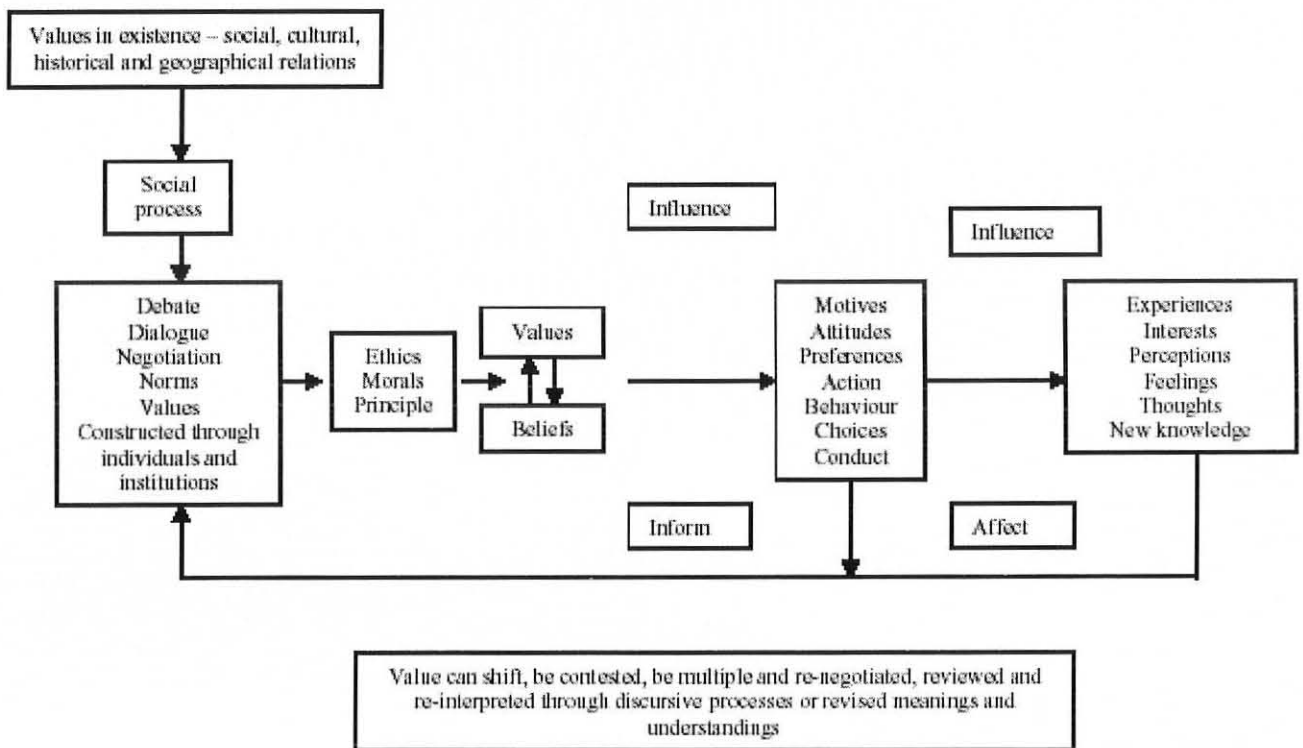


Figure 1 O'Brien's (2003) Schematic Representation of Value Formation

The development of values is both an intellectual and emotional process that peaks in adolescence (Pepper, 1958). According to Horner (2004), values could be developed through three stages:

Acceptance stage: the individual takes values for granted.

Preference stage: the individual prefers and accepts values without being conceived.

Obligation stage: the individual is obligated to accept the values and refuses any violation of what they are about.

Most value researchers (Rokeach, 1968; Schwartz, 1992; Fallding, 1965) outlined that values have the following characteristics:

- i. Values have hierarchical order in terms of their priority in life.
- ii. Values have a high stability or they are difficult to change.
- iii. Values are affected by the individual's culture, so the environment can usually strengthen or weaken values.
- iv. Values can determine the individual's experiences, and thus affect his/her way of thinking.

2.3. Antecedents and consequences of values

As shown on the right hand side of Figure 2, Rokeach (1973) posited that the antecedents of an individual's values consist of particular individual personality, societal influences, and cultural experiences. These views were, implicitly based on two assumptions: first that a person's personality account for the individual's unique values, and second, that societal and cultural experiences account for shared values.

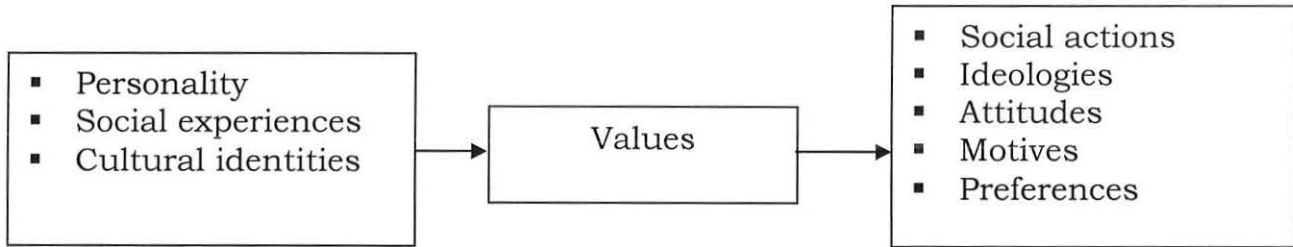


Figure 2: A Conceptual Framework of the Antecedents and Consequences of Values

2.4. Theories of human values

2.4.1. Kluckhohn and Strodetbek value orientation theory

Peoples' attitudes are based on the relatively few, but stable values they hold. Kluckhohn and Strodetbeck's (1961) values orientation theory proposes that all human societies must answer a limited number of universal problems, that the value-based solutions are limited in number and universally known but that different cultures have different preferences among them. They argued that humans share biological traits and characteristics which form the basis for the development of culture, and that people typically feel their own cultural beliefs and practices are normal and natural, and those of others are strange, or even inferior, or abnormal.

Kluckhohn defined values as: "A conception, explicit or implicit, distinctive of an individual or characteristic of a group of the desirable which influences the selection from available modes, means and ends of actions." (Kluckhohn, 1951: 395). Kluckhohn and Strodetbek (1961) started to develop their theory with the following assumptions:

1. There is a limited number of common human problems for which all people must at all times find some solutions.
2. While there is variability in solutions of all problems, it is neither limitless nor random but is definitely variable within a range of possible solutions.
3. All alternatives of all solutions are present in all societies at all times but are differentially preferred.

They suggested that the solutions for these problems preferred by a given society reflect that society's values. Consequently, measurement of the preferred solutions would indicate the values espoused by that society. Finally, they came up with five basic types of problems to be solved by every society:

- On what aspect of time should we primarily focus-present, past or future?
- What is the relationship between humanity and its natural environment-mastery, submission, or harmony?
- How should individuals' relate with others-hierarchically (which they called "Lineal"), as equals ("Collateral"), or according to their individual merit?
- What is the prime motivation for behavior-to express ones self ("Being"), to grow (Being-in-becoming"), or to achieve?
- What is the nature of human nature-good, bad ("Evil") or mixed?

Kluckhohn and Strodetbeck (1961) themselves suggested that their theory was not complete. Moreover, they did not provide measures for all the orientations they did propose. In general, it deals with values than attitudes, is general than specific and not helpful to predict behavior in any one situation. Many also mention its use of rankings and preferences makes it difficult to analyze statistically. Despite these faults, it is bold and elegant attempt to express something common to all humanity-the

value on which so much of society is based, and from which our attitudes, emotions, and behaviors evolve.

2.4.2. The Rokeach value theory

Rokeach (1973) put forward a theory of value and an instrument reflecting it (The Rokeach Study of Values) which has been widely used and has proven useful in many different types of study. To him, values are “enduring beliefs that a specific mode of conduct or end state of existence, is personally or socially preferable to an opposite or converse mode of conduct or end state of existence. Thus, values are relatively stable overtime, as opposed to the more transient and contextual constructs of attitudes” (Rokeach, 1973:5).

He believed that once a value is internalized it becomes, consciously or unconsciously, a standard or criterion for guiding action, for developing and maintaining attitudes toward relevant objects or situations, for justifying ones own and others actions and attitudes, for morally judging self and others, and for comparing self with others. Furthermore, values could be instrumental or terminal. Instrumental values relate to modes of conduct such as obeying rules, being honest while terminal values relate to end-state of existence such as salvation, security. Rokeach further divided instrumental values into moral values (e.g., helpful) and competence values (e.g. logical) modes of conduct. Personal values relate to self-centered values and self-respect, and social values include socially centered values such as equality, and world-at peace.

2.4.3. The work-related value theory of Hofstede

Hofstede (1980) maintained that contextual space is important in deciding on a framework to describe the construct of work values. He said it is impossible to separate the construct of values from career

psychology and from culture. Socially constructed realities are embedded in a cultural context and associated with culture values.

Hofstede (1980) surveyed values in over 100 different countries and came up with four basic value dimensions: power distance, uncertainty avoidance, individualism versus collectivism, and masculinity versus femininity. Here, we will have a brief overview of each of the four dimensions.

i. Power distance

Power distance can be defined as the extent to which less powerful people in the organization accept that power is distributed in an unequal manner. High power distance is a representative of this definition, while low power distance represents a preference of an equal distribution of power (Hofstede, 1980).

ii. Uncertainty avoidance

This dimension refers to the extent that people feel threatened by uncertain situations and the extent to which convictions and institutions are created to remove this uncertainty. High level of uncertainty avoidance refers to a high level of discomfort with uncertainty and low level of uncertainty avoidance refers to low levels of discomfort in uncertain situations.

iii. Individualism versus collectivism

This dimension is a bipolar continuum of individuality versus collectivity. Hofstede (1980) defines individualism as a context in which it is expected of individuals to take care of themselves and their closest family only. Collectivism is a context in which a person has membership of an in-group or collective that takes care of her affairs in return for loyalty.

iv. Masculinity versus femininity

Masculinity refers to the dominant values in a society of success, money and material things; femininity refers to a society where the dominant values are caring for one another and quality of life.

2.4.4. Schwartz value theory

When we think of our values, we think of what is important to us in our lives (e.g., security, independence, wisdom, success, kindness, pleasure). Each of us hold numerous values with varying degrees of importance. A particular value may be very important to one person but unimportant to another. Schwartz (1992) basically defines values as desirable, trans-situational goals, varying in importance that acts as a guiding principle in peoples lives. In other words, values are motivational principles, and having to do with how people should behave than simply what they need or want out of life.

The five themes in the Schwartz (1992) definition of values include:

- Values are beliefs. But they are beliefs tied in exterically to emotions, not objective, cold ideas.
- Values are motivational constructs. They refer to the desirable goals which people strive to attain
- Values transcend specific actions and situations. They are abstract goals. The abstract nature of values distinguishes them from concepts like norms and attitudes, which usually refer to specific actions, objects, situations.
- Values guide the selection or evaluation of actions, principles, people and events. That is, values serve as standards.
- Values are ordered by importance relative to one another. Peoples' values form an ordered system of value priorities that characterize

them as individuals. This hierarchical feature of values also distinguishes them from norms and attitudes.

Using a sophisticated technique known as smallest space analysis (SSA), Schwartz (1992) categorized values into ten motivational dimensions which can be described using the following table.

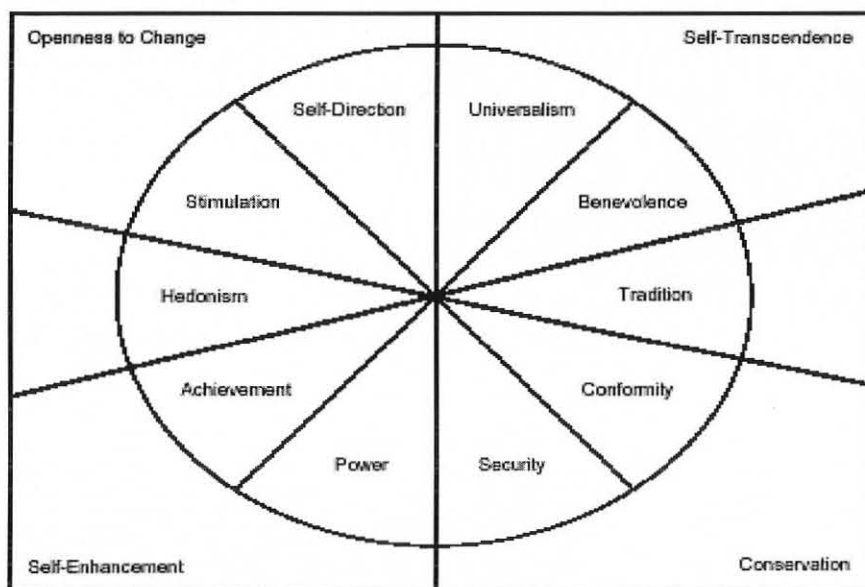
Table 1: Value Dimensions and Their Descriptions

Motivational domain	Definition	Representative values	
Power	Social status and prestige, control over people and resources	Social power, Authority	Wealth
Achievement	Personal success through demonstrating competence according to social standards	Success, Capacity	Ambition, Influence
Hedonism	Pleasure and sensual gratification for one self	Pleasure	Enjoying life
Stimulation	Excitement, novelty, and challenge in life	Daring, A varied life	An exciting life
Self-direction	Independent thought, action, choosing, creating, exploring	Creativity, Freedom, Independence	Curiosity, Choosing own goals
Universalism	Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature	Broadmindedness, Wisdom, Social Justice, Equality	A world of peace, A world of beauty, Unity with nature, Protect the environment
Benevolence	Preservation and enhancement of the welfare of people with whom one is in frequent personal contact	Helpful, Forgiving	Loyalty, Responsibility
Tradition	Respect, commitment and acceptance of the customs and ideas that traditional culture or religion provide the self	Politeness, Obedience	Devotion, Respect for tradition, Moderation
Conformity	Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expressions or norms	Politeness, Obedience	Self-discipline, Honor of parents and elders
Security	Safety, harmony and stability of society, of relations, of self	Family, security, National security, Social order	Cleanliness, Reciprocation

Adopted from Schwartz (1992).

Schwartz (1992) argued that values represent the individual's conscious response to three types of basic human needs: social interaction needs; physiological needs; and the need for social institutions that ensure groups survival and welfare. Values, he posited are the individuals cognitive response to those basic needs formulated in motivational goals.

Figure 3: Theoretical Model of Relations among Motivational Value Types and Two Basic Bipolar Value Dimensions



Adopted from Schwartz (1992).

2.5. Empirical findings in value research

2.5.1. An overview of African values

Some scholars believe that love of family, solidarity, kinship, extended family and respect for authority are some of the values to which Africans give priority to. According to Onwuejeogwu (1995), cited in Munene,

Schwartz and Kibanja (2005), the following are most important African values:

- That the world is an integrated whole.
- Proverbs should ground common sense or practical thinking.
- Theoretical thinking should be rooted in mysticism.
- Truth is context-specific.
- Trust relatives, not strangers.
- Maintain order in life by avoiding unnecessary risks.
- Wisdom is thought and behavior in harmony with ones ancestors.
- Wisdom is making the best of available opportunities.
- Success or failure depends on external powers.
- Advancement depends on allegiance to powerful groups.

2.5.2. Values of individualistic-collectivistic cultures

Values serve the interests of individuals or groups. And societies vary substantially in the emphases their members give individualistic values versus collectivistic ones (Schwartz and Bilsky, 1990).

Table 2: Value Types, Culture and Value Traits

Value Types	Culture	Value Traits
Power	Individualist	Social power, wealth, authority, social recognition, preserving one's public image
Achievement	Individualist	Ambitious, successful, capable, intelligent, influential
Hedonism	Individualist	Pleasure, enjoyment
Stimulation	Individualist	Varied life, exciting and daring life
Self-direction	Individualist	Creativity, choosing ones own goals, freedom, curiosity, independence, self-respect
Benevolence	Collectivist	Helpfulness, responsibility, forgiving, honest, loyalty, mutual love, true friendship
Tradition	Collectivist	Respect for tradition, accepting one's position in life, devotion, humble, moderate
Conformity	Collectivist	Obedience, self discipline, politeness, honoring of parents and elders, maintain social order
Universalism	Mixed	Equality, social justice, wisdom, unity with nature, world of beauty, open minded
Security	Mixed	Protection of natural environment, sense of belonging, reciprocation of favor, family security, clean, healthy, national security, world of peace
Spirituality	Mixed	Inner-harmony, finding meaning in life, deference, spiritual life

Source: Kapoor, Comadena, & Blue, (1996).

In general, all humans are both individualistic and collectivistic. Individualism and collectivism can co-exist and simply emphasize a culture depending up on the situation. Relational and personality factors moderate the influence of individualism and collectivism on- in group and out- group communication. Gender also accounts for consistent finding pointing to females being a lot less individualistic in their value preferences than males.

2.5.3. Value priorities versus gender

The priorities that individuals attribute to different values reflect temperaments, personalities, socialization experiences, unique life experiences and so on (Rokeach, 1973; Schwartz, 1992). According to Schwartz and Gibson (1998), psychological literature remains divided regarding the existence, sources, magnitude, and implications of reliable and stable gender differences. In the following table we will briefly look at the views of different theories of gender.

Table 3: Psychological Theories of Gender

Theory	Description	Proponent
Traditional psychoanalysis	<ul style="list-style-type: none"> ▪ Grounds gender differences in biology and its consequences. 	S. Freud, 1933, E. Erikson 1964
Modern psychoanalysis	<ul style="list-style-type: none"> ▪ Women are more related and more affiliated with others than men, whereas men are more autonomous and more individuated. 	Chodorow, 1990; Miller, 1976
Cultural feminist	<ul style="list-style-type: none"> ▪ Posit women's "self-in-relation" in contrast to men's greater autonomy. ▪ Women show more concern for an ethic of care and responsibility while men focus, more on ethic of rights based on justice and fairness. 	Scott, 1988; Gilligan, 1982
Evolutionary psychologist	<ul style="list-style-type: none"> ▪ Men and women differ because they have faced different adaptive problems over evolutionary history. 	Buss, 1995
Feminist stand point	<ul style="list-style-type: none"> ▪ The social relations of power are maintained and reproduced at psychological level so that women's material experiences shape their understanding of the world. 	Hartsock, 1987
Social role	<ul style="list-style-type: none"> ▪ Men engage in and learn more "instrument", task-oriented roles, and women assume more "expressive", person-oriented roles. ▪ "Agency" and "communion" as modes that distinguish men's from women's social and emotional function. 	Parson & Bales, 1955; Bakan, 1966; Feather, 1987; Fox, 1977
Constructionist or Interactions	<ul style="list-style-type: none"> ▪ Gender related behavior is marked by flexibility, fluidity, and variability. 	Deaux and Major 1990; Walker, 1994
A compromise position of stable but conditional gender differences	<ul style="list-style-type: none"> ▪ Value priorities of men and women differ because of variation in age, ethnicity, education, marital status, and socio economic status. 	Schwartz & Gibson 1998

Source: Schwartz & Gibson (1998).

Table 4: Summary of Empirical Research on Value Priorities versus Gender

Researcher	Year	Result
Rokeach	1973	Found significant gender differences in value importance, many of which matched the agentic/instrumental versus expressive distinctions.
Feather	1984	Found some significant gender differences in value priorities which were compatible with the agency communion distinction.
Bond	1988	Found cross-culturally robust gender effects on value priorities which he interpreted as consistent with the agency-communion distinction.
Beutel and Marini	1995	Found evidence for persistence overtime of important gender differences on value orientations. Females were more likely than males to express concern and responsibility for the well-being of others, less likely than males to accept materialism and competition, and more likely than males to indicate finding purpose and meaning in life.
Di Dio, Saragovi and Abube	1996	Found significant gender differences where females gave much priority to mature love, true friendship, inner harmony, and males to freedom, social recognition, and a sense of accomplishment.
Cochran and Peplau	1985	Found no gender differences in the importance of attachment values in romantic relationships.
Schwartz & Gibson	1998	Found no gender differences in value priorities.
Schwartz, Struch & Kloot	2002	Found no gender differences in value meanings.
Fiorentine	1998	Observed that men's and women's value systems appear to be converging overtime.
Feather	2004	Found gender differences in only 3 of the 10 value types.
Schwartz	1996 a	Found small gender differences that were statically significant only in the largest samples.

Overall, from the above observation it is possible to conclude that research on gender and value priorities, yielded equivocal results.

2.5.4. Value priorities versus religiosity

Theological, psychological and sociological analysis of religion suggest that religiosity associates positively with values that enhance transcendence, preserve the social order, and protect individuals against uncertainty, and negatively with values that emphasize self-indulgence, and favor intellectual or emotional openness to change. Various researchers believe that religious leaders teach the importance of some values and denigrate the importance of others. And believers are prone to argue that absent a belief in a supernatural power, people are inclined to pursue selfish, worldly interests and to ignore social welfare values.

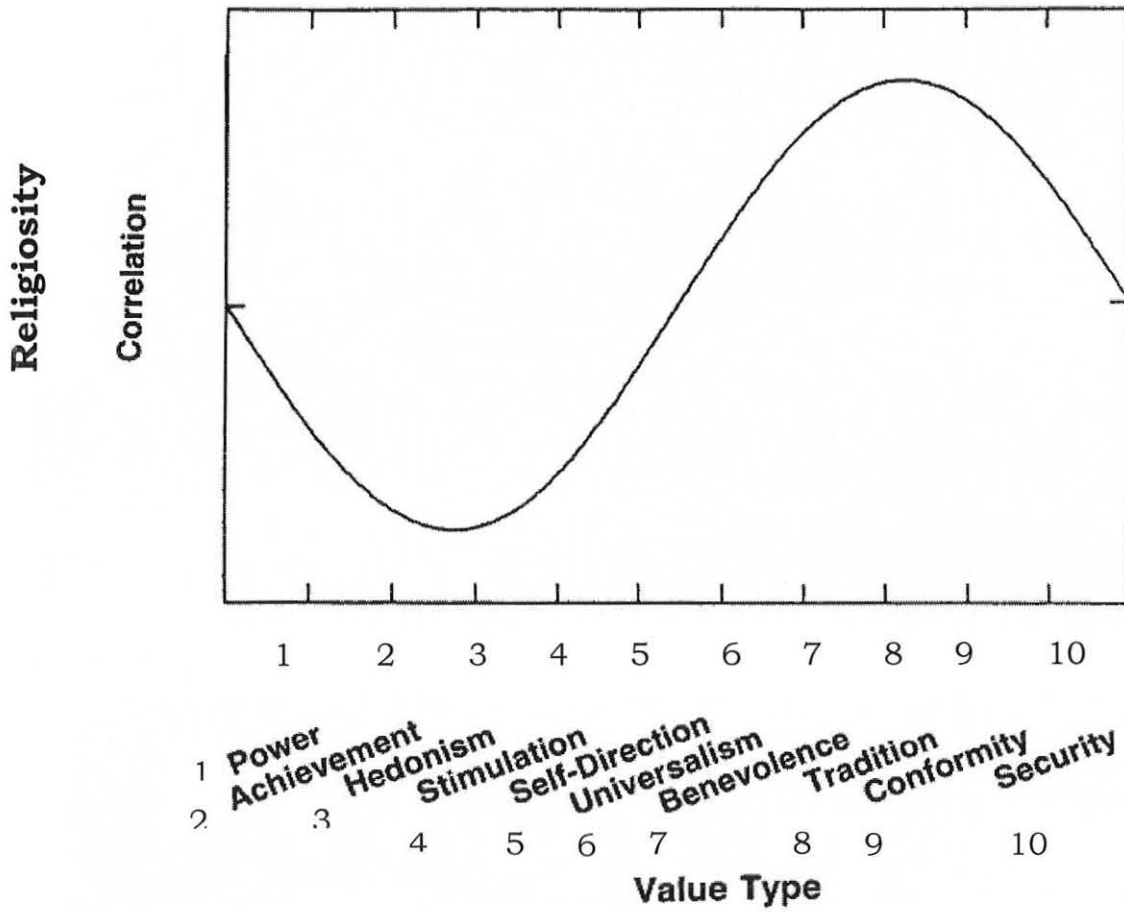
Marx's (1948) view of religion, cited in Schwartz and Huisman (1995), as the opiate of the masses undermining of motivation to change society, suggests that religious people tend to value humility and obedience and to disvalue independence and power.

Table 5: Psychological, Sociological, and Theological Analysis of Religion and Its Relation to Values

Analysis	Relation to values
Theological	<ul style="list-style-type: none"> ▪ Promote transcendence of material concerns. ▪ Promote people to seek meaning beyond everyday existence, linking themselves to a “ground of being” through belief and worship. ▪ Fosters attitudes of awe, respect, and humility by emphasizing the place of the human being in a vast, unfathomable universe, and exhort people to pursue causes greater than their personal desires.
Psychological	<ul style="list-style-type: none"> ▪ Reducing uncertainty for the individual. ▪ Provides answers for life’s most fundamental existential mysteries. ▪ Relieves anxiety regarding death, disease, injustice. ▪ Enables individuals to accept and make peace with their situation in life. ▪ Correlates positively with values that emphasize attaining and maintaining certainty in life (security, conformity) and negatively with those which emphasize openness to change (self-direction, stimulation).
Sociological	<ul style="list-style-type: none"> ▪ Symbolizes, preserves, and justifies the prevailing social structure and normative systems. ▪ Encourages believers to accept the social order and discourage questioning and innovation. ▪ Correlates positively with giving priority to values which emphasize preserving the status quo, tradition, conformity, and security values, and negatively with values of change, independent judgment, stimulation, self-direction.

Sources: Schwartz & Huismans (1995).

Figure 4: Hypothetical Model of Correlations between Religiosity and Importance Attributed to Each Value Type



Adopted from Schwartz & Huisman (1995).

The curve takes sinus shape, peaking at tradition and reaching its lowest at hedonism.

Table 6: Summary of Empirical Findings on Religiosity and Value Priority

Researcher	Year	Finding
Rokeach	1968	Religiosity was positively associated with universalism, tradition, security, benevolence, conformity and negatively with achievement, hedonism, stimulation, and self-direction values
Mellor and Andre	1980	Religiosity was more positively associated with benevolence, universalism, conformity while negatively with achievement, hedonism, stimulation values.
Levy	1987	Religiosity was more positively associated with benevolence, tradition, conformity, security, while negatively with achieving, hedonism, and stimulation values.
Braidman	1977	Religiosity associated more positively with benevolence, tradition, conformity, security and more negatively with hedonism, self-direction values.
Schwartz & Huismans	1995	Religiosity positively associated with tradition and conformity and to a lesser extent with security and benevolence, and negatively associated with hedonism, stimulation and self-direction, and to a lesser extent or not at all, with achievement, power, and universalism.

Source: Schwatz & Huismans (1995).

In general, religiosity was most often related negatively to attributing importance to values classified in the hedonism, stimulation, and self-direction types, and positively to values classified in the benevolence, tradition, conformity, and security types. These might be the strongest evidence for the impact of religious socialization.

On the other hand, one might also raise the question “What is the relationship between specific religion and value priority?”. There are only few empirical studies in this regard. Durkheim’s (1897) analysis of religion and suicide implies that Catholics are more likely than Protestants to emphasize values such as respect for tradition, and communal bonds, whereas Protestants are more likely to give priority to autonomy and freedom.

According to Weber (1905), cited in Schwartz and Huisman (1995), Calvinist Protestantism promoted and supported industrialization in Western Europe by influencing believers to emphasize health, success, ambition, and preservation at the expense of self-indulgence and pleasure. Schwartz & Huisman (1995), in their studies of value priorities and religiosity in four Western religions found no significant difference among the Roman Catholics, Greek Orthodox, Protestants and Jews. They maintained that different historical experiences and relationship with the state, and the characteristics of specific churches might modify the correlations of religiosity with value priorities.

2.5.5. Value priorities versus age

Various researchers agree that age has substantial effect on value priorities (Schwartz, 1992; Inglehart, 1997); positive and monotonic for tradition and benevolence, negative and monotonic for achievement, hedonism, and stimulation. Inglehart (1997) demonstrated that older persons in much of the world give high priority to materialist, as opposed to post-materialist values than younger people do. He interpreted this as a cohort effect. People form values in adolescence that change little thereafter. The more economic and physical insecurity that adolescents experience, the more important materialist values are to them throughout their lives. He concluded, that younger groups will give

higher priority to hedonism, stimulation, self-direction, and possibly to universalism values, but lower priority to security, tradition, and conformity values.

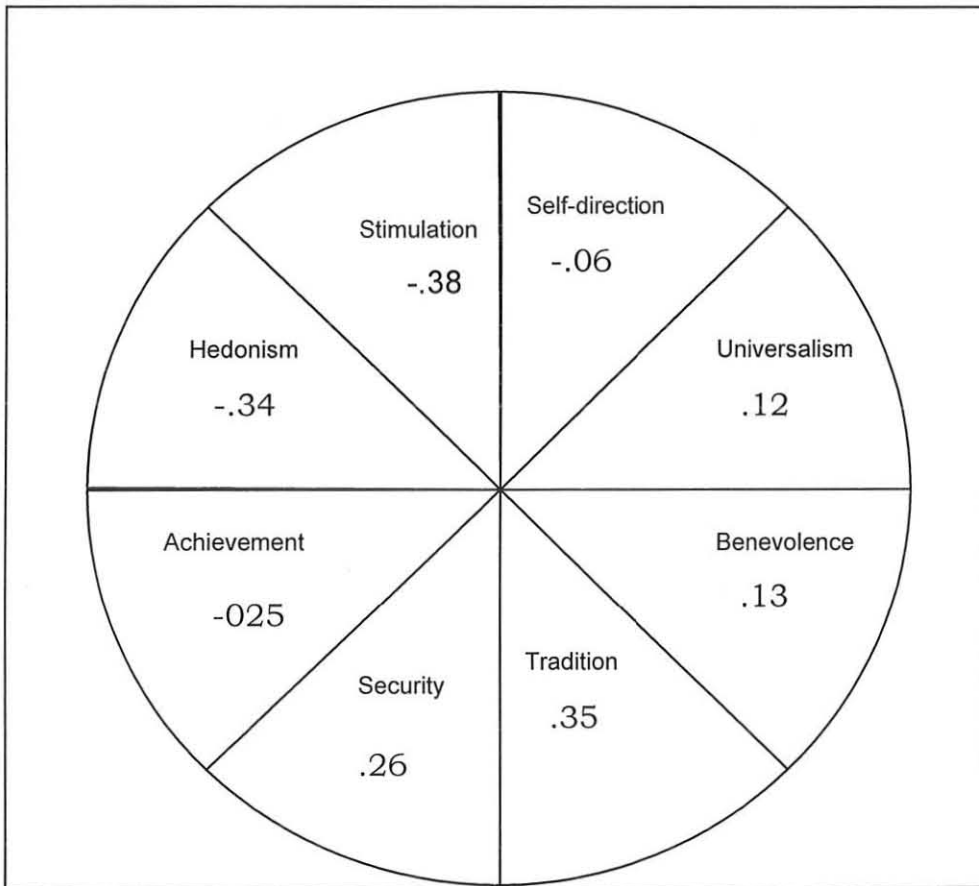
Furthermore, strength, energy, cognitive speed, memory and sharpness of the senses decline with age. Although the onset and speed of decline vary greatly, the decline rarely reverses. This suggests several hypotheses-with age security values may be more important because a safe, predictable environment becomes more critical as capacities to cope with change wane. Stimulation values may be less important because novelty and risk are more threatening. Conformity and tradition values may also become more important with age, because accepted ways of doing things are less demanding and threatening. In contrast, hedonism values may become less important if dulling of the senses reduces the capacity to enjoy sensual pleasure. Achievement and perhaps, power values may be less important for older people who are less able to perform demanding risks successfully and to obtain social approval (Inglehart, 2006).

In early adulthood, establishing oneself in the worlds of work and family is the primary concern. Demands for achievement are great, both on the job and in starting a family. Challenges are many, opportunities are abundant, and young adults are expected to prove their mettle. This life circumstances encourage pursuit of achievement and stimulation values at the expense of security, conformity and tradition values.

In middle adulthood, people are invested in established family, work, and social relations that they are committed to preserving. Most people are approaching the peak level of achievement that they will attain. Work and family responsibilities constrain risk taking, and opportunities for change narrow. Such life circumstances are conducive to greater

emphasis on security, conformity, and tradition values, and to less emphasis on stimulation and achievement values.

Figure 5: Correlation of Value Priorities with Age



Norwegian Social Science Data Service (2005).

2.5.6. Value priorities versus educational level

Educational level positively correlates with values such as stimulation, self-direction, universalism, and negatively with conformity and tradition values (Rokeach, 1973; Hofstede, 1980). The educational experiences presumably promote the intellectual openness, flexibility, and breadth of perspective essential for self-direction values.

To sum, our value priorities might also be influenced by the type of parenting we each receive, our temperaments and abilities, our current friends and those with whom we grew up, the cultural environment, and the political and economic system in which we live. In contrast, our value priorities are not passive; they can influence whether we develop particular abilities, choose particular friends, jobs and travel opportunities, and even whether we move to settings with different political, economic, and religious system.

2.5.7. Summary of empirical studies on values in Ethiopia

We will have a brief look at the findings of main studies on Ethiopian (“dominant” culture) value systems.

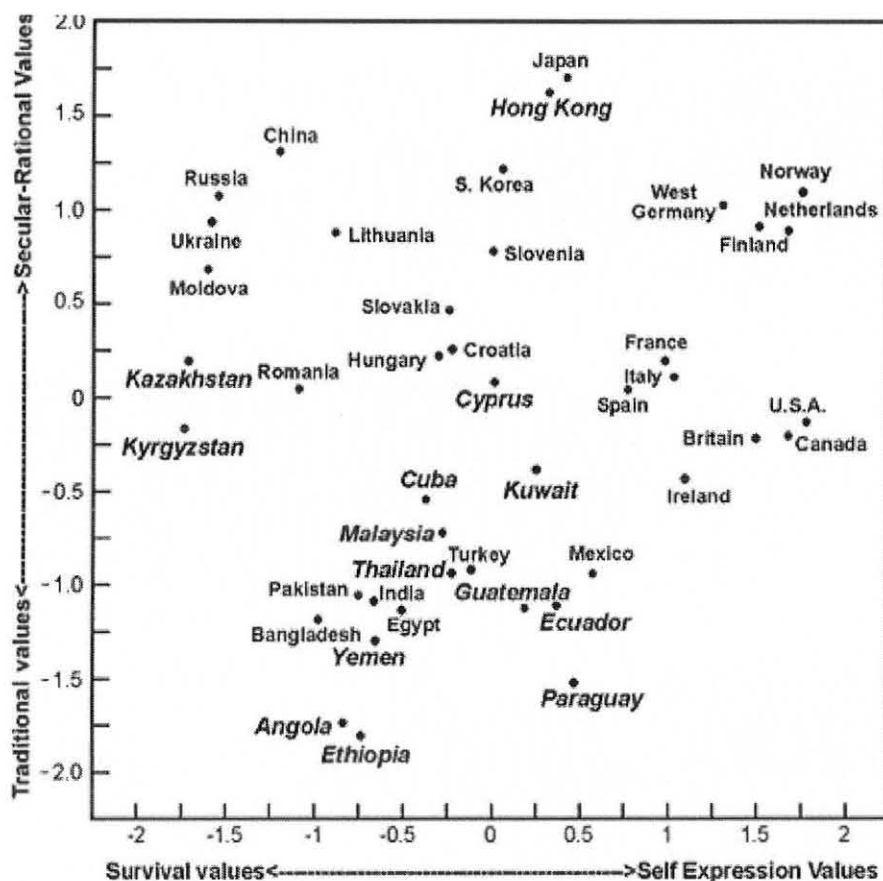
1. Lipsky (1962) outlined personal courage, self-reliance, pursuit of self-interest, social distrust and hospitality as some of the most important values of Ethiopians.
2. Levine (1972) observed parochialism, aggressiveness, suspicion, hospitality, and respecting authority figures as some of the most important values of Ethiopians.
3. Korten (1972) maintained that respect for privacy, hospitality, demanding power, being conservative, and master-servant relationship are some of the most important Ethiopian values.
4. Habtamu (1994) stressed that helping each other, education, wisdom, peace, family, ethnicity, selfishness, disrespect for time, mistrust, and fatalism are some of the most important Ethiopian values.
5. Molvaer (1995) listed suspiciousness, jealousy, negativism, traditionalism, pretension, mistrust, little appreciation of imaginativity, initiativity, creativity, and narcissism as some of the most important values of Ethiopians.

6. Sumner (1974) mentioned respect, family, law and order, wisdom, considering health as gift, and considering world as evil as some of the most important values of Ethiopians.

According to Inglehart (2006), nation's values could be grouped under traditional/secular-rational or survival/self-expression values. He elaborated the traditional secular-rational values as a dimension that reflects the contrast between societies in which religion is very important and those in which it is not. Societies near the traditional pole emphasize the importance of parent-child ties and deference to authority, along with absolute standards and traditional family values, and reject divorce, abortion, euthanasia, and suicide. They have high level of national pride, and nationalist outlook.

The second major dimension of cross-cultural variation is linked with the transition from industrial society to post-industrial societies-which brings a polarization between survival and self-expression values. Thus, priorities have shifted from economic and physical security toward an increasing emphasis on subjective well-being, self-expression, and quality of life (environmental protection, tolerance of diversity, rising demand of participation in decision making in economic and political life-tolerance of out groups, foreigners, gays, lesbians, and gender equality).

Figure 6: Predicted Locations on Cultural Map of Societies That Were Surveyed; in 2005-2006 Where Ethiopia Is a Part



Adopted from Inglehart (2006).

From the above figure one can read that Ethiopia's location is in the less self expression and less secular values while struggling very much in survival and traditional values.

Chapter Three

3. Method of Study

This chapter is organized to reflect the following: design of the study, the study area, population, sampling, tools of data collection, procedures in tools development, translation of instruments, pilot study, procedure of final data collection, and method of data analysis.

3.1. Design of the study

By its very nature, this study is both qualitative and quantitative. The quantitative aspect focused on employing of a questionnaire and the qualitative aspect focused on employing interview and focus group discussion (FGD).

3.2. The study area

The study area of the present research is found in SNNPR (Southern Nations Nationalities and Peoples Region). Sawla Senior Secondary School is particularly located in Sawla town in Gamo Gofa Zone. Sawla Senior Secondary School has been purposively selected owing to the fact that the researcher has exposure to the socio-cultural milieu of the community and capability to communicate with local people with local languages.

3.3. Population

The number of secondary schools in Sawla town is one and it is Sawla Senior Secondary School. The total population contained 2,720 students of which 1,386 were males and 1,334 were females. The majority of the students are in 10th and 9th grade while few are in preparatory classes.

3.4. Sampling

After male and female students were categorized in to two groups, a total of 345 students of which 175 (males) and 170 (females) were randomly selected using stratified random sampling technique. The researcher employed this technique because it maintains the sample to be more representative of the population.

3.5. Tools of data collection

The following instruments were implemented to collect data

- i. Focus group discussion points consisting of nine items with specification of direction, time and place.
- ii. Semi-structured interview points consisting of seven items with specification of direction, time and place.
- iii. Questionnaire with a scale of 20 items to measure religiosity.
- iv. Questionnaire with a scale of 42 items to measure values.

3.6. Procedures in tools development

3.6.1. Portrait Value Questionnaire (PVQ)

Schwartz's (2003) Portrait Values Questionnaire (PVQ) was the base for the development of the present instrument. The original scale maintained 56 statements with a 5pt. numerical scale. Since an instrument which lasted for longer time might not be applicable to the present condition and some statements content was assessed to be irrelevant to the Ethiopian secondary school system, modifying the scale was mandatory instead of taking it as a whole. In addition to the Schwartz's (2003) PVQ scale, literatures, theories and study findings in the area were implemented for the development of the scale.

The PVQ includes short portraits of different people. Each portrait describes a person's goals, aspirations, or wishes that point implicitly to the importance of a single value. By describing each person in terms of what is important to him or her, the goals and wishes he or she pursues, the verbal portrait captures the person's value without explicitly identifying values as a topic of investigation.

Note that respondents were asked to compare the portrait to themselves rather than themselves to the portrait. Asking them to compare others to self directs attention only to the aspect of the others that are portrayed. Thus, the similarity judgment is also likely to focus on their value-relevant aspects. In contrast, asking respondents to compare self to other would focus attention on self and might cause respondents to think about the large range of self-characteristics accessible to them. Not finding these characteristics in the portrait, respondents might overlook the similarity of values.

Most items of the scale consist of a value and a second sentence indicating what a person wants or likes to do. Respondents own values are inferred from the self-reported similarity to people who are described in terms of particular values. The similarity judgments are transformed in to a 5pt. numerical scale.

Steps in the development of the PVQ scale were the following:

- i. Fifty six statements with 5pt. scales were developed on the basis of the above source at the initial period.
- ii. To establish content validity, the developed statements were presented to 8 professionals in relevant areas to maintain their judgment as to how each statement was in agreement with respect to the construct under consideration. The judges were comprised of professionals or instructors from Psychology

Department (A.A.U.) and from Sociology Department of Jimma University (J.U).The judges were required to give their replies under the alternatives a. agree b. disagree c. remark. Besides, the judges were also required to provide their comments with regard to items to be included, irrelevant items, and overlooked areas. At this stage, the content validity of the PVQ scale was developed.

- iii. Statements which got 60% and above agreement of the judges were selected for the study. Hence, 6 of the items were discarded and 50 remained to be used for the pilot study.
- iv. On the data collection for the pilot study, involving 50 students, Cronbach alpha item reliability of the scale was computed to find out inter-item consistency. Accordingly, 8 items which had less contribution to the final correlation were eliminated and 42 items were left for the final study with inter-item consistency reliability of alpha 0.75.
- v. Finally, the PVQ used in this study includes 42 indexes, one for each of the ten basic values (self-direction, tradition, universalism, power, conformity, security, benevolence, achievement, stimulation, and hedonism). There were six items to measure universalism, and four for the other nine basic values. For each values type, the mean importance rating given by an individual to the single values which represent that type was used as the index of its importance.

3.6.2. Religiosity scale

Steps in the development of the scale:

- i. The scale was originally developed by the present researcher by utilizing relevant theories, literature, and findings.
- ii. Items were 30 at the initial period with 5pt. scale options.

- iii. The same procedure of PVQ was applied to evaluate each item and maintain content validity. The same judges evaluated the items for the scale.
- iv. After the evaluation, 27 items which got 60% and above agreement were accepted for the pilot study.
- v. After the pilot study, Cronbach alpha was computed to find inter-time consistency and only 20 items were within the acceptable correlation to the total scale and succeeded for the final study with reliability 0.77.

The researcher developed this religiosity scale because most of the religiosity scales in the literature focus only on a single item as a measure of religiosity. Some focus only on church attendance and others only on to what extent one considers himself or herself as religious. Unlike these, the present researcher included 10 opinion items and 10 practice items which constitute 20 items as a whole and would possibly measure the extent of one's religiosity. The researcher also had a firm belief that this scale enables persons with diverse types of religious commitments and understandings to express their sense of self as religious. For the total sample, mean religiosity was 4.06 (SD= .48). Those participants whose score is beyond mean plus 1sd were considered as more religious while whose score is less than mean minus 1sd were considered as less religious.

3.6.3. Semi-structured interview

This was conducted to obtain further information from students. To meet this objective, four participants two males and two females were interviewed. They were selected purposively with respect to their willingness. Certain steps were undertaken to gather the necessary information from the interviewees.

- i. Establishing rapport with the participants in creating conducive psychological environment was helpful in eliciting more ideas during the interview.
- ii. The interview format was delivered to them ahead so as to help them get prepared to deliver reliable information and to be ready both mentally and physically.
- iii. During this session, the time, the place, and the procedure of the interview were determined. Actually, the time was a working time altogether, and unit leader's office was the place where the interview was undertaken. The interview lasted for two hours.
- iv. Gathering the data took place after brief introduction of the self.

3.6.4. Focus group discussion

FGD was employed to maintain additional information. The FGD team composed of 12 individuals (participants) out of which 6 males and 6 females were purposively selected with respect to their willingness. The discussions for boys and girls were conducted separately. The main points of the discussion were on value priorities. The participants were expected and allowed to freely discuss their ideas in relation to value priorities and the reasons behind individual or group differences in value priorities. Credit was given to each participant to contribute something to the FGD. The discussion was chaired by the researcher. And it was carried out in the unit leader's office in a working time. The discussion lasted for two hours with 30 minutes tea break in between.

3.7. Translation of the instrument

The instruments were originally prepared in an English version and then translated in to an Amharic version and finally translated back to English version to see the agreement of the translation. Some disagreements between the translated and the original versions were identified early before the pilot study and the necessary corrections were

made. The researcher himself, one MA students from psychology department and another MA student from language department were involved in the translation process.

3.8. Pilot study

The pilot study using the questionnaire was conducted in Yekatit 12 Secondary School which is found in Addis Ababa. A randomly sampled 50 participants were involved in the study. The pilot study was conducted to:

- i. ensure that the items of the scale and the questionnaire could be understood by the participants.
- ii. determine the administration time.
- iii. determine Cronbach alpha reliability level of the scale items.
- iv. determine sequence of administration.

3.9. Procedure of final data collection

First of all, respondents were briefed about the purpose of the study and the confidentiality of the information they provide. Then, they were told to give reliable information so as to make the research hit its target. Next, they were informed to complete all of the scaled questionnaire in Amharic language. Then after, respondents rated the 42 value statements listed in the appendix "How much like you is this person?" They used a 5-point rating scale that ranges from 1 (Very much like me) to 2 (Like me) to 3 (A little like me) to 4 (Not like me) to 5 (Not like me at all).

After five minutes break, participants were required to rate the religiosity scale statements listed in the appendix "To what extent do you....". They used a 5-point rating scale that ranges from 5 (To a very large extent) to 4 (To a large extent) to 3 (Undecided) 2 (To a lesser extent) to 1 (To a very

least extent). Finally, the researcher thanked the participants for their unreserved participation before the session was over.

3.10. Methods of data analysis

As indicated earlier, the primary interest of the present study was to investigate:

- √ the empirical relations between value priorities and religiosity.
- √ whether there is a significance difference in the value priorities of males and females.
- √ the possible major sources of value priorities.
- √ the “good” values to be maintained and the “bad” values to be changed.

Hence, Pearson Product Moment Correlation Coefficient was computed to find out the relationship between religiosity and value priorities.

Furthermore, t-test comparison of means was made to see whether there is significant difference in the value priorities of male and female students. Finally, the information gathered through interview and FGD was analyzed qualitatively. The researcher selected Person’s r - to check the correlation because:

- i. the scales for the variables (religiosity and values) were interval.
- ii. Pearson is one of the most widely used methods of analysis usually observed in behavioral science research. The researcher maintained t-test for the comparison of means because the two groups in the present research were independent samples (males and females).

Chapter Four

4. Findings

4.1. Demographic Characteristics

Table 7: Demographic Characteristics of the Sample
Sex of Students

	Frequency	Percent
Male	175	50.7
Female	170	49.3
Total	345	100.00

Religion of Students

	Frequency	Percent
Orthodox	179	51.9
Protestant	166	48.1
Total	345	100.0

Ethnicity of students

	Frequency	Percent
Amhara	172	49.9
Gofa	173	50.1
Total	345	100.00

4.2. Reliability

Table 8: Reliability of Scaled Items
On Pilot Sample (N = 50)

Variable	Values	Religiosity
No Items	42	20
Reliability	.75	.77
On Final Sample (N = 345)		
No. Items	42	20
Reliability	.81	.8

4.3. Value priorities versus gender

Table 9: t-test Comparison of Male and Female Students on 10 Values

Values	Group	N	Mean	SD	t
Self-direction	Male	175	3.3271	.5201	.00*
	Female	170	1.8132	.5933	
Power	Male	175	3.2729	.5700	.00*
	Female	170	1.9176	.6012	
Universalism	Male	175	2.0210	.8508	.94
	Female	170	2.0284	1.0099	
Achievement	Male	175	3.0557	.3587	.00*
	Female	170	1.9750	.5558	
Security	Male	175	2.0343	.9332	.95
	Female	170	2.0397	.8511	
Stimulation	Male	175	2.9986	.3980	.00*
	Female	170	1.7309	.7231	
Conformity	Male	175	1.7086	.7227	.00*
	Female	170	3.1794	.5770	
Tradition	Male	175	1.5843	.9111	.00*
	Female	170	4.2368	.9881	
Hedonism	Male	175	4.8771	.4419	.00*
	Female	170	1.4368	.6684	
Benevolence	Male	175	2.1214	.9681	.00*
	Female	170	4.9294	.4470	

* Significant at the 0.05 level (2- tailed).

As shown in Table nine, men tend to give more priority to self-direction, power, hedonism, achievement, and stimulation values whereas women tend to give more priority to tradition, conformity, and benevolence values. And both men and women tend to give almost equal weight to security and universalism values. This finding is in agreement with the previous findings of Rokeach (1973), Feather (1984), Bond (1988), Beutel and Marini (1995), and Di Dio, Sarajgovi and Abube (1996).

4.4. Value priorities versus religion

Table 10: t-test Comparison of Value Priorities of Two Religions (Orthodox and Protestant)

Values	Group	N	Mean	SD	t
Self-direction	Orthodox	179	2.3603	.8652	.472
	Protestant	166	2.3178	.7840	
Power	Orthodox	179	2.7821	.9730	.908
	Protestant	166	2.7726	1.0272	
Universalism	Orthodox	179	2.0531	.8366	.941
	Protestant	166	1.9940	1.0254	
Achievement	Orthodox	179	2.5782	.8762	.303
	Protestant	166	2.5407	.8512	
Security	Orthodox	179	2.0712	.9100	.955
	Protestant	166	2.0000	.8743	
Stimulation	Orthodox	179	2.2486	.8340	.283
	Protestant	166	2.1883	.8031	
Conformity	Orthodox	179	2.2193	.8863	.426
	Protestant	166	2.1175	.8828	
Tradition	Orthodox	179	2.6131	1.3487	.536
	Protestant	166	2.4503	.8666	
Hedonism	Orthodox	179	2.1924	.9789	.505
	Protestant	166	2.3258	.9952	
Benevolence	Orthodox	179	2.1578	.8549	.207
	Protestant	166	2.0964	.9308	

Non-significant at the 0.05 level (2-tailed).

Table 10 above reveals that the two religion groups gave almost equal weight to the ten values. There is no statistically significance difference in the value priorities of Orthodox and Protestant groups. This finding is consistent with the findings of Schwartz and Huisman (1995). A possible explanation for this could be that both religions adherents have been living together, sharing their communalities and respecting one another's identity there by minimize the gap in between.

4.5. Value priorities versus ethnicity

Table 11: t-test Comparison of Value Priorities of Two Ethnic Groups (Amhara and Gofa)

Values	Group	N	Mean	SD	t
Self-direction	Amhara	172	2.4055	.7934	.633
	Gofa	173	2.2746	.8549	
Power	Amhara	172	2.7834	1.0014	.930
	Gofa	173	2.7717	.9974	
Universalism	Amhara	172	2.0242	.7794	.557
	Gofa	173	2.0250	1.0634	
Achievement	Amhara	172	2.5901	.8575	.687
	Gofa	173	2.5303	.8703	
Security	Amhara	172	2.0058	.8732	.460
	Gofa	173	2.0679	.9127	
Stimulation	Amhara	172	2.2747	.7731	.495
	Gofa	173	2.1647	.8603	
Conformity	Amhara	172	2.1977	.8960	.286
	Gofa	173	2.1431	.8753	
Tradition	Amhara	172	2.5887	1.3807	.187
	Gofa	173	2.4812	.8457	
Hedonism	Amhara	172	2.2822	.9730.	.212
	Gofa	173	2.2311	1.0040	
Benevolence	Amhara	172	2.0901	.8938	.523
	Gofa	173	2.1662	.8901	

Non Significant at the 0.05 level (2 -tailed).

One can observe from Table 11, the two ethnic groups (Amhara and Gofa) gave almost equal weight to the ten values. There is no statistically significance difference between the two groups. Possible interpretation could be that the two ethnic groups have been living together for decades sharing their cultures and respecting one another's culture-showing that it is possible to have unity in diversity. Furthermore, subjects being more educated, and not too far a part in ages might possibly neutralize the difference

s.

4.6. Value priorities versus religiosity

Table 12: Correlation of Religiosity with Importance Attributed to 10 Values (More Religious)

Variable	N =60	Pearson Correlation	Pearson r	Level of sig
Tradition		.763	.000**	0.05
Conformity		.28	.029*	0.05
Benevolence		.270	.037*	0.05
Security		.460	.000**	0.05
Hedonism		-.544	.000**	0.05
Stimulation		-.500	.000**	0.05
Self-direction		-.126	.336	0.05
Universalism		.27	.036*	0.05
Power		-.219	.093	0.05
Achievement		-.365	.004**	0.05

* Correlation is significant at the 0.05 level (2-tailed).

** Correlation is significant at the 0.01 (2-tailed).

Table 12 indicates that correlation of religiosity were most positive with tradition (.763) values, and most negative with hedonism (-.544) values. The correlations were also positive with security (.460), conformity (.28), universalism (.27) and benevolence (.270) values. The correlations were also negative with stimulation (-.500), self-direction (-.126), achievement (-.365) and Power (-.219) values. This result is in harmony with the studies made by Rokeach (1968), Mellore and Andre (1980), Levy (1987), Braidman (1977), and Schwartz and Huisman (1995). As the degree of commitment to religion increases, people tend to value more tradition, security, conformity and benevolence values and tend to value less hedonism, stimulation, achievement and self-direction values.

Table 13: Correlation of Religiosity with Importance Attributed to 10 Values (Less Religious)

Variable	N= 56	Pearson Correlation	Pearson r	Level of sig
Self-direction		.506	.000**	0.05
Power		.385	.003**	0.05
Universalism		.061	.909	0.05
Achievement		.270	.044*	0.05
Security		-.46	.737	0.05
Stimulation		.470	.000**	0.05
Conformity		.389	.003**	0.05
Tradition		-.520	.000**	0.05
Hedonism		.443	.001**	0.05
Benevolence		-.265	.048*	0.05

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

Table 13 shows that correlation of religiosity were most positive with self-direction (.506) values and most negative with tradition (-.520) values. The correlations were also positive with stimulation (.470), power (.385),

hedonism (.443), universalism (.061), achievement (.270), and conformity (.389) values and negative with benevolence (-.265), and security (-.46) values. This result is similar to the findings of Rokeach (1968), Mellore and Andre (1980), Levy (1987), Braidman (1977), and Schwartz and Huisman (1995). As the degree of commitment to religion decreases, people tend to value more self-direction, power and hedonism values and tend to give less emphasis to benevolence, tradition and security values.

4.7. Values to be maintained and values to be changed

The results of FGD and interview with key informants evidenced that hospitality, respecting each other, cooperation, trustworthiness, rationality, self-confidence, education, wisdom, tolerance of others ideas , being broad-minded, transparency, accountability and responsibility as some of the most important values to be maintained whereas procrastination, gossip, selfishness, ethnicity, terrorism, attribution of problems to others, harmful traditional practices, rigid thinking, dependency, suspiciousness, and corruption are some of the unacceptable values that need to be changed. This finding is in agreement with the findings of Lipsky (1962), Korten (1972), and Habtamu (1994).

4.8. Potential sources of value priorities

In general, the social approvals and sanctions in the family, the community, and the broader culture; the differential allocation of adult roles; sex roles; sex role stereotypes; folktales; different stories; evolved predispositions; personality differences; and the different reinforcement and punishment systems [positive or negative] might in one way or another contribute their part in gender differences in value priorities as discussed in the interview and FGD sessions.

Chapter Five

5. Discussion

5.1. Value priorities versus gender

Values are socially approved verbal representations of basic motivations (Rokeach, 1973; Schwartz, 1992). Schwartz (1992) postulates that values are trans-situations into the language of goals of basic human requirements. Individuals learn how to express these requirements in value terms as they interact with others. That is, they learn which values or goals are compatible and promote one another's attainment, which can not be pursued simultaneously because they come into conflict and which are unrelated. In this ways, individuals construct an implicit network of associations for each of their values, that is, their value priorities.

Values are used to make sense of how we live, to rationalize our behavior and attitudes to ourselves, and to explain and justify them in public discourse with others. Holding value priorities that are compatible with the way one lives and perceives one self is likely to enhance self-esteem and to provide a sense of personal coherence and consistency. Consequently, people adjust their value priorities to their life circumstances: they down grade values made unattainable by their role opportunities and constraints and up grade those which are attainable.

The central finding of this study with regard to gender differences in value priorities is significant. This finding is clearly consistent or compatible with theories of consistent gender differences. The presence of gender differences is incompatible with the perspective of the more recent interactionist-constructivist theoretical and empirical literature. The study uncovered that women tend to value more relational,

expressive and communal values whereas men tend to value more autonomous, instrumental and agentic values.

Supplementing the above finding, the FGD came up with the following:

In our community, boys and girls typically are socialized beginning from early childhood to occupy different social roles and to affirm different social goals. For instance, women are socialized to be more of submissive or less-assertive whereas men are socialized to be aggressive or over-assertive. Women are socialized to feel shame or have “Yilugnta”/self-censorship. That is, women are socialized to be more conformist. Conformity is the quality of being very concerned about what other people think and includes a fear of open or implicit public criticism. It requires conformity to what other people expect, even when such action is against one’s personal interest or belief. Men are socialized to value more of self-direction, achievement and stimulation values. This in turn, facilitates readiness for new experiences, enjoying varied life, and focusing on change and challenge, becoming self-reliant, self-sufficient, making independent decisions, being more ambitious, hardworking, aspiring and influential. On the other hand, women are socialized to value more of tradition, security, self-restriction, order, humbleness, obedience, sense of belonging, politeness and being loyal.

Consistent with the above result, interview conducted with key informants will be discussed here after.

Power: the motivational goal of power values-to attain status and prestige and to control or dominate people and resources, according to one of the respondents, corresponds most closely to the agentic-instrumental-autonomous orientation presumed to typify men. One of the respondents put it in this way:

In our culture, boys are socialized and may be predisposed to pursue power values more strongly than girls. He added that men are sanctioned more positively than women for gaining and exercising power, and receive greater opportunities to do so.

Achievement: signifies personal success through demonstrating competence according to social standards (capable, ambitious, and influential).

One of the respondents revealed her ideas about this value item with very few words as:

In our culture, men are socialized more strongly than women to value competitive personal success and have more opportunities to do so. And women presumably value achievement less highly because they have the stronger need for affiliation and fear loss of affiliation, which interpersonal competition entails.

Hedonism: these values focus on self-centered sensual gratification. The respondents uttered a lot about this value saying:

This value is presumably more a male prerogative that contrasts with the other-oriented emphasis of women's socialization and experience. Social norms and sanctions that constrain and discourage the desire to seek sensuous pleasure, or at least to express this desire, presumably are imposed more strongly on women than on men.

Stimulation: these values encourage risk taking and adventure. With regard to these values, the respondents uncovered that:

Boys and men are socialized to value these qualities, whereas women typically are taught to avoid risks. This is because that women's roles are often more protected than men, women have few opportunities to take risks than men and experience greater social censure if incur trouble when doing so.

Self-direction: these values defining goal is autonomous thought and action. In the view of the respondents:

These values correspond to a core aspect of agency presumed to typify men. Women supposedly are encouraged less strongly to seek autonomy and are constrained more to affiliate with others from a subservient position.

Universalism: these values express tolerance and concern for the welfare of all others, including those not part of the in-group. One of the key informants suggested that:

No gender related differences in predispositions or socializations relevant to this value types, nor are the goals of universalism differentially attainable.

Benevolence: the motivational goal of these values is to preserve and enhance the welfare of those whom one is in frequent personal contact. The informant expressed his opinion saying:

These values correspond most closely to the communal-expressive orientation presumed to typify women. That woman may be predisposed to attend more closely to the needs of others; this orientation is reinforced heavily by social beliefs about what a woman should do to be "good self". Furthermore, these values often are invoked to justify women's attitudes and behavior in their nurturing interactions and roles.

Conformity: these values emphasize self-restraint and subordination of ones own inclinations to the expectations of others. One of the informants replied that:

Women presumably behave more submissively than men and regard such behaviors as self-congruent. Men are encouraged more to act forcefully and assertively than women. Because a woman's inferior social status elicits submissive and conformity behavior more frequently, endorsing conformity values that justify such behavior is more adaptive for women.

Tradition: these values correspond to respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide. According to the view of the subjects:

In our culture, women typically are more heavily involved than men in tradition and religious activities and women often regarded as the guardians of the existing institutions. Every religion accords women primary responsibility for inoculating religious tradition through the roles in the home and family.

Security: these values emphasize stability, safety, and harmony of society, participants, and self. The respondents explained that:

These are basic requirements for the personal and societal survival, grounded in primary needs of equal relevance to men and women. Although men more often participate directly in military activity in Ethiopia, security stress is no less severe for women.

The above findings reveal that apart from the biological variations that differentiate the female from the male, there are psycho-social facets of the society that make boundaries for behavior manifestation that are considered to be appropriate for each sex. These psycho-social experiences could either directly or indirectly dictate every sex member of the society to act accordingly to its rules and regulations. The ways female and male children are treated in the family constellation, and the labels they receive from the society only because they are males and females color their conception and perception of themselves.

As highlighted by Tilahun (2002), “the variety of fables and parables found in many Ethiopian vernaculars point a view that does not seem to have changed significantly even today”. In line with this, the following are some of the stereotypical proverbs or sayings against women that are so harsh and belittle the women so severely and need to be changed or avoided as underlined in the FGD:

ሴት ብታውቅ Set bitwak

በወንድ ያልቅ Bewend yalk

To mean, “however knowledgeable a woman may be, the final decision rests with a man.”

ሴት ልጅ በግጆት Set lij bemajet

ወንድ ልጅ በኛሎት Wend lij bechilot

This signifies, “Women’s place is in the kitchen, while that of a man’s is in the court of law”. It is clear that the above expressions or proverbs

perhaps yield profound and enduring psychological and social developmental impediments. They might also compel women to evade themselves from prioritizing values such as self-direction, achievement and stimulation.

5.2. Value priorities versus religiosity

Theoretically, values and religiosity are perceived to be considerably related to each other. On the other hand, religion emphasizes the importance of some specific values while down-playing the importance of some others (Rokeach, 1968; Schwartz and Husimans, 1995). In agreement with the studies made by RoKeach (1968), Mellor and Andre (1980), Levy (1987), Braidman (1977), and Schwartz and Huisman (1995), the present research revealed that more religious people tend to favor tradition, security, conformity, benevolence values and tend to give less emphasis to hedonism, stimulation, self-direction and achievement values.

Similarly, the FGD uncovered that religious people tend to favor values that promote conservation of social and individual order (tradition, conformity, and to a lesser extent security) and conversely to dislike values that promote openness to change and autonomy (stimulation, self-direction). They favor values that allow for a limited self-transcendence (benevolence, but not universalism), and to dislike hedonism and to a lesser extent values that promote self-enhancement (achievement, power). Moreover, the FGD result showed that transmission of religion through socialization (especially within the family) is considered as part of the more general transmission of values. Similarly, interview with one of the respondents came up with the following:

In my opinion, religiosity correlates positively with values that emphasize reaching toward and submitting to forces beyond the self and negatively

with values that emphasize gratification of material concerns. Religious people tend to passively receive the dogma and always there to preserve the status-quo.

A possible social psychological explanation for the above saying could be that religious people tend to experience more external locus of control than internal locus of control. That is, they have the conviction “what will happen will happen” or “ones destiny is pre-determined.” This implies that they are expected to give less emphasis to change oriented, independent judgment value dimension of achievement, self-direction, and stimulation. The negative mean effect sizes may be due to the fact that these values include ambition and dominance over people and resources which are quiet contrary to their dogma.

Although the primary function of religion is to temper self-indulgent tendencies and to foster transcendental concerns and beliefs (promulgating religious creeds, moral prescriptions, ritual requirements), religious people tended to value the help of others (benevolence) weakly. That is, concern of the welfare of others was limited. Over all, religiosity was not followed by high importance attributed to universalism i.e. understanding, appreciation, tolerance, and protection for the welfare of all people and for nature. A possible social psychological interpretation could be that of pro-social tendencies as a function of religion are limited to in-groups and are not extended to out-groups (for in-group favoritism and out-group discrimination as a function of religion). As universalism includes the values of protection of nature and the environment, an additional explanation could be that religion does not necessarily promote ecological values.

5.3. Potential sources of value priorities

It is clear that different life experiences affect ones value priorities. Values are learned constructs. They are the products of the society and

act on the society. That is, they are both independent and dependent variables. Particular individual personalities, social processes, cultural experiences, historical experiences, and geographical relations in one way or another affect our value priorities.

Results of the FGD and interview with key informants revealed that particular individual personalities account more for unique values while social processes, cultural experiences, historical experiences, economic systems, political systems and geographical relations account more for shared values. However, values are not passive. Once a value is internalized, it becomes, consciously or unconsciously, a standard or criteria for guiding action, for developing and maintaining attitude toward relevant objects or situations or justifying ones own and others actions and attitudes, for normally judging people and self, for comparing self with others. Moreover, values affect ones ideologies, motives, preferences, choices, behavior, conduct, and social action which, in turn, influence ones experiences, interests, perceptions, feelings, thoughts and new knowledge.

Particular individual personalities which account more for unique individual values include variables such as age, interest, intelligence, education, occupation, attitude and self-esteem. According to the findings of the FGD and interview, interest of individuals matters a lot whether one is going to give more importance to a certain value. Educated people tend to give more weight to self-direction, achievement and stimulation values than conformity and tradition values. Similarly, adolescents attempt to value more of self-direction, achievement and hedonism values whereas older people tend to give more weight to tradition, benevolence and conformity values.

The social processes which affect our value priorities include: the parenting style we receive (authoritarian, authoritative, neglectful,

indulgent), the socio-economic status of the family (SES), our current friends and those with whom we grew up. Families attempt to transmit the approved values through debate or discussion, dialogue, or negotiation. Moreover, parents try to model those values that they desire their children to internalize. They also employ different reinforcement and punishment systems (positive or negative) to inculcate the socially approved values to their children. Studies reveal that children who come from authoritative parents tend to value achievement, self-direction and stimulation values more than others. The discussions we hold with our friends, the guidance we receive from them, and the comments and suggestions might directly or indirectly influence our opinions, attitudes and perceptions resulting in changes of older values or creation of new values- as surfaced in the FGD.

Finally, the ethnic group in which we belong, religious groupings, the political and economic systems, historical experiences, geographical relations also affect our value priorities. Research Inglehart (2006) reveals that societies near the traditional pole emphasize the importance of parent child ties and deference to authority, traditional family values; however, modern societies of the developed world prioritize subjective well-being, self expression, and quality of life.

5.4. Values to be maintained and values to be changed

Values are learned and transmitted from one generation to the next. The values to which a society stands, committed in and through its nations institutions are the norms and goals for its members. This implies that not all values are good ones. According to Habtamu (1994) changes and growth are possible when and if new values are recognized, accepted, and projected as new goals and substitute the older ways. On the other hand, people might resist changes in basic values and other aspects of life either because of misunderstanding, when the changes seem to be

threat to stable and accustomed ways and values, or if they are impositions from above, or due to distrust of the “experts” and authorities asking for change. Therefore, there is a great need from families, educators, religious leaders, mass media, correction institutions and the community at large to have a concerted effort in the maintenance and transmission of the culturally approved values to the younger generation and discouraging the unacceptable and perhaps retarding values.

Competition not excel others performance rather to destroy the rival, incapacitating rivals (physically, or verbally), pressure for conformity and what others say and think, lack of openness and affection in social relations in the early upbringing of the child, considering God/Allah as omnipotent or omniscient, parental teaching of children to take revenge, suspiciousness, ethnicity, selfishness and others were mentioned as some of the negative values and recommended by previous researchers to be changed (Lipsky, 1962; Levine, 1972; Sumner, 1974; Korten, 1972; Habtamu, 1994; Molvaer, 1995). The parenting style, local sanctions, fear of ostracization, the Ethiopian folktales, stories, proverbs and literary works, reward and punishment systems were accused very much for the pressures they put on the socialization of the above values to the children.

In a similar way, in the current study of the evaluation of the incident of illicit, implicit, immoral behavior or bad values, the FGD and interview respondents think that the most frequent irregular activities include claiming state benefit without entitlement (corruption), taking drugs (chat, hashish), casual sex, procrastination, gossip, selfishness, terrorism are some of the unacceptable values that need to be changed while cooperation, creativity, tolerance of opinions, self-confidence are some of the positive values that need to continue.

Chapter Six

6. Summary, Conclusion and Recommendations

6.1. Summary

It is obvious that a number of variables account for variations in value priorities among individuals. This study, however, focused on the roles of gender and religiosity. The results evidenced that there is a significant difference in the value priorities of male and female students. Females tend to value more of relational, expressive, and communal values whereas men tend to value more of autonomous, instrumental and agentic values. The study also uncovered that there is a significance correlation between religiosity and value priorities. More religious people tend to give more attention to benevolence, tradition, conformity values and less emphasis to self- direction, achievement, and stimulation values. The social approvals and sanctions in the family, the different allocation of adult roles to different sex groups, unwarranted stereotypes, personality differences, temperaments and reinforcement systems were mentioned as the potential sources for the differences in the value priorities. Furthermore, gossip, attribution of ones problems to others, corruption, suspiciousness, rigid thinking are some of the values to be changed while self-confidence, transparency, accountability, responsibility, and cooperation were outlined as some of the most important values that are to be maintained.

6.2. Conclusion

Based on the current analysis, the following conclusions are made:

- It appears that gender has substantial effect on the value priorities of male and female students. The values relational, expressive, yielding, nurturing and communal were considered more typical of women and the values autonomous, instrumental, and agentic were considered more typical of men.
- There is a significant correlation between religiosity and value priorities. As the degree of commitment to religion increases, people tend to give more weight to tradition, conformity, and benevolence values, and less weight to self-direction, achievement, hedonism, stimulation, and power values.
- The priorities that individuals attribute to different values tend to reflect their socialization experiences, their temperaments, personalities, unique life experiences, and the surrounding culture in which they live.
- Hospitality, respecting each other, cooperation, trust worthiness, rationality, self-confidence, education, wisdom, tolerance, transparency, accountability, responsibility, broad-mindedness, and cooperation were stressed to be some of the “positive” values that need to continue whereas procrastination, gossip, selfishness, ethnicity, attributing problems to others terrorism, rigid thinking, dependency, suspiciousness, and corruption were listed to be some of the “negative” values that need to be changed.

6.3. Recommendations

- It is highly recommended that educators attempt to inculcate desirable values at the primary, secondary, and tertiary education levels. This is because it is highly suggested that education brings changes in values particularly from tradition to modern. Teachers can transmit “good” values through modeling good behaviors, praising students for their good values; engaging students in discussions; telling didactic stories and delivering homilies by way of posters, banners and murals displayed throughout the school; rewarding children immediately, consistently, and typically in front of their peers so that others can get motivated to repeat their friends’ habit.

- Socializing agents such as the family and the mass media need to focus on the development and encouragement of appropriate values and the discouragement and protesting of the retarding values.

- Ethiopian social psychologists, sociologists, anthropologists, social historians, and others are expected to engage in sustained collaborative work to unravel the mysteries of gender differences in socialization of the different values. A disregard of investing on children is certainly a total fiasco on the parts of society for the future of society depends on its willingness and commitment to invest on its children. Thus, giving trainings to the parents, religious leaders, and community leaders; conducting various researches and workshops are some of the tasks to be carried out by the aforementioned scholars that might possibly decrease the traditional gender stereotypes.

- It is suggestible that religious leaders are supposed to focus on the socialization of achievement, self-direction, and independence values in addition to the particular values that are favored (universalism, benevolence, tradition, security and conformity values).

- More, broader and perhaps national level studies should be conducted by social science researchers on value priorities versus age, educational level, occupation, and social-economic status.

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APPENDICES

Appendix A

አዲስ አበባ ዩኒቨርሲቲ የድህረ ምረቃ መርሃ ግብር የሳይኮሎጂ ትምህርት ክፍል በሳውዲ ክፍተኛ ሁለተኛ ደረጃ ትምህርት ቤት ተማሪዎች የሚሞላ መጠይቅ

የዚህ ቃለ መጠይቅ ዓላማ ሰዎች ክፍተኛ ግምት የሚሰጧቸውን ነገሮች ወይም ማህበራዊ ዕሴቶችን ማጥናት ነው።

ለጥናቱ መሳካት አናንተ የምትሰጡት ትክክለኛና ተአማኒነት የተሞላው መልስ ክፍተኛ አስተዋጽኦ አለው። የምትሰጡት መረጃ ለጥናት አላማ ብቻ የሚውል መሆኑን ከወዲሁ ላረጋግጥላችሁ እወዳለሁ።

በዚህ መጠይቅ ላይ ስም መጻፍ አያስፈልግም።

ስለሚደረግልኝ ትብብር በቅደሚያ አመሰግናለሁ!

ክፍል አንድ፤ አጠቃላይ መረጃ

መመሪያ፡- ከዚህ በታች የአጠቃላይ መረጃ ጥያቄዎች ቀርበዋል። ለእያንዳንዱ ጥያቄ ከፊት ለፊት በሚገኘው ባዶ ቦታ ላይ ትክክለኛ የሆነ መልስ እንድታሰፍሩ በትህትና እጠይቃለሁ።

1. ፆታ _____
2. ዕድሜ _____
3. ሐይማኖት _____
4. ብሔር/ብሔረሰብ _____

ክፍል ሁለት፤

መመሪያ፤ ከዚህ በታች አንድ ሰው ምን ያህል ሃይማኖተኛ እንደሆነ የሚያሳዩ 20 አረፍተ ነገሮች ተዘርዝረዋል። እያንዳንዱን አረፍተ ነገር ካነበብክ/ሽ በኋላ ከዚህ በታች ከተጠቀሱት አምስት ምርጫዎች መካከል ላንተ/ላንቺ የሚስማማህን/ሽን ቁጥር በመምረጥ በአረፍተ ነገሩ መጨረሻ ላይ በተቀመጠው ሳጥን ውስጥ አኑር/አኑሪ።

በጣም በከፍተኛ	5
በከፍተኛ	4
ለመወሰን እቸገራለሁ	3
በትንሹ	2
በጣም በትንሹ	1

ምን ያህል አንተ/ቺ፤

1. ምን ያህል ራስህን/ሽን ሃይማኖተኛ አድርገህ/ሽ ትቆጥራለህ/ ራያለሽ
2. ምን ያህል በእግዚአብሔር/አምላክ መኖር ታምናለህ/ኛለሽ
3. ምን ያህል በሰይጣን መኖር ታምናለህ/ኛለሽ
4. ምን ያህል ባልንጀራህን እንደራስህ/ሽ ትወዳለህ/ኛለሽ
5. እግዚአብሔር/አምላክ ምድርን እንደፈጠረ ምን ያህል ታምናለህ/ኛለሽ
6. ከሞት በኋላ ባለው ህይወት ምን ያህል ታምናለህ/ኛለሽ
7. ሃይማኖታዊ ትዕዛዛትን ምን ያህል ትከታተላለህ/ያለሽ
8. እምነት ላንተ/ላንቺ ምን ያህል አስፈላጊ ነው
9. መስረቅ ላንተ/ላንቺ ምን ያህል መጥፎ ነው
10. መግደል ላንተ/ላንቺ ምን ያህል መጥፎ ነው
11. ምን ያህል ትፀልያለህ/ሽ
12. ምን ያህል ቤተክርስቲያን/መስጊድ ትከታተላለህ/ያለሽ
13. የሃይማኖት ቅዱሳት መዕሐፍትን ምን ያህል ታነባለህ/ብያለሽ
14. ምን ያህል ለነድያን/ለተቸገሩ ትመፀውታለህ/ቻለሽ
15. ሃይማኖትን በተመለከቱ ጉዳዮች ላይ ምን ያህል ትወያያለህ/ሽ
16. የሌሎችን ጥፋት ወይም የበደሉህን/ሽን ምን ያህል ይቅር ትላለህ/ያለሽ
17. ምን ያህል ትያምናለህ/ሚያለሽ
18. ሃይማኖታዊ በአላትን ምን ያህል ትከታተላለህ/ያለሽ
19. ሃይማኖትህን/ሽን ለመስበክ ምን ያህል ትጥራለህ/ራያለሽ
20. ያንተን/ችን ሃይማኖት ከሚከተሉ ሰዎች ጋር አብሮ መሆን ምን ያህል ያስደስትህል/ሻል

ክፍል ሶስት፤

መመሪያ: ከዚህ በታች 42 ስለሰዎች ባህሪያት የሚገልጹ ዓረፍተ ነገሮች ተዘርዘረዋል። እያንዳንዱን አረፍተ ነገር ካነበብክ/ሽ በኋላ ከአረፍተ ነገሩ መጨረሻ ላይ በሚገኘው ሳጥን ውስጥ የተገለፀው ሰውዬ ባህሪዬ ምን ያህል ከአንተ/ከአንቺ ጋር እንደሚመሳሰል ተገቢውን ቁጥር በመጻፍ አመልክት/አመልክቺ።

ይህ ሰው አንተን ወይም አንቺን ምን ያህል ይመስላል?

- በጣም እኔን ይመስላል 1
- እኔን ይመስላል 2
- በትንሹ እኔን ይመስላል 3
- እኔን አይመስልም 4
- በጭራሽ እኔን አይመስልም 5

1. አዳዲስ ሀሳቦችን ማፍለቅ እና ነገሮችን መፍጠር ከፍተኛ ግምት የሚሰጠው/የምትሰጠው ነገር ነው።
2. ነገሮችን ሁሉ በራሱ/በራሷ መንገድ መስራት ይወዳል/ትወዳለች።
3. ለእርሱ/ለእርሷ ሀብታም መሆን ከፍተኛ ግምት የሚሰጠው/የምትሰጠው ነገር ነው።
4. በዙ ብርና ውድ የሆኑ እቃዎች እንዲኖሩት/እንዲኖሯት ይፈልጋል/ትፈልጋለች።
5. በዚህ አለም ማንኛውም ሰው በእኩል አይን መታየት እንዳለበት ያምናል/ታምናለች።
6. ማንኛውም ሰው ተገቢውን ፍርድ እንዲያገኝ ይፈልጋል/ትፈልጋለች።
7. የራሱን/የራሷን ችሎታ ማሳየት ለእርሱ/ለእርሷ ከፍተኛ ግምት የሚሰጠው/የምትሰጠው ነገር ነው።
8. ሰዎች እርሱ/እርሷ የሚያደርገውን/የምታደርገውን እንዲያደንቁለት/ላት ይፈልጋል/ትፈልጋለች።
9. ከስጋት ነፃ የሆነ ስፍራ መኖርን ከፍተኛ ግምት የሚሰጠው/የምትሰጠው ነገር ነው።
10. ደህንነቱ/ቷን የሚፈታተኑ ነገሮችን ሁሉ ያስወግዳል/ታስወግዳለች።
11. ሁልጊዜ አዳዲስ ነገሮችን መስራት እና ማድነቅ ይወዳል/ትወዳለች።
12. በህይወቱ/ቷ ውስጥ በርካታ የተለያዩ ነገሮችን መስራት አስፈላጊ እንደሆነ ያስባል/ታስባለች።
13. ሰዎች የታዘዙትን ነገሮች ማድረግ እንዳለባቸው ያምናል/ታምናለች።
14. ሌሎች ሰዎች በማይመለከቱት ሁኔታ ቢሆንም ሰዎች ህግጋትን ማክበር አለባቸው ብሎ/ብላ ያምናል/ታምናለች።

15. ከእርሱ/ሷ የተለዩ ሰዎችን ማድመጥ ለእርሱ/ሷ ከፍተኛ ግምት የሚሰጠው/የምትሰጠው ነገር ነው።
16. ሰዎች ከእርሱ/ሷ ጋር ባይስማሙ እንኳ ሊረዳቸው/ልትረዳቸው ይፈልጋል/ትፈልጋለች።
17. ሰዎች ካላቸው በላይ መጠየቅ አስፈላጊ እንዳልሆነ ያምናል/ታምናለች።
18. ሰዎች ባላቸው ነገሮች መርካት እንዳለባቸው ያምናል/ታምናለች።
19. ለእርሱ/ለእርሷ ጥሩ ጊዜ ማሳለፍ ከፍተኛ ግምት የሚሰጠው/የምትሰጠው ነገር ነው።
20. ራሱን/ራሷን ማዝናናት ደስ ይለዋል/ይላታል።
21. የሚያደርገውን/የምታደርገውን ሁሉ በራሱ/በራሷ መወሰን እንዳለበት/እንዳለባት ያምናል/ታምናለች።
22. ማንኛውንም ነገር ለማቀድም ሆነ ለመምረጥ ነፃ መሆን ይፈልጋል/ትፈልጋለች።
23. የሚቀርባቸውን/የምትቀርባቸውን ሰዎች መርዳት ከፍተኛ ግምት የሚሰጠው/የምትሰጠው ነገር ነው።
24. ለሌሎች ማሰብን ይፈልጋል/ትፈልጋለች።
25. ስኬታማ መሆንን ከፍተኛ ግምት ይሰጣል/ትሰጣለች።
26. ሌሎች ሰዎችን ማስገረም ይወዳል/ትወዳለች።
27. ሀገሩ ከውስጥም ሆነ ከውጭ ተፅዕኖ ነፃ መሆኗን ይፈልጋል/ትፈልጋለች።
28. የማህበረሰቡ ደህንነት እንዲጠበቅ ከፍተኛ አላማ አለው/አላት።
29. አደጋዎችን መጋፈጥ እና ጀብድ መስራትን ይፈልጋል/ትፈልጋለች።
30. የሚያስደስተው/የሚያስደስታት ህይወት መኖርን ይመርጣል/ትመርጣለች።
31. ስነስርዓት የተሳበሰበ ባህርይ ሁልጊዜ ማንፀባረቅ ይፈልጋል/ትፈልጋለች።
32. ሰዎች ትክክለኛ አይደሉም የሚሉትን ነገሮች ለማድረግ አይፈልግም/አትፈልግም።
33. ሀላፊነት ላይ መሆን እና ሰዎችን ማዘዝ ይወዳል/ትወዳለች።
34. ሰዎች እርሱ/እርሷ ያለውን/ያለችውን እንዲሰሩ ይፈልጋል/ትፈልጋለች።
35. ለጓደኞች ታማኝ መሆን ለእርሱ/ሷ ከፍተኛ ግምት የሚሰጠው/የምትሰጠው ነገር ነው።
36. እርሱን/እርሷን ለሚቀርቡ ሰዎች ራሱን/ራሷን አሳልፎ/አሳልፋ መስጠት ይፈልጋል/ትፈልጋለች።
37. ተፈጥሮን መንከባከብ በእርሱ/በእርሷ ዘንድ ከፍተኛ ግምት የሚሰጠው/የምትሰጠው ነገር ነው።
38. ሰዎች ተፈጥሮን መንከባከብ እንዳለባቸው ከፍተኛ እምነት አለው/አላት።
39. በባህላዊ ዘዴ ነገሮችን መስራት በጣም ጥሩ እንደሆነ ያምናል/ታምናለች።
40. የቀሰመውን ልማድ መከተል ለእርሱ/ለእርሷ ከፍተኛ ግምት የሚሰጠው/የምትሰጠው ነገር ነው።
41. ማናቸውንም ደስታን የሚሰጡ አጋጣሚዎችን ይፈልጋል/ትፈልጋለች።
42. ደስታን የሚሰጡ ነገሮችን ማድረግ ለእርሱ/ለእርሷ አስፈላጊ ነው።

Appendix B

Addis Ababa University
School of Graduate Studies
Psychology Department

A Questionnaire to be filled by Sawla Senior Secondary School Students

The purpose of this questionnaire is to study social values or things to which people give weight to. To make the research hit its target, your appropriate and reliable response will be very important. All of the information that you provide will be used only for research purpose.

Do not write your names on this questionnaire.

Thank you in advance for your cooperation!

PART I: BACKGROUND INFORMATION

Instruction: Below are some questions on background information.

You are kindly requested to put the appropriate answer on the blank space found in front of each question.

1. Sex _____
2. Age _____
3. Religion _____
4. Ethnicity _____

Part II: Religiosity Scale

Instruction: Below are 20 statements intended to measure the extent of ones religiosity. Please read each statement and put the appropriate alternative on the box provided in front of each statement.

To a very large extent (5)

To a large extent (4)

Undecided (3)

To a lesser extent (2)

To a very least extent (1)

To what extent do you:

1. Consider yourself as religious.
2. Believe in the existence of God/Allah.
3. Believe in the existence of devil.
4. Love your neighbour like yourself.
5. Believe that God/Allah created this world.
6. Believe in life after death.
7. Follow religious commandments.
8. Think is your religion important to you.
9. Consider stealing as bad.
10. Consider killing others as bad.
11. Pray.
12. Follow (attend) Church/Mosque.
13. Read religious (holy) books.
14. Give alms to the poor.
15. Discuss issues related to religion.
16. Forgive others who done wrong to you.
17. Do you fast.
18. Follow religious ceremonies.
19. Try to preach your religion.
20. Like being along with those from the same religion.

Part III. Values Scale

Below you are given with 42 value statements. They portrait the behaviors of other people. Please read each statement and rate how much the portrait fits your behavior and put the appropriate choice inside the box for each statement.

How much like you is this person?

- Very much like me (1)
- Like me (2)
- Some what like me (3)
- Not like me (4)
- Not like me at all (5)

- 1 Thinking up new ideas and being creative is important to him/her.
- 2 He/she likes to do things in his/her own way.
- 3 It is important to him/her to be rich.
- 4 He/she wants to have a lot of money and expensive things.
- 5 He/she thinks it is important that every person in the world be treated equally.
- 6 He/she wants justice for everybody, even for people he/she doesn't know.
- 7 It is very important to him/her to show his/her abilities.
- 8 He/she wants people to admire what he/she does.
- 9 It is important to him/her to live in secure surroundings.
- 10 He/she avoids anything that might endanger his/her safety.
- 11 He/she likes surprises and is always looking for new things to do.
- 12 He/she thinks it is important to do lots of different things in life.
- 13 He/she believes that people should do what they are told.
- 14 He/she thinks people should follow rules at all times, even when no one is watching.
- 15 It is important to him/her to listen to people who are different from him/her.
- 16 Even when he/she disagrees with them, he/she still wants to understand them.
- 17 He/she thinks it is important not to ask for more than what you have.
- 18 He/she believes that people should be satisfied with what they have.
- 19 Having a good time is important to him/her.

- 20 He/she likes to "Spoil" himself/herself
- 21 It is important to him/her to make his/her own decisions about what he/she does.
- 22 He/she likes to be free to plan and to choose his activities for himself/herself
- 23 It is very important to him/her to help the people around him/her
- 24 He/she wants to care for other people.
- 25 Being very successful is important to him/her
- 26 He/she likes to impress other people.
- 27 It is very important to him/her that his/her country be safe from within and outside threats.
- 28 He/she is concerned that social order be protected.
- 29 He/she looks for adventures and likes to take risks.
- 30 He/she wants to have an exciting life.
- 31 It is important to him/her always to behave properly.
- 32 He/she wants to avoid doing anything people would say is wrong
- 33 It is important to him/her to be in charge and tell others what to do.
- 34 He/she wants people to do what he/she says.
- 35 It is important to him/her to be loyal to his/her friends.
- 36 He/she wants to devote himself/herself to people close to him/her.
- 37 He/she strongly believes that people should care for nature.
- 38 Looking after the environment is important to him/her.
- 39 He/she believes it is best to do things in a traditional way.
- 40 It is important to him/her to follow the customs he/she has learned.
- 41 He/she seeks every chance he/she can to have fun.
- 42 It is important to him/her to do things that give him/her pleasure.

Appendix D
Semi-Structured Interview Format for Students
Greeting and Welcome!

Direction: I am going to present basically interrelated significant questions on values, and value priorities. You are expected to provide your pinion to the questions raised and give explanations to what you say.

1. Date _____
2. Time _____
3. Place _____
4. Client name (code) _____

I. Preliminary Issue

A. Age _____ B. Sex _____ C. Ethnicity _____ D. Religion _____

II. Values and Value Priorities

Among the listed 10 values below:

- | | | | |
|----------------|----------------|-------------------|-----------------|
| A. Tradition | C, Conformity | E. Hedonism | G. Achievement |
| B. Benevolence | D. Stimulation | F. Self-direction | H. Universalism |
| I. Power | J. Security | | |

- i. Which one do you think are more prioritized by males? Why?
- ii. Which one do you think are more prioritized by females? Why?
- iii. Which one do you think are more prioritized by religious people? Why?

III. Summary points

Would you please tell me the factors which could possibly influence one's value priorities? _____

Would you please tell me some of the "good" values need to be maintained and "bad" values need to be changed? _____

Thank You!



DECLARATION

I, the undersigned, declare that this dissertation is my work and that all sources of material used for this dissertation have been duly acknowledged.

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Signature 

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