

PERSONAL VALUES AND SELF-ESTEEM AS PREDICTORS OF ASSERTIVENESS

AMONG YORUBA WOMEN

BY

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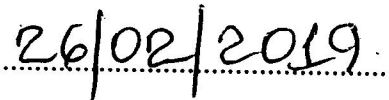
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CERTIFICATION

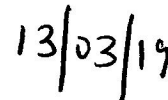
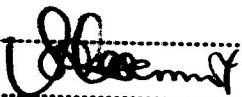
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DEDICATION

This research project is dedicated to God Almighty, the Supreme Being and ultimate explanation to my existence.

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The gracious God and creator of the universe deserve all praise for the completion of this project. I am particularly indebted to my supervisor, Dr. Mrs. A. Olatunji for her persistent encouragement, understanding, concern, discipline towards the success of this project work, may God Almighty increase you in wealth, health and knowledge. Also Special appreciation goes to Dr. A. Lawal for his fatherly advice, and for constantly pushing me to be the best version of myself, Dr B. Olawa for his endless advice and discipline, Dr. Judith Azikwe for her motherly support, Dr. kemi omole for her advice, Mr. Isreal for his guidance , Dr mrs O.Owoseni for been a great mother to the department, professor B.Omolayo for his endless support in all ramification, and finally to mr zaka.

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ABSTRACT

The current study is coming in the light of the fact that this generation has placed emphasis on egalitarianism (the belief that people are equal and deserve to be treated equal), prompting the need for the female gender to take active part in decision making process of their respective societies. Therefore, women have to be assertive. The purpose of this research is to examine the joint and independent prediction of self-esteem and personal value on assertiveness of Yoruba women. The research design used in this research is expo-facto. The independent variables are self esteem and personal value while the dependent variable is assertiveness. This study employed Assertiveness behavioral assessment scale developed by Onyeizugbo(1998) to measure assertiveness, self esteem scale developed by Rosenberg(1960) to measure self esteem and personal value scale developed by Lener (1995) to measure personal value. Three hundred female were used, ages ranging from 18 to 65. Expo- facto research design was used in the study. Three hypotheses were tested using multiple regression and Pearson correlation coefficient. Result shows that hypothesis one, which stated that personal values and self-esteem will jointly and independently predict assertiveness among Yoruba women was significant $F(2, 280) = 6.21; p < .01$ with $R = 0.21$ $R^2 = 0.042$; hypotheses two which stated that there will be a significant relationship between personal value and assertiveness, was significant, therefore hypotheses was accepted ($r(283) = .266 p < .01$). Hypothesis three was rejected because there was no significant relationship between self esteem and assertiveness ($r(283) = .012 P > .05$). The research concludes that self-esteem and personal value jointly predict assertiveness among Yoruba women. The current study therefore suggests that there should an orientation on internalizing personal values among women and women should be enlighten on how to increase their self esteem.

Word count: 230

Keywords; Assertiveness, Personal Value, Self Esteem, Yoruba Women.

CHAPTER ONE

INTRODUCTION

1.1 Background to study

Assertiveness has received extensive attention in research literature and it has become a desirable goal of therapy(Hamid, 1994) Assertiveness is a very trivial concept in psychology and other human science related disciplines. This is because its scope and nature is quite difficult to comprehend. One approach to understanding the nature of assertiveness is as a personality trait and communication style. From this perspective, personality and cognitive processing combine to produce a communication style, defined as a learned predisposition to respond to certain cues in patterned ways. According to [Lange, jakubowski] assertiveness is standing for one's personal right and communicating thought, feelings, and belief in a sincere, straightforward and appropriate manner without violating others right. Much assertiveness research characterizes it as a style, which enables scholars to succinctly classify assertiveness behaviours. After a thorough review of literature, Rakos (1991) identified three antecedent obligations distinguishing assertive individuals: (a) determining rights of all participants, (b) developing responses that persuade but do not judge or evaluate the other's self-worth, and (c) considering potential negative consequences of assertion. He also identified assertive attitudes as (a) openness in close personal relationships; (b) willingness to volunteer opinions, question, and confront stressful situations without fear; (c) willingness to be contentious by standing up for self in close personal relationships; and (d) willingness to give neutral but definitive responses in impersonal situations. Lazarus (1971) described assertive personality traits as the ability to talk openly, say no, and establish contact with others through social interaction. In addition, he

reasoned non-assertiveness and aggressiveness were the products of faulty cognitive reasoning and erroneous conclusions, so assertiveness training incorporated various perception checking techniques.

A conflict style approach views assertiveness as one's relatively stable orientation toward conflict. Early conflict style research identified five conflict behaviours determined by two independent dimensions. The assertiveness dimension rate behaviour intended to satisfy self-interests, and the cooperation dimension rate behavior intended to satisfy interests of the other. A competing conflict style is a highly controlling or domineering orientation. These behaviours are high in assertiveness and low in cooperation. An accommodating conflict style is the least likely to satisfy the speaker's interests. It is low in assertiveness and high in cooperation. An alternative approach to assertiveness highlights situational factors as opposed to personality traits. Since assertiveness must be perceived by the receiver as appropriate, any expression violating cultural, contextual, or relational norms would be considered aggressive. Being assertive therefore represents a balance between being aggressive and being submissive, which in turn encourages self-respect, respect for others, and cooperation. In an effort to provide a more clear definition of the complex concept of assertiveness, researchers have also identified affective and cognitive components. At the affective level, the expression of assertive responses can be inhibited by anxiety. Wolpe (1968) argued that shy individuals often experience inhibitory anxiety that prevents them from responding assertively. Cognitively, lack of assertiveness can be influenced by self-depreciation (Rich & Schroeder, 1976). Individuals with a low sense of worth may experience difficulty in standing up for themselves because they view others' thoughts, feelings, and rights as more important than their own. Vagos and Pereira (2010) stated that assertive and

non-assertive responses are partially influenced by a cognitive filter that controls how an individual interprets social cues.

These cognitive interpretations of social situations are guided by core beliefs, which are developed from childhood experiences with attachment figures and influence how we view our self, others, and the relationships between them. Individuals with positive core beliefs about the self (e.g., "I possess as many skills as most people"), others (e.g., "I may go against the will of others, without having them reject or mistreat me for it"), and relationships (e.g., "In my relationships with others I don't let them dominate me and also don't try to dominate them") may find it easier to assert themselves than individuals with negative core beliefs. World perception of the abilities of the female gender is hugely influenced by gender stereotypes as such the assertiveness nature of the female gender seems to be on a low world-wide. Feminist activists are constantly providing women with positive orientations on how to cope with an increase level of prejudice against them. Well feminist movements is not sufficient to increase the level of assertiveness in women. In this regard, we can therefore conclude that a reorientation is needed to improve the self-worth perception of women. This is very linked to the personal values individuals acquire from different social agents such as the family, religious homes among others. Assertiveness in many cultures is predicted using quite a number of psychological variables one of which is self-esteem and personal value. According to Çulha and Dereli(1987) "Assertiveness" word gives "initiative" meaning in Turkish. Assertiveness has the meanings of; "being initiative", "openly self-assertive", "behaving actively" (Baltaş & Baltaş, 1986). Assertiveness is not a universal feature. It changes up to the person and the situation.

Self-esteem is a kind of norm that a person does not see him/herself down or over something, pleased with him/herself, he/she sees himself precious, positive, and also being loved and liked by others. Self esteem is the overall self evaluation of one's own worth. Self esteem can be high or low. According to Odağ, self-esteem creates the basic of the spiritual structure and begins from the early ages to make the individual's basic identity (Çuhadaroğlu 1986, Odağ 2001). Individual who feels good about himself, put his skills, knowledge and talents forward, being successful and accepted by the society lastly adopt his physical characteristics. These are the elements that have important role for the formation and improvement of the self-esteem (Karaaslan, 1993; Yılmaz 2000; İzgiç et al. 2001). Notion structure of the self-esteem due to its participation to physical activity, the physical self-esteem or perception of the physical self-esteem has place in to make a connection with the environment from the beginning of childhood and this is defined as individual's self-perception and evaluation of him/herself (Fox 1989). Voltan-Acar (1980) specifies that the word "assertiveness" has not got an exact meaning in Turkish, but he indicates that these words correspond the meanings partly; assertive, venturous, initiative, self-assertive.

In regards to personal values, England (1967), investigated connections amongst personal values, social norms and emotions for the purpose of revealing the impact of values on decision making. Personal value are values that are dear and important to us and we see worthy of internalizing. Personal values are a priority and the first option when a decision is made by the individual. Hemingway and Maclagan (2004) states that personal values are a sort of heuristic device for making decisions. Personal values may function as a determinant factor when deciding about corporate strategy. Despite the popularity of values, there is a lack of agreement on the nature of values themselves. Surrounded by other things, values have been seen as goals,

personality types, motivations, needs, utilities, attitudes, non-existent mental entities, and interests (Meglino & Ravlin, 1998). This absence of agreement (Kluckhohn, 1951; Rokeach & BallRokeach, 1989; Williams, 1979) has produced difficulties in interpreting the consequences of many studies, and has encouraged the demand for larger agreement on how values are defined, perceived, and measured in organisational studies (Connor & Becker, 1975, 1994; Meglino & Ravlin, 1998).

A link has been established between assertiveness, personal values and self-esteem which is a focal point of this study. Individual differences and cultural characteristics are important to behave assertively. Even one person's expressing himself is the basic requirement of a human, assertive behaviour is indicated as a feature of Western culture. From a study of Ugandan Women, in most of the Ugandan communities in which the women grew up, female education was not 'valued' or taken as seriously as boys' education (Subrahmanian 2005). Women's place was viewed as being in the home, with marriage as a sign of success. In fact, several women commented on being unusual or being unique within their village in continuing with these trends. However, research shows the high level of productivity of educating a female child. Such is felt in the actualization of initiatives that has developed Africa to a significant height.

The world continually evolves requiring an active participation of both gender to solve the challenges associated with continued change process in the world especially in Africa and its environs. One culture currently diving into the western trend is the Yoruba culture of Western Nigeria where women were initially perceived to be inferior to men.

The Yoruba ethnic group is one of the three major ethnic groups in Nigeria. The Yoruba constitute over 40 million people and they make up 21% of the country's population of approximately 186.86 million (National World Population Review 2017; National Bureau of Statistics 2017). The Yoruba people predominantly belong to the Oyo, Ogun, Ondo, Osun, Ekiti and Lagos States of Nigeria, Western Africa. They equally form parts of Edo, Kwara and Kogi states; (Awolalu and Dopamu 1979) and some parts of Republic of Benin and Togo. The question of their origin is debatable and in the present state of knowledge, not much is categorically known about it. (Idowu 1996) However, two different answers are found in oral traditions. The first holds that their founding fathers were immigrants from a northern source variously identified as Egypt, Meroe, Yemen or Arabia while it is claimed in the second body of traditions that Ile-Ife was the first habitable place created on earth, from which all earthly creation began. For this reason, Ile-Ife is referred to as the cradle of the Yoruba race. (Akintoye 2004).

The influence of personal values on assertiveness in Yoruba women can't be comprehensively explored or understood without considering the effect of gender\sexuality, marriage and the structure of a typical Yoruba family, marital taboos, the societal and marital role expectations, the proliferation of western/modern culture, and contemporary cultural marital expectations. As a young female adolescent, the traditional Yoruba culture teaches a girl to be responsible for most of the house chores, including cooking, washing of clothes, fetching fire-woods, serving food, washing used plates, ferrying harvest produce from the farm and selling wares. She sits at home with her mother and other girls looking after the house and tendering to the wants and needs of the males in the family.

The traditional Yoruba culture forbids a female engaging in certain functions, tasks or roles. For instance, there are certain clothes reserved only for men – trousers or shorts; a woman seen wearing these is seen as a prostitute. Only men could ride a horse or drive a motorized vehicle; speak at a family meeting; sit on the altar in a religious place; own a business (except a woman selling her husband's wares); seek employment; be given scholarly education. A traditional Yoruba culture does not accord a woman any autonomy; a woman must seek the husband's approval before taking any important decision. As a result of all the above, the Yoruba woman, culturally, is expected to be subservient, even from young age, because that's how her mother lived and that's how she was taught to live with her husband.

The woman is expected to be obedient to the husband and must accept any treatment – good or bad – from the hands of the man. It is forbidden for the woman to leave the husband's house and go back to her father's house, or for that matter, resort to living by herself after being once married. In fact, divorcing the husband is seen as a disgrace to the woman's family, and could result in disrespect to the woman's family. However, the arrival of other cultures, notably western/modern culture, has influenced huge changes, although some aspects of the traditional culture are still being practiced. Western culture, education and religion have paved way for one-man-one-wife and small-family systems, and have therefore empowered more women to be more autonomous.

Nevertheless, because the western and traditional cultures run in parallel, there's always mixed role expectations from Yoruba women, which sometimes create marital confusion and rifts. For example, an educated married woman who tends to be assertive and autonomous could be seen as too arrogant and non-supportive or bad wife. After a long day work supporting the

family financially, she's still expected to perform the role of a traditional Yoruba woman – cook and rear children and take permission from the husband before engaging in any activity, even though she might be the CEO of a company. The traditional Yoruba culture does not, in its structure and arrangement, encourage a woman to be assertive, especially towards her husband and her husband's family. However, this arrangement only suited the subsistent family structure where the family produced what it eats and the progress and development of the family is not dependent on extraneous economic pursuit or needs.

The Western culture diffusion has created some alterations and empowered Yoruba women to gain more autonomy, but because in some cases it could be contradictory to traditional Yoruba culture and because of the role expectations of the contemporary cultures, Yoruba women are still largely less assertive, which somewhat make them less confident in engaging in certain activities, compared to their peers in the western world. The Yoruba nation like many other African societies is essentially patriarchal; hence men are understood to be more privileged than women. Such a society is described by (Ubrurhe 1999) as that which is characterised by male super ordination and female subordination. Men show superiority over their women counterparts, who are usually relegated to the background. Therefore, socially, politically, economically and religiously women are to a very large extent, disadvantaged since decision were taken mostly by the males. According to Adetunji, (2001) the cultural and gender problem, which African women have been facing dates back to their birth as in many homes the birth of a baby girl does not receive the kind of enthusiastic reception that is usually given to that of a baby boy. Thus, from a birth, a female Yoruba child is treated with inferiority. Does this affects their assertiveness? Traditional Yoruba women were seen as inferior and even with great wit of ensuring the functioning of their typical Yoruba household were not permitted to even contribute

in the decision making process of their communities. Since men were authority figures, traditional Yoruba women could not stand up to their rights or agitations. However, with the advent of westernization and broad civilisation, Yoruba women are becoming more assertive, taking political positions, leading agitations and encouraging right activism. This new level of assertive behaviour is therefore perceived in this study to be a function of self-esteem and personal values which is also inherent in the Yoruba culture.

1.2 STATEMENT OF PROBLEM

If assertiveness can bring so many benefits to our society, one might wonder why it has taken so long for its practice to be universal and why, in particular, women in Africa societies have such a difficult time expressing it.

The research gap in previous studies prior to this research is the focus of this study. Little has been done regarding assertiveness and the expression of assertiveness among women especially the Yoruba women in Africa. The Yoruba Cultural Orientation (2008) states that women are thought to be associated with 'ero' or coolness, which is necessary for child rearing, while the men are associated with 'lile', or toughness. In addition, the male is the head of the household and women in the family are subordinate to him. Regarding the extended family, the senior male is the head of the family. Like other groups in Nigeria, the Yoruba people value communal life. They are collectivist, valuing the group over the individual therefore limiting the value of one gender while upholding the other gender. In this culture the focus of assertiveness is on the male counter parts as males with low level of assertiveness are not regarded.

The expression of assertiveness among Yoruba women is therefore a concern to the current study. Although, Yoruba women have an image of being docile and submissive in a patriarchal society bowing down to cultural norms, it would be interesting to know the assertive behaviour of women and perceptions are quite similar. Considering the fact that assertiveness has numerous advantages and may influence one's decision making ability and the ability of the person to make choices for oneself, it would be relevant to know how women feel about being assertive. Yoruba women often find themselves at a disadvantage when it comes to asserting themselves.

The following research question will be provided with answer at the end of this study

- i Will self-esteem and personal value jointly and independently predict assertiveness among Yoruba women?
- ii Will personal values relate with assertiveness among women in Yoruba land?
- iii Will self-esteem relate with assertiveness among Yoruba women?

1.3 RESEARCH OBJECTIVES

Main Objective

The main objective of this study is to examine personal values and self-esteem of assertiveness among Yoruba women from self-esteem and personal values.

Specific Objectives

- To investigate the extent to which the joint and independent effect of personal value and self esteem predict assertiveness among Yoruba women
- To find out the relationship between personal values and assertiveness among women in Yoruba land
- To test the relationship between self esteem and assertiveness of Yoruba women

1.4 Significance of Study

Since Psychology is the study of human behaviour and mental attributes as related to all facets of life, this study therefore becomes relevant to the field of woman studies and woman psychology through the provision of basic knowledge of how improvement in personal self-esteem will invariably lead to a positive adjustment in their level of assertiveness. Also, this research is significant to the field of clinical psychology and other field dealing with mental health improvement and other correctional facilitation.

Quite a number of mental issues highly identified with the female gender such as depression and sexual pessimist behaviours can be corrected by addressing the level of assertiveness among female patients. Results from this research would therefore provide a

necessary tool for correctional facilitators of which they may want to consider improving the self-esteem of the female as well as focus on the personal values she places on herself. To the field of developmental psychology, the research result will lead to an improved focus into the concept of personal values and its role in other developmental issues such that emphasis would be placed on the acquisition of personal values as well as the application of this to improving the developmental process of individuals.

CHAPTER TWO

LITERATURE REVIEW

2.1 THEORETICAL FRAMEWORK

2.1.1 Theory of Personal Values

This theory was developed by Schwartz in 1997 to explain the development and trend of values among individuals. Values have been a central concept in the social sciences since their inception. For both Durkheim (1897/1964) and Weber (1905/1958), values were crucial for explaining social and personal organization and change. Values have played an important role not only in sociology, but in psychology, anthropology, and related disciplines as well. Values are used to characterize cultural groups, societies, and individuals, to trace change over time, and to explain the motivational bases of attitudes and behaviour. Application of the values construct in the social sciences during the past century suffered from the absence of an agreed-upon conception of basic values, of the content and structure of relations among these values, and of reliable empirical methods to measure them (Hitlin & Piliavin, 2004; Rohan, 2000). Recent theoretical and methodological developments (Schwartz, 1992; Smith & Schwartz, 1997) have brought about a resurgence of research on values. The recent theory concerns the basic values that people in all cultures recognize. It identifies ten motivationally distinct types of values and specifies the dynamic relations among them. Some values conflict with one another (e.g., benevolence and power) whereas others are compatible (e.g., conformity and security). The "structure" of values refers to these relations of conflict and congruence among values. Values are structured in similar ways across culturally diverse groups. This suggests that there is a universal organization of human motivations. Although the nature of values and their structure

may be universal, individuals and groups differ substantially in the relative importance they attribute to the values. That is, individuals and groups have different value “priorities” or “hierarchies.”

The Nature of Values

When we think of our values, we think of what is important to us in life. Each of us holds numerous values (e.g., achievement, security, benevolence) with varying degrees of importance. A particular value may be very important to one person but unimportant to another. The value theory (Schwartz, 1992, 2006a) adopts a conception of values that specifies six main features that are implicit in the writings of many theorists:

- (1) Values are beliefs linked inextricably to affect. When values are activated, they become infused with feeling. People for whom independence is an important value become aroused if their independence is threatened, despair when they are helpless to protect it, and are happy when they can enjoy it.
- (2) Values refer to desirable goals that motivate action. People for whom social order, justice, and helpfulness are important values are motivated to pursue these goals.
- (3) Values transcend specific actions and situations. Obedience and honesty values, for example, may be relevant in the workplace or school, in business or politics, with friends or strangers. This feature distinguishes values from norms and attitudes that usually refer to specific actions, subjects, or situations.

(4) Values serve as standards or criteria. Values guide the selection or evaluation of actions, policies, people, and events. People decide what is good or bad, justified or illegitimate, worth doing or avoiding, based on possible consequences for their cherished values. But the impact of values in everyday decisions is rarely conscious. Values enter awareness when the actions or judgments one is considering have conflicting implications for different values one cherishes.

(5) Values are ordered by importance relative to one another. People's values form an ordered system of priorities that characterize them as individuals. Do they attribute more importance to achievement or justice, to novelty or tradition? This hierarchical feature also distinguishes values from norms and attitudes.

(6) The relative importance of multiple values guides action. Any attitude or behaviour typically has implications for more than one value. For example, attending church might express and promote tradition and conformity values at the expense of hedonism and stimulation values. The trade-off among relevant, competing values guides attitudes and behaviours (Schwartz, 1992, 1996). Values influence action when they are relevant in the context (hence likely to be activated) and important to the actor.

The above are features of all values. What distinguishes one from another is the type of goal or motivation that it expresses. The values theory defines ten broad values according to the motivation that underlies each of them. These values are likely to be universal because they are grounded in one or more of three universal requirements of human existence with which they help to cope. These requirements are needs of individuals as biological organisms, requisites of coordinated social interaction, and survival and welfare needs of groups. Individuals cannot cope successfully with these requirements of human existence on their own. Rather, people must articulate appropriate goals to cope with them, communicate with others about them, and gain

cooperation in their pursuit. Values are the socially desirable concepts used to represent these goals mentally and the vocabulary used to express them in social interaction.

In addition to identifying ten basic values, the theory explicates the structure of dynamic relations among them. One basis of the value structure is the fact that actions in pursuit of any value have consequences that conflict with some values but are congruent with others. For example, pursuing achievement values typically conflicts with pursuing benevolence values. Seeking success for self tends to obstruct actions aimed at enhancing the welfare of others who need one's help. But pursuing both achievement and power values is usually compatible. Seeking personal success for oneself tends to strengthen and to be strengthened by actions aimed at enhancing one's own social position and authority over others. Another example: Pursuing novelty and change (stimulation values) is likely to undermine preserving time-honored customs (tradition values). In contrast, pursuing tradition values is congruent with pursuing conformity values. Both motivate actions of submission to external expectations. Actions in pursuit of values have practical, psychological, and social consequences. Practically, choosing an action alternative that promotes one value (e.g., taking drugs in a cultic rite stimulation) may literally contravene or violate a competing value (obeying the precepts of one's religion and tradition). The person choosing what to do may also sense that such alternative actions are psychologically dissonant. And others may impose social sanctions by pointing to practical and logical inconsistencies between an action and other values the person professes. Of course, people can and do pursue competing values, but not in a single act. Rather, they do so through different acts, at different times, and in different settings.

2.1.2 THEORY OF SELF ESTEEM

Stanley Coppersmith's Self-Esteem Theory

This theory was propounded by coppersmith 1967 Contemporary belief is that self-esteem is routed in early childhood with a foundation of trust, unconditional love and security, impacted on as life progresses by a combination of positive and negative evaluations. self evaluation scale measured self-esteem in children and then assessed the parent's child rearing practices for those children with high self-esteem and concluded that the origins of higher self-esteem lay in clear rules and limits enforced by the parents.

Self-determination Theory (SDT)

Self-determination Theory (SDT) was developed by Deci and Ryan 1995. It is a theory of human motivation that examines a wide range of phenomena across gender, culture, age, and socioeconomic status. As a motivational theory, it addresses what energizes people's behaviour and moves them into action, as well as how their behaviour is regulated in the various domains of their lives. SDT's explanations are focused at the psychological level (rather than the sociological or physiological levels), thus using human perceptions, cognitions, emotions, and needs as predictors of regulatory, behavioural, developmental, and experiential outcomes (e.g., Ryan and Deci, 2000b). Central to the theory is the important distinction between two types of motivation which are autonomous motivation and controlled motivation. Traditionally, motivation theories have treated motivation as a unitary concept focusing just on the total amount of motivation people have for behaviours in order to predict how vigorously they will engage in those behaviours, and many contemporary theories of motivation still do. SDT, in contrast, has always put its primary emphasis on the types of motivation people have for various

behaviours. The theory maintains that, although knowing the amount of motivation people have for behaviour's may allow one to predict the amount or quantity of the behaviours they will exhibit, assessing types of motivation is necessary for predicting the quality and maintenance of those behaviours. When people are autonomously motivated, they act with a full sense of willingness and volition, wholly endorsing that which they are doing because they find it either interesting and enjoyable, or consistent with their deeply held, integrated values. Autonomous motivation is typically accompanied by the experience of positive affect, flexibility, and choice. In contrast, when people's motivation is controlled, they act out of coercion, seduction, or obligation. They tend to experience pressure and compulsion, rather than concurrence and choice. Much of the self-determination research has examined either (1) antecedents of these types of motivation, at the developmental or the situation levels, or (2) the concomitants and consequences of the different types of motivation. We address these two types of motivation and their various subtypes in turn, although first we speak briefly about the philosophical assumptions upon which self-determination was built.

The early motivation research that led directly to SDT differentiated intrinsic motivation from extrinsic motivation (Deci, 1971). Intrinsic motivation means people are engaging in an activity because they find it interesting, enjoyable, or fun. The play of young children is a perfect example of intrinsically motivated behaviour. The children are active and engaged in a very natural way. They will often be working out some inner agenda, such as expressing feelings, albeit without any deliberate intention to do so. They are simply doing what they find interesting to do, and in the process they are learning and growing. Adults are also intrinsically motivated for some activities, typically their leisure-time pursuits. Because intrinsic motivation is a natural internal motivation involving interest and enjoyment, it is not necessary to motivate people to do

what they find intrinsically interesting. They simply do those behaviours and this intrinsic motivation is the prototype of autonomous motivation. Intrinsic motivation is often discussed in contrast to extrinsic motivation. The latter type of motivation involves a contingency between the target behaviour and some separable consequence desired by the individual. What are referred to as reinforcers in operant theory can be thought of as extrinsic motivators? People are often extrinsically motivated by the pursuit of rewards such as money or prizes, the avoidance of noxious stimuli, or the desire for social approval. Colloquially, the classic extrinsic motivators are the 'carrot and stick.'

The fact that the most typical extrinsic motivators have been reliably found to decrease intrinsic motivation meaning humans' natural, inherent type of autonomous motivation raises the question of whether it is possible for people to be autonomous while being extrinsically motivated. Ryan et al. (1985) addressed that issue with the concept of internalization, which had been an important concept in developmental psychology for many years, and they suggested that people tend to internalize material endorsed by significant others in order to satisfy a basic psychological need for relatedness. The Ryan et al. idea was that extrinsic contingencies, which are external to people, could be taken in by the individuals and integrated into their sense of self. If that were to happen, people could behave from their own sense of self and thus be autonomous with respect to motivations that had originally been external. However, the researchers pointed out that internalization, which is a natural part of the integrative process, may not always function wholly effectively so motivations sometimes get only partially internalized and thus not fully integrated. Therefore, they suggested, internalization can be understood in terms of a continuum of autonomy, in which the more fully some value or regulation is internalized the more the accompanying behaviour will be enacted autonomously.

They discussed four types of extrinsic motivation that resulted from different degrees of internalization. External regulation is the classic type of extrinsic motivation. People behave because of external contingencies that have not been internalized. Thus, external regulation is the least autonomous and most controlled form of extrinsic motivation. Introjected regulation results from people having partially internalized an extrinsic motivation that is, having taken it in but not really accepted it as their own. Introjection includes being motivated by contingent self-esteem, guilt, or ego-involvement. Introjected regulation has been found empirically to be accompanied by experiences and consequences similar to those associated with external regulation. Thus, although this type of extrinsic motivation is internal to the person, it is still quite controlling. A more fully internalized form of extrinsic motivation is referred to as identified regulation because it involves people identifying with the personal value and importance of the behaviour for themselves and thus accepting it as their own. Subsequently, they will regulate themselves for related behaviours relatively autonomously.

Finally, the fullest type of internalized extrinsic motivation is labelled integrated regulation. It involves people having integrated new identifications with other aspects of their own integrated sense of self – that is, with other identifications, values, and needs. With integrated regulation, people act with a full sense of volition and choice. Empirically, identified regulation is more closely related to integrated regulation than it is to introjected regulation. Thus, identified and integrated regulations, as well as intrinsic motivation, are all considered relatively autonomous forms of motivation. With the elaboration of extrinsic motivation in terms of the degree of internalization, and thus of autonomy, it became clear that the distinction between autonomous and controlled motivation was the most useful and appropriate as the primary distinction in SDT.

Accordingly, autonomous motivation comprises external and introjected forms of extrinsic motivation, whereas controlled motivation comprises identified and integrated forms of extrinsic motivation, along with intrinsic motivation. In this, one sees that some types of extrinsic motivation (identified and integrated) are relatively autonomous along with intrinsic motivation and one type of internal motivation (introjected) is relatively controlled. As such, neither the intrinsic-extrinsic distinction, nor the internal-external distinction works as cleanly and effectively as the autonomous-controlled distinction.

2.1.3 THEORY OF ASSERTIVENESS

Assertiveness Model

Assertiveness behavior has been defined as "that complex of behaviors emitted by a person in an interpersonal context which express that person's feelings, attitudes, wishes, opinions or rights directly, firmly and honestly while respecting the feelings, attitudes, wishes, opinions, and rights of other persons." (Galassi and Galassi, 1977, p. 233.) According to these writers, assertion does not involve an undue or excessive amount of anxiety or fear. It represents the standing up for one's legitimate rights without violating the rights of others. Mental health researchers of today appear to be in accord that assertive behavior is (a) learned and (b) situationally specific (Alberti and Emmons, 1974; Galassi and Galassi, 1977; Hersen et al., 1973; Jukobowski, 1973). As perhaps first suggested by Andrew Salter in his book Conditioned Reflex Therapy (1949) and now empirically demonstrated (Hersen et al., 1973), assertive training has the capability to reciprocally inhibit anxiety. Also, it is clear that assertiveness depends on the situation as perceived by the individual. The situational non-asserter may be cognizant of the appropriate course of action, but for one reason or another may choose to ignore it.

The person who impels his desire for self-assertion to excessive proportions by expressing his opinions in a hostile, threatening, or assaultive manner is aggressive. The aggressive person shows little or no consideration for the rights of others. The person who behaves aggressively does not recognize the potential consequences of his action and does not assume responsibility for them. It is for these reasons that aggressive behavior often results in unfavorable consequences for the aggressor as well as for the object of aggression. By contrast, assertive behavior is expressed with consideration of mutual rights and the possible outcome that may follow. Accordingly, the assertive person has a better chance of obtaining satisfactory remedy in a situation where expectancy has been violated.

Research on the effects of assertive training has reported increased self-esteem, increased positive reaction from others, and reduced anxiety in social situations for persons having gone through a training program.

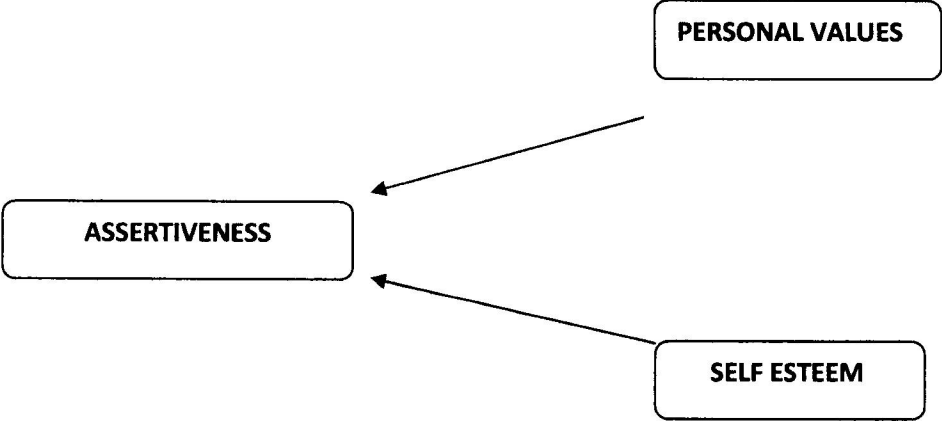
Assertion Theory

Assertion theory by Colleen Kelly 1956 proposes that everyone has fundamental human rights, and can avoid violating their integrity by compromising between each other's needs in a way that leaves everyone feeling that they have been "heard". There are many different types of behaviour: passive behaviour, assertive behaviour, aggressive behaviour, manipulative behaviour, and a mixture between them all. Assertiveness can be found in verbal and non-verbal communication, throughout society. Assertive behaviour consists of making sure that one's own needs are heard and respected, rather than disregarded.

Examples can include confronting an employer or partner). Not every person is assertive, though assertion theory posits that assertiveness positively contributes to one's quality of life.

Assertion theory is a behavioral model for the promotion of personal rights without violating the rights of others. The theory is based on the premise that humans typically either allow their rights to become restricted (non-assertion), or intrude upon the rights of others (aggression). In order to maintain the rights of all parties, assertion theory stresses that individuals recognize specific emotional, verbal, and non-verbal cues in order to maintain equality for all individuals. Such behavior is potentially applicable in many facets of human life, including workplace situations. For example, a friend asks to borrow your new, expensive camera Someone cuts in front of you in a line, A salesperson is annoyingly persistent . Someone criticizes you angrily in front of your colleagues. For many people these examples represent anxious, stressful situations to which there is no satisfying response. One basic response theory being taught more and more frequently in training programs is a theory called assertiveness or assertion.

2.2 CONCEPTUAL FRAMEWORK



The *figure 1* shows that an increase in assertiveness or decrease in assertiveness is influenced by personal values and self-esteem.

2.3 RELATED EMPIRICAL STUDIES

2.3.1 Gender and Assertiveness

Lack of assertiveness had been identified by researchers like Althen (1991) to affect individuals both nationally and internationally (and a lot of arguments both within and outside the academic arena have arisen when both genders are compared with respect to assertiveness. Unfortunately there is limited empirical literature that actually compared male and female on assertiveness (Poyrazli, Arbona, Bullington, Pisecco 2001). It is interesting to note that even in Nigeria, the same situation obtains; there is a dearth of literature in the area of assertiveness study that compares male and female on this variable (assertiveness).

Although, Adejumo (1981) observed that the general assumption is that men are more assertive than women (world over), where the latter become assertive: They experience unique problems. The fact is that, sex roles are somewhat rigid in Africa and gender differences are emphasized (Okeke, 1994; Onyeizugbo, 2003).

In Nigeria for instance, men are expected to be more assertive (even aggressive), ambitious and strong, whereas women are expected to be submissive, passive and gentle (Onyeizugbo, 2003). Sex role stereotyping borders on sexism and thus imposes a limit on the extent to which women can assert or express themselves. For example, in the Yoruba culture (a sub-set in the southwest of Nigeria), the entirety of a woman's personal possessions is believed to automatically belong to her husband. This is in concert with the proverbial saying that, "The owner of the slave automatically owns the slave's properties." In other words, the woman is actually seen as the husband's "property;" hence, she is not supposed to assert herself. In light of

the above, one may be tempted to say that there is no hope for Nigerian women; however, a wave of change seems to have occurred particularly in South-western Nigeria as we have had women being deputy governor of a state, we have had a woman being the vice chancellor of a renowned university and a lot more are getting involved in politics and business with more freedom and support from their male counterparts. Consequently, women, particularly those in urban cities are more aware, now than ever before, of the need to claim their rights and assert themselves.

A review of related literature revealed that a difference exists between the level of assertiveness between males and females. For instance, Hersen et al. (1973), Ory and Helfrich (1976), Adejumo (1981) and Eskin (2003) all reported men to be more assertive than women. This was however, contradicted by some other studies. For instance, Chandler et al. (1978) found that women were significantly more assertive than men in some specific situations. Results of their study found that, women (college students) were more willing to be socially "confrontative," more willing to assert them and speak for themselves boldly without any fear of intimidation or prejudice in competitive situations such as job interviews, and are assertive about their feelings.

Despite the aforementioned findings, it is also interesting to note that Maccoby and Jacklin (1974) and Applebaum (1976) have found that there is no consistent tendency for one gender to be more assertive than the other. In a more recent international study on assertiveness, Poyrazli et al. (2001) found that there is high correlation between assertiveness and academic performance as well as adjustment problems. They reported that students with higher level of assertiveness are reported being more self-efficacious academically; this thus suggests that

students who are more assertive probably initiate more academic interactions or ask for academic help and therefore have higher academic self-efficacy. This finding is consistent with those of Bandura (1986), Maddux and Meier (1995), and Chen (1992). Part et al. (1992) found that one of the cultural differences international students are particularly concerned about is assertiveness. Bean discussed previous research and stated that what is perceived as appropriate assertiveness may be affected by the nature of assertion, the context of assertion, the assertors qualities (including his/her sex) and the perceiver's qualities, which may include powerful factors such as his/her assertiveness, how traditional his/her views toward women are, as well as his/her sex. In reference to the research by Wolfe and Fodor (1975) that focussed on adapting assertive behaviour in women by adding cognitive restructuring to the usual assertion training in order to modify women's "irrational" beliefs that they will lose or hurt significant others if they are assertive,

Bean speculated that college-age women often express a reluctance to employ assertive behaviour in heterosexual relationships because of their heightened awareness of the nuances of male-female interaction patterns. They apparently fear being seen (especially by men) as "bitchy", rejected or losing others' approval. Bean calls this a "fear of assertiveness" and states that it may be based on the fear that a deviation from traditional sex roles may impede heterosexual relationships. Bean then based her study on the following questions: Are assertive students liked more, preferred as co-workers, perceived as more appropriate, similar and more physically attractive than non-assertive students? Does the sex of the videotape actor or the sex of the perceiver play a role in the perception of an assertive or non-assertive actor? Does the perception of an assertive or non-assertive actor change according to the perceiver's attitudes toward women of their own level of assertiveness?

Bean found that there is a clear consistent positive reaction of male students to assertive behaviour. Although the non-assertiveness or assertiveness of an actor influenced both male and female perceptions of the attractiveness or the appropriateness of the actor (as well as the actor's perceived desirability as a co-worker), female students were less uniformly positive in their reactions to assertive behaviour. They considered assertiveness for both sexes toward a professor as inappropriate and preferred a non-assertive female as a co-worker in this context. This, according to Bean, indicates that assertiveness appears to be a major dimension of interpersonal perception.

2.3.2. STYLES OF ASSERTIVENESS

It is indeed true that a lot of international research is to be found that focuses on the concept, especially during the late 1970s and 1980s, when assertiveness reached its zenith. However, the area of focus will be narrowed by commencing a discussion around styles of assertiveness. This will eventually lead to a detailed look at assertiveness and leadership, the area of study that forms the core of this research. Woolfolk and Dever (1979) compared reactions to assertiveness to other styles of communication, namely non-assertion, aggression and assertion plus "extra consideration". In their first two experiments, in which assertion, non-assertion and aggression was compared, it was found that assertion (without an empathy-consideration) was viewed as more "appropriate-efficacious" than either aggression or non-assertion. This assertion was seen as more satisfying and polite and less hostile and neurotic than aggression, while less satisfying and more hostile than non-assertion.

Woolfolk and Dever (1979) found that a fourth condition (assertion plus extra consideration and empathy) seemed to offer "an almost optimal combination of ratings". Recipients seemed to prefer assertion plus "extra consideration", even though it was experienced as comparable in effectiveness and appropriateness to assertion. This style of communication was rated as "kinder, less hostile and more satisfying" to recipients. It was found that if a special effort was made to acknowledge the needs of the other "and be friendly and polite" while at the same stating one's request, recipients are left more content.

Woolfolk and Dever (1979) warns against generalising their findings to all situations in which assertion, non-assertion and aggression occur, because of the limited number of contexts in which contrasting communication styles were studied, but feel that, after their results, additional research should target the effects of politeness, kindness and empathy in the context of assertive communication. It must also be mentioned that the researchers failed to find interactions between communication and the gender of recipient, communicator or subject.

In a later study, Kern (1982) mentions the Woolfolk and Dever (1979) study and refers to the finding that moderating assertiveness with empathic statements reduces negative perceptions while "maintaining a comparable level of instrumental effectiveness". Kern (1982) finds that the differential effects of assertive, empathic-assertive and non-assertive behaviour were consistent with previous research (including Woolfolk and Dever's 1979 study). The models in the videotape portraying assertive behaviour were seen as more competent but less likeable, considerate and desirable than non-assertive models.

If the assertive behaviour was moderated with empathic statements, the relatively negative reactions were lessened, while the favourable impressions of competence were

maintained. Kern therefore concludes that although empathic-assertive behaviour was seen as less likeable than non-assertive behaviour, this behaviour seems to be a “generally superior alternative to ‘pure’ assertion”. Kern does not find a sex-role bias against female assertion. Kern (1982) decided to focus on the assertiveness of the assertee and the impact thereof on the evaluation of refusal assertion. He finds that persons with low assertiveness reacted relatively negatively to assertive and “to a lesser extent, empathic-assertive behaviour”, whilst persons with high assertiveness “generally devaluated non-assertive behaviour”.

2.3.3 INTERPERSONAL COMMUNICATION AND ASSERTIVENESS

Assertiveness falls within the field of interpersonal communication, which Stewart (2012) defines as “the kind of communication that happens when the people that are involved talk and listen in ways that maximize the presence of the personal”. Sipe and Frick (2009) describe it as a “skilful” form of interpersonal communication in which participants are open to one another about their own feelings and perspectives and respect those of the other. Assertiveness has been a topic of study and discussion in academics and in popular circles since Alberti and Emmons (2012), in their classic work now in its ninth edition, challenged readers to develop this set of interpersonal communication behaviours. They defined assertiveness as “direct, firm, positive and when necessary persistent action intended to promote equality in person-to-person relationships’. In their emphasis on fostering relationships of equality, Alberti and Emmons (2012) note the importance of speaking up for oneself but also of treating the other person with respect, even during conflict and confrontation.

They further distinguish assertiveness among non-assertive (passive) and aggressive behaviour. The non-assertive person fails to express their own feelings and preferences in

deference to others while the aggressive person “frequently hurts other people by making choices for them and minimizing their worth”. Assertiveness can also be seen as a set of traits and behaviours that enhance personal relationships. Alberti and Emmons (2012) include an assertiveness inventory to help readers determine their own level of assertiveness. Their inventory includes such behaviours as expressing one’s emotions and preferences, standing up for one’s rights, showing respect for the other even in situations of conflict, and expressing positive regard for the other, maintaining eye contact, tact, and introducing oneself. Psychologists Melvin L. Gay, James G. Hollandsworth, Jr., and John P. Galassi (1975) developed the Adult Self Expressive Scale (ASES) as a more professional, clinical means to measure assertiveness in adults, and as a complement to the professional College Self-Expression Scale. The scale studied two dimensions of assertiveness: every-day situations that call for assertiveness and assertive behaviour: from “expressing personal opinions and refusing unreasonable requests” to “standing up for legitimate rights and expressing negative feelings”.

A later study by the same psychologists recommended that the ASES be augmented by peer evaluations to get a more accurate measure (Hollandsworth, Galassi, & Gay, 1977). Much study of assertiveness has been focused on a particular trait: argumentativeness, which “enables a person to recognize controversial issues, to present positions on the issues, and to attempt refutation of the others’ position” all with an emphasis on the issues at hand rather than the aggressive use of personal attacks on the other person (Onyekwere, Rubin, & Infante, 1991). Infante and Wigley (1986) clearly distinguish between the assertive trait of argumentativeness and verbal aggressiveness, which uses messages that “attack an individual’s self-worth in order to make the person feel less favourably about self”.

Infante and Wigley (1986) further note that people who lack the skill of argumentativeness often resort to verbal aggressiveness in order to win or hold their own in a debate or disagreement. Another study by Infante and Rancer (1993) focused on the argumentative traits of advocacy, “the act of presenting and defending one’s own position,” and refutation, “attacking an opponent’s position” without engaging in personal attacks. Their study confirmed the inherent skill and concern with complex issues involved in argumentativeness and the danger that those who lack this skill could resort to aggressive, hurtful arguments. Woods (2015) describes feminine speech patterns as “a primary way to establish and maintain relationships with others”. Feminine communication aims to “establish equality,” share experiences with others, and show support and understanding as opposed to masculine speech patterns that include more competitive elements, such as “establishing status and control”. In this way, many women do not have to counteract the tendency to be aggressive but rather their tendency to display more passive behaviour. In a study of undergraduate students, Prisbell (1985) equated assertiveness with nonverbal behaviours such as eye contact, a relaxed attitude, and “availability for communication.” Students who scored higher in the scale of shyness, on the other hand, exhibited a lack of confidence and discomfort in social situations. Sigler, Burnett, and Child (2008) contrasted the direct, assertive culture of the New York Metropolitan area with the “nice” culture of the Upper Midwest which tends to avoid conflict. In discussing their tests that confirmed the stereotypes – even among people who were not native to the particular region in which they lived. Sigler, et al. (2008) found that the level of assertiveness can be associated not only with gender but with the surrounding culture. Most telling, however, is their warning about the drawbacks of the passive “nice” approach of the Midwesterners and many women it can lead to “passive-aggressive” communication which masks anger under a cloak of “social

modesty”. They point to the dangers of both aggression and passivity, noting that assertiveness is “optimal communicative behaviour for maintaining positive human relationships and resolving conflicts”.

2.3.4 SELF- ESTEEM AND ASSERTIVENESS

Sometimes self-esteem is used to refer to a personality variable that represents the way people generally feel about themselves. Researchers call this form of self-esteem, global self-esteem or trait self-esteem, as it is relatively enduring across time and situations. Depictions of global self-esteem range widely. Some researchers take a cognitive approach, and assume that global self-esteem is a decision people make about their worth as a person (Coopersmith, 1965; Crocker & Park, 2004; Crocker & Wolfe, 2001). Others emphasize emotional processes, and define global self-esteem as a feeling of affection for oneself that is not derived from rational, judgmental processes (Brown, 1993, 1998; Brown & Marshall, 2001, 2002). However it is defined, global self-esteem has been shown to be stable throughout adulthood, with a probable genetic component related to temperament

Self-esteem is also used to refer to self-evaluative emotion reactions to valenced events. This is what people mean when they talk about experiences that “threaten self-esteem” or “boost self-esteem.” For example, a person might say her self-esteem was sky-high after getting a big promotion or a person might say his self-esteem plummeted after a divorce. Following James (1890), we refer to these self-evaluative emotional reactions as feelings of self-worth. Feeling proud or pleased with ourselves (on the positive side), or humiliated and ashamed of ourselves (on the negative side) are examples of what we mean by feelings of self-worth. Many researchers use the term state self-esteem to refer to the emotions we are calling feelings of self-worth, and

trait self-esteem to refer to the way people generally feel about themselves (Heatherton & Polivy, 1991; Leary, Tambor, Terdal, & Downs, 1995; McFarland & Ross, 1982; Pyszczynski & Cox, 2004). These terms connote an equivalency between the two constructs, implying that the essential difference is that global self-esteem persists while feelings of self-worth are temporary. Other researchers disagree, arguing that momentary emotional reactions to positive and negative events do not provide an appropriate analogue for how people generally feel about themselves (Brown, 1993, 1998; Brown & Dutton, 1995; Brown & Marshall, 2001, 2002). Finally, self-esteem is used to refer to the way people evaluate their various abilities and attributes. For example, a person who doubts his ability in school may be said to have low academic self-esteem and a person who thinks she is good at sports may be said to have high athletic self-esteem.

The terms self-confidence and self-efficacy have also been used to refer to these beliefs, and many people equate self-confidence with self-esteem. We prefer to call these beliefs self-evaluations or self-appraisals, as they refer to the way people evaluate or appraise their physical attributes, abilities, and personality characteristics. Not everyone makes this distinction, however. In fact, many scales that assess self-esteem include subscales that measure self-evaluations in multiple domains (Harter, 1986; Marsh, 1993; Shavelson, Hubner, & Stanton, 1976). From this perspective, people have different levels of self-esteem in different areas. One person could have high athletic self-esteem but low artistic self-esteem, while another person could have low math self-esteem but high social self-esteem. A variant on this approach assumes that not all self-evaluations influence self-esteem. Self-evaluations in domains of high personal importance exert a strong effect on self-esteem, but self-evaluations in domains of low personal importance do not. For example, it has been suggested that some people (typically men) base their self-esteem on

their perceived competence, whereas other people (usually women) base their self-esteem on their social skills (Josephs, Markus, & Tafarodi, 1992). To predict self-esteem, we first weight each self-evaluation by its importance and then sum the weighted values.

A related model assumes that cultures specify attribute importance, and that self-esteem derives from the perception that one possesses an abundance of culturally-valued attributes (Pyszczynski et al., 2004). The bottom-up model makes an additional assumption. Because it assumes that self-evaluations underlie global self-esteem, the model assumes that global self-esteem effects are due to underlying self-evaluation. For example, if we find that high self-esteem people persist longer after failure than do low self-esteem people, it must be because high self-esteem have more confidence in their ability to succeed (Blaine & Crocker, 1993). Several important social psychological theories, including Tesser's self-evaluation maintenance model (Tesser, 1988) and Steele's self-affirmation theory (Steele, 1988) adopt this assumption. Some have even gone so far as to suggest that global self-esteem is of little value and that researchers should concentrate instead on self-evaluations (Crocker & Wolfe, 2001; Marsh, 1990). Affective models offer an alternative way to think about the origins and function of self-esteem. According to this more top-down approach, self-esteem develops early in life in response to temperamental and relational factors and, once formed, influences self-evaluations and feelings of self-worth (Brown, 1993, 1998; Brown, Dutton, & Cook, 2001; Brown & Marshall, 2001, 2002; Deci & Ryan, 1995).

This approach depicts a schematic drawing of the model. The lack of an arrow between global self-esteem and evaluative feedback signifies that evaluative feedback does not influence global self-esteem. Instead, global self-esteem and evaluative feedback combine to influence

self-evaluations and feelings of self-worth. This interactive effect is particularly pronounced when people confront negative feedback, such as failure in the achievement domain or interpersonal rejection. When low self-esteem people encounter negative feedback, their self-evaluations become more negative and their feelings of self-worth fall. When high self-esteem people encounter negative feedback, they maintain their high self-evaluations and protect or quickly restore their feelings of self-worth. In our view, this is the primary advantage of having high self-esteem: It allows you to fail without feeling bad about yourself.

2.4 HYPOTHESIS

- I. Personal Values and Self-esteem will jointly and independently predict assertiveness among Yoruba women.
- II. Personal values will have a significant relationship with assertiveness among Yoruba women.
- III. Self-Esteem will have a significant relationship with assertiveness among Yoruba Women.

2.5 OPERATIONAL DEFINITION OF TERMS

Self-Esteem: Self-esteem is generally perceived to be a kind of norm that a person does not see him/herself down or over something, pleased with him/herself, he/she sees himself precious, positive, and also being loved and liked by others. self-esteem creates the basic of the spiritual structure and begins from the early ages to make the individual's basic identity. Self-esteem would be described in research participants as the overall perception of the self in terms of how it relate to participants assertiveness. This was measured using the Rosenberg self-esteem scale.

High scores in this scale mean that the participant has the high self-esteem, she see herself and precious and hold herself in high esteem. low scores mean low self-esteem, which means the participant think low of herself. The score ranges from 0-30. Scores within 15 and 25 are regarded are within normal range; scores below 15 suggest low self -esteem

Personal Value: This refers to those beliefs, goals, standards an individual holds important of themselves. It is the total attachment of events and attributes an individual holds as worthy of being internalized. High scores on personal value reflect an individual's ability to hold a belief and then internalize such beliefs. Personal value was measured using personal value scale developed by Richard lener(1995) There is no specific range of score that indicate high or low score. High score means that the participant has some value that they hold dear to them, and would not go against them, low score means the participant hold no value dear. Sum of all items rating together ranges from 0 to 15

Assertiveness: Assertiveness is seen by such scholars as Sipe and Frick as being a "skilful" form of interpersonal communication in which people are open to one another about their own feelings and perspectives and respect those of the other. High score on assertiveness reflects that the individual are capable of acting in their own best interest without experiencing excessive anxiety or disregarding the rights of others, an low score reflect that individual express her viewpoints and feelings in such an over-apologetic, timid and self-deprecating fashion, that it leads others to easily ignore or dismiss them. It was measure using assertiveness behavioural assessment scale by (Onyeizugbo 1998) Items that indicate low assertiveness were scored in the reverse direction (numbers 2, 4, 7, 9, 10, 11, 13, 14, 15,). The rest of the items (1, 3, 5, 6, 8, 12, and 18) indicate high assertiveness.

Yoruba Women: Yoruba women in this study are female participant whose roots can be traced back to the Yoruba ethnic group. They can be found in Lagos, Ekiti, Oyo, Osun, Ogun and Ondo states in Nigeria. They can also be found in other Nigerian states such as Edo and Kwara states in Nigeria. However, Yoruba women are of attitudes and behaviour highly influenced by the Yoruba culture reflective of their language, dressing, mode of greeting and family pattern. Age of women in this study ranges from 18 to 65

CHAPTER THREE

METHODOLOGY

3.1 RESEARCH DESIGN

This study adopted the ex-post facto survey research design. This was deemed suitable because the study gathered information that already existed in the population understudy and the researcher did not consciously or deliberately manipulate any of the variables of interest in the study. The independent variables include self-esteem and personal values while the dependent variable is assertiveness among Yoruba women.

3.2 SETTING

The setting for this research includes Ado, in Ekiti, State and Ibadan, in Oyo state Nigeria. The researcher utilized these two local governments in their various cities in the state for the purpose of the research. The location of the research study is well suited for the research for the familiarity with the research participants with the researcher. The location is also suitable for the research based on the availability of research participants who are Yoruba Women.

3.3 PARTICIPANTS

The research participants are Yoruba women in Ado-Ekiti, State and Ibadan, Oyo State. The research participants are selected randomly from the local government in these states. Research participants are adults who understand the cultural system and Language of Yoruba ethnic group. In terms of population description of these research participants, the researcher would be utilizing the working class women and market Yoruba women in these states. The participants were three hundred from Ado Ekiti state and Ibadan Oyo state, with age range of 18-65 years

old. 102(36%) are between 18-24 years of age, 61(21.6%) between 25-34, 57(20.1%) between 35-44, 34(12%) between 45-54, 20(7.1%) between 55-64 and 9(3.2%) of 65 years and above. In regards to their religious affiliation, 225(79.5%) are Christians, 55(19.4%) are Moslems while 3(1.1%) are traditional worshippers. 132(46.6%) of the participants are married, 138 (48.8%) are singles, 6(2.1%) are widowed and only 7(2.5%) was either separated or divorced.

3.4 SAMPLING TECHNIQUE

This research employs two major research techniques which includes simple random and convenience sampling techniques. At first, the researcher randomly selected two states out six major Yoruba speaking states in Nigeria of which the researcher arrived at Ekiti and Oyo state. After this, the researcher conveniently selected the State capitals and also the local government for the purpose of instrument administration and also conveniently sampled the research participant through the administration of research instruments to research participants.

3.5 INSTRUMENT

The instrument used for the measurement of variables in this study include; self-report measures pertaining to key demographic variables within the population of study and significant other variables.

3.5.1 SECTION A

Section A consists of items measuring socio-demographic information of the participants, such as age, religion, occupation and marital status of research participants. Actual age was given; religion was reported as Christianity, Islam and Traditional; occupation was reported an open

ended question while the categories of marital status of research participants include single, married, widowed and divorced.

SECTION B

The Rosenberg Self-Esteem Scale

The Rosenberg Self-Esteem Scale (SES; Rosenberg, 1989) developed by Rosenberg is a 10-item self-report measure that uses a 4-point scale ranging from 1 (strongly agree) to 4 (strongly disagree) to assess one's self-esteem.. High scores indicate high self-esteem, whereas low scores indicate low self-esteem. Cronbach's alpha for various samples range between .77-.90 and test-retest correlations between .82-.88 (Rosenberg, 1989). Reliability coefficients ranges from 0,72 to 0,87

Scoring: for items 1, 2, 4, 6 and 7, Strongly agree =3, Agree = 2, Disagree = 1, Strongly disagree=0. For items 3, 5, 8, 9 and 10, Strongly agree = 0, Agree = 1, Disagree = 2, Strongly disagree = 3

SECTION C

Personal Value Scale

This scale was developed by Lerner in 2005 to measure personal values among youths. However, this research will adopt the instrument to measure personal value among women in Yoruba land. It is a 5-point Likert-type scale ranging from 1 to 5 (always-never). It is also a 5 item scale to consist of a correlation of at least .80 is suggested for at least one type of reliability as evidence of it level of internal consistency. The validity of the scale was obtained using the content validity method that is, using this scale use pre- existing scale items with their own reliability

and validity. However, standards for obtaining consistency range from .5 to .9 depending on the intended use and context for the instrument. Internal consistency .89. Reliability coefficient ranges from 0.5 to 0.9 depending on the intended use .

Scoring

Higher score indicate strength in personal values. Sum of all items rated together ranges from 0 to 15. No items are reverse coded

SECTION D

Assertive Behaviour Assessment Scale (ABAS)

Assertive Behaviour Assessment Scale (ABAS) was developed by Onyeizugbo in 1998. The 18-item this scale was developed and validated in Nigeria on an adult population. In the process of developing the ABAS, 16 items were adopted from the "Assertion Inventory" by Gambrill and Richey (in Rakos, 1991). Twelve items were also adopted from a list of assertiveness items listed by Alberti and Emmons (1986), and 12 items were taken from the Rathus Assertiveness Scale (Rathus, 1973). The remaining 24 items were developed by the author based on social skills deficits observed in clients, as well as from personal observations. Some of these items taken from already existing measures were reworded and some rephrased to make them easy to understand by people with a high school education. Altogether, there were 64 items on the original list. Four clinical psychologists vetted (examined) the instrument for face and content validity. Eight items were then discarded because only items that the judges unanimously agreed would measure assertiveness were retained, thus reducing the ABAS to 56 items. The remaining 56 items were administered to 50 participants. These were married adults with at least high

school education drawn from the staff of the University of Nigeria, Nsukka. The internal consistency of the instrument was established through item-analysis, resulting in 18 items out of 56. Only item full-scale correlation coefficients of at least .30 and above were retained. The ABAS has a full-scale reliability coefficient of .76 obtained with the Cronbach coefficient alpha, and a split-half reliability coefficient of .69, which rose to .82 when corrected using the Spearman Brown correction formula. The ABAS was further subjected to principal components factor analysis to test whether the different dimensions of assertive behaviour would emerge as separate factors to form subscales. All the items converged on a single factor. Reliability coefficient is 0.76

Scoring

It is a 5-point Likert-type scale ranging from 1 to 5 (strongly agree –strongly disagree). Items that indicate low assertiveness on the ABAS were scored in the reverse direction (numbers 2, 4, 7, 9, 10, 11, 13, 14, 15, 16, 17). The rest of the items (1, 3, 5, 6, 8, 12, and 18) indicate high assertiveness.

3.6 PROCEDURE

The researcher received a letter of introduction from the Head of Department, Psychology Department, Federal university, Oye Ekiti to introduce the researcher to the participants. After this, the researcher proceeded to the field to administer the research instruments which was received immediately respondents attempted the survey. Data was gathered and analysed using appropriate data analysis technique. Three hundred questionnaires was given out two hundred

and ninety was collected, seven out of it was invalid while two hundred and eighty three was valid.

3.7 ETHICAL CONSIDERATION

The research participants were assured of the level of confidentiality prior to the research which was clearly stated in the research instrument before the research participants responded to research instruments. Participants were also assured that they could opt out of the research if they found the research items uncomfortable. Finally, the results gotten from the research would only be communicated to the academic community to avoid any form of illicit usage of respondents' information.

3.8 STATISTICAL TECHNIQUE

Data analysis was done with the use of Statistical Package for Social Science (SPSS 20.0). Demographic data were analysed using descriptive statistics such as mean median and mode of the information provided by the research participants. However hypotheses were tested with Pearson correlation coefficient and multiple regression analysis. Hypothesis one was tested with multiple regression because the researcher is interested in knowing if personal value and self esteem will jointly or independently predict assertiveness in Yoruba women. Hypothesis two and three was tested using Pearson correlation coefficient because is interested in knowing if there will be a significant relationship between personal value and assertiveness and self esteem and assertiveness. The p-value 0.05 was used to test the statistical significance

CHAPTER FOUR

RESULT

Hypothesis one states that Self-Esteem and Personal values will jointly and independently predict assertiveness among Yoruba woman in Ibadan, Oyo-State. The hypothesis is tested using multiple regression analysis. The result is presented in table 4.1

Table 4.1 Multiple Regression Analysis of Assertiveness among Yoruba women by personal values and self esteem

Variables	β	t	P	R	R ²	F	P
Personal Values	-.01	-.11	>.05	.206	.042	6.21	<.01
Self-Esteem	.208	3.34	<.05				

From Table 4.1, it can be observed that personal values and self-esteem jointly predicted assertiveness among Yoruba women $F(2, 280) = 6.21; p < .05$ with $R = 0.21$ $R^2 = 0.042$. This suggests that both variables jointly accounted for 4.2% variation in assertiveness among Yoruba women. However, only the self-esteem ($\beta = .21; t = 3.34, p < .05$) was significant to independently predict assertiveness among participant.

Table 4.2: Summary of Pearson Correlation Showing the relationship between, Personal value and Assertiveness Table 4.2: Correlation summary table showing the relationship between, personal values, self-esteem and assertiveness

		AGE	Self-esteem	Personal Values	Assertiveness
AGE	Pearson Correlation	1			
	Sig. (2-tailed)				
	N	283			
Self-esteem	Pearson Correlation	-.150*	1		
	Sig. (2-tailed)	.012			
	N	283	283		
Personal Values	Pearson Correlation	-.273**	.348**	1	
	Sig. (2-tailed)	.000	.000		
	N	283	283	283	
Assertiveness	Pearson Correlation	-.048	.065	.206**	1
	Sig. (2-tailed)	.421	.272	.000	
	N	283	283	283	283

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

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

The table above shows that there is significant positive relationship between personal values and assertiveness ($r(283) = .266$ $p < .01$). This implies that an increase in personal values of Yoruba women will lead to proportional increase in the assertiveness of Yoruba women. Therefore hypotheses two, which stated that there will be a significant relationship between personal value and assertiveness was accepted.

Table 4.3: Correlation summary table showing the relationship between, self-esteem and assertiveness

		AGE	Self-esteem	Personal Values	Assertiveness
AGE	Pearson Correlation	1			
	Sig. (2-tailed)				
	N	283			
Self-esteem	Pearson Correlation	-.150*	1		
	Sig. (2-tailed)	.012			
	N	283	283		
Personal Values	Pearson Correlation	-.273**	.348**	1	
	Sig. (2-tailed)	.000	.000		
	N	283	283	283	
Assertiveness	Pearson Correlation	-.048	.065	.206**	1
	Sig. (2-tailed)	.421	.272	.000	
	N	283	283	283	283

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

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

The table above shows that there is no significant relationship between self-esteem and assertiveness. ($r(283) = .012$ $p > .05$). Therefore hypothesis three, which stated that there will be a significant relationship between self-esteem and assertiveness was rejected.

CHAPTER FIVE

DISCUSSION, CONCLUSION AND RECOMENDATION

5.1 Discussion

Hypothesis one stated that self esteem and personal values will jointly and independently predict assertiveness was significant, because both self esteem and personal value jointly predict assertiveness in Yoruba women, but only self- esteem was significant to independently predict assertiveness among the participant. Therefore hypotheses one was partially accepted. This result is in line with Swanson and kenjawa 1996, who argued that every culture foster roles, rules, practice, and customs that define them. swadson and kenjawa 1996 also argued that culture imbued self esteem and personal values and thereby play a major role in fostering decision making and assertiveness. How an individual view him or herself coupled with his or her personal values has a major role and tenacity in determining whether such individual would be assertive or not. For instance a cultural phenomenon of Nigeria does not support gay marriage or transgender, but it is surprising that a notable celebrity practices it and yet feels normal about it even when the whole nation is against it. This level of assertiveness can be likened to his self esteem which may be subjected to his personal values to enact assertiveness. Since there are few researches linking these variable together, it is important to note that comparison is made on the basis of the dimensions of self-esteem and personal values and what variables it is linked to as related to assertiveness.

Assertiveness is linked with high level of communication and positive regard to which can be traced to personal values and self-esteem. For example, it has been suggested that some

people (typically men) base their self-esteem on their perceived competence, whereas other people (usually women) base their self-esteem on their social skills (Josephs, Markus, & Tafarodi, 1992). Social skills can be exemplified in forms of communicative abilities of women who can engage in long duration conversation while maintain their stand. Keith (2007) observed and summarized that late 19th-century African-American women social activists such as Mary Church Terrell and Ida B. Wells, speaking out on the grave injustices against their people, used “a more masculine speaking style as opposed to a feminine one because of the challenges in their situation in the United States at this time”. White women of their time employed more passive, feminine tactics: use of personal examples and a “somewhat tentative” tone, and an effort to “appeal to the sentiments of the audience”. Yoruba women especially in their respective families can be seen initiating decisions through communication with their spouse as well as their children.

Every culture fosters values, and prescribes a social order of gender, age, family roles, rules, practices, and customs. In today’s globalized world, cultures tend to go beyond geographic and ethnical boundaries and intra-cultural variations exist with regard to degree of adherence to cultural values and norms due to gender, age, education, and religion, and geographic location, social, political, and economic contexts (Kagawa singer, Grant, Franck Stomberg & Baird 2010).

Nonetheless albedi and Emmons (2012) note that importance of speaking for oneself but also of treating the other person with respect, even during conflict and confrontation. They further distinguish assertiveness among non assertiveness (passive) and aggressive behaviour. The non assertiveness person fails to express their own feelings and preferences while the

aggressive person frequently hurt other people by making choice for them and minimizing their worth.

Hypothesis two states that personal value will have a significant relationship with assertiveness among Yoruba women. This result indicate that there is a weak significant relationship between personal value and assertiveness. Therefore hypothesis two was accepted. This implies that one's beliefs, goals, standards, attachment to event and attribute influences their assertiveness. This result is in line with the research conducted by surbone (2006),. His study focus on individual assertiveness towards health care. Surbone (2006) argued that many individuals die in silence as a subject of their personal values towards their health. Lots of people are suffering from one illness to the other especially deadly diseases such as cancer, STD e.t.c but failed to seek health counsel or advice as result of their personal values (religion in particular) many patient today seek medical counsel until their case worsen and this could be as a subject of societal norms and other cultural values in predicting whether to be assertive and make fast decision on situation or not.

Hypothesis three states that self-esteem will have a significant relationship with assertive among Yoruba women.. This result indicates that there is no significant relationship between self-esteem and assertiveness among Yoruba women, therefore hypotheses three was rejected. This implies that how you perceive and view yourself, and overall subjective emotional evaluation of one's own worth, beliefs about one self does not influence the assertiveness of Yoruba women. The research can also infer that there is no relationship between self-esteem and assertiveness. This means that an increase in the self-esteem of individuals does not necessarily lead to an increase in the level of their assertiveness

5.2 CONCLUSIONS

Assertiveness among the Yoruba women especially that in the south-western part of Nigeria is some important variable worthy of focus and so other variables should be studied proportionally to establish its significance of it in the society. From the research findings, the research can infer on quite a number of aspect of assertiveness. One of which is that personal value and self-esteem jointly predict self-esteem among Yoruba women. This means that the beliefs and ideas people have about themselves which is personal value and the worth attached to the self which is self-esteem interactively influence assertiveness among Yoruba women. Though it was only self-esteem that independently predict assertiveness among participant.

- I. There is a positive relationship between personal value and assertiveness. However, the relationship between personal values and assertiveness is very weak. It means that changes in personal value may account for changes in assertiveness.

The research can also infer that there is no relationship between self-esteem and assertiveness. This means that an increase in the self-esteem of individuals does not necessarily lead to an increase in the level of their assertiveness.

Having discussed the hypothesis of the study in line with the result, it can now be concluded that

- i. Self esteem and personal values jointly predict assertiveness but just self esteem had contribution in predicting assertiveness among women in Yoruba land. Significantly.
- ii. There was a significant relationship between personal value and assertiveness among Yoruba women

- iii. There was no significant relationship between self esteem and assertiveness among Yoruba women

5.3 RECOMMENDATIONS AND IMPLICATION

Suggestions in the current study are focused on how to improve the assertiveness of individuals since assertiveness is a positive variable. The main recommendations of this study are to encourage an orientation of internalizing personal value and self-esteem among women. Quite a number of women in generally are oblivious of the importance of personal values and having high self-esteem as such their personal values are not often reflected in their lives. Women should be advised to keep their personal values and also try to belief in themselves and see themselves as capable and precious. Women should interact, share personal values and cues to increase self esteem amongst themselves to heighten their assertiveness.

More so, women should not be neglected in terms of making decisions at home, schools or at work.

5.4 LIMITATION OF STUDY

This study should be observed in the light of several constraints. One of which is the focus on Yoruba women Oyo state and Ekiti state. Yoruba women can be found vastly in the south-western part of Nigeria, several parts of Benin republic and Togo. However, inferences is made on Yoruba women in Oyo State and Ekiti state alone.. Measures used in the study were based exclusively on self-report. Despite the ensured anonymity of respondents, social desirability, defensiveness, and other reactive confounds may have influenced participants' responses. Self-report instruments are also subjective in the sense that they are based upon attitudinal and behavioural data provided by the subjects rather than objective data.

The study used an expo-facto design. Therefore, no proven causal inferences can be made concerning the directionality of relations between predictors (i.e., self esteem and personal values) and the associated dependent variable(assertiveness). Moreover, in an expo-facto design, temporal relations among the study variables cannot be established.

Notable limitations of the study were also related to sample size and age grades. More specifically, these limitations included the relatively modest and small sample (i.e., N = 300), considering the population of all Yoruba women are quite a number.

Also, the measures of assertiveness were not reliable enough to measure assertiveness among Yoruba women after the researcher observed the Cronbach alpha coefficient of the scale.

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APPENDIX

FEDERAL UNIVERSITY OYE-EKITI DEPARTMENT OF PSYCHOLOGY

QUESTIONNAIRE

INFORMED CONSCENT FORM

This study is being conducted by an Undergraduate student of Federal University Oye-Ekiti; Ekiti. The study is self-sponsored as part fulfillment of the award of B.Sc. Psychology.

Please note that your answers will be confidential and NOT release to anyone else. Result obtained from this result will be made available to authorities for prompt intervention.

Your honest answers will be highly appreciated. You are free to refuse and withdraw at any given time if you choose to.

Consent: now that the study has been well explained to me and I fully understand the consent of the study process. I will be willing to take part in the study.

.....

.....

Signature/thumbprint of participant/ date

signature of interviewer/date

SECTION A

Age 18 to 24() 25 to 34 () 35 to 44() 55 to 64() 65 and above()

Religious Affiliations: Christianity () Islam () Traditional ()

Marital Status: Single () Married () Divorced () Widowed ()

SECTION B

Instructions: The statements below are concerned with how you feel about yourself. Please use the given scale to indicate the extent to which you agree or disagree with each statement. SA= Strongly Agree A= Agree D= Disagree SD= Strongly Disagree.

S/N SD D A SA

- 1 On the whole, I am satisfied with myself.
- 2 At times I think I am no good at all.
- 3 I feel that I have a number of good qualities
- 4 I am able to do things as well as most other people.
- 5 I feel I do not have much to be proud of.
- 6 I certainly feel useless at times.
- 7 I feel that I'm a person of worth, at least on an equal plane with others.
- 8 I wish I could have more respect for myself.

9 All in all, I am inclined to feel that I am a failure.

10 I take a positive attitude toward myself.

SECTION C

Instructions: The statements below are concerned with how you feel about yourself. How important is each of the following to you in your life?

NI-Not important QI-quite important I-important VI-Very Important

S/N NI QI I VI

1 Doing what I believe is right, even if my friends make fun of me.

2 Standing up for what I believe, even when it's unpopular to do.

3 Telling the truth, even when it's not easy.

4 Accepting responsibility for my actions when I make a mistake or get into trouble.

5 Doing my best, even when I have a job I don't like.

SECTION D

Instructions: The statements below are concerned with your behaviour. Please use the given scale to indicate the extent to which you agree or disagree with each statement. SA= Strongly Agree
A= Agree N= neither Disagree nor Agree D= Disagree SD= Strongly Disagree.

- | S/N | SD | D | N | A | SA |
|-----|--|---|---|---|----|
| 1 | | | | | |
| | apologize when I am at fault | | | | |
| 2 | | | | | |
| | During an argument, I am afraid that I will get so upset that I will shake all over. | | | | |
| 3 | | | | | |
| | If someone has been spreading false stories about me, I see him/her as soon as possible to “have a talk” about it. | | | | |
| 4 | | | | | |
| | I will rather apply for a job in writing than going in person for interview. | | | | |
| 5 | | | | | |
| | I compliment a person close to me for his/her beautiful appearance. | | | | |
| 6 | | | | | |
| | I admit ignorance in some things. | | | | |
| 7 | | | | | |
| | I don't have confidence in my own judgment | | | | |
| 8 | | | | | |
| | I easily tell a talkative friend to “shut up.” | | | | |
| 9 | | | | | |
| | Even when I am confused, I do not admit confusion about a point under discussion. | | | | |
| 10 | | | | | |
| | I find it difficult to tell my partner that I am not disposed (not in the mood) for sex. | | | | |

- 11 I am shy to speak up in a discussion.
- 12 When my sexual partner is not satisfying me, I mention it to him (her).
- 13 I avoid the person who criticizes my behaviour.
- 14 . I always have the right answers.
- 15 When my need is not met, I fight (physically) to get what I want.
- 16 I have difficulty praising others.
- 17 If I am disturbed by someone smoking near me, I don't complain.

- 18 I tell a person who is annoying me in a public situation to stop

Rachel Project Results

Frequencies

Statistics

		AGE	ReligiousAffiliation	MaritalStatus
N	Valid	283	283	283
	Missing	0	0	0

Frequency Table

AGE

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-24 years	102	36.0	36.0	36.0
	25-34 years	61	21.6	21.6	57.3
	35-44 years	57	20.1	20.1	77.7
	45-54 years	34	12.0	12.0	89.8
	55-64 years	20	7.1	7.1	96.8
	65 years and above	9	3.2	3.2	100.0
	Total	283	100.0	100.0	

ReligiousAffiliation

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Christianity	225	79.5	79.5	79.5
	Islam	55	19.4	19.4	98.9
	Traditional	3	1.1	1.1	100.0
	Total	283	100.0	100.0	

MaritalStatus

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Single	138	48.8	48.8	48.8
	Married	132	46.6	46.6	95.4
	Divorced	6	2.1	2.1	97.5

Widowed	7	2.5	2.5	100.0
Total	283	100.0	100.0	

Reliability for Self-esteem Scale

Scale: ALL VARIABLES

Case Processing Summary

		N	%
Cases	Valid	283	100.0
	Excluded ^a	0	.0
	Total	283	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.618	10

Item Statistics

	Mean	Std. Deviation	N
SE1	3.00	.953	283
SE2	2.77	.927	283
SE3	3.25	.783	283
SE4	3.14	.826	283
SE5	2.60	1.000	283
SE6	3.07	.941	283
SE7	3.23	.759	283
SE8	1.91	.865	283
SE9	3.31	.901	283
SE10	3.22	.779	283

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
SE1	26.51	13.939	.348	.578
SE2	26.74	14.031	.350	.577
SE3	26.26	14.634	.347	.581
SE4	26.37	14.503	.340	.582
SE5	26.91	14.062	.301	.590
SE6	26.44	13.765	.383	.569

SE7	26.28	14.264	.433	.564
SE8	27.60	16.986	-.058	.665
SE9	26.19	14.434	.303	.589
SE10	26.29	15.645	.174	.616

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
29.51	17.322	4.162	10

**Reliability for Personal Values scale
Scale: ALL VARIABLES**

Case Processing Summary

		N	%
Cases	Valid	283	100.0
	Excluded ^a	0	.0
	Total	283	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.605	5

Item Statistics

	Mean	Std. Deviation	N
SOC1	3.27	.942	283
SOC2	3.06	.971	283
SOC3	3.25	.839	283
SOC4	3.05	.923	283
SOC5	2.96	.927	283

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
SOC1	12.32	5.637	.383	.539

SOC2	12.53	5.463	.403	.527
SOC3	12.35	6.277	.298	.581
SOC4	12.54	5.632	.400	.530
SOC5	12.63	5.942	.317	.574

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
15.59	8.235	2.870	5

Reliability for Assertiveness Scale

Scale: ALL VARIABLES

Case Processing Summary

		N	%
Cases	Valid	282	99.6
	Excluded ^a	1	.4
	Total	283	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.459	18

Item Statistics

	Mean	Std. Deviation	N
ASS1	4.28	3.214	282
ASS2	2.67	1.472	282
ASS3	3.62	1.182	282
ASS4	2.76	1.440	282
ASS5	4.06	1.000	282
ASS6	3.53	1.084	282
ASS7	3.01	1.202	282
ASS8	3.39	1.247	282
ASS9	3.01	1.292	282
ASS10	3.08	1.334	282

ASS11	2.96	1.339	282
ASS12	3.21	1.370	282
ASS13	2.84	1.426	282
ASS14	2.87	1.233	282
ASS15	2.66	1.431	282
ASS16	3.15	1.161	282
ASS17	3.06	1.317	282
ASS18	3.66	1.276	282

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item- Total Correlation	Cronbach's Alpha if Item Deleted
ASS1	53.53	58.471	-.015	.549
ASS2	55.15	60.395	.241	.422
ASS3	54.19	64.525	.113	.450
ASS4	55.05	61.592	.195	.433
ASS5	53.76	63.296	.237	.432
ASS6	54.28	64.553	.135	.447
ASS7	54.80	64.656	.102	.452
ASS8	54.42	63.618	.146	.444
ASS9	54.80	62.807	.176	.438
ASS10	54.73	61.712	.219	.429
ASS11	54.85	61.712	.217	.429
ASS12	54.60	65.729	.021	.469
ASS13	54.97	58.636	.339	.400
ASS14	54.94	65.217	.067	.459
ASS15	55.15	63.503	.111	.451
ASS16	54.67	62.565	.226	.430
ASS17	54.76	59.758	.323	.407
ASS18	54.15	65.026	.069	.459

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
57.81	68.075	8.251	18

Correlations

Descriptive Statistics

	Mean	Std. Deviation	N
AGE	2.42	1.420	283
SelfEsteem	29.5088	4.16194	283
PeronalValues	15.5936	2.86967	283
Assertiveness	57.7951	8.24107	283

Correlations

		AGE	SelfEsteem	PeronalValues	Assertiveness
AGE	Pearson Correlation	1	-.150	-.273**	-.048
	Sig. (2-tailed)		.012	.000	.421
	N	283	283	283	283
SelfEsteem	Pearson Correlation	-.150	1	.348**	.065
	Sig. (2-tailed)	.012		.000	.272
	N	283	283	283	283
PeronalValues	Pearson Correlation	-.273**	.348**	1	.206**
	Sig. (2-tailed)	.000	.000		.000
	N	283	283	283	283
Assertiveness	Pearson Correlation	-.048	.065	.206**	1
	Sig. (2-tailed)	.421	.272	.000	
	N	283	283	283	283

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

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

Regression

Variables Entered/Removed^a

Model	Variables Entered	Variables Removed	Method
1	PeronalValues, SelfEsteem ^b		Enter

a. Dependent Variable: Assertiveness

b. All requested variables entered.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.206 ^a	.042	.036	8.09298

a. Predictors: (Constant), PeronalValues, SelfEsteem

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
-------	----------------	----	-------------	---	------

1	Regression	813.125	2	406.563	6.207	.002 ^b
	Residual	18338.988	280	65.496		
	Total	19152.113	282			

a. Dependent Variable: Assertiveness

b. Predictors: (Constant), PersonalValues, SelfEsteem

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	48.878	3.772		12.958	.000
	SelfEsteem	-.014	.124	-.007	-.114	.909
	PersonalValues	.599	.179	.208	3.341	.001

a. Dependent Variable: Assertiveness

One-way ANOVA of Age on Assertiveness

Descriptives

Assertiveness

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean	
					Lower Bound	Upper Bound
18-24 years	102	58.1078	7.55037	.74760	56.6248	59.5909
25-34 years	61	57.0820	7.95884	1.01903	55.0436	59.1203
35-44 years	57	59.8070	9.58317	1.26932	57.2643	62.3498
45-54 years	34	56.0294	8.22960	1.41137	53.1580	58.9009
55-64 years	20	55.2500	6.63226	1.48302	52.1460	58.3540
65 years and above	9	58.6667	10.40433	3.46811	50.6692	66.6641
Total	283	57.7951	8.24107	.48988	56.8308	58.7593

ANOVA

Assertiveness

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	514.111	5	102.822	1.528	.181
Within Groups	18638.002	277	67.285		

Total

19152.113

282

ANOVA of Religious Affiliation on Assertiveness

Descriptives

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum
					Lower Bound	Upper Bound	
Family	225	58.0311	8.38759	.55917	56.9292	59.1330	38.
Non-Family	55	57.3273	7.51062	1.01273	55.2969	59.3577	41.
Additional	3	48.6667	6.02771	3.48010	33.6930	63.6403	43
Total	283	57.7951	8.24107	.48988	56.8308	58.7593	38.

ANOVA

Assertiveness

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	274.555	2	137.278	2.036	.132
Within Groups	18877.558	280	67.420		
Total	19152.113	282			

One-way ANOVA of Marital Status on Assertiveness

Descriptives

Assertiveness

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum
					Lower Bound	Upper Bound	
Single	138	58.2246	7.65308	.65147	56.9364	59.5129	39.0
Married	132	57.6288	9.03463	.78636	56.0732	59.1844	38.0
Divorced	6	55.5000	7.23187	2.95240	47.9106	63.0894	48.0
Widowed	7	54.4286	2.37045	.89595	52.2363	56.6209	52.0
Total	283	57.7951	8.24107	.48988	56.8308	58.7593	38.0

ANOVA

Assertiveness

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	140.052	3	46.684	.685	.562
Within Groups	19012.061	279	68.144		

Total	19152.113	282			
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