

RHODES UNIVERSITY
LIBRARY

Cl. No. T 1185

Acc. No. 66/389

BRN: 166555

AN
INVESTIGATION OF THE JUDGEMENT
OF A SAMPLE OF
SOUTH AFRICAN ADOLESCENT SCHOOL-CHILDREN
IN CERTAIN AREAS OF
MORAL BEHAVIOUR.

A thesis submitted to the Department of Education and
the Graduate Council of Rhodes University in fulfilment
of the requirements for the degree of Doctor of Philosophy

by

F.R.Hayward, B.A. (U.C.T.) M.Ed. (Rhodes).

Supervisor:- Prof.D.M.Morton,
Dean of the Faculty of Education,
Rhodes University,
Grahamstown.

Port Elizabeth,
December, 1965.

PREFACE.

I should like to express my grateful appreciation of the guidance and assistance given to me by Prof. D. M. Morton and Mr. A. Noble of the Education Department of Rhodes University in the planning and presentation of this dissertation which was started in March, 1963 and completed in November, 1965.

The co-operation of the principals and teachers of numerous High Schools, the parents and the adolescents themselves, who gave up their time to assist me in obtaining the information necessary for this investigation, is greatly appreciated.

oooooooooooooooo

C O N T E N T S

	Page
PREFACE	
1. OUTLINE OF THE RESEARCH	
A. <u>Aims</u>	1
B. <u>Methods</u>	1
C. <u>Summary of results</u>	3
2. STATEMENT OF THE PROBLEM	6
3. REVIEW OF SOME PERTINENT LITERATURE	9
4. DESCRIPTION OF THE MEASUREMENT TECHNIQUES	53
5. STATEMENT OF THE RESULTS	
A. <u>Pilot questionnaire</u>	
Story No. 1	59
Story No. 2	63
Story No. 3	69
Story No. 4	71
Story No. 5	74
Story No. 6	77
Story No. 7	80
Story No. 8	80
Story No. 9	83
Story No. 10	86
Story No. 11	89
B. Procedure of analysis	94

<u>C. Final questionnaire</u>	Page
<u>Section 1.</u>	
<u>HONESTY</u>	
Question 1 A	102
Question 1 B	109
Question 1 C	116
Question 1 D	123
Question 1 E	132
Summary of statement of results	137
Graphs relevant to Section 1	

<u>Section 2.</u>	
<u>AGGRESSION</u>	
Question 2 A	142
Question 2 B	149
Summary of statement of results	156
Graphs relevant to Section 2.	

<u>Section 3.</u>	
<u>COURAGE</u>	
Question 3 A	159
Question 3 B	166
Question 3 C	173
Summary of statement of results	179
Graphs relevant to Section 3.	

	Page
<u>Section 4.</u>	
<u>SWEARING</u>	
Question 4 A	184
Question 4 B	192
Summary of statement of results.	199
Graphs relevant to Section 4.	

Section 5.

SACRIFICE

Question 5 A	205
Question 5 B	212
Summary of statement of results.	221
Graphs relevant to Section 5.	

6. ESSAY EXPERIMENT

<u>Introduction</u>	227
<u>Tables</u>	231
Excerpts from essays describing a composite character as an ideal model	233
Comments	240
Excerpts from essays describing a young adult as an ideal model	242
Comments	248
Excerpts from essays describing a parent as an ideal	249
Comments	255

	Page
Excerpts from essays describing a hero as an ideal model.	257
Comments.	263
Excerpts from essays describing a glamorous adult as an ideal model.	264
Comments.	271
Excerpts from essays describing an adult of the parental generation as an ideal model.	272
Comments.	277
Excerpts from essays in which writers express the desire to remain themselves.	278
Comments.	282.

7. BIBLIOGRAPHY

8. APPENDIX

1. OUTLINE OF THE RESEARCH

A. The Aims

The modern adolescent is frequently accused of being morally lax; his judgement of moral issues is held in question; and parents, church and school are accused of having lost their influence on present-day youth.

The writer was interested in finding out whether these accusations could in fact be substantiated amongst a sample of adolescent school-children in a selected urban area.

The aims of the research, therefore, were as follows :-

- (i) to investigate the judgement of these adolescents in certain given areas of moral behaviour,
- (ii) to determine whether there were any appreciable differences between the Afrikaans-speaking and English-speaking adolescents of the sample in their judgements of these moral issues,
- (iii) to determine whether there were any appreciable differences between adolescent boys and girls of the sample in their judgement of these moral issues,
- (iv) to explore the influences which caused the tested adolescents to re-act as they did.

B. Methods :-

Two measuring devices were used :-

- (1) A questionnaire was given to 3000 adolescent school-children in High-schools in Port Elizabeth in Standards 7 to 10. It consisted of fourteen little stories in each of which either the moral behaviour of a fictitious

child in a given situation was described, or a situation was described in which the child concerned had not yet taken action. Each story was followed by a series of structured suggestions offering alternative assessments of the fictitious child's behaviour or alternative lines of action for him to take. The pupil was required to put a cross next to the alternative which he preferred.

Questionnaires were printed in both English and Afrikaans to enable the pupils to read them in their own home language.

The questionnaire was also given to 230 English-speaking fathers and their sons who were scholars in senior schools and whose ages varied from 14 to 18 years. These questionnaires were numbered in such a way as to make it possible for the 230 father-son combination to be correctly paired. Fathers and sons filled in the questionnaires independently and consequently did not influence one another's choice of replies. In this way it was determined to what extent the fathers and sons in the sample agreed and differed in their judgement of the moral situations described.

The questionnaire was then given to 230 Afrikaans-speaking fathers whose replies were compared with those of the English-speaking fathers on a severity scale.

(ii) English-speaking and Afrikaans-speaking High-school pupils, ranging in age from 14 to 18 years, wrote essays of 1 to 1½ foolscap pages on a given subject, namely "The Person I should Like to Be Like."

This part of the survey gave the children an opportunity of expressing themselves freely, and an analysis

3.

of the essay material provided evidence concerning the influences responsible for the moral beliefs and judgements of these adolescents.

C. Summary of results:-

Some of the more interesting features which emerged from analysis of the results of the investigation are listed below:-

i) The theory that morality tends to be relative to the total situation was supported by the fact that the moral principle involved in each story was often obscured for the respondents of this sample by the setting of the story. For example, the number of respondents who regarded the stealing of fruit from an orchard as a trivial offence considerably exceeded the number who regarded the stealing of a friend's pencil in the same light.

ii) The 18-year-old group, in both language sections, tended to think differently from the younger age-groups. They were the only age-group who frequently differed markedly from the other four in their judgement of the moral problems posed.

iii) The five age-groups of the tested range did not fall into any discernible pattern in their choice of structured answers. Their choices rarely varied according to the ages of the selectors.

iv) The observation by Hartshorne and May (65) that children who behave in accordance with a high moral standard in one field of behaviour may not do so in another, was borne out by this survey. For example, many children who displayed a high standard of judgement in the section on Honesty had no compunction about ignoring or joining in the tormenting of a little boy of a different

race.

v) Statistically significant differences between the choices of answers made by the two language sections of the sample were found in all five areas of moral behaviour tested in the course of the investigation.

vi) The sexes, within each language section, differed in a number of cases in their choices of the 66 structured answers, but these differences proved to be statistically significant in only ten instances.

vii) A pattern of significant correlations between the choices of answers by fathers and sons (English-speaking) was a feature of the results of the investigation in the first three areas of moral behaviour, namely Honesty, Aggression and Courage. In the last two areas, namely Swearing and Sacrifice, these correlations were not significant and of doubtful significance respectively.

viii) Although the differences between the choices of answers made by the English-speaking and Afrikaans-speaking fathers of the sample were not as marked as in the case of the adolescents of the two language sections, there were considerable differences in their responses to seven of the fourteen stories.

ix) Analysis of the 700 essays suggested that the example set by adults was of vital importance in the tested adolescents' development of standards of morality at the higher level of moral behaviour where morality is practised for its own sake, at the level of conscience, and no longer from fear of punishment in what Piaget calls "the morality of constraint". Time and again the

adolescent writers, in expressing their desire to emulate the actions and behaviour of the ideal person with whom they strove to identify themselves, stressed the lofty ideals and altruistic motives of their ideal model.

The ideal models described in the essays fell into several categories. There was a difference in the percentages of English-speaking and Afrikaans-speaking adolescents of the sample who described the models classified under the various categories.

In the English-speaking section the ideal models described fell into the following categories, listed in order of frequency:-

- i) A composite character.
- ii) A young person.
- iii) A parent.
- iv) A hero.
- v) A glamorous person.

In the Afrikaans-speaking section the most popular models, also in order of frequency, were :-

- i) A hero.
- ii) A parent.
- iii) A young person.
- iv) A composite character.
- v) Other adults of the parents' generation.

In both language sections there was a tendency to describe a composite character as an ideal model more frequently with increasing age. On the other hand the choice of a parent as an ideal model was less frequent with increasing age.

.....

2. STATEMENT OF THE PROBLEM.

As the chief aims of the investigation were to find out :-

- a) how a sample of adolescent school-children judged certain types of moral behaviour, and
- b) what influences conspired to cause them to judge as they did,

a means had to be devised whereby this information could be obtained from a representative sample of adolescents.

Many investigators of children's moral behaviour have come to the conclusion that a child's moral judgement tends to be distinctly relative to the total situation which is described to him.

The writer's first problem, therefore, concerned the composition of stories, and questions based upon them, which were not only built around the areas of moral behaviour selected for testing but which were also sufficiently realistic and challenging to engage the interest of the adolescents being tested. At the same time it was important that the situations described in the stories should not arouse emotional reactions sufficiently strong to obscure the main issues.

In testing the judgement of adolescents in the field of honesty, for example, it was difficult to choose, from the large number of possible situations, those most likely to focus the attentive interest of the majority of children in the age groups under consideration. After some preliminary investigation, situations were chosen involving the family, the school, a friendship and a business undertaking.

7.

The stories were tested by the pilot questionnaire and one or two of them, which did not elicit a sufficient diversity of opinions, were subsequently replaced. During that stage of the investigation when personal interviews were carried out, two stories in particular were found to evoke such strong emotional responses that answers were suspected of being unreliable, and these stories were dropped.

The next problem was to select a representative sample of adolescents to complete the questionnaire. Port Elizabeth was judged to be a satisfactory centre from which to draw respondents for an investigation of this nature. The lower, middle and upper classes, as well as both language groups in each class, are well represented in this town which is a rapidly expanding industrial centre.

It was felt that by testing 3000 adolescents drawn from a community such as this, results would be obtained which would permit of a fair amount of randomization.

A questionnaire such as the one described above was not suitable for eliciting information concerning the influences responsible for the moral deliefs and standards displayed by the sample of adolescents. So direct an approach would probably not yield reliable results, as people are seldom conscious of the relative importance of the factors which mould their moral character.

It was decided, therefore, after consultation with several other research workers and after reading reports written by previous investigators, that a number of adolescents should be asked to write essays on selected topics.

A pilot experiment was carried out in which four groups of roughly 80 adolescents each, ranging in age from 14 to 18 years and selected from senior schools in Port Elizabeth, were asked to write 1 to $1\frac{1}{2}$ foolscap pages on one of the following topics :-

(i) The people who influence my behaviour.

(ii) A letter to an imaginary son or daughter giving good advice.

(iii) What is wrong with this world?

(iv) The Person I should like to be like when I grow up.

After the results of this experiment had been carefully analysed, the writer reached the same conclusion reached by Havinghurst (8) and Swainson (19), namely, that the topic which produces the most satisfactory results for the tabulation of some of the influences at work on moral judgement is "The person I should like to be like when I grow up."

3. REVIEW OF PERTINENT LITERATURE.

"The fact that conduct can be judged; that in action, as in thinking, there is a better and a worse way, leads us to agree that for whatever reason it may be so, one of the kinds of behaviour possible on any occasion, is better than others." (Carritt 1.)

This observation by Carritt expresses in a nutshell the universality of our concern with morality, and therefore with the agents which are responsible for moral conduct.

Standards of morality naturally vary greatly from country to country, from nation to nation, from tribe to tribe. "To eat your parents, to sacrifice your firstborn, to refrain from washing; there is hardly anything so monstrous or so trivial that it has not yet been considered somewhere a duty, though somewhere else a crime." (1).

Philosophers, educationists, sociologists and many other people have through the ages given us not only their interpretations of what morality is, but also their views concerning the most important channels through which it is transmitted to members of a community.

A brief summary of the relevant comments of some important thinkers may form the best introduction to an investigation such as this.

Eppel (40) tried to establish what people mean by the term moral, since the concept of "Morality" has different connotations for different persons. The following is Eppel's classification of the interpretations of a group of adult subjects of what they meant by being "Moral".

- (i) Predominantly Social/Humanitarian (A sense of responsibility to the community) 63%
- (ii) Predominantly Sexual 3.5%
- (iii) Predominantly Religious 22%
- (iv) Predominantly Rational (As codified in laws)/Psychological (Moral qualities a person holds to be true and fights for). 7.5%

Fowler (2) believes that the study of moral philosophy may be defined as the science of the causes which determine human action or conduct, and of the differences which distinguish one kind of moral action or one mode of moral conduct from another.

Of all the external influences which mould moral character, the social are the most numerous and most powerful, and at the same time the most subtle in their operation. The laws of conduct generally approved by those with whom we live are impressed upon us in a thousand ways. Our moral education commences under domestic influences almost as soon as we are born, and it is continued by the necessity of social conformity as long as we live, or at least until we are able to acquire independent moral convictions resting on our own judgement and experience. Morality could be said, therefore, to be the socialized behaviour of the integrated personality.

Gesell (3) has written : "The ethical sense is an intangible but unquestionable product of long-term growth. It has its perturbations and crises, but under favouring conditions and a favourable endowment it gradually and rather steadily takes form."

Flugel (4) maintains that fundamentally moral values are determined by our biological nature and our innate psychological equipment. Much moral conduct is

instinctive and spontaneous, and some students of ethics would regard this natural morality as the most valuable of all, and as providing a model of easy, happy virtue, which we should regard as ideal. Practically speaking, however, it is an unattainable ideal, because in order to live well in the complex social environment he has created, man needs, in addition to his natural virtue (which in any case varies considerably from one individual to another), a superimposed factor of acquired direction and control.

Moral character is influenced by so many things that one can sympathise with the Greek philosopher, Theophrastus, who posed this question : "Why is it that while all Greece lies under the same sky and all Greeks are educated alike, it has befallen us to have characters variously constituted?"

Havinghurst and Taba (8) define moral character as : "That part of personality which is most subject to social approval." They too make the point that an individual's moral behaviour is a product both of the social environment in which he has lived and of his own personal make-up. It is important to note, however, that there is no clear demarcation between what lies "within" the person and that which lies in the social context around him.

Havinghurst and Taba (8) also draw attention to the two levels of good character.

A. On the popular level moral conduct is controlled by praise and reward from the immediate social environment. A person lives up to the moral expectations of those with whom he rubs elbows.

B. At the second level moral conduct is controlled by ideals; in the pursuit of a moral ideal the person may displease his associates and be blamed and punished for it.

Moral conduct on the second level can lead to the highest level of moral behaviour. They quote James (44) who said that the highest moral behaviour is "action in the line of the greatest resistance." He went on to say: "The most characteristically and peculiarly moral judgments that a man is ever called on to make are in unprecedented cases ^{and} lonely emergencies, where no popular rhetorical maxim can avail, and the hidden oracle alone can speak; and it speaks often in favour of conduct quite unusual, and suicidal as far as gaining popular approbation goes."

The statesman who said: "I would rather be right than president" proceeded on the principle that general popularity and approval might be gained only at the cost of compromise with his moral ideals. Here Havinghurst draws attention to the fact that the memory of Christ, Socrates, and other martyrs reminds us that social approval by one's contemporaries is not the mark of highest character. Good character, therefore, is to be guided by high moral principles and not by one's personal convenience.

The child begins on the first of the two levels. He learns to behave morally in response to reward and punishment from his family and from others with whom he associates. Gradually he develops moral ideals and principles and a moral conscience to enforce those ideals. At the same time he develops intellectually to a point where he can apply his moral principles and ideals to new situations. Thus the second level of character is built upon the first.

Some persons always remain on the lower level of character development. They are honest, responsible, loyal and kind in the ways which people around them demand from them.

Other persons develop the more heroic aspect of character. Their honesty, responsibility, loyalty and moral courage are motivated by moral principles and activitated by conscience. They will risk displeasure of the people around them to pursue their ideals. This latter group probably has greater stability and consistency of conduct because their conduct depends upon inner principles and convictions.

Havinghurst's and Taba's levels of moral development co-incide with those of Piaget who lists 3 levels

- (A) Morality of constraint or automatic obedience.
- (B) An intermediary stage.
- (C) Morality of co-operation where moral behaviour is engaged in for its own sake and not out of fear of punishment.

(Piaget's (20) theory of moral development will be dealt with in more detail at a later stage.)

McDonald (5) stresses the fact that development of moral ideas is too easily called "Socialisation". A person's moral development is not just a matter of conforming to the laws and customs of his group, it is also his own private quest of the "Good" in which, however, the individual is not thrown entirely on his own resources. The general route has already been mapped out for him by the race experience, so far as it is mirrored in the social group or in the civilisation with which he is identified. This "social heredity" helps to transmit to an individual an estimate of the worth of an act, i.e. whether it is morally good or morally bad.

A man's moral consciousness can be described as a certain attitude towards human values. It does not mean that all people can accept the same values, which would be a treatment of the subject in abstractions, for each person has to adjust himself in the best possible way to the moral standards and demands of his group. This adjustment will largely be determined by the individual's social group, which helps to mould and hew his ability to have a moral conscience into his eventual moral character. The process of education plays a large part here and ideally should be of the utmost help to each individual in discovering, in the light of his special circumstances and native capacities, what the best line of adjustment is for him.

One frequently encounters references to this moral aim of education. Herbert said: "The one and whole work of Education may be summed up in the concept --- Morality." This would of course, unduly limit the scope of education, but as Welton (6) said: "We must accept that education which had no ultimate moral aim would be unworthy the name."

Welton goes on to add that moral training is effected through the establishment of relations with the world, in which will, feeling and intelligence each plays its appropriate part. The aim of moral teaching, whether directly or indirectly given, is to induce in the child the moral thoughtfulness appropriate to his years, vitalised by the will to do well, and so to lead him on to greater and greater moral insight. Without the will the intellectual consideration of moral questions is inoperative in life and futile in education.

In a survey undertaken by the University of Denver (7), quoted by Havinghurst (8) it was found that 34% of all persons interviewed and 51% of those with a college education, considered character-education of first importance in our educational system.

Hobbes, who according to Fowler (2) was the first English writer to separate the study of morality from Theology (earlier writers regarded it as a mere branch of Theology), described man's desires as purely self-regarding and egotistical. He did not allow for the fact that men do, at times, desire the good of others in response to an innate urge as elemental as self-love.

Similarly, Locke (9) disregards man's innate other-regarding tendencies in favour of emphasis upon a single exclusive self-regarding tendency. He thought man's moral ideas were traceable to generalisations founded on his discernment of pleasure and pain allied with his comprehension of the laws of God, public opinion and the influence of Education and the customs of his group

Bentham (10), a utilitarian, considered the supreme end of all conduct to be the greatest happiness for the greatest number. Pleasure and pain are to him man's two masters who "point out what we ought to do as well as what we shall do." His egoism is summed up in his saying "Every one is to count for one, and no one for more than one." And that "the only interests which man at all times can find adequate motives for consulting are his own."

Allied to this view is Hume's (11) who also disregards the consciousness of Duty as a practical

incentive to action. He believes that knowledge of general moral principles is derived by way of induction from particular sensory and emotional experiences. In this process the function of reason is not to make discoveries, but only to retain and co-ordinate what the senses offer. "Reason is wholly inactive and can never be the source of so active a principle as conscience or a sense of morals."

As opposed to Hume, Kant, as quoted by Seth (12), said "Pure reason is in itself practical and furnishes man a common law which we call the moral law." He does not trust the reliability of "feelings" and says that they are "Transitory accidents in self-consciousness" rather than essential constituents of it. --- Seth objects to Kant's view that pure reason can rule our lives and states "If we dismiss feelings, we lose the entire content of morality, and what is left is only its empty form."

Hegel, also analysed by Seth (13), also stresses the importance of reason. "The essence of the universe" he says, "is a process of thought from the abstract to the concrete." In other words, morality is arrived at by a process of reasoning.

Waddle (14) stresses in particular the importance of social influences on moral character. Essentially, a man's innate endowment is a-moral. This innate endowment of disposition of mankind is neither good nor bad, but is the basis for both moral and immoral tendencies in later years, an inborn capacity to attain morality "in a social order permeated with social standards."

Mc Dougal (15), unlike Mc Donald (5), goes further and regards moral conduct and social conduct as

synonymous. According to him, primitive passive sympathy with his fellow men is an important influence in moralising a youth. He defines it as "The liability or capacity to be stirred to that kind of instinctive behaviour whose signs are displayed by other members of the species."

A child's moral sentiments are largely shaped by this sympathetic contagion of emotions. A person who is admired by a child effects in the child an attitude of wonder and receptive submission toward him, and as a result the hero's emotional responses, his attitudes and his moral sentiments are sympathetically received by the child.

Sutherland (16) also stresses the strong effect of sympathy. "When we have traced the capacity of sympathy to a reasonable degree of cogency, we have witnessed the growth of a natural form of morality, in the latter stage of which, ---- where sympathy is called love, it is the basis of morality --- indeed, is the morality of the religions of Jesus and Buddha."

Many writers do not, however, agree with this stress laid on the automatic moralising influence of merely being together and belonging to the same group.

Drever (17) says the mere tendency for individuals to associate together does not necessarily prompt them to moral behaviour. The gregarious instinct only creates the situation in which moral development can, but need not, take place.

Sorley (18) denies that the possibility of the development of morality resides primarily in the gregarious instinct, and holds that its roots lie in the emotional

endowment of man.

These are a few examples of opinions expressed by philosophers, psychologists and educationists concerning the nature, the transmitting and the absorbing of a moral sense. Naturally these people cannot all agree as to which are the most important influences moulding morality, but it seems that we can accept the fact that external social environment and the individual's own native constitution both play a part in forming his moral attitudes.

Although the content of morality is mediated through external contacts, it cannot be induced entirely by external contacts. There must be some given capacity that can deal selectively with what an individual either absorbs or consciously adopts from his surroundings..... On the other hand, no individual growing up in isolation, if such a thing were possible, could become moral. The innate capacity, under such circumstances, would remain dormant.

Swainson (19) defines morality as a specific form of activity of the complete person in interaction with his environment. Like religion, morality has its roots in the innate capacities of the individual, for it springs from the creative tension between self-regarding and other-regarding predispositions. No person has a separate measureable factor of moral sense, but rather the whole human being acts in a moral way, and that only in a concrete situation, be it one of thought, word or deed.

Swainson goes on to say that moral activity cannot operate in vacuo, but is supremely a matter of

relationship between self and other, whether that other be an individual or society. True morality demands the complete person and his total environment to come into the right relationship. Although both motive and result must be considered as parts of the total situation, in moral responsibility motive is more important than result, according to Swainson...."Genuine morality arises, not by evolution from egotism, but by revolution against it."

Since morality is essentially a product of relationships, it can never be entirely a matter of set rule. Carritt (1) stresses the fact that it is impossible to formulate moral rules in advance, for situations that may arise, because all factors in two situations are hardly likely to be the same. Rules, however, may save us, he maintains, from doing what is wrong although they do not help us to know what is right. No number of moral rules can save us from the necessity of exercising intuition; for a rule can only be general, while an act is particular. It will always be necessary to satisfy ourselves that a certain act comes under a certain rule, and for this decision no rule can be given.

Some thinkers have, however, advocated a scale of moral values based on absolute standards. This, they feel, would obviate the possibility of a social system developing which is bad in itself, Nazi Germany for example, and to which an individual is expected to adjust himself.

Piaget (20) says the essence of morality is that feeling of obligation which is generally believed to be a universal experience of mankind. The vast majority of children recognise the difference between right and wrong, whatever the content may be, and what is more, they feel a

sense of obligation to do right. He found an intense conviction in young children that the world order must be obeyed. When children sometimes enjoy doing wrong, some disharmony is usually in evidence or they may not have had adequate opportunity to let off their high spirits.

Flugel (4) too suggests that the feeling for the welfare of others is possibly responsible for this desire to do right. Children like to do right because it gives them a sense of fittingness, order, security and completion. True, if frustrated in achieving a positive relation, the individual may temporarily "enjoy" creating a negative relation which first seems preferable to no relationship at all, but later he becomes aware of separation and unhappiness and possibly also a sense of guilt.

Ruth Benedict (21) however, stresses the point already made, that the contents of morality are as diverse as the physical environment and social conditions that affect it, with the result that an action considered "good" in one society is "bad" in another. The social factor obviously affects the CONTENT of morality, but moral consciousness is quite another matter. Here environment takes over from heredity and we see how a child from the East changes his moral values completely when brought up in the West. Miss Benedict stresses the point that the fact that he was ABLE to adapt himself to the new requirements, is due to his moral SENSE, which is universal, in spite of the utmost variety in moral codes.

It follows that the phenomenon of conscience is, therefore, also universal and not a product of environment; the headhunter in Borneo has a sense of obligation to do what is considered right in his society, although he may be mistaken

about the "right morality" of his action, by our standards.

This phenomenon of universal conscience and moral sense in man, enables us to call man a "moral being." This phrase does not imply that he necessarily lives up to the moral demands made on him, but it serves to differentiate between man, who can choose, act according to his convictions, exercise his will-power and lower animal forms which cannot.

Following on the observation that our moral yardsticks differ according to the cultural groups to which we belong, De Bussy (22) maintains that : "Moral judgement is really moral self-judgement." He says when we judge someone as morally good or bad, virtuous or criminal, we say something not about that person but about ourselves, we indicate by what standards we ourselves judge him. ----
 "Wanneer wij iemand zedelijk-goed of slecht, deugdszaam of misdadig noemen, zeggen wij daarmee niets van hem maar van onz zelve, geven wij te verstaan hoe wij over hem oordeelen."

Flugel (4) expresses the same point of view when he says that moral character is a subjective matter and a psychological phenomenon that cannot be analysed or described.----
 By his judgement on another's character, one can deduce the moral norm or yardstick of the person who judges, because when one applies a moral test, the "correct" answer is the one believed in by the examiner. What we test, therefore, is how soon children come to believe in and adhere to and uphold the moral standards of their community and not the standards they would have come to hold, had they been left uninfluenced.

The question whether children have "more good" or

"more bad" in them, has been discussed by many writers. Educationists such as Freebel, Homer Lane and Neill support the contention that children are more good than bad. Rousseau (62) wrote, in connection with the education of children, that "God makes all things good; man meddles with them and they become evil." He held that up to adolescence the child is purely self-regarding and should be disciplined only through reference to his experience of the pleasant and unpleasant consequences of his acts. Only after puberty did Rousseau detect in young people desires which tended to break down the self-centred life and to create a broader sympathy and more altruistic moral sense.

The 18th century Puritanists, however, said the child was "conceived and born in sin" and until he was saved he was "a monster of wickedness." (Fleming 23).

In his interesting book "Lord of the Flies", William Golding (61) also expresses doubt about the inherent goodness of children. He traces the moral degeneration which takes place among a group of young boys when they are cast away on an uninhabited island after an aeroplane crash. The practices of these boys soon revert back to those of a savage society and their existence is dominated by totems, tribal ritual, hunting and fear. The thin veneer of civilisation which these boys had acquired at home, cracks so utterly that some members of the group are murdered by the others. Golding feels that this degeneration is inevitable once the innate urges of the boys are released from the reins of adult civilisation.

There seems to be truth in both these views. Piaget (20) says we are born into an imperfect environment and this fact coupled with our limitations as human beings,

is bound to cause us to make wrong moral decisions. But this is offset by the fact that there is a universal human conscience which can be developed and trained to help us act justly.

Welton (6) analyses conscience and says : "The virtuous life involves examination of our doings, and the passing upon them of judgements of approval or disapproval. This is the exercise of Conscience. What we ourselves judge to be right for us to do, that we are impelled to do; what we judge to be wrong to do, that we cannot do, without so far committing moral and intellectual suicide."

An act of conscience is essentially an intellectual judgement passed on definite acts and intentions of our own. No person's conscience can have anything to say about the conduct of another, or about general modes of action. Welton goes on to point out that the judgements of conscience are tinged with emotion in a way in which judgements dealing with matters independent of ourselves are not. The autocracy of conscience, however, carried with it no more guarantee of infallibility than do other autocracies. "To be supreme and to be wise are not synonymous expressions."

Every operation of conscience is an act of inference in which a general moral principle of conduct is applied to a particular case. Although there are natural immutable moral laws that are expressions of the nature of goodness itself, they are not natural in the sense of being innate. "The judgements of conscience, therefore, differ both among various races and among individuals according to the amount of moral insight attained."

Monroe (43) quotes Kant who said "Experience is moral because we make it so by judging it, and the judgement of conscience is not a result of instruction." Herbart, however, maintains that "Conscience is to be evoked only by the continued presentation of phases of experience in reference to which it can express itself. The child becomes moral by constantly beholding and reacting to moral activity in others."

Flugel (4) refers to conscience as "this controlling moral agency in the mind." It operates, he says "over a wide field of human activities, and it tends to function more regularly and consistently in some individuals than in others." He adds that a tendency to good conduct is apt to be more general in its application than a tendency to badness. "Badness is seldom consistent; even the most dishonest children are honest sometimes, whereas goodness in its very nature appears to tend towards consistency."

Josselyn (24) described conscience as the result of the incorporation into the child's unconscious psychological structure of the standards imposed by his parents. He assumes a role previously carried by his parents, namely that of becoming his own monitor and disciplinarian.

The next question to be discussed is to what extent intelligence has a bearing on moral conduct.

Miller and Dollard (42) investigated this common assumption that intelligence has a good deal to do with the adequacy and maturity of moral beliefs. In particular, intelligence might be expected to influence the ability to intellectualise moral problems.

Miller and Dollard found, however, that the relation between the scores on moral beliefs and the Binet I.Q. was quite low, the correlation was 0.29. Motivational patterns seemed to cut right across and to modify the effects of intelligence.

They also found that :-

- i. Moral values are frequently developed rather consciously, as a means for reaching certain personal ambitions, when conformity becomes an outstanding characteristic.
- ii. A source for developing moral beliefs is the need for affection, or general popularity. Depending on the quality of the group, desirable or undesirable influences are accepted with equal ease.
- iii. Submission to authority plays a big part in the formation of moral beliefs.
- iv. Emotionalism plays a part in certain individuals. They tend to accept good and bad without discrimination and often show a total absence of rational principles.
- v. Rebellion against any established authority is a real source for principles of conduct. Children who react in this way tend to develop a morality which represents the reverse of the one expected of them.

Burt (26) found that the majority of delinquents come from the I.Q. range of 70 to 95. Flugel (4) too found that intelligence does play a part in moral conduct, but that it has only an indirect relationship. Knowledge and intelligence are of immense help in the establishment and understanding of principles, but it depends upon orectic factors, the intensity of the desires and appetites, whether they are directed to the performance of moral duties or not. "A mere knowledge of what is considered right or even mere

intellectual acceptance of this generally acknowledged rightness, is not sufficient to guarantee good behaviour."

Flugel adds that there is generally a low positive correlation between knowledge and intelligence on the one hand and moral conduct on the other, probably because intelligence does make it easier to foresee the full consequences of actions. The danger of the too intelligent is that they are sometimes not sufficiently emotionally involved in their moral judgements, and "feeling" judgements are as important as intellectual judgement. Carritt (1), in his discussion of moral laws, also stresses the importance of exercising intuition in moral judgement.

Wall (25) believes that moral judgement depends largely on the power of insight into a total situation. Moral insight, judgement and actions could, however, be unbalanced if this were all and the moral feeling of the heart were absent, as morality is an expression of the whole personality. A morality of the head may too easily become a morality of prudence, duty and law, whereas a combination of the two is more likely to develop into spontaneous love-morality.

Johnson (46) investigated Piaget's findings that changes from immature to mature moral judgement result from changes in the amount of adult constraint and peer group co-operation experienced by the child and from qualitative changes in the child's method of thought. The child's level of development, for Piaget, is best predicted from chronological age.

Johnson did find a significant positive correlation between moral judgement on the one hand and age and adult

influence on the other, but he also found that the correlation between moral judgement and I.Q. and parental occupation was even higher. This was especially true in the areas of (i) moral realism, (ii) retribution vs. restitution, and (iii) the efficacy of severe punishment.

In general Johnson found that brightness, represented by I.Q. was more closely related to the type of moral judgement used in the three areas listed above than was any of the other variables measured in his investigation. Since parent's occupation and child's I.Q. were themselves positively correlated, it may well be that the correlation found between parent's occupation and the moral judgement of the child was merely a reflection of differences due, basically, to I.Q., rather than to cultural differences denoted by occupational level.

The following table shows the significant correlations of antecedent factors with moral judgement responses, as found by Johnson.

Factor	Immanent Justice	Moral Realism	Retribution vs Restitution	Efficacy of Severe Punishment
I.Q.	.20	.36	.42	.30
Parent Occupation	.21	.21	.23	.18
Age	.35	.35	.25	.12

Not all investigators, however, agree with Johnson's findings. L. Boehm (47) cites three investigators who did not find this difference in moral judgement among children with differing I.Q's. Boehm does point out that several factors may account for these discrepancies. Frequently investigators do not take sufficient account of the

socio-economic background of the pupils. Boehm found in her investigation that children, with the same I.Q. scores, from the upper middle-class mature earlier in their moral judgements than working-class children.

Investigators are also not agreed on the range of I.Q. scores to be compared. One investigator, for instance, compared a group of children with I.Q. scores ranging from 77 to 148, while another investigator's sample only ranged from 92 to 114.

In South Africa, Coetzee (41) carried out an experiment to investigate the accuracy of moral judgement among school children. He came to the conclusion that mental ability has no marked influence on the accuracy of moral judgement.

Whether the "feeling" or "thinking" function is dominant in an individual depends on his personality type. It has been observed that in many cases the moral ideas of dull children differed in kind from those of bright children, being based on their relatively stronger function of feeling.

Swainson (19) comes to the conclusion that intellectually gifted children have a better intellectual grasp of the total situation and make more rational judgements, but they are very conscious of their own ego, whereas the dull ones show a fine feeling of the total situation, carry a less powerful ego and are less aware of their individual importance; they are, therefore, more willing to play a part in the whole.

Piaget (20), especially, and also Bovet (27) and Durkheim (28), have traced the development of the acceptance of moral rules and obligations by young children.

Bovet states his theory on the origin of moral obligation in man's conscience thus : "The feeling of obligation only appears when the child accepts a command emanating from someone whom he respects."

Piaget extends this theory further, to comment upon the mutual respect that is entertained among equals as well as the unilateral respect of the young child for the grown-up. Moral development, he maintains, takes place as a result of reciprocal approbation between two individuals as well as resulting from the authority of one individual over another.

According to Piaget (20) all morality consists in a system of rules, and the essence of it is to be sought for in the respect which the individual acquires for these rules. The parents impose upon the child a certain number of moral obligations.... "The child is bathed in an atmosphere of rules." However, since morality is essentially a matter of human relationships, we find that with growing mutual sympathy and respect, as the child comes to wish to please rather than obey, he will judge in terms of intentions rather than of rules. In this way subjective responsibility can be co-ordinated with co-operation; objective, with law and authority.

This division, according to Piaget, exists up to the age of 12 to 13 when the child begins to escape from the family circle and comes in contact with an ever-increasing number of social circles most of which influence him and affect his moral attitudes. Unlike in primitive tribes where adolescence is the age of initiation, a period of strong moral compulsion and one in which the individual becomes more and more dependent, in our societies co-

operation constitutes the most deep-lying social obligation. As soon as the individual escapes from the domination of age, he tends towards co-operation as the normal of social equilibrium.

Durkheim (28) maintains that social rules, whether they are linguistic, moral, religious, legal or whatever, cannot be constituted, transmitted or preserved by means of an internal biological heredity, but only through the external pressure exercised by individuals upon each other, for apart from our relation to other people, there can be no moral necessity at all.

Bovet (27) supports this statement, remarking that in the field of morals, rules do not appear in the mind of the child as innately recognised facts, but as facts that are transmitted to him by his seniors, and to which from his tenderest years he has to conform by means of a "sui generis" form of adaptation. Those rules, of course, which correspond to the deepest functional constants in human nature are most easily acceptable.

Piaget, developing this theory of the existence of two phases in the moral development of children, points out that the first stage, dominated by the moral constraint of the adult, leads to a state of heteronomy and only when the desire for co-operation takes over is autonomy achieved.

The period of constraint is characterised by a unilateral respect, which is the source of moral obligation and of the sense of duty. Every command coming from a respected person is the starting point of an obligatory rule. "Right is to obey the will of the adult. Wrong is to have a will of one's own." In a morality of this

nature , there is no room for "the good" in contrast to "the right" (pure duty) since "the good is a more spontaneous ideal and one that attracts rather than coerces the mind."

Another morality, however, can develop alongside this morality of right or pure duty, a morality resulting from spontaneous mutual affection which exists especially between parents and their children.

An intermediate stage then follows the first one of moral constraint, when the child no longer merely obeys the commands given to him by the adult, but obeys the rule itself, generalised and applied in an original way. The second stage has been reached when the child realises that truthfulness, for example, is necessary to the relations of sympathy and mutual respect between people. Reciprocity seems to be the determining factor in this instance. "For autonomy appears when the mind regards as necessary an ideal that is independent of all external pressure."

To act means to choose, to give preference to an action, belief of principle above another one, and in this way a moral system develops for each individual, i.e. each one of us must possess a system or code within which there exists a definite order of importance attached to various moral values.

These moral values make demands on all of us. One realises for example that it is expected of one to be honest, reasonable, impartial and just, but the question arises: How do these values obtain their authority that they can make these demands on us, in so far as these demands are impersonal and stand above the individual?

Piaget found that every age group has to some extent

a distinct moral standard, with wide individual variations within each group. Adults act as mediators of reality to the child, but if they present the child with too low or too high a moral standard for his years, he may fail to grow into a responsible adult. To be effective, morality must develop in natural stages from the child's own roots through contacts with others, both adult and non-adult.

It is in relation to this discrepancy between their inner impulses and the moralised world as organised for them by the adult that many children find their chief moral conflict. "They want to grow up their own way." Too often they are convinced that because "goodness is what other people want, and not what they want, their own impulses must be bad." Piaget says adult moral constraint is too negative. It ends up by the "good" child being the passive one who has no will but his parents'.

However, we cannot leave the child entirely alone and let him develop entirely freely. We should then be defrauding him of something he needs as much as he needs physical care. "He needs a firm framework set by examples of external authority in the early days, which will enable him to develop self-discipline in later life." (Piaget)

Moral judgement consists of personal beliefs regarding what constitutes justice. Piaget's investigations provided two most valuable contributions to the study of the development of moral judgement and ideas of what constitutes justice. (R.S. Peters, 48).

1. He made an explicit distinction between "conventional morality" and the following of a "rational

moral code".

By "conventional morality" is meant just doing the done thing, or doing what one is told.

By a "rational moral code" is meant one for which the individual sees that there are reasons and which he follows reflectively.

ii. He believed that sympathetic developmental age changes in belief do occur.

Moral judgement, for Piaget, consists of a number of areas :

- i. Immanent justice
- ii. Moral realism
- iii. Retributive vs Restitutive punishment.
- iv. Acceptance or rejection of the idea that the more severe punishment is more efficacious.
- v. The choice of collective or of individual responsibility for punishable acts.

While the change from acceptance to rejection of these aspects of moral judgement may not be as age-bound as Piaget has claimed, investigators have usually shown that the direction of change is as predicted by Piaget.

(Johnson, 49).

In support of Piaget's findings, Johnson (49) quotes two investigations carried out independently in 1894. Barnes (50) and Schallenberger (51) conducted their investigations on the same lines as Piaget was to do nearly 40 years later.

Both these investigations showed that there is a systematic age change in moral beliefs and attitudes, with the major changes in judgement occurring at about the age of 12.

Josselyn (24) agrees with Piaget that children need a firm framework set by examples of external authority in the early days. She says a certain amount of control over the behaviour of individuals is essential for the maintenance of society. The concept of acceptable behaviour is a confused one, however, because the standards of behaviour are not rigid and are difficult to formulate and translate into the realities of social living. The adolescent, unsure of his own goals, becomes confused by the lack of firm guidance by society. He consequently tries to find an answer outside himself by looking for guidance among his own family group, his peers, or seeking it from his teachers, minister of religion or other adults with whom he comes in contact. No one source can give him rules that are without contradiction, and he becomes, consequently, deeply aware of the confusions in our social structure.

Josselyn draws attention to the different approaches used by primitive tribes and by our society in socialising youths. The social pressures to which an adolescent is exposed are important in our society. Society makes heavy demands on the adolescent without giving him a preconceived and clearly outlined pattern to help him meet these demands. This is in contrast to many primitive cultures where initiation ceremonies establish an arbitrary line between childhood and adulthood. At a certain point, with ritualistic ceremony, the individual is made an adult and from then on he is expected to live in the adult world according to a defined code. Taboos and customs, which are not controversial, give him a framework in which to develop his own personality. It is not for the young adult to query these customs, they are there to be obeyed and

punishment automatically follows failure to do so.

In our democratic society the adolescent is treated quite differently. It is believed that everyone has the right to develop as an individual and that the concepts of individual growth and of conformity to a pattern are incompatible. It is believed that the individual should be allowed to grow into adulthood rather than be moulded into it, but the lack of any equivalent of an initiation ceremony increases the adolescent's confusion and uncertainties. In effect, he is not told how to grow up, he is not protected by enforced compliance to well-established laws and rituals.

Buhler (29) sums up this adolescent stage as a period of stress and strain, of advance and rest, of asking such questions as "Who am I, where do I go, what are the limits of my ability, what are the highest values and how does one achieve them?"

The adolescent is, however, closely bound up with his own community --- good or bad --- and his reactions will be in sympathy with his particular community. Various agencies, such as his home, church, school, neighbourhood and age group, communicate to, and in a sense force upon, the individual a code of conduct. "The aim is similarity; socialisation does not accentuate a person's distinctive and unique personality traits." (Elkin, 30).

The individual's personal characteristics, such as intelligence, goals, drives and interests constitute the second general influence on his character development. His moral character is always the result of what he already is as a person, combined with the play of social forces upon him.

The most important agencies that contribute to the moral development of adolescents in our society are:

1. FAMILY: Although schools, hospitals, outside entertainments etc. have taken over many of its functions, the family still remains one of the main socialising influences in our Western civilisation. The emotional attachments formed within the family ensure that the standards, beliefs and morals of the parents are passed on to the children. (Elkin, 30).

Most researchers accept Freud's theory that sometime in early childhood the individual begins to model his behaviour after that of the parent and, through this process of identification, codes of conduct such as moral standards and values, which are originally externally enforced, become part of the child's own set of standards. The child tries to avoid guilt by acting always in accordance with the incorporated parental prohibitions and erecting various mechanisms of defence against the conscious awareness of impulses to act contrary to the prohibitions.

Hoffman (52) and Hoffman and Saltzstein (54) carried out experiments to determine why the moral evaluations of some children take place within a rigidly conventional framework, while other children have moral evaluations of a more flexible and humanistic nature.

In the first, conventional, group, where identification with the aggressor, or defensive identification, takes place, the child is treated punitively by the parent. The child avoids the conflict and gains further parental approval by taking on the

characteristics and point of view of the parent. This type of identification is now considered to be a more or less temporary mechanism which leads to an aggressive, hostile outlook toward the world, rather than one which underlies the development of an inner conscience.

Hoffman and Saltzstein (54) found that children whose moral orientation could be described as having an external focus had a tendency to behave morally through fear of external detection or punishment and were treated differently at home from those children whose moral evaluations were of a humanistic nature.

Parents of the children in this group used power assertive measures, in disciplining their children; they gave them little affection at home and seldom took part in child-centred activities with their children.

Children in this group tended not to consider the circumstances, when asked to make moral judgements, but rather gave principles based on convention and authority.

The guilt responses of "EXTERNAL" group revealed a tendency to lump the minor with the serious offences. They also tended to avoid conflicts by repressing the impulses.

The main characteristics of the humanistically orientated children were :-

- i. They considered extenuating circumstances in their moral judgements and invoked principles in support of their judgements which were based on human need.

- ii. They indicated more guilt when consequences of their transgression involved human life, but, when the consequences were relatively minor and easily rectified, they were more likely to reduce their guilt through confession,

reparation and the like.

iii. They gave evidence of being able to bear the anxiety of contemplating a forbidden course of action and to consider a prohibited act before rejecting it. This is evidence of a relatively high degree of conscious integration between impulses and moral standards.

The parental pattern of this humanistic group was quite different from the "external" group.

i. The parental pattern was one of permissiveness; one that minimises frustration and, therefore, minimises the accumulation of pent-up impulses that the child might have to express and that would contribute to an overly rigid and severe superego. Such a pattern includes relaxed infant training methods and the gradual introduction of limits, in line with the child's growing ability to understand why the limits are necessary and to apply the self control that is required. These limits may be applied firmly, if accompanied by explanations.

ii. The parents actively capitalised on the child's potential for sympathy, the capacity to experience the feelings of another.

iii. The mothers of this group used techniques indicating disappointment in the child for not living up to expectations. The phrase "I'm disappointed in you" was used rather than "You ought to be ashamed of yourself" that the mothers of the external group used. This "disappointment" indicates that the parent has in a sense been hurt, but it also conveys the feeling that the child is capable of living up to an ideal. Also, in contrast to the "ego-attack" of the exterior group, this is done without

necessarily implying depreciation or disesteem of the child.

Hoffman observes that parental techniques characterising the humanistic group may act to strengthen the role of the ego ideal in guiding the child's behaviour and serving as a basis for morality. The child's moral growth might then rely somewhat less exclusively than that of the external group on excessive repression in the service of relieving anxiety over the loss of the parent's love.

The findings of these and many other investigators leave no doubt that the most important single influence on character formation is the home. Although the cultural content may differ from family to family, depending on race, religion, social class, economic position etc., the family as a closely knit unit, has tremendous influence, for good or bad, on the moral beliefs and standards of its members.

Within the family, investigators have found the mother to have a greater influence than the father. In two different investigations carried out by Kagan (31 and 32) it was found that both boys and girls considered the mother as more nurturant than the father.

Sears and others (33) also stress the importance of maternal warmth and affection after studying closely the mother-child relationship of 379 mothers and their children. They found that the course of socialisation training was highly dependent on the bond of affection between mother and child.

Argyle (55) and Hoffman and Saltzstein (54) came to the same conclusion that the closer relationship between the mother and her young children gives her more influence over

the children, and consequently she plays a bigger part in their character formation than the father.

Argyle, also, stresses the very important part the family plays in character formation owing to the fact that morals are a matter for the inner life of members of any society, and develop under the influence of moral leaders --- the moral leaders in this instance being the parents in the home.

The traditional doctrine of free will and moral responsibility maintained that when faced with temptation a person has the power to summon up indefinite amounts of will-power with which to resist it. Argyle thinks that there is no evidence whatever for any innate moral sense --- it all has to be learned. Some people are more able to resist temptation than others, because they have been reared differently, consequently it is quite inappropriate to praise, blame or punish people for their moral successes or failures; praise and blame should be used in a forward-looking way, with the intention of modifying future behaviour. This is Argyle's explanation for the fact that some people are able to resist temptation even when no one else will hear about it; why some people feel guilty, even about trivial offences; why some people entertain moral beliefs and ideals and why there is such variation both in what people believe is right and in their capacity to do it.

Argyle's views tie up with those of Hoffman and Saltzstein (54), referred to above, who stress the fact that psychological discipline which capitalises on the affectionate relationship (and its resulting identification) fosters the development of internalised moral structures in general. This approach, coupled with actively capitalising on the

child's potential for empathy, will lead to the development of a strong ego-ideal.

Mc Cord and Mc Cord (53) who studied the effect of parental role model on criminality, found that there is, as yet, no empirical support for the implicit assumption that identification is total, i.e. that the child strives to emulate the parents in all respects. They found that boys whose fathers are criminals are less apt to become criminals if accepted by their fathers than if rejected by them. This finding stresses the importance to the child of being accepted and receiving the parents' love, as opposed to love withdrawal, and being accepted, which may operate against identification when the parent model is opposed to the norms of the larger society.

2. The Peer Group :- Josselyn (24) defines the peer group as a group composed of individuals at approximately the same emotional level of development. It is not primarily determined by chronological age or intellectual ability, although both play a part.

Buhler (29) made a detailed study of adolescent behaviour and stresses the strong socialising and moralising influences that are at work within peer groups.

During the adolescent period, there is a strong urge for independence, which shows itself in revolt against rules and regulations and customs as laid down by grown-ups. Although there is a constant accompanying need of comradeship, the adolescent wants to be free, and limitations imposed upon him are frequently resented. Because of his new urge for independence, he wants to do his own planning in his own chosen surroundings. He wants to select his own way, set his own ideals and valuations of

principles.

Johnson, (46), who investigated the positive and negative correlation between parent attitudes and Piaget's moral judgement areas, found that the ignored child, who is more free to interact with his peers, showed less mature moral judgement than the child of possessive or dominative parents who would presumably have somewhat fewer peer group contacts.

Both Piaget and Johnson found a positive correlation between response tendencies in all the various areas of moral judgement, with the exception of communicable responsibility. This is explained by the fact that the acceptance of communicable responsibility is usually learned from the peer group, which uses communicable responsibility as an evidence of group solidarity, whereas responses to the other moral areas such as belief in moral realism, immanent justice etc., are largely influenced by parent attitudes.

At this stage, the adolescent wants to think for himself, largely about himself. He is egotistical, introspective, stubborn and concerned with his own welfare. He is uncomfortable with children but is not yet accepted by grown-ups. He is critical of discipline and punishment, but frequently idolises one adult.

It is not surprising, thus, to find that adolescents form a society, with their peers, within an established society, where they can experiment with social relationships. The adolescent's sense of justice and fairness is usually strong. He feels his responsibility, is frequently imbued with high ideals, is aware of a strong urge to play his part in the community and would even be willing to sacrifice some

of his privileges for the welfare of that community. He easily becomes disillusioned and sceptical, however, when he does not find perfection in adults, as he demands a high degree of justice and integrity from others. Piaget (20) found that when this happens, the adolescent is inclined to turn away from adult concepts and standards of morality and to build up a set of his own.

Havinghurst (8) also stresses the point that recent studies of adolescents have emphasised the fact that boys and girls in their teens have a culture of their own with strong moral pressures behind the moral standards of the group. These moral standards and practices of the adolescent peer culture are an important factor in character formation.

Josselyn (24) found that the peer group largely dominates the adolescent's thinking and his behaviour. Deliberately to violate peer group patterns is extremely difficult for him. For most members of the group the strong mutual emotional empathy that exists, acts as a deep cohesive force. The motto of the peer group could be said to read : "One just does not do that", and members follow blindly.

Coleman (39) also draws attention to the creation of a society within a society. He says that with the increasingly longer periods of training at school the child becomes "cut off" from the rest of society, forced inward toward his own age group and tends to carry out his whole social life with others his own age. The result is the creation of an adolescent sub-culture within the community, a sub-culture with its own system of values, behaviour norms and frequently even a dialect of its own.

To illustrate this strong influence of the peer group

a number of pupils were asked whether they would join a club :

- A. If their parents disapproved.
- B. If their favourite teacher disapproved.
- C. If it would mean breaking with their closest friend.

They were then asked whose disapproval would be most difficult to accept, Parents', Teacher's or Friend's. The following table shows in which order of importance the children placed the three possible deterrents :-

	<u>BOYS</u>	<u>GIRLS</u>
Parents' disapproval	53.8%	52.9%
Breaking with friend	42.7%	43.4%
Teacher's disapproval	3.5%	2.7%
Number of Respondents	3,621.	3,894.

The results of this experiment show how strong is the pull towards their friends' approval at this transitional stage of adolescence when they are still orientated towards fulfilling their parents' desires, but at the same time are looking to their peers for approval.

Elkin (30) too makes the point that the peer group helps the child to expand his social horizons when, as an adolescent, he becomes more independent of parents and other authorities.

Within the peer group a child develops new emotional ties. He pays allegiance to his group and feels he has to adhere to its standards. If he fails to do this he often feels a traitor, with the result that the hold of the group over a member, especially at adolescence, is frequently stronger than that of the family or the school. Success in various new exploits, such as dancing ability etc., gives a

child, at this stage of his development, a standing in his own group, whereas those things would be quite unimportant to his family.

According to Elkin, delinquency could follow from this new tie-up if the newly acquired standards "lead to hostile feelings towards all conventional authority figures and lead to deliberately provocative and defiant behaviour." The peer group "has its own patterns of thought and behaviour, patterns which sometimes seem to be almost unlimited in content."

It is much easier and more satisfactory for a member of a group to conform than to stand outside the behaviour pattern of his peer group, because if he does not accept the standards of his group, he will be punished by being ostracised, whereas acceptance is made rewarding by the group's bestowing "Attention, approval or leadership". As a result, he frequently turns to his peer group for support and for answers to his questions, because within the group he can discuss his mixed feelings and find solace in the identical suffering of others. (Josselyn).

Argyle (55) makes the same observations regarding the strong influence of the peer group on the behaviour of its members. He found that adolescents conform to the norms of whatever group they belong to and that they change their moral standards when they change their group. This conformity to group norms seems to be largely due to the need for acceptance by the group.

This public conformity does not necessarily mean that the member will obey rules when away from the group, and if he is found out, he will experience shame rather than guilt.

Argyle found, however, that when a person has belonged to a group for a while, a second stage of conformity develops --- the group norms become internalised. The group member believes in them, will obey the rules when away from the group and will bring pressure to bear on other members to conform to society's demands.

Important motivation for this behaviour is the prestige senior members of the group enjoy, and it is the individual's aim to attain an equally exalted position by conforming to the standards of the group. In effect he identifies himself with these individuals.

Argyle put the age-stages of moral development as follows :-

- i. At 2 to 3 years infants will obey parental instructions in the presence of their parents.
- ii. At 5 to 6 they will internalise these rules and the super-ego makes its appearance.
- iii. At 7 to 8 the pressure of the peer group becomes important.
- iv. By 14 the pressure of the peer group has become stronger than parental influences for most children when the ego-ideal ceases to be based on the parents and, instead, is moulded after dominant members of the peer group, or on young adults outside the family, such as teachers.

3. Media of mass communication :- Press, radio, magazines, cinema, books ----- all these forms of mass communication condition the child, through constant exposure, to the standards of behaviour, moral beliefs, social attitudes etc., advocated by them. Wolfe (34) feels, however, that "The socialising effect of mass media is

generally incidental because there is no direct personal interaction with the child."

4. CHURCH :- Havinghurst (8) says investigations carried out to establish how much influence the church has on its young members, found that church membership itself is not an independently powerful influence in the development of character. However, church membership is often associated with other factors that do tend to produce good or bad character traits. Church attendance is frequently something that is expected of "good respectable people" in which case the individual tends to take on the reputation, standards of behaviour, etc. of his particular church group.

Swainson (19) found that church-going or not shows little difference in moral ideas. She feels that the moral aspects of Christianity have so impregnated our culture that church attendance makes little difference to children's moral ideas.

Church influence will however differ in degree, depending on the location of the community, on the denomination, on the parson's personality etc. In rural South Africa, for example, where there is still close contact between the local "dominee" or parson and his community, the influence of the church on character formation can be expected to be greater than in the cities where the same close contact no longer exists.

5. SOCIO-ECONOMIC GROUPS :- There are various socio-economic strata in all societies, the various groups possessing unequal amounts of wealth, prestige and "life chances." (Elkin). Each socio-economic group shows

differences in the importance attached to various standards of behaviour.

As a generalisation it might be said that lower-class children have fewer and less rigid controls on the free play of their impulses, while middle-class children are made to inhibit their impulses through the watchfulness of their parents and ever present question "What will people think?" (Havinghurst 8).

It seems probable that at least some of the moral ideals held up to children of the lower classes are different from those taught to children in the other classes. For example, in the lower classes ability to fight is highly esteemed, whereas control of aggression is taught in the upper classes. Also stealing is more apt to be condoned; violence as a means of resolving a dispute is more acceptable and the moral teaching of the school is not so strongly reinforced in the homes of the lower classes as in those of the upper classes.

Hoffman (35) found that working-class parents were more power-assertive than middle-class parents, and that mothers who reacted to the children's disobedience with power assertion had children who tended to be hostile and domineering with their peers.

6. SEX:- Hoffman (52) draws attention to the degree to which many of our moral values are masculine tinged. Findings and generalisations of moral development are based mostly on studies dealing with boys. Hoffman says a possible explanation is that psycho-analytical theory has always been better articulated and understood with respect to males. Women's role exerts less pressure

toward deviation and also provides fewer opportunities for it, which may reflect actual sex differences in the likelihood of engaging in the acts that are most strongly prohibited in our society. He feels that we have much to learn about the processes of moral growth in women.

Argyle (55) investigated the individual differences between the various restraints which together make up the conscience. He found that these differences are related to broad classifications of personality, and that women differ from men in the following respects :-

- i. Women are better behaved than men, having about one eighth of the male crime rate. Their super-ego is stronger than men's, as they had a closer relationship with the mother than the men with the father.
- ii. Women are more responsive to group pressures, partly because it is the female sex role to be submissive, partly through a stronger need for social acceptance.
- iii. Sympathy is stronger in women, and aggressive tendencies are very much less.

(33) Morris (56), Piaget (20) and Sears, Maccoby and Levin also found significant sex differences in moral judgement. They found that in the area of conscience development girls tend to develop more rapidly than boys.

Elkin (30) also found a definite socialisation into sex roles in our society, while Swainson (19) mentions differences in interests between boys and girls. Boys, who are considered more rugged than the sentimental sensitive girls, will, for example, be more inclined to disregard authority, use force to settle an argument and be less easily influenced by the church than girls.

7. SCHOOL:- The function of the school in society is to educate the young, but its influence goes far beyond the teaching of the 3 R's. At school individual differences are frequently levelled out, the different teachings of various families cannot all be taken into consideration, with the result that the socialising effect of the school is much more uniform than the family's, taken collectively. (Elkin, 30).

Frequently, behaviour patterns set in the home are reinforced at school, but sometimes certain patterns are broken down and different ones substituted. The aims of education are not consonant with the conceptions of the ideal adult which society wishes to produce, and the educational institution possesses legitimate power to pursue its aim only to the extent that they are in fact those which society considers desirable. The aims of education are, in the last analysis, prescribed and legitimised by the community in which the institution exists. Aims held for education, therefore, reflect one's conception of the desirable adult in society, with different aims existing where there are different values. These views are expressed by Brim (36) in his discussion of the duties and influence of the school in our modern communities.

Smucker (37) also stresses the important socialising influences of the school. He says all schools have their distinctive student cultures, complete with values, status structures and socialisation of new members.

Elkin believes that the influence of the school on the socialising of the individual and the character formation of pupils can be tremendous, depending on the type of teacher, tone of the school, status of the school in a

particular society etc., with the teacher as the central figure. "Teachers probably are important socialising agents, less because of what they teach than because of the models or significant others they become."

It is true, however, that the teacher's influence is less on a pupil who comes from the upper-classes, because he views the teacher as his social inferior and consequently not someone to be copied. Pupils from the working-class homes, on the other hand, are much more easily influenced by teachers whom they are inclined to look up to. (Elkin, 30).

Havinghurst and Taba (8) who carried out a comprehensive investigation into the forces that mould character, found that the school plays a very big part in this process. They make the observation that the teacher who gives the children emotional security is the one who has the most influence on their characters. Therefore, only those teachers who really like children can have a positive influence on them.

The school is potentially an excellent situation for learning moral behaviour because the child spends so much of his time there and because he feels so keenly the pain of social disapproval from his age mates and his teachers. If a child achieves a good relation to the social environment in the school, if he gets enough reward and not too much punishment, he is likely to adopt the moral standards presented to him there.

Havinghurst and Taba go on to say that the schools should not tackle moral teaching in an "upside down" fashion, such as talking about principles, before boys and girls understand the concrete situations on which the



principles are based; meting out punishment when the individual is not yet able to realise the consequences of his acts; or requiring obedience to rules before the reasons for those rules are understood..... Unfortunately not every teacher has the moral stature to stand as an example and a guide to students.

It follows from the above references to the school's important influence on the child's moral development, that if formal education were to be used consciously to further moral ideals, the teachers would have to shoulder the heavy responsibility of having to decide which values they would choose as most laudable and in which order of importance they would place them.

It is accepted in our society that man cannot be allowed to develop on his own. He needs educational influences in their broad sense, and support to form his character in order to reach a high standard of ideals, and achieve a sound moral code in life. In this sense then, premeditated interference from outside is justified, desirable and necessary. Although many educationists would, probably, differ in their opinions as to the order of importance to be assigned to various moral values, all must agree that their choice must stand a good chance of being realised, or else the whole matter would be one of idle theorising and speculation.

"The aim of the educationist must be to taper off his purposeful moral directive as his pupils progress, to enable them to become active participants in the cultural community of their associates and in their turn help to contribute towards the moral and cultural growth of society."
(Nunn, 38).

4. DESCRIPTION OF THE MEASUREMENT TECHNIQUES.

(i) The writer's initial problem was to draw up a suitable questionnaire to test the judgement of adolescents in the field of moral behaviour.

Character can be said to be a composite of moral traits, and as it would be impossible to investigate all these traits, and as opinions were found to vary considerably concerning their relative importance, it was decided to select only a few of the more obviously interesting facets of moral behaviour for testing.

A pilot scheme was carried out to ascertain which facets appeared to be of most concern to adolescents, and which elicited the most interesting response. It was given to 126 High-school pupils ranging in age from 14 to 18 years, and consisted of a number of stories each followed by one or two questions designed to discover the respondent's assessment of the moral issue involved. After each story a blank space was provided in which the pupil was asked to write the reasons for his answers.

Some of the stories were modelled on stories used by Piaget, Johnson, Havinghurst and Saltzstein while others were composed to cover aspects of morality not dealt with by the above investigators.

(ii) After the results of the above investigation had been analysed, a second questionnaire was drawn up in which only those aspects of moral behaviour which had elicited the most interesting and diverse response were incorporated, namely HONESTY, AGGRESSION, COURAGE, SWEARING and SACRIFICE.

The writer was anxious to include sex as a sixth area of moral behaviour but after lengthy discussions with a number of school principals and other teachers, this was decided against. Most of these educationists felt that while they personally would welcome the inclusion of sex in the survey, their experience in such matters made them fear that many parents might misunderstand the investigator's motives and consequently object to their children's being asked to answer questions on this contentious subject.

In this second questionnaire, a series of structured replies was provided at the end of each story and the respondent was requested to put a tick next to the answer he or she preferred.

It was decided to employ this technique in preference to the open-ended replies of the first questionnaire for the following reasons :-

(a) The replies received to open-ended questions are so many and varied that the tabulation of them is not entirely satisfactory, and

(b) owing to the large number of opinions expressed in answers to open-ended questions, the results do not lend themselves as satisfactorily to statistical analysis and testing for differences between the various groups of respondents.

The method of investigation was also changed for this section of the survey. Whereas in the foregoing stage results were obtained by getting the respondents to write down their answers anonymously, this second stage was conducted by means of personal interviews.

Fifty-three adults and sixty-five adolescents were interviewed. Their answers and opinions were written down by the interviewer and subsequently tabulated.

This method was helpful to the investigator in enabling him to discuss the questions and answers with the respondents. As a result several weaknesses in the questionnaire were pin-pointed. The method did, however, suffer from the following disadvantages :-

(a) Owing to the fact that this investigation was carried out by only one person, an extensive survey on these lines was not practical.

(b) A number of the people who were approached were unwilling to co-operate and time was wasted in this way.

(c) Most important, the interviewer suspected that a desire to appear to good effect and an urge to please him personally tended to colour, and even distort, the opinions expressed by the persons interviewed.

It was found that many participants regarded some of the questions as quite personal and were embarrassed by the fear of giving "wrong" answers.

It was decided, thus, to use the system of anonymous written replies in the third stage of the investigation in the belief that these replies would be more spontaneous and more reliable. Pupils, knowing that no names were to appear on their completed questionnaires, could be frank and unafraid that their answers might be censured by the teacher.

In drawing his conclusions the tester would still be able to describe the sample adequately as each respondent gave his age, standard, religious affiliation, frequency of

attendance at church and father's occupation.

(iii) After a careful analysis of the first two trial questionnaires and due consultation with the writer's supervisors, the final questionnaire was drawn up and printed.

The original five areas of moral behaviour referred to above (viz. Honesty, Aggression, Courage, Swearing and Sacrifice) were adhered to. Some of the stories, however, were replaced because there was not sufficient difference of opinion indicated in the responses for the results to be of much interest.

The remainder were judged to have proved themselves to be intrinsically interesting and sufficiently lucid for all the age groups to understand.

Directions to the participants, as concise as was compatible with clarity, were added in which they were asked to read each story carefully and to indicate their choice of answer by marking it with a cross.

They were asked to take the questionnaire seriously and were reminded that no-one would know which questionnaire belonged to which participant and they could, therefore, be absolutely frank.

It was gratifying to see that the vast majority of pupils responded well, as only 9 out of 3000 participants attempted to play the fool by making silly remarks and giving inconsistent replies.

94% of all questionnaires sent out were returned. This assured a good representation of the group sampled and provided adequate material on which to base conclusions.

56 A.

The following is an analysis of the numbers of pupils who completed the final questionnaire :-

		<u>14-Year-old</u>	<u>Age</u>			<u>Group</u>	
<u>ENGLISH</u>				<u>AFRIKAANS</u>			
Boys	160			Boys		158	
Girls	163			Girls		161	
Total	323			Total		319	

		<u>15-Year-old</u>	<u>Age</u>			<u>Group</u>	
Boys	153			Boys		161	
Girls	163			Girls		160	
Total	316			Total		321	

		<u>16-Year-old</u>	<u>Age</u>			<u>Group</u>	
Boys	151			Boys		154	
Girls	156			Girls		158	
Total	307			Total		312	

		<u>17-Year-old</u>	<u>Age</u>			<u>Group</u>	
Boys	146			Boys		151	
Girls	152			Girls		152	
Total	298			Total		303	

		<u>18-Year-old</u>	<u>Age</u>			<u>Group</u>	
Boys	128			Boys		126	
Girls	131			Girls		127	
Total	259			Total		253	

		<u>Total For All Age Groups</u>			
	1503				1508

56 B.

The following is an analysis of the Church membership of English pupils who completed the questionnaire.

<u>Church</u>	<u>14-year-olds</u>	<u>15-year-olds</u>	<u>16-year-olds</u>	<u>17-year-olds</u>	<u>18-year-olds</u>
Methodist	35	33	27	23	23
Anglican	29	33	39	34	42
Jewish	6	5	7	3	0
Presbyterian	11	9	8	12	12
Baptist	5	2	6	7	6
Roman Catholic	3	4	4	6	6
Congregational	3	2	3	2	4
D.R.C.	2	3	3	4	0
Other Denominations	6	9	3	9	7

The above figures give the percentages of Church membership of the various age groups.

The following is an analysis of the Church attendance of English pupils who completed the questionnaire :-

	Regularly	Sometimes	Never
14-Year-olds	50	47	3
15-Year-olds	57	41	2
16-Year-olds	49	48	3
17-Year-olds	52	43	5
18-Year olds	40	48	12

The above figures give the percentages of attendance at church of the various age groups.

The following is an analysis of the Church membership of Afrikaans pupils who completed the questionnaire :-

<u>CHURCH</u>	<u>14-year-olds</u>	<u>15-year-olds</u>	<u>16-year-olds</u>	<u>17-year-olds</u>	<u>18-year-olds</u>
D.R.C.	87	86	89	90	91
Apostolic	6	8	4	3	2
Presbyterian	1	2	2	1	1
Roman Catholic	2	3	2	2	3
Other Denominations	4	1	3	4	3

The above figures give the percentages of Church membership of the various age groups.

The following is an analysis of the Church attendance of Afrikaans pupils who completed the questionnaire :-

	<u>Regularly</u>	<u>Sometimes</u>	<u>Never</u>
14-Year-olds	79	20	1
15-Year-olds	78	21	1
16-Year-olds	80	20	0
17-Year-olds	74	23	3
18-Year-olds	67	28	5

The above figures give the percentages of attendance at church of the various age groups.

(iv) It was anticipated that investigation would possibly reveal a fairly strong influence exerted by the family on the moral values of adolescents, and it was felt to be desirable to test this specifically and separately.

230 English-speaking fathers co-operated by filling in the questionnaire. Their sons, who were scholars in senior schools and whose ages varied from 14 to 18 years, filled it in independently from their parents and consequently fathers and sons did not influence one another's choice of replies. These questionnaires were numbered in such a way as to make it possible for the 230 father-son combinations to be correctly paired. Again, both parents and children were assured of complete anonymity in order to give them the confidence to be frank and honest in their replies.

The replies obtained from the 230 father-son combinations were subsequently plotted on scattergrams to depict the extent of agreement and difference of opinion existing between fathers and sons in the tested sample.

Later, 230 Afrikaans-speaking fathers were asked to complete the same questionnaire and their replies were compared with those of the English-speaking fathers on a severity scale. This was done to find out whether one language-group took a more serious view than the other of the moral misbehaviour described in the questionnaire

(v) The final stage of the survey took the form of free essay writing by adolescents of 14 to 18 years of age. Essays on "The Person I Should Like To Be Like When I Grow Up" were written by 358 English-speaking and 351 Afrikaans-speaking scholars.

It was expected that the adolescents who took part would express their feelings, opinions and aspirations freely in these essays and that the investigator would be able to tabulate in order of importance the main influences which appeared to affect the moral attitudes and values of the tested children.

Not all the essays received came up to these expectations but, taken as a whole, the experiment proved very rewarding and the results obtained were most significant.

Wherever possible graphs were drawn to illustrate the differences found between age groups, language groups, and boys and girls.

To test whether these differences were statistically significant or not, the procedure adopted by G. Milton Smith (58) for testing significance of the difference between the means of two small correlated samples was used. This procedure has been simplified algebraically by Noble (59) to the following formula for the critical ratio of significance, 't',

$$t = \frac{\sqrt{N-1} \cdot \Sigma D}{\sqrt{N \cdot \Sigma D^2 - (\Sigma D)^2}}$$

This value of 't' was used in conjunction with Fisher's table of 't' to determine whether the differences found were statistically significant or not.

In the above formula N represents the number of age groups under discussion, ΣD represents the algebraic sum of the differences and ΣD^2 the sum of the squares of the differences.

This formula is clarified further on Page 97 where reference is made to Graph 29, Section 1, on Page XLV.

5. STATEMENT OF RESULTS

A. A pilot scheme was conducted which took the form of a questionnaire containing eleven stories, each concerned with some moral issue. After each story, were a few questions designed to test the reader's reaction to the situation presented, and he was also required to say why he answered as he did.

In the instructions which accompanied the questionnaire the pupils were told that there were no "correct" or "incorrect" answers to the problems. They were asked simply to indicate the course of action which seemed to them the best one to follow. They were also asked to say what they really felt and NOT what they thought would be expected of them.

A copy of this questionnaire is included in the Appendix.

The questionnaire was given to 126 High School pupils, both boys and girls, whose ages ranged from 14 to 18 years. Although this number was insufficient for the results to be expressed statistically, the replies obtained were most valuable in drawing up the second questionnaire.

The eleven stories follow, together with the relevant questions and some of the replies received from pupils.

STORY NO. 1 :- Peter was one of the key players of a rugby team which was going on a holiday tour. Because the standard of his school work was poor, he was told that he would be allowed to go only if his marks showed an improvement in the coming examinations. While writing the History paper Peter copied a number of answers from James who sat in front of him. James knew what Peter was doing. The teacher suspected that Peter had copied some of the answers and questioned James about it.

Should James :-

- A. Tell the truth about Peter's dishonesty.
- B. Pretend to know nothing about it.
- C. Suggest that the teacher should ask Peter about it.

Say why you think so.

The story presents a conflict between the call of friendship and the call of responsibility.

Of the 126 pupils,	16	chose (A)
	37	chose (B)
	73	chose (C)

It was quite evident from the replies to all the eleven stories that the children gave the matter a great deal of thought, and that they obviously do concern themselves seriously with the rights and wrongs of moral issues.

Some reasons given for the choice of 1A :-

i) "He would be helping Peter because his future career is more important than one rugby tour and the enjoyment of it. James can lose nothing by telling the truth, except perhaps Peter's friendship, which if he does lose it, could not have been very strong. James' conscience will not be worried if he tells the truth."

ii) "James runs the risk of losing marks himself if it is thought that Peter copied answers and James would help Peter by telling the truth."

iii) "James should tell the truth about Peter's dishonesty because if he is dishonest he does not deserve to go on a rugby tour, even if they are very good friends."

iv) "Because if the master asked him and he said he did not know, then he would be dishonest as well. Two wrongs do not make a right."

v) "He should tell the truth, and by so doing, leave it up to the teacher to take whatever action he felt necessary. Peter would not necessarily know that James had told on him and therefore there should not be any hard feelings between them. Even if Peter did know, it would, in the long run, be better for Peter if James told the truth, because if Peter got away with cheating once, he would be encouraged along the path of dishonesty and sooner or later find himself in big trouble."

Replies (i) and (v) show mature and well-reasoned thinking. These pupils are well aware of the moral responsibility involved in the story.

Reply (ii) was given by a pupil who decided on honesty not because of sound moral reasoning but motivated by a selfish motive, namely the fear of losing marks.

Some reasons given for the choice of 1B :-

i) "I think that telling him he must improve compelled him to cheat if he wished to go on tour. For all we know, that tour could have improved his rugby so much that in a few years he could have become a Springbok."

ii) "The fact that James attends the same school as Peter and the fact that Peter would have done badly in the exam if he had not copied from James is enough to make James pretend to know nothing about it out of his loyalty to his school, Peter being a prominent member of the rugby team."

iii) "James could not gain anything by telling the truth and if Peter wanted to crib it was his own business."

iv) "Let the teacher find out for himself and question Peter if he wants to. If you suggest the teacher should speak to Peter, he will suspect him at once. I would not tell the truth as it would be wrong to stop a boy going on tour just because of his work. He probably did work hard because if he did not he knew he would not go on tour."

The first reply, No. (i) shows (a) the strong influence sport has on the behaviour and thinking of adolescents and (b) how wrong it can be to set standards that are too high for young people and then use them as bribes. In this instance, in the eyes of a fellow adolescent it forced a boy to be dishonest.

Some reasons given for the choice of 1C :-

i) "I think it is better for the teacher to approach Peter than for another boy to inform on Peter. If James told the teacher, other boys would hear about it and James would lose the friendship of some of his friends. In answering the teacher's question, James does not commit himself nor does he tell a lie."

ii) "He should suggest that the teacher should ask Peter about it as he would not get into trouble about it, and Peter may be able to lie his way out of it."

iii) "This course of action would give Peter a second chance. If in the exam he had given in to the temptation of the moment and afterwards regretted his dishonesty, he would

still have the opportunity to let his basic honesty assert itself. The discussion between him and the teacher might result in a new attitude to his work, and perhaps a plan could be made for him to go on tour as well."

iv) "James would not want to tell on Peter, and if he pretended to know nothing about it, he would be telling a lie. On the other hand if he told the truth about Peter's dishonesty he may be condemning Peter and he would also be teased afterwards."

Reply No. (i) shows how strong an influence the peer group is. Many pupils expressed this fear of losing their friendships.

Reply No. (iii) is a sound and well-reasoned reply which contrasts sharply with No. (ii) where the reason for choosing the same reply is quite immoral.

STORY NO. 2:- Sally was invited to a party at Jane's house. Sally's best friends were also invited and were looking forward eagerly to the evening. Unfortunately, Sally's mother disapproved strongly of Jane's family and Sally feared that she would be forbidden to go to the party if her mother knew at whose house it was to be held.

Should Sally :-

- A. Tell her mother the truth about the party at once.
- B. Go to the party and only tell her mother about it afterwards.
- C. Tell her mother the party was being held elsewhere and thus get permission to go.

Say why you think so.

In this story the pupil has to choose between self-

indulgence and loyalty to the home. In the final Questionnaire it was developed to test how these adolescents judged moral courage.

Of the 126 pupils	91	chose (A)
	19	chose (B)
	16	chose (C)

Some reasons given for the choice of 2A :-

i) "Your parents do so much for you that when anything like this happens you should tell them. Sally's mother might have let her go as it was a party and she probably would not have come in contact very much with Jane or her family as many of her friends would be there. If her mother did not let her go it would be only one evening's entertainment sacrificed to please her mother."

ii) "If she went to the party without her mother knowing where, or went against her mother's wishes and something happens then she may get into terrible trouble."

iii) "Sally should tell her mother the truth about the party at once. AS her mother disapproves of Jane's family Sally can say that all her best friends are being allowed to go and she can argue with her mother until she is allowed to go too. If Sally tries to bluff her mother about the party her mother will, however, sometime learn the truth and will from then on not trust her daughter again."

iv) "If Sally told the truth about the party then she could argue her way to go to the party by telling her mother that Jane was a perfectly good girl and had nothing to do with her parents' characters."

v) "She should tell her mother the truth at once

because once this is done she could always persuade her mother to let her go."

vi) "Even if Sally's mother were in the wrong, sacrifice of attending this one party should be a small consideration for a mother who seems to have Sally's interests at heart. A frank discussion between Sally and her mother on this issue would probably result in a better understanding on both sides."

vii) "She should tell her mother the truth as her mother may have some very good reason against it which she has hitherto not told Sally. As it was only a party there was also a good chance of her allowing Sally to go."

viii) "If she told her mother immediately about it, her mother would most probably admire her for telling the truth. Also they would most probably discuss the whole matter and arrive at the best result. If she only told about it afterwards there might be trouble as something could have happened to her. If she told lies and her mother found out there would be even more trouble."

ix) "Sally should tell her mother about the party. IF she didn't and her mother found out she might be stopped from going to further parties. She could also tell her mother that some of her best friends were going to the party."

Replies (i), (vi) and (vii) give mature reasons, admitting the superior wisdom of the mother and wishing to benefit from it.

Nos. (ii) and (ix), on the other hand, are motivated by fear of punishment and No. (iii) by fear of the loss of the parent's respect.

No. (viii) is an interesting mixture of mature thinking and fear of consequences, and Nos. (iii), (iv), (v) and (vii) are revealing in their confidence that by arguing with their parents they will succeed in getting their own way.

Some reasons given for the choice of 2B :-

i) "Sally should go to the party and only tell her mother about it afterwards because she should not let her mother tell her what friends she should have and what friends she should not have."

ii) "It is not right for some mother to slander the name of another and by so doing stop her child from going to a party. Therefore as long as Sally told her mother afterwards that she had been to the party everything is hunky-dory."

iii) "I think this answer because then you can at least enjoy yourself first and then take the consequences later, whereas if you told your mother first then you would most probably not have been allowed to go."

iv) "If the party was an enjoyable one and Sally told her mother afterwards then, maybe after hearing of the kindness and enjoyment, the ice would be broken between the two families."

v) "The mother's dislike probably has nothing to do with her daughter and in any case the daughter should be allowed to make up her own mind about her affairs."

vi) "She should go to the party and tell her mother afterwards because she should not let her mother's feelings

towards Jane's family interfere with her friends otherwise she would be a lonely girl with no friends at all. Sally would now be making her own decisions."

vii) "By so doing Sally would be able to enjoy the party and save further argument between the two families. She might even improve relations if by coming home at the right time, and in good appearance her mother might think that there was nothing wrong with Jane's family after all."

viii) "Sally should do this because she is not going to mix with Jane's family at the party but with her best friends. By not going to the party Sally would cause ill-feelings among her own friends. However, by telling her mother afterwards the only ill-feeling which could be made worse already exists between Sally's mother and Jane's family. Sally's friendship with her friends is the most important friendship. Sally's mother should easily be able to understand this."

Replies (i), (ii), (v) and (vi) show the adolescents' revolt against parental supervision, and (vi) and (viii) are revealing of the influence exerted by the peer group.

Nos. (iv) and (vii) are attempts at self-justification for the choice of pleasure before duty, while No. (iii) frankly admits to putting pleasure first.

Some reasons given for the choice of 2C :-

i) "Because she would not have to miss the party just because of her mother's likes and dislikes and spend a dull evening when all her friends were enjoying themselves."

iii) "What right has a mother to rule her child's

life when she can think for herself. It is just plain stupid for a mother to run after her children telling them where and which friends they may meet and play with and so on."

iv) "Amongst teenagers it is a well-known complaint that parents misjudge our friends. If Sally was a genuine friend of Jane's it would be hypocritical of her to decline the invitation just because her mother told her to. If Sally went without her mother's knowledge and told her later she would probably get into worse trouble. If I was Sally I would attend the party for my friend's sake and tell my mother I was going somewhere else so as not to cause her anxiety."

Replies (i) and (ii) express revolt against the authority of parents, while (iii) is motivated by the strong desire for pleasure.

No. (iv) is an example of the strength of the peer group's influence. It is evident that this child is convinced that he is acting in a highly moral way because he is complying with the standards of the teenage fraternity to which he feels loyalty. Many investigators, for example Elkin (30), Josselyn (24), and Coleman (39), have drawn attention to the powerful influence of the peer group on its members. Argyle (55) found that by the age of 14 the pressure of the peer group has actually become stronger than parental influences for most children.

Replies such as this one seem to indicate that our adolescents are sometimes forced to become bi-moral just as they are bilingual. They are constrained to accept and adhere to the moral standards of the adult community but the

influence and pull of their own peer group are so powerful that they sometimes attempt to solve their difficulty by striving to fulfil two separate standards of moral behaviour.

STORY NO. 3 :- There was a school rule that no one must talk in the corridor, though no one knew why this rule had been made. Gladys always kept the rule because she said "Older people know best." Alice broke it because she said she did not believe in blindly obeying rules made by grown-ups.

- A. If you were a pupil at that school would you act as Gladys did or as Alice did?
- B. Say why you would act in this way.

In this story the pupils had to take note of the distinction between the set rule and the principle behind it.

Those who chose to break the rule as Alice did, showed signs of revolt against authority. They felt that grown-ups do not know best and frequently make rules for obscure reasons. They also felt that adults do not keep up with the times and that their rules therefore need to be revised to suit modern conditions.

A number of pupils were even more reactionary and simply stated that they dislike rules and enjoy breaking them.

Those pupils who decided to keep the rule realised the principles involved in rule making. Some acknowledged the superior judgement of adults and realised the responsibility of prefects. Others considered rules not only good disciplinary measures in themselves but also

aids to the successful organisation and harmonious existence of the school community.

Of the 126 pupils, 66 chose to act as Gladys did,
60 chose to act as Alice did.

Some reasons given for acting as Gladys did :-

i) "Because it was a school rule so I should obey it whether I disapproved of it or not."

ii) "I would not talk in the corridor if there was a rule against it because there was probably a very good reason for the rule being made and it may even be a vital reason."

iii) "No talking in the corridor is an essential school rule. Some older people do know best but older people should also reorganise rules which are old-fashioned."

iv) "Although I think that the reason of this rule should have been explained to the pupils, I think Gladys was the wiser because it did no harm to observe this rule and although grown-ups do not always know best rules should be observed first and questioned afterwards. There may be a good reason for it even if Alice couldn't see it."

v) "If there was a rule and everyone broke it, then there would be chaos."

vi) "Grown-ups should know best as they have been around longer and anyway rules are rules and whether you agree with them or not you should obey them."

Some reasons given for acting as Alice did :-

i) "I would act like Alice unless there was a danger that I would get caught. As far as I am concerned rules are made to be broken as long as you can't get caught."

ii) "I would act in this way because I think that when a boy or girl grows up, they should think for themselves and act as they think best. It is perfectly unnecessary not to talk in the corridor so why should they obey the rule?"

iii) "If an adult had told Gladys to put her head in the fire would she? No! But this is what Alice was doing. However she might find out in the long run by the hard way that the rules are usually the best."

iv) "I would act like Alice. It is just the way young people are made. They do just the opposite."

v) "Gladys is stereotyping what others before her have done. She has no individual ideas of what is right and wrong. Perhaps getting advice from older people can be profitable but merely obeying someone because he is older than you are is completely moving away from all progress."

STORY NO. 4 :- Some boys borrowed a car one night from a friend. They went for a ride in the country and, since they all had drivers' licences, they took turns at driving. They all drove carefully but one drove a bit fast and the car skidded into a ditch.

A. Was the one driving responsible for the accident or should they all be held responsible?

B. Why do you think so?

In their replies to the questions following this story, the pupils had to indicate whether or not they accept

communicable responsibility.

Those who said that all the boys should be held responsible showed, in general, the strong pull of peer group solidarity. They felt that they must support each other and form a united front against authority. In a few cases, doubt was seen to creep in, as for example the reply which read "They should all be held responsible unless the boy driving is willing to accept all the responsibility because he knows he was the most to blame."

Those who judged the driver to be the sole guilty one gave more mature reasons, but even here quite a number indicated the peer group influence by adding that of course they should all help in paying for the damage.

Of the sample chosen, the younger ones seemed more inclined to accept communicable responsibility than the pupils in Standards 9 and 10. This was in accordance with the findings of Piaget (20).

Of the 126 pupils, 57 said the driver was responsible
69 said all were responsible

Some reasons given for regarding the driver alone as responsible :-

i) "He was most probably trying to show off in front of his pals. Of course the others should have stopped him from speeding, but there is only one person in charge of the car and therefore responsible for the lives of his passengers."

ii) "The driver is mainly to blame as he was driving when the accident happened and the others could do nothing about it. But they should have tried to stop him from driving too fast."

iii) "Because one boy probably decided to show off I don't think that all the others should be to blame for the consequences. Perhaps the other boys could not make their friend slow down."

iv) "He was the one who drove fast and why should the others get into trouble for another man's stupidity? The driver should have remembered that it was not his own car and he should have been careful."

v) "You get your licence because you are supposed to know how to handle a car, not your passengers are supposed to know."

vi) "The driver was the one who was driving when the accident happened and if you take the wheel of a car you are responsible for it and for the lives of the passengers."

Some reasons for regarding all the boys as responsible :-

i) "They should all be held responsible as they borrowed the car for a joyride and it was unfortunate that the one fellow's idea of a joyride was a bit faster than the others."

ii) "All the boys were prepared to go in the car and take turns at driving. As they went out together and did it all together they should face up to everything together."

iii) "They all borrowed the car and one should not have to accept the blame for an accident which might have happened to any of them."

iv) "Although the driver behaved irresponsibly all the boys borrowed the car and if one crashed the car he would

expect the others to support him."

v) "If they all took turns at driving the car the one had just as much chance of having an accident as the other."

vi) "They all borrowed the car so they should all have seen to it that it was safely returned."

STORY No. 5 :- A blind beggar stood on a street corner holding a tin that contained a few coins. John walked past, grabbed 40 cents from the tin and ran away.

Mike went to a large departmental store and took 40 cents from a counter while the salesgirl's back was turned.

A. Whose action was worse, John's or Mike's?

B. Why do you think so?

In this story pupils had to decide whether the baseness of the crime of theft is affected by the affluence or poverty of the person on whom the crime is perpetrated.

Of the 126 pupils, 115 said John's crime was worse,
8 said Mike's crime was worse,
3 said both were equally bad.

Most of these adolescents were humanistic in their approach and were swayed by the fact that the blind beggar was poor and defenceless whereas a large departmental store was probably a wealthy concern.

Many used the argument that the store would be insured against theft and therefore would not actually lose the money. Others maintained that 40 cents would mean nothing to a large store, and still others seemed to feel that the seriousness of Mike's crime was mitigated by the

courage he showed in stealing from under a shopwalker's nose!

Most of the 8 who thought Mike's action worse than John's based their arguments on the fact that the beggar did not earn his money whereas the store had to be well organised and efficiently run in order to earn the 40 cents.

Only 3 pupils found the two crimes equally reprehensible. In this connection, the following extract from Lesley Conger's book "Adventures of an Ordinary Mind" (64) is of interest. It expresses well this mature view of dishonesty:-

"Is it more wrong to steal from a little old lady on a pension than to steal from a big, fat, glossy company with Ltd. after its name?

Put aside for the moment all consideration of how much the victim is hurt by the crime; put aside your long-standing regard for Robin Hood. Consider, in its simplicity, the well-known Commandment: THOU SHALT NOT STEAL. That's all it says. It doesn't say Thou shalt not steal from the poor. It doesn't say Thou shalt not steal except from large companies which can afford to be stolen from and are covered by theft insurance.

The crucial thing to remember is that every act of dishonesty has at least two victims: the one we think of as the victim, and the perpetrator as well. Each little dishonesty, regardless of its victim, be it a helpless widow or the bus company, makes another rotten spot somewhere in the perpetrator's psyche."

Some reasons given for regarding John's crime as worse :-

i) "John's action was worse as he took advantage of a person who could not help himself and who was at the mercy of other people, whereas Mike only took advantage of someone's carelessness."

ii) "The beggar cannot retaliate because he cannot see but the salesgirl can retaliate."

iii) "The blind beggar, who needs the money and who has probably been waiting a long time to collect as much as 40 cents, would find it difficult to report the incidence as begging is prohibited by law. But a large store would easily be able to cover so small a loss."

iv) "John's action in stealing from a helpless man who is relying for his life on the good in human nature, is much more despicable because he would thereby be partially destroying the beggar's faith in human nature."

v) "John is worse because the beggar will feel the pinch far more than a large store who would be insured against the loss and would not feel it at all."

Some reasons given for regarding Mike's crime as worse :-

i) "The money earned in the department store came from an article which was sold honestly. In the case of the beggar he did not earn the money so it is not as bad to have stolen the money from the beggar."

ii) "The beggar has nothing to lose by having the money taken from him. It was only luck that he got it in the first place. However, the shop assistant might have to pay for the money from her own purse as the company would probably not pay for the loss."

iii) "It is wrong to beg and take advantage of playing on people's feelings to get money. So it was not so bad to steal from the beggar as from a shopgirl who was doing her best to earn an honest living."

Some reasons given for regarding both crimes as equally bad :-

i) "Although it is true that the blind man is at a disadvantage, the store also lost the same amount of money. The blind man should not be begging anyway as these days every man is needed and there are jobs for blind people."

ii) "In principle John and Mike are equally bad as far as the stealing goes but I think that John is more cowardly than Mike because he took less risk in stealing from the beggar."

iii) "They both stole and stealing is wrong whether you steal from a beggar or a millionaire. The money is still not yours and you must not steal it."

STORY No. 6 :- You are walking along a road when you see ahead of you a group of your schoolmates tormenting another boy of much the same age and size but of a different race from the rest of you. They are taunting him with the facts of his racial background and he is obviously frightened.

- A. What do you think you ought to do?
- B. Why do you think so?

This story was designed to find out how these pupils felt they should behave in a situation where intervention would call for physical courage. It was interesting to note how our adolescents are affected by the racial situation in South Africa. Of the 126 pupils, 82 pictured the boy "of a different race" as either a Coloured or an African boy.

Most of them felt very strongly about the little

boy's being tormented but only twelve of the 126 thought that they would have the courage to intervene physically.

Of the 126 pupils, 88 said that they would tell their schoolmates to stop the bullying.

4 said that they would look for help from adults.

5 said that they would ignore the scene and walk away.

17 said that they would stop the bullying without specifying how this would be achieved.

Some reasons for asking the tormentors to stop :-

i) "I think I ought to ask them to stop so as to show them that it is foolish and unnecessary for them to act like that."

ii) "I would ask them to stop because I do not believe that a group of White boys should pick on an individual because he is Black as they are only furthering a grudge against the White man in the Black man."

iii) "I would walk up to the group and start arguing on the Coloured boy's side because I would want to show the White boys that all people are equal irrespective of colour. A Native with a B. Sc. is a hundred times better than a White man who could only pass Standard 6."

Some reasons given for looking for help from adults:-

i) "It might make you lose a lot of your friends if you tried to stop them so I would quietly go and call a grown-up."

ii) "It is unfair to pick on somebody just because

of his colour so I would try and find a policeman to break it up, as that sort of thing is what policemen are for."

Some reasons given for ignoring the scene :-

i) "The tormenting of the boy has nothing to do with you and it pays to keep your nose out of other people's business as otherwise you run the risk of the others tormenting you as well."

ii), "I do not believe in interfering in other people's arguments. I believe that those sort of things are best sorted out by the people themselves who are directly concerned."

iii) "I would do nothing then but when I saw those boys again I would tell them that they were bigger fools than the Coloured boy because their actions served no useful purpose and one day the same thing might happen to them."

Some reasons given for trying to stop the bullying:-

i) "I would try to stop the tormenting because it was not the boy's fault that he was of a different race and he may have been a better person than the tormentors who were so brave in company but if they had been alone they would not have done it."

ii) "I would be filled with the utmost anger and I would try to stop the tormentors. I would tell that Coloured boy that he must try not to blame those boys because they are badly brought up and he must try to feel sorry for these people's jealousy in a country where competition is so fierce between the Coloured race and the lower Europeans."

iii) "I would stop those boys from tormenting him

because I firmly believe in the Christian code that no man is basically unequal in status or chance to another man. I would tell those tormentors exactly what I think of their vulgarity."

Stories 7 and 8 tested to to what extent pupils considered extenuating circumstances in judging an immoral act and how far their judgements were influenced by factors of human need.

STORY No. 7 :- A young man, Barry, broke into a store one night and stole R1000.

By pretending that he needed it for an operation, Simon obtained R1000 from a man known to help people in need.

- A. If you had to choose which one's behaviour was worse, would you choose Barry or Simon?
- B. What are the reasons for your choice?

Of the 126 pupils, 49 chose Barry
77 chose Simon.

STORY No. 8 :- A man who needs a certain drug to save his wife's life, tries every available legitimate means of obtaining it and finally, in desperation, breaks into a store and steals the drug.

- A. Do you think the man's action was right or wrong?
- B. Why do you think so?

Of the 126 pupils, 44 said the action was wrong,
82 said the action was right.

The 49 who chose Barry seemed to be the ones who were strongly influenced by convention. They felt that it

is worse to steal than to lie and were emphatic about the fact that stealing is against the law. The 77 who chose Simon thought along more humanistic lines. The personal deception involved and the violation of trust worried them, and the possible harm to the philanthropist's faith in people. They felt that unknown needy people might suffer in that they might have had the use of the money which Simon had obtained dishonestly.

The 44 who disapproved of the man's theft in Story No. 8, were rigidly conventional in their approach. They tended to ignore the circumstances and substantiated their choice by an unwavering insistence on the law, or by quoting religious precepts or the inevitability of fate.

The 82 who approved of the theft justified it by assessing it according to humanistic principles. They felt that it was done in the service of a great human need and could therefore be condoned in the light of these extenuating circumstances.

Some reasons given for choosing Barry :-

- i) "Simon only told a lie whereas Barry stole. The Bible says that thou shalt not steal so stealing must be worse."
- ii) "If a man was fool enough to give R1000 without investigating the matter then good luck to the person who got it."
- iii) "Stealing is against the law and so you can go to jail. You can't so easily go to jail for lying."
- iv) "Barry got the money in an illegal way. Although Simon lied about the need for it, at least the way

he got it was not illegal."

Some reasons given for choosing Simon :-

i) "The money Simon took could have been used for people who really needed it. He might also have been robbing a cripple from walking for instance."

ii) "The philanthropist might be so discouraged when he found out the deceit that he might stop giving to people."

iii) "The police would catch Barry most likely but Simon was not even brave enough to take that risk but rather deprived people who were really sick."

iv) "Barry's action could harm only himself and his poor family. Simon's could do all that and then on top it could turn the philanthropist's generosity to bitterness and if he remembered Simon's treachery he might refuse help to someone who really needed it."

Some reasons given for thinking the theft wrong in Story 8 :-

i) "Although understandable, the action was very wrong. It is against the law to break into a store."

ii) "It is wrong to steal. Then too how does the man know that it is not the calling of God. Maybe her time on this earth was up and she was being taken for a greater purpose."

iii) "His action is unjustifiable. A person must yield to the superior knowledge of authority and the law."

iv) "His love for his wife was great and he would

do anything to help her but even this is not enough to excuse him because if you break in anywhere you can only cause a lot of trouble to yourself and lots of other people."

Some reasons given for condoning the theft in Story 8 :-

i) "Because saving a life matters more than serving a jail sentence for theft."

ii) "His action, though illegal, could have no large-scale repercussions on society and no-one would suffer by his action. His action was in the most noble spirit of humanity and of the bonds of marriage."

iii) "The saving of some-one's life rules out the evil of stealing."

iv) "If his wife had died through lack of the drug he could probably never forgive himself. Then he would be miserable all his life and make other people's lives a misery too. In a case like this it would be better to steal."

STORY No. 9 :- George bumped against Bob by mistake in the street and Bob's 20 cent piece fell out of his hand into the gutter and was lost down the drain. Some of the other boys said that George ought to give Bob 20 cents from his own money, but others said he need not as he did not bump Bob on purpose.

- A. What do you think George ought to do?
- B. Why do you think so?

In this story pupils had to indicate whether or not they felt morally responsible for damage inflicted

by accident.

Of the 126 pupils, 46 felt George should not make good the loss,

38 felt George should make good the loss,

22 felt that although George was under no obligation to make up the loss, it would be a good gesture to offer to pay half of the amount lost.

20 felt that even if George did make the offer to share the loss, Bob should not accept the money.

The 46 who said they would not make good the loss thought subjectively and put the emphasis on the motive entirely. They felt that as there had been no intention whatsoever of causing the loss of money, there was no obligation at all to repay it.

The 38 who felt that Bob should be compensated in full, took the objective view of the situation and put the emphasis on the result of George's action quite irrespective of motive.

The remaining 42 felt that it would be "decent" of George to pay for half of the lost money, purely out of kindness without any obligation, but 20 of them added that Bob was foolish to hold the money in his hand and therefore he ought not to accept any repayment.

Some reasons given for feeling that George need not make good the loss :-

1) "George did not bump Bob on purpose so he definitely need not give the money back. If he had done

it on purpose then Bob would have had every right to demand it."

ii) "Bob should have the decency to make so light of the accident that there would be no question of paying the money back."

Some reasons given for feeling that George should make good the loss :-

i) "Even though it was an accident George should never allow Bob to be the loser in an episode where the accident was caused by him."

ii) "If it was not for George Bob would still have his own 20 cents so George must give him 20 cents."

iii) "Whether it was a mistake or not, George still caused Bob to lose 20 cents and he must give it back to him."

Some reasons given for thinking that George should offer to pay half the money :-

i) "George was in the right but just as an act of friendship he could split the difference with Bob so as to maintain a happy relation between them."

ii) "George is not compelled to give Bob anything but he could compromise by giving Bob ten cents just to show that he had the decency."

Some reasons given for feeling that Bob should refuse the offer :-

1) "Bob ought to refuse the offer because the

right is definitely on George's side and his offer is made purely out of decency."

ii) "Bob should not accept because he knows in his heart that it was an accident."

iii) "The loss was due to Bob's carelessness as much as George's because he should not have had his money in his hand. Therefore he should not let George pay."

iv) "It is so easy to bump a person by mistake but it is not at all necessary to carry money in your hand. So Bob should tell George it was just as much his own fault."

STORY No. 10 :- Peter and Wally, two friends, were playing together when Peter hurt Wally by accident. Wally turned round and swore at Peter. Wally's parents, who were in an adjoining room, overheard this swearing.

- A. What do you think the parents should do?
- B. Why do you think so?

In their replies to this story pupils indicated how seriously they view the use of bad language by their contemporaries.

Of the 126 pupils, 31 thought the incident should be ignored and that nothing should be done about it. Many of them advocated this line of action because they regard swearing as a natural and almost involuntary reaction.

43 pupils thought it would be sufficient for the parents just to speak to the culprit and point out to him that it is wrong or in bad taste to swear.

7 pupils thought Wally should be made to apologise to his friend and that this would be sufficient.

16 pupils said that the parents should reprimand Wally and scold him for using bad language.

29 took a more serious view and said that Wally should be punished and quite a few actually advocated a hiding.

An interesting point was that many pupils stressed the fact that Wally should not be spoken to in front of his friend. They seemed to feel that the humiliation of this would be quite out of proportion to the crime.

Some reasons given for thinking the parents should ignore the swearing :-

i) "Often, under like circumstances, one swears at someone and absolutely no offence is meant by it."

ii) "So long as they don't swear to taunt their parents, what is so wrong about one boy swearing at another?"

iii) "There is nothing a parent can really do to stop a boy from swearing so what is the good of picking him out?"

iv) "Wally only swore because he was hurt in a sudden and unexpected manner and parents should not expect him not to, because why should their son be different from other boys?"

Some reasons given for thinking that it should merely be pointed out to the culprit that swearing is wrong:-

1) "The parents should let Wally know that swearing is in bad taste and leave it at that. Punishment ruins self-respect."

ii) "Because the embarrassment of having been heard swearing by his parents is punishment enough but the parents can't just ignore it either so just telling him it is not nice is enough."

Some reasons for thinking Wally should apologise :-

i) "Wally must have been injured enough to make him lose his temper so making him apologise would be all that is necessary."

ii) "Wally would have to be corrected but swearing is only a very minor offence so he should only be made to apologise."

Some reasons for thinking that Wally should be scolded :-

i) "Swearing is a natural event which everyone except perhaps the Pope and people like that would do. But still the parents must let Wally know they don't really approve of it so they must scold him well and then forget about it."

ii) "They must scold Wally because if they don't his language may get worse and worse."

iii) "They must scold Wally because a person must learn to curb your tongue otherwise it can cause trouble."

Some reasons given for thinking that Wally should be punished :-

i) They must punish Wally. Of course it would be hypocrisy because all parents swear themselves but still we have to maintain the basic fact that bad language is wrong."

ii) "They should give Wally a good hiding because it is terrible to be so rude to anybody."

iii) "They should give Wally a hiding because he should not have lost his temper to that extent. In the future he will have to have more control over himself."

STORY No. 11 :- A poor little girl, Susie, who very badly wanted to have a few toys, went to play with Jane, a girl from a very rich family. It was suggested to Jane that she should give some of her toys to Susie, but Jane was not at all keen to do this.

A. What do you think Jane should do?

B. Why do you think so?

In answering the questions after this story the pupils indicated their feelings about sacrifice involving one's personal possessions.

Of the 126 pupils, 75 decided that Jane should give away some of her toys, but there were some interesting reservations made.

Some thought that she should only give her old toys. Others thought that one toy would be enough while a third group said that she should only give those toys of which she was not fond and with which she seldom played.

Several pupils added the remark that it is the privilege of the rich to give to the poor and that it is good to be charitable.

28 pupils felt that Jane should only lend Susie toys and get them back afterwards.

19 thought that it was quite unnecessary to give away her toys and that she should refuse.

4 pupils decided on a compromise and said that Jane should sell Susie some toys but at a low price.

Some reasons given for thinking Jane should give away some of her toys :-

i) "Jane should give the toys because she is so much richer and it is one of the privileges of the rich to bring joy to others by minor good deeds such as this."

ii) "Jane will hardly miss the toys but they will be like a fortune to Susie. Also Jane will feel wonderful when she sees Susie's joy."

iii) "Jane should give Susie one toy. One would mean so much to her that it would be nearly as good as if Jane gave her all her toys."

iv) "Jane should give her a toy that she herself did not really want. She would not miss it and it would make Susie very happy."

Some reasons for thinking Jane should only lend Susie toys :-

i) "It is hard for a child to part with her things but if she was made to lend Susie some toys it would teach her to be unselfish.

ii) "If Jane is rich and Susie is poor then Susie must get used to it that Jane will have things which she can't have. But it would do Jane good to lend Susie some toys sometimes."

Some reasons given for thinking that Jane need

not give Susie anything :-

1) "Jane probably likes her toys just as much as Susie would so I don't see why she should give them away."

ii) "I don't think it would be right to deprive a child, even if she is the daughter of rich parents, of things which rightly belong to her."

iii) "It would be embarrassing for Susie to be given Jane's toys. But Jane could give Susie new toys at Christmas and on her birthday."

Some reasons given for thinking that Jane should sell Susie some of her toys :-

1) "The sooner Susie realises that you don't get anything for nothing the better for her. Jane should let her buy some of her toys for much less than she would have to pay anywhere else."

ii) "If Jane must do something about Susie having no toys then she should be allowed to charge Susie a very small price for the toys she lets her have. That way both the children would probably feel better."

B. In the pilot scheme the following areas of moral judgement were investigated :-

1. Courage.
2. Obeying rules.
3. Honesty.
4. Responsibility.
5. Sacrifice.
6. Swearing.

After a careful analysis of the results, taking into account not only the numbers who chose the various answers provided at the end of each story but also the reasons for having chosen as they did, it was found that not all the stories were suitable for use in the final questionnaire. In some of them, for example Nos. 1 and 8, the reasons given for the choice of replies revealed such strong emotional reactions that it was feared that many pupils' judgement of the moral issues involved was clouded by the circumstances of the particular situation described.

Others, such as Nos. 7 and 5, did not appear to lend themselves to structured answers, but seemed more suitable for the "Yes" or "No" type of answer which was not contemplated for the final questionnaire.

Results from the stories dealing with Responsibility and the obeying of Rules were not of much interest as the responses were fairly uniform and unvaried. These two spheres were thus dropped.

Replies to No. 6 on the other hand, indicated that the adolescents concerned were intensely interested in the rights and wrongs of physical aggression. As a result it was decided to add another area of moral behaviour to the

final questionnaire, namely Aggression, and two new stories were included to test reactions in this sphere.

Replies to all the questions based on Courage, Honesty, Sacrifice and Swearing revealed a keen interest, and there was sufficient diversity of opinion to justify a more extensive investigation in these areas. The structured answers provided at the end of each question were extended in accordance with the results of analysis of the answers given in the pilot questionnaire.

Using these results it was possible to select a choice of answers all of which were felt to be likely to appeal to at least a number of the respondents.

With these modifications in mind, the final questionnaire was drawn up to test judgement in the following five areas of moral behaviour :-

1. Honesty.
2. Aggression.
3. Courage.
4. Swearing.
5. Sacrifice.

PROCEDURE OF ANALYSIS

To analyse the results obtained from the five age groups, the two language groups and from boys as compared with girls, the following procedure was adopted for each story used in the questionnaire :-

i) Graphs (as on Page 1, graphs 1 and 2 of Section 1) were drawn to indicate what percentage of each age group of the tested pupils chose each of the various structured answers at the end of the story under consideration. These answers provided a choice of various ways of dealing with the problem posed by the story concerned.

Separate sets of graphs, relevant to each story, were drawn for each of the two language groups and are displayed on the same page in order to facilitate comparison between the age groups of the two language sections.

The numbering on the vertical axis represents the percentage of all tested pupils, in the relevant language group, who chose the various answers. The numbering on the horizontal axis coincides with the numbering of the structured answers as they appeared at the end of each story in the questionnaire.

When the questionnaire was being drawn up, the structured answers were arranged in haphazard order as it had been found that grading the answers tended to influence the pupils' choice. Consequently, these graphs merely indicate visually how the pupils chose and do not lend themselves to interpretation of the choices made.

ii) To make it possible to interpret these choices, the structured answers relevant to each story were

now arranged in order of severity, from least to most severe, in stories 1, 2 and 4 where the structured answers offered various degrees of severity in viewing the misbehaviour in the story; and in order of courage and sacrifice, from least to most, in stories 3 and 5 where the answers offered alternatives requiring various degrees of courage or sacrifice on the part of the respondent.

A set of graphs (as on Page VI, graphs 11 and 12 of Section 1,) was drawn to present this new arrangement.

iii) Regarding each language group as a separate entity, it was observed that in the majority of cases the graphs of the five age groups tended to display similar patterns in the English-speaking section and again in the Afrikaans-speaking section, as for example on page IX graphs 17 and 18 of Section 1.

This led to a study of possible differences between the English-speaking group as a whole and the Afrikaans-speaking group as a whole. Therefore, averages were worked out for the percentage of times each structured answer was chosen by all the tested adolescents in each age group of both language sections. These two sets of averages were then plotted on the same graph to illustrate differences and similarities between the two language groups taken as wholes.

Graphs 21 and 21A of Section 1 on Page XI, for example, show the averages for the two language groups for Questions 1A and 1B.

iv) To facilitate the statistical testing of the differences in responses of the five age groups in each of the two language sections, a graph was drawn for each one of the possible answers offered at the end of each story. Each graph showed what percentage of each of the five age

groups in the relevant language section, chose the particular answer under consideration, for example graph 24 of Section 1 on Page XIV.

v) It was felt to be desirable to give separate results for the two sex groups in order to study their reactions to the various problems posed by the stories and then to test any differences statistically.

Graphs were, therefore, drawn showing what percentage of each sex in each age group chose each of the possible answers.

For each answer, e.g. Question 1A (i), graphs were drawn showing:-

(a) the percentage of boys and the percentage of girls within the same language group, who chose that answer e.g. graphs 42 and 43 of Section 1 on Page XVII,

(b) the percentage of English-speaking and the percentage of Afrikaans-speaking pupils of the same sex who chose that answer e.g. graphs 78 and 79 of Section 1 on Page XXIII.

vi) The results which had emerged were now tested for statistical significance using the procedure adopted by G. Milton Smith (58) for testing the significance of the difference between the means of two small correlated samples.

Five sets of data were tested in this way, namely :-

(a) The difference between the choices of the Afrikaans-speaking and English-speaking pupils of the sample, of both sexes and all age groups in the stipulated range, namely 14 to 18 years.

(b) The difference between the choices of Afrikaans-speaking boys and Afrikaans-speaking girls of the age range.

(c) The difference between the choices of English-speaking boys and English-speaking girls of the age range.

(d) The difference between the choices of Afrikaans-speaking girls and English-speaking girls of the age range.

(e) The difference between the choices of Afrikaans-speaking boys and English speaking boys of the age range.

Milton Smith's (58) procedure which consisted of four steps was simplified algebraically by Noble (59), the sign (+ or -) of 't' being ignored and its numerical value alone being considered when determining "P", and the following formula for the critical ratio of significance, 't', was evolved :-

$$t = \frac{\sqrt{N-1} \cdot \Sigma D}{\sqrt{N \cdot \Sigma D^2 - (\Sigma D)^2}}$$

This value of 't' was used in conjunction with Fisher's table of 't' to determine whether the differences were statistically significant or not.

In the formula, N represents the number of age groups under consideration, ΣD represents the algebraic sum of the differences and ΣD^2 the sum of the squares of these differences.

In the case of graph 29, Section 1, on Page XIV,

$$N = 5 ; \quad \Sigma D = 92 ; \quad \Sigma D^2 = 1845$$

$$\begin{aligned} \therefore t &= \frac{2 \times 92}{\sqrt{9225 - 8464}} \\ &= \underline{6.67} \end{aligned}$$

for which value of 't' Fisher's table gives a Probability value ('P') of .01, i.e. there is less than one

chance in a hundred that the difference between the English-speaking and the Afrikaans-speaking adolescents of the sample was due to chance. It can, therefore, be accepted that this difference is a valid one which would be likely to occur in any other sample chosen from similar South African adolescents.

According to Fisher's table, a 'P' value of less than .01 can be regarded as significant while a 'P' value of .01 to .05 is of doubtful significance and values of 'P' greater than .05 are not significant.

vii) Graphs were drawn, for each story of the questionnaire, to illustrate the replies received from 230 English-speaking fathers and 230 Afrikaans-speaking fathers who had participated in the experiment.

Each graph shows the percentage of English-speaking fathers and the percentage of Afrikaans-speaking fathers who chose each of the structured answers provided at the end of the story concerned, the answers being arranged according to the degree of severity, courage or sacrifice as described in (ii) on Page 94. These graphs are on Page XXIX of Section 1.

viii) Lastly, scattergrams, as on Page XXX of Section 1, were drawn to show how much agreement and disagreement existed between the choices of 230 fathers and their own sons, all of whom had completed the questionnaire.

Here again the structured answers were arranged in order of severity, courage or sacrifice as described in (ii) on Page 94.

In order to make possible expression of these results statistically, a correlation coefficient for each story

was calculated. The formula used was the one used by Frank Land for calculating the Product-Moment correlation in "The Language of Mathematics", Page 250 (45). An example is given on Page 101 of how this formula was applied to calculate the correlation coefficient for fathers and their own sons for Question 1A.

The significance of these correlation coefficients had then to be tested and for this the method recommended by Milton Smith (58) was adopted.

A value for 't' is arrived at from the following formula :-

$$t = \frac{r \sqrt{N-2}}{\sqrt{1-r^2}}$$

where N = number of cases

r = the correlation coefficient

For Question 1A,

$$\begin{aligned} t &= \frac{r \sqrt{N-2}}{\sqrt{1-r^2}} \\ &= \frac{.35 \sqrt{230-2}}{\sqrt{1-.35^2}} \\ &= \frac{5.285}{.9368} \\ &= 5.64 \end{aligned}$$

Milton Smith's (58) table of Probability values was used to determine the significance or lack of significance of the 't' values obtained.

A 't' value of 5.64 gives a Probability value (chances in 100 that a value of 't' as large as the obtained value, or larger, could occur on the basis of chance variations in sampling) of .00006. Therefore 'r' is significantly

different from zero at better than the 1% level of confidence. We can, thus, regard the correlation of Question 1A as significant.

Copies of the questionnaire, both English and Afrikaans, containing all the stories and the structured answers provided, are included in the Appendix. Tables are also included giving the percentages of each of the five age groups who chose each of the structured answers, percentages of the total number of tested pupils, percentage of girls and percentage of boys.

SCATTERGRAM OF FATHER-SON COMBINATIONS,
REFERRED TO IN PAGE 99.

(ANSWERS ARRANGED ON SEVERITY SCALE.)

		S O N S									
		1	2	3	4	5	f	y	fy	fy ²	fxy
F	5	0	4	1	1	10	16	+2	32	64	+34
A	4	0	8	9	29	0	46	+1	46	46	+21
H	5	5	23	50	7	3	88	0	0	0	0
E	2	12	35	9	7	3	66	-1	-66	66	-8
R	1	11	1	1	0	1	14	-2	-28	56	+42
	f	28	71	70	44	17	230		-16	232	89
	x	-2	-1	0	+1	+2					
	fx	-56	-71	0	44	34	-49				
	fx ²	112	71	0	44	68	295				

$$M_x = \frac{\sum fx}{N} = \frac{-49}{230} = \underline{\underline{-0.213}}$$

$$M_y = \frac{\sum fy}{N} = \frac{-16}{230} = \underline{\underline{-0.069}}$$

$$\sigma_x^2 = \frac{\sum fx^2}{N} - (M_x)^2 = \frac{295}{230} - (-0.213)^2 = 1.283 - 0.045$$

$$= 1.138$$

$$\therefore \sigma_x = \sqrt{1.138}$$

$$= \underline{\underline{1.067}}$$

$$\sigma_y^2 = \frac{\sum fy^2}{N} - (M_y)^2 = \frac{232}{230} - (-0.069)^2 = 1.008 - 0.005$$

$$= 1.003$$

$$\therefore \sigma_y = \sqrt{1.003}$$

$$= \underline{\underline{1.001}}$$

$$\frac{\sum fxy}{N} \text{ (corrected)} = \frac{\sum fxy}{N} - (M_x)(M_y)$$

$$= \frac{89}{230} - (-0.213)(-0.069) = 0.386 - 0.015$$

$$= \underline{\underline{0.371}}$$

$$r_{xy} = \frac{\sum fxy \text{ (corrected)}}{N}$$

$$\frac{0.371}{(\sigma_x)(\sigma_y)}$$

$$= \frac{0.371}{(1.067)(1.001)}$$

$$= \frac{0.371}{1.068}$$

$$= \underline{\underline{+0.35}}$$

SECTION I

HONESTY

Question 1A

Peter's father receives a letter from his son's house-master at Boarding-school in which he tells the father about a raid on a farmer's fruit orchard in which Peter has taken part. The house-master takes a serious view of this raid and asks the father to punish Peter accordingly.

Do you think the complaint against Peter should be viewed :-

- i) As an innocent schoolboy prank, which should be ignored.
- ii) As a crime to be viewed seriously and punished accordingly.
- iii) As an act requiring light punishment.
- iv) As an act for which Peter should be warned and required to pay from his "pocket money" for the fruit he took.
- v) As a schoolboy prank for which Peter should be reprimanded.

The structured answers provided at the end of each story in the questionnaire were re-arranged in order of severity, from least to most severe, as described on Page 94 (ii).

For Question 1A the re-arrangement was as follows :-

- No. (i) became a value of 1 on the severity scale.
- No. (ii) became a value of 5 on the severity scale.
- No. (iii) became a value of 4 on the severity scale.
- No. (iv) became a value of 3 on the severity scale
- No. (v) became a value of 2 on the severity scale.

(a) Looking at Graphs Nos. 1 and 2 on Page 1, it is observed that the five age groups display much the same

pattern in both language sections.

The most obvious difference appears in the choice of answer (v) where the choices of the Afrikaans section, expressed as percentages, show a much bigger disparity between the five age groups than is the case in the English section.

(b) Turning to Page VI where graphs Nos. 11 and 12 reflect the adolescents' answers based on a severity scale, it is noticed that the majority in both language sections felt that the misdemeanour should be regarded as a mere prank and the culprit reprimanded.

The next most popular answer, again in both language sections, was the one which suggested that the culprit should be required to pay from his pocket money for the fruit he took.

Only the adolescents in the Afrikaans group who chose the answer which has a value of 2 on the severity scale display any significant pattern. Here, with the exception of the 16-year-old group, the age groups chose this answer in proportionately larger numbers with increasing age i.e. the smallest percentage was chosen by the 14-year-olds and the largest by the 18-year-olds.

It is interesting to note that the 18-year-old group in both language sections stands out from the general pattern of the other groups, the percentage of 18-year-olds who chose a value of 2 being considerably larger than that of any other age group. Their choices of the other four values on the severity scale also show a noticeably less severe pattern of thought than that of the other age groups.

This could possibly be an indication that at 18

years of age the adolescent is beginning to move out of the child-world where a raid on an orchard is a danger-fraught expedition into crime, and to have reached an intermediate stage between the child's view and that of the tested fathers, the largest percentage of whom chose a value of 3 demanding reimbursement for the stolen fruit.

(c) Graph No. 21 on Page XI, reflecting the responses of all tested adolescents including all the age groups and both sexes, shows that the Afrikaans section taken as a whole was slightly more severe in its estimate of the misdemeanour concerned than the English section. Ten percent of the Afrikaans group regarded the act as a serious crime as against six percent of the English group.

The English group, however, appeared to be slightly more concerned with the actual value of the stolen property as 32% demanded re-imbusement for the fruit as against 26% of the Afrikaans group.

It was expected that the adolescents would choose the answer having a value of 1 on the severity scale, which regard the theft as an innocent schoolboy prank, far more frequently than they actually did. Only 10% of all the tested pupils chose this answer. This could indicate an awareness of the deeper general implications of theft beyond the particular circumstances described.

It is interesting to note here that 35% of all the fathers tested chose a value of 3 as against 29% of all the tested adolescents. Could this be due to the fact that adolescents on the whole are not yet as conscious of the value of property as adults are ?

(d) The detailed graphs for each of the structured answers to Question 1A, Graphs Nos. 24 to 28 on Page XIV show no significant differences between the two language sections. No. 27 gave the largest 't' value, 2.3, and this gives a Probability value of .1 which is not significant.

(e) Graphs Nos. 42 to 51 on Pages XVII and XVIII compare the choices of boys and girls within each of the two language groups.

Here significant differences between the sexes are revealed. In the English section, many more boys than girls chose 1A(i) which has a value of 1 on the severity scale, and 1A(iii), which has a value of 4 on the severity scale. The probability value for the former difference is .01 which is statistically significant at the 1% level of confidence, and for the latter difference is .03 which is statistically significant at the 3% level of confidence. The boys, thus, fell into two distinct groups, one of which took the most lenient view and the other the second most severe view of the offence described.

The largest number of girls, on the other hand, chose 1A(iv) which has a value of 3 on the severity scale, giving a Probability value of .01, and 1A(v), which has a value of 2 on the severity scale. These were more temperate judgements than those of the boys.

Among the Afrikaans-speaking group, the trend taken by the differences between the sexes is the same but to a lesser degree. Could it be that the boys' reaction to this particular situation was more emphatic than the girls' was, since orchard-raiding is a type of activity likely to

be more real to boys ?

(f) Graphs 78 to 87 on Pages XXIII and XXIV compare the choices of Afrikaans-speaking and English-speaking girls on the left and Afrikaans-speaking and English-speaking boys on the right. The only significant difference which emerged here is to be seen in Graph No. 84 for answer 1A(iv), which has a value of 3 on the severity scale, where many more English-speaking than Afrikaans-speaking girls chose this answer. A 't'_Δ^{value} of 3.3 for this graph gives a Probability value indicating that the probability that this difference was due to chance is only 3 in 100. It can, therefore, be regarded as significant at the 3% level of confidence.

It may be of interest, in this connection, to note that English-speaking fathers chose this method of dealing with the misdemeanour more frequently than Afrikaans-speaking fathers.

(g) Graph No. 114 on Page XXIX, in which the answers are also arranged according to severity, shows the difference between the choices of answers made by English-speaking and Afrikaans-speaking fathers.

The Afrikaans-speaking group were rather more severe in their reaction to the misdemeanour than the English-speaking group. The two most severe alternatives, the values of 4 and 5, were chosen by 34% and 12% respectively of the Afrikaans fathers as against 28% and 7% of the English fathers.

It seems possible that there may be a connection between this more severe attitude of Afrikaans-speaking

fathers, and the greater severity of the judgement of Afrikaans-speaking adolescents as compared with English-speaking adolescents reflected by Graph No. 21 on Page XI. Here the percentage of Afrikaans-speaking children who chose a value of 5, regarding the offence as a serious crime, is perceptibly greater than the percentage of English-speaking adolescents who chose it.

One wonders whether the fact that 77% of the Afrikaans-speaking pupils attend church regularly (largely the Calvinistic Dutch Reformed Church) as against only 49% of regular church-goers amongst the English-speaking section as shown on Pages 56B and 56c, could possibly also have a bearing on their more severe attitude towards this theft.

(h) The correlation coefficient for the choices of the 230 fathers and those of their own sons (English-speaking) was + .35, as illustrated by the scattergram for Question 1A on Page XXX, giving a 't' value of 5.64 and a Probability value of .00006 according to Milton Smith's formula and table as explained on Page 82.

This significant correlation points to a correspondence between the moral judgement of fathers and their sons in assessing the moral problem posed in story 1A.

It is interesting, however, to note two differences.

Only 6% of the fathers, as against 12% of the sons, chose a value of 1 on the severity scale which suggested that the incident should be ignored.

Secondly, 38% of the fathers as against 30% of their sons chose a value of 3 on the severity scale which called

108.

for reimbursement for the stolen fruit.

This difference in maturity of judgement bears out the findings already commented upon at the end of (c) on Page 104.

Question 1 B.

Fifteen-year-old Peggy's father was unemployed and could not find any work, however hard he tried. They were very poor and Peggy, who was the eldest child, could no longer bear to see her younger brothers and sisters go hungry. She went out and took a loaf of bread from an unattended baker's van.

Do you think that Peggy should be :-

- i) Warned never to repeat her act.
- ii) Praised for helping her family.
- iii) Excused, under the distressing circumstances, for taking the bread, and the theft ignored.
- iv) Told that her act was in fact a serious crime which must be severely punished.
- v) Punished lightly.

The structured answers provided at the end of each story in the questionnaire were re-arranged in order of severity, from least to most severe, as described on Page 94 (ii).

For Question 1 B the re-arrangement was as follows:-

- No. (i) became a value of 3, on the severity scale.
 No. (ii) became a value of 1, on the severity scale.
 No. (iii) became a value of 2, on the severity scale.
 No. (iv) became a value of 5, on the severity scale.
 No. (v) became a value of 4, on the severity scale.

(a) Looking at Page VII where Graphs 13 and 14 reflect the adolescents' answers based on a severity scale, one is struck by the difference between the two language sections in their response to the answers which have the

values of 2 and 3 on the severity scale.

In the Afrikaans section, all the age groups with the exception of the 18-year-olds, chose a value of 2 more frequently than any other answer.

In the English section, on the other hand, only the 15- and 16-year-olds chose a value of 2 more often than any other answer and in the other age groups a value of 3 was the most popular choice.

Turning to Page XI where Graph 21A shows the average percentage of choices, for each answer, of all tested adolescents within each language section, the difference is clearly apparent. The value of 2 was chosen by 49% of all tested Afrikaans adolescents, and by 36% of all tested English adolescents. For the value of 3 the Afrikaans choice was 22% as against 40% of all English pupils.

Not much difference is shown between the two language sections in their choice of the remaining three answers except that the Afrikaans section show slightly more severity in their choice of the value of 5 than the English section, 13% as against 8% respectively.

This difference between the two language groups in their judgement of this particular theft, which was committed to alleviate family distress, permits of interesting speculation.

All told, five stories dealing with Honesty were given to the adolescents to consider, and this one is the only instance where the Afrikaans group were markedly more lenient in their judgement than the English group.

Further detailed study of this difference would be

interesting. Would it reveal that family feeling is stronger in Afrikaans-speaking than English-speaking adolescents? If so, this could be a possible explanation of the popularity of the answer which has the value of 2 on the severity scale amongst the Afrikaans section. Many Afrikaans-speaking families have only recently left the rural areas and moved to industrial towns like Port Elizabeth. Could family feeling be stronger in children in the country and small towns, thus influencing them to condone a theft such as the one described in Question 1B?

Was there, perhaps, an economic factor involved?

Although an analysis of the occupations of the fathers in both language sections showed that representation of the lower-, middle- and upper-income groups in both language sections was pretty well balanced, it is nevertheless true that many families in the Afrikaans-speaking section have only recently achieved their improved economic position. Would it, therefore, be a tenable explanation to suppose that more Afrikaans-speaking than English-speaking adolescents in the sample had experienced lack of affluence in the home, and the Afrikaans group were thus more inclined to condone this particular theft than the English-speaking group more of whose fathers have been successful in business for a longer period?

In the Afrikaans-speaking section, the 18-year-olds stand out from the other age groups in their selection of answers. Their choice is evenly divided between the values of 2 and 3 and the frequency of their choice of value 5 indicates a greater severity than in any other age group.

It seems possible that for the 18-year-olds who have a little more maturity than the others, the principles

involved were not so easily obscured by the emotional appeal of this particular story. This view is substantiated by the fact that 20% of the 18-year-olds as against an average of 11% of the other 4 age groups considered the theft as a serious crime which should be severely punished.

(b) Turning to the detailed graphs which were drawn for each of the structured answers given after each story of the questionnaire, as described in (iv) on page 95, it is seen that Graphs 29 to 32 on pages XIV and XV refer to Question 1 B.

Here the graphs for Question 1B (i), which has a value of 3 on the severity scale, and 1B (iii), which has a value of 2 on the severity scale, again reflect the difference between the two language sections discussed above.

In 1B (i), the difference between the language groups, at all the age levels, gives a 't' value of 6.7 denoting a Probability score of less than .01 which is significant at better than the 1% level of confidence.

In 1B (iii) the difference between the 14-, 15- and 17-year-old groups is quite marked but there is agreement between the 16- and 18-year-olds in their choice, consequently the Probability value of .08 for the difference revealed by the complete age range is not statistically ~~confident~~ significant.

(c) The detailed graphs comparing the choices of boys and girls within the language sections, Graphs Nos. 52 to 59 on pages XVIII and XIX revealed a significant difference only in the case of 1B (i), in the English section. Many

more English-speaking girls than English-speaking boys in all the age groups chose this answer, which has a value of 3 on the severity scale, and the Probability score for this difference worked out at $\cdot 01$ which is statistically significant at the 1% level of confidence.

The English boys preferred 1B (iii), which has a value of 2 on the severity scale, thus being slightly less severe in their judgement of this theft than the girls in their language section.

In the Afrikaans-speaking section there was no significant difference between the choices of boys and girls.

(d) Graphs 88 to 95 on pages XXIV and XXV which compare the choices of Afrikaans-speaking and English-speaking girls on the left and of Afrikaans-speaking and English-speaking boys on the right, show differences in five instances.

The graphs for question 1B (i), which has a value of 3 on the severity scale, indicate that many more English-speaking boys and English-speaking girls chose this answer than Afrikaans-speaking boys and Afrikaans-speaking girls. The Probability value for the difference in the boys' Graph, No. 89, is $\cdot 04$ which approaches statistical significance at the 4% level of confidence while the Probability value for the difference in the girls' Graph, No. 88, is statistically significant at better than the 1% level of confidence.

Graphs 90 and 91 for Question 1B (iii), which has a value of 2 on the severity scale, reveal a less significant difference, but they nevertheless show that both Afrikaans-speaking boys and Afrikaans-speaking girls selected this

value more frequently than their English-speaking counterparts. This confirms the difference between the two language groups taken as wholes revealed by Graph 21A on page XI, discussed above in (a).

Graph 92 for Question 1B (iv), which has a value of 5 on the severity scale, shows some difference between Afrikaans-speaking and English-speaking girls. The Probability value for this difference worked out at .1 which is, however, not statistically significant. In this instance, Afrikaans-speaking girls of all age groups were consistently although not significantly more severe than English-speaking girls in demanding severe punishment for the theft described.

(e) Graph 115 on page XXIX, comparing the choices of English-speaking fathers with those of Afrikaans-speaking fathers, shows a similar pattern to Graph 21A on page XI which reflects the choices of all the tested adolescents within each language group.

It is interesting to note that the Graph for Afrikaans-speaking fathers is almost identical to the one for Afrikaans-speaking 18-year-olds. Only 31% of Afrikaans-speaking fathers and 32% of 18-year-old Afrikaans-speaking adolescents chose the value of 2 on the severity scale which suggested that the theft should be ignored, as against an average of 54% of the other 4 age groups. On the other hand 30% of the Afrikaans-speaking fathers and 34% of the 18-year-olds chose the value of 3 on the severity scale as against an average of 19% of the other 4 age groups in the Afrikaans section.

It would appear, thus, that at 18 years of age the

adolescents aligned themselves, in this instance, with the moral judgement of adults rather than younger children.

This provides an interesting comparison with the approach of the 18-year-old group to Question 1A, commented upon in (b) on Page 103.

(f) The correlation coefficient for the choices of the 230 fathers and those of their own sons, (English-speaking), was $+0.44$ as illustrated by the scattergram for Question 1B on page XXX. This value for 'r' gives a 't' value of 7.17 which, according to Milton Smith's table, is highly significant.

This compares interestingly with the similarity of judgement between Afrikaans-speaking fathers and Afrikaans-speaking adolescents in Question 1A, referred to in (g) on page 106.

QUESTION 1C.

Molly and Jean were great friends. One day Molly lost her pencil and took Jean's to replace it. She said that taking a friend's belongings did not matter.

Should Molly's parents :-

- i) Treat it as a serious crime and punish her quite severely.
- ii) Warn her about the wrongness of her act and require her to buy Jean another pencil out of her own money.
- iii) Accept Molly's explanation and ignore the matter.
- iv) View it as a trivial offence and reprimand her.
- v) Punish her lightly.

The re-arrangement of the structured answers for Question 1C in order of severity, from least to most severe, was as follows :-

- No. (i) became a value of 5 on the severity scale.
- No. (ii) became a value of 3 on the severity scale.
- No. (iii) became a value of 1 on the severity scale.
- No. (iv) became a value of 2 on the severity scale.
- No. (v) became a value of 4 on the severity scale.

Graphs 15 and 16 on Page VIII indicate that most of the tested pupils of both language groups preferred the answer which has a value of 3 on the severity scale. The majority, therefore, felt that it was wrong of Jean to take her friend's pencil and demanded that she should replace the stolen item and pay for it out of her own money.

When compared with the responses to Question 1A, this attitude towards the appropriation of another person's property is most interesting. In Question 1A where the

stolen goods were fruit from a farmer's orchard, only 32% of the English-speaking and 26% of the Afrikaans-speaking groups thought that the farmer should be re-imbursed. When, however, the stolen item under consideration was changed to the pencil of a friend, the percentage of pupils who demanded restitution changed to 65% and 70% for the English-speaking and the Afrikaans-speaking groups respectively.

In the case of the first story, Question 1A, 36% of both the language groups thought that the culprit should only be reprimanded but in the case of Question 1C only 5% of the Afrikaans-speaking and 10% of the English-speaking groups considered a reprimand to be adequate measure for dealing with the theft.

It seems possible that these entirely different approaches to theft by the same adolescents could perhaps be explained by the contents of the two stories.

It has been said that morality is relative to the total situation. In the case of Question 1A the situation involves a farmer's loss of fruit from his orchard. To a large number of the tested adolescents this was probably not a very real situation as few were likely to have actual experience of the financial implications involved in growing fruit. It is possible, therefore, that the 46% of all pupils tested who condoned the stealing of the fruit, viewed the matter quite dispassionately.

When, however, these same adolescents were faced with a situation with which they themselves could come into contact any day and in which they might find themselves the losers, since they all have pencils and friends, they viewed the loss far more subjectively and demanded restitution for

the loser.

Among the Afrikaans-speaking section the 16-year-olds and 18-year-olds showed a slightly different approach, both these age groups being more severe in their judgement of this problem than the other three. Only 2% of the 18-year-olds and 4% of the 16-year-olds chose the value of 1, the least severe on the severity scale, as against an average of 13% for the other three age groups. Whereas 16% of the 18-year-olds and 22% of the 16-year-olds chose a value of 5, viewing the theft as a serious crime, as against an average of only 5% of the other three age-groups. As far as the 18-year-olds are concerned, this is in line with their more severe attitude in Question 1B already commented upon.

Among the English-speaking group only 14-year-olds show any appreciable difference from the other age-groups. Of the 14-year-olds 29% thought the theft should be ignored as against an average of 14% of the other four age-groups.

It seems possible that these younger children still viewed the taking of a friend's pencil as borrowing and did not realise the deeper implications as readily as the older age-groups.

(b) Turning to graph 22 on Page XII which shows the average percentage of choices, for each answer, of all tested adolescents within each language section, the main differences between the two language sections appear in their choices of the first and last values on the severity scale. As in Question 1A, the Afrikaans-speaking section was slightly more severe in their judgement, only 9% of them choosing a value of 1 on the severity scale as

against 16% of the English-speaking section. At the other end of the scale 10% of the Afrikaans-speaking group chose a value of 5 demanding severe punishment as against 7% of the English-speaking section.

(c) The detailed graphs for the various structured answers Nos. 33 to 36 on Pages XV and XVI, show an appreciable difference between the two language sections in only one instance, namely answer (iii) which has a value of 1 on the severity scale. Here the Probability value for the difference is .07 which is not statistically significant. However, somewhat more English-speaking than Afrikaans-speaking pupils selected this answer which is in keeping with the generally slightly more severe tone of the Afrikaans-speaking approach to this question.

(d) Graphs 60 to 67 on Pages XX and XXI compare the choices of boys and girls within the two language sections.

Although none of the differences between the sexes was found to be significant when statistically tested, four of the graphs did present noticeable variations.

In the case of answer (1) which has a value of 5 on the severity scale, more Afrikaans-speaking boys than Afrikaans-speaking girls in all the age-groups except the 18-year-olds chose this answer. At 18 years of age, however, the girls became much more severe than the boys and 24% of girls as against 8% of the boys chose it.

The same pattern is to be observed among the

English-speaking group, except that the change over occurred a year earlier at the 17-year-old level.

It would be interesting to know whether there is a correspondence here with the fact that girls mature earlier than boys do, or whether the change in attitude of the higher age-groups could possibly be related to the fact that friendships between girls are apt to become slightly less intense and all-sharing as interest in the opposite sex develops.

In the case of answer 1C (ii), which has a value of 3 on the severity scale, on the other hand, more girls than boys chose this answer in both language sections and in all the age-groups with the exception of the 18-year-olds. At this level a change over again took place and more boys than girls preferred this answer.

(e) On Pages XXVI and XXVII Graphs 96 to 103 compare the choices of Afrikaans-speaking and English-speaking girls on the left and of Afrikaans-speaking and English-speaking boys on the right.

Here differences approaching statistical significance appear in two instances. Answer 1C (iii), which has a value of 1 on the severity scale, was chosen by more English-speaking girls than Afrikaans-speaking girls, the difference giving a Probability value of .05 which is of doubtful significance at only the 5% level of confidence.

There being no statistically significant differences between English-speaking and Afrikaans-speaking boys in their choices of answers to this question, the difference between the two language groups taken as wholes, shown in

Graph 22 on Page XII, is largely due to the less severe attitude of English-speaking girls.

On the other hand, more English-speaking boys than Afrikaans-speaking boys chose answer 1C (iv) which has a value of 2 on the severity scale, the difference giving a Probability value of .05 which is of doubtful significance. In the case of this answer, the difference shown in Graph 22 on Page XII is largely due to the attitude of English-speaking boys as there is no statistically significant difference here between the choices of English-speaking and Afrikaans-speaking girls.

(f) Graph 116 on Page XXIX, comparing the choices of answers made by English-speaking and Afrikaans-speaking fathers, shows that not only the adolescents tested but also the tested adults were influenced in their moral judgement by the total situation described.

In Question 1A, 38% of English-speaking fathers and 30% of Afrikaans-speaking fathers thought the culprit should repay the loser for his loss, as against 70% of English-speaking and 65% of Afrikaans-speaking fathers who took the same view of the theft in Question 1C.

Was this because even adults regard a farmer's fruit as fair game? Or could the fact that a pencil costs little and is therefore easily replaced, have influenced all age groups, both adolescents and adults, in their assessment of the theft? If this is the case, all have lost sight of the basic moral principle at stake as expressed by Congar (64) referred to on page 75.

On the whole, Afrikaans-speaking fathers were

slightly more severe in their judgement of the misdeed. Only 5% of them chose the least severe value of 1, as against 10% of the English-speaking fathers. For the most severe value of 5, the score was 12% of the Afrikaans-speaking as against 8% of the English-speaking fathers.

(g) The correlation coefficient for the choices of the 230 fathers and those of their own sons (English-speaking) was +.52 as illustrated by the scattergram for Question 1C on Page XXX. This value for 'r' gives a 't' value of 9.19 which, according to Milton Smith's table, is highly significant.

Question 1 D.

A young man, John, had just started his own business. At the end of the first financial year an experienced business friend explained to John how to make up his books in a dishonest way so as to evade paying a certain amount of income tax. John's father happened to hear about this.

If you had been John's father would you have:-

- i) Told him that, although it is not quite right, so many people do this without being found out that there is no reason why he should not try it too.
- ii) Given him a serious warning and asked him to return the money to the Government.
- iii) Regarded it as a very serious crime.
- iv) Told John that it is not dishonest to evade taxes.
- v) Reprimanded John, asking him not to do it again.

For Question 1D the re-arrangement of the structured answers in order of severity, from least to most severe, was as follows:-

- No. (i) became a value of 2, on the severity scale.
No. (ii) became a value of 4, on the severity scale.
No. (iii) became a value of 5, on the severity scale.
No. (iv) became a value of 1, on the severity scale.
No. (v) became a value of 3, on the severity scale.

Looking at Graphs 17 and 18 on Page IX, one is struck by the difference between the two language groups in their response to the answer which has a value of 5 on the severity scale. All five age-groups of the Afrikaans-speaking section chose this answer more frequently than the corresponding age-groups of the English-speaking section. The values of 3 and 4, on the other hand, were chosen more

frequently by all the age-groups of the English-speaking section than by the corresponding Afrikaans-speaking age-groups, with the exception of the 18-year-old choice of the value of 4 which was much the same in both language sections.

It is apparent, therefore, that of the tested adolescents the Afrikaans-speaking section took a more serious view of tax evasion than their English-speaking counterparts. In choosing a value of 5 they judged the evasion of taxes as a very serious crime.

The following are the percentages of the various age-groups of the Afrikaans-speaking section who chose a value of 5 :-

14-year-olds.....	28%
15-year-olds.....	39%
16-year-olds.....	33%
17-year-olds.....	42%
18-year-olds.....	52%

Thus, with the exception of the 16-year-olds, the Afrikaans-speaking adolescents chose this answer more frequently with increasing age.

Of the English-speaking section the largest percentage chose a value of 4, so indicating that they took the rather less severe view that a serious warning to the offender and a request to return the money to the government would be an adequate method of dealing with the crime described in the story. Their next most popular choice was a value of 3 in which only a reprimand is given.

Although the percentage of the Afrikaans-speaking group who chose a value of 4 was 2% higher than the percentage who chose a value of 5, these two most severe

answers were selected by 80% of the entire Afrikaans-speaking group as against only 65% of the entire English-speaking group.

It is outside the scope of an investigation such as this to establish reasons for the data which were obtained. The essay experiment, dealt with later in the thesis, indicates only the broad general influences at work. It is nevertheless interesting to consider tentatively various possible explanations of a difference such as this one revealed by story 1D, where 39% of all tested Afrikaans-speaking adolescents chose a value of 5 as against 18% of all tested English-speaking adolescents. Although the Afrikaans-speaking view of four of the five stories of the questionnaire which concerned honesty was slightly more severe than the English-speaking view, in no case was the difference as marked as this.

In this connection the following thoughts come to mind:-

(1) It would be interesting to know whether differences in economic background could have had a bearing on the adolescents' attitude to the moral problem posed by the evasion of tax in the story.

English-speaking South Africans, as a group, have been associated with commerce, industry, the stock exchange and financial matters in general, for a longer period than the Afrikaans-speaking group, many of whom, although they are now living in towns, have been associated until recently with pastoral activities. If it is true that "familiarity breeds contempt", it may be possible that the English-speaking section stand less in awe of rules and regulations pertaining to the financial world than their Afrikaans-speaking fellows.

Thus 48% of the tested English-speaking adolescents thought it would be sufficient to warn the culprit and ask him to repay the money to the government.

(ii) Further, one wonders whether the fact that the Afrikaans-speaking group on the whole have been more recently urbanised than the English-speaking group may possibly influence their attitude to authority and the law in general. In a closely-knit rural community these things are apt to be regarded with more respect than in a cosmopolitan city. In this field the influence of the church is possibly stronger also.

(iii) It is possible that in the homes from which the English-speaking section of the tested sample were drawn, the present government is perhaps regarded with less respect than in the Afrikaans-speaking homes concerned, and that cheating the government is therefore less reprehensible in the English-speaking adolescent's mind.

In this story it was again the 18-year-old groups of both language sections who stood out from the general pattern followed by the other age-groups. There are, however, interesting differences between the responses of the Afrikaans-speaking and English-speaking 18-year-old groups, apart from the greater severity of the Afrikaans-speaking group which is in keeping with the general tendency already discussed.

The responses of the 18-year-old group in the Afrikaans-speaking section as plotted on the graph, show a steady upward trend from 0% of choices for the value of 1 and 2 to 52% of choices for the value of 5, which is 15%

more than the average percentage of the other four age-groups who chose a value of 5.

The 18-year-olds of the English-speaking group, on the other hand, were not only much less severe than their Afrikaans-speaking counterparts, but were also less severe than the other four age-groups of their own language section. 38% of them preferred a value of 3 which called for a mere reprimand as against only 22% of the other four age-groups who considered this to be enough. Only 30% of the 18-year-olds thought it necessary to return the money, a value of 4 on the severity scale, as against an average of 53% of the other four English-speaking age-groups.

The severe attitude of the Afrikaans-speaking 18-year-olds follows the pattern set by them in Question 1B and Question 1C but contrasts sharply with Question 1A where the majority of 18-year-olds made light of the stealing of fruit which they regarded as an innocent schoolboy prank.

The less severe attitude of the English-speaking 18-year-old group appears in all the four stories dealt with thus far.

(b) Turning to Page XII where Graph 22A shows the average percentage of choices, for each answer, of all tested adolescents in each language group, one is again struck by the difference in attitude between the two language groups taken as wholes and analysed in terms of the five age-groups. It is of interest to note that this graph follows much the same pattern as that of Graph 117 on Page XXIX which compares the choices of English-speaking and Afrikaans-speaking fathers, although the fathers are slightly less severe than the adolescents.

(c) Turning to the detailed Graphs Nos. 37 to 39 on Page XVI comparing the total number of each language section who chose each of the structured answers, we find statistically significant differences in three out of the five cases.

In 1D (ii), which has a value of 4 on the severity scale, the value of 't' is 2.9 giving a Probability value of .04 for the difference which approaches significance at the 4% level of confidence. In 1D (v), which has a value of 3 on the severity scale, the Probability value for the difference is .01 which is statistically significant at the 1% level of confidence. In both cases English-speaking pupils selected these answers more frequently than Afrikaans-speaking pupils. In 1D (iii) which has a value of 5 on the severity scale, the difference is also significant, the Probability value for the difference being .01 which is significant at the 1% level of confidence. Here all age-groups of the Afrikaans-speaking section chose this answer more frequently than the corresponding English-speaking age-groups.

(d) Graphs Nos. 68 to 73 on Pages XXI and XXII which compare the choices of the two sexes within each language group show no statistically significant differences between boys and girls.

It is observed, however, that more English-speaking girls than English-speaking boys chose 1D (ii) which has a value of 4 on the severity scale, and fewer English-speaking girls than English-speaking boys chose 1D (v) which has a value of 3 on the severity scale. In the latter case the Probability value for the difference is .1 which is not statistically significant.

An analysis of these two graphs shows that the more severe attitude of English-speaking girls, 53% of whom chose 1D (ii) which has a value of 4 on the severity scale, as against only 43% of English-speaking boys, was responsible for the fact that this answer was selected by 7% more English-speaking than Afrikaans-speaking pupils all told.

Answer 1D (v) which has a value of 3 on the severity scale, on the other hand, was chosen by only 20% of English-speaking girls as against 31% of English-speaking boys.

This more severe attitude of English-speaking girls is not shared by Afrikaans-speaking girls in this question. Roughly an equal number of Afrikaans-speaking boys and girls chose these two answers.

(e) Graphs 104 to 109 on Pages XXVII to XXVIII compare the responses of Afrikaans-speaking girls with those of English-speaking girls and the responses of Afrikaans-speaking boys with those of English-speaking boys.

Here great differences between the girls of the two language sections on the one hand and the boys of the two language sections on the other hand are revealed.

Many more English-speaking girls than Afrikaans-speaking girls chose 1D (ii) which has a value of 4 on the severity scale, the Probability value for the difference being .03 which is statistically significant at the 3% level of confidence. Afrikaans-speaking and English-speaking boys, on the other hand, chose this answer equally frequently.

Both Afrikaans-speaking girls and Afrikaans-speaking boys chose 1D (iii) which has a value of 5 on the severity

scale, more frequently than English-speaking girls and English-speaking boys, the Probability values being .01 for the difference in Graph 106 and .02 for the difference in Graph 107. These values are statistically significant at the 1% and 2% levels of confidence respectively.

On the other hand, 1D (v) which has a value of 3 on the severity scale was chosen more frequently by both sexes in all the five age-groups of the English-speaking section than by their Afrikaans-speaking counterparts, the Probability values for these differences being .01 and .05 respectively. The former is statistically significant at the 1% level and the latter approaches significance at the 5% level of confidence.

Thus the differences shown by these detailed graphs confirm the differences noted in Graph 22A where more Afrikaans-speaking pupils selected 1D (iii) and more English-speaking pupils selected 1D (ii) and 1D (v).

(f) Looking at the graph which compares the choices of English-speaking and Afrikaans-speaking fathers on Page XXIX it is seen that the graph for Afrikaans-speaking fathers reveals a pattern almost identical to that shown by the graph giving the average percentage of choices, for each answer, of all tested adolescents in the Afrikaans-speaking section, namely Graph 22A on Page XII.

The graph for English-speaking fathers, however, reflects that their judgement was rather less severe than that of the average English-speaking adolescent in the case of 1D (iv) which has a value of 1 on the severity scale. No less than 16% of English-speaking fathers chose this answer thus indicating that they considered it not dishonest

to evade taxes. Only 2% of all tested English-speaking adolescents chose this answer. Apart from the case of 1D (iv), however, the graph giving the adolescent view of income^{tax}-evasion corresponded to a large extent with the graph giving the view of the fathers.

(g) The scattergram, on Page XXXI, of the 230 English-speaking Father-Son combinations for Question 1D gives a very high correlation coefficient, namely +.53. This value for 'r' gives a 't' value of 9.43 which, according to Milton Smith's (58) table, is highly significant. The answers which showed the most agreement between the choices of fathers and sons were those having the values of 1, 4 and 5 on the severity scale where the percentages of agreement were 69%, 69% and 65% respectively.

These correlation coefficients for Father-Son combinations move up gradually from +.35 for Question 1A to +.53 for question 1D.

.....

Question 1 E

A boy, David, belonged to a group at school who regarded themselves as the leading boys who set the tone of the school. They proved their superiority and manliness by breaking into shops and homes and stealing "for the thrill of it."

If you were David's parent would you :-

- i) Regard it as innocent fun and ignore it.
- ii) Regard it as schoolboy devilment and reprimand him.
- iii) Warn him not to take part in such raids again and insist upon his returning the stolen goods.
- iv) Give him some light punishment.
- v) Regard the matter as a serious crime.

In Question 1E the order in which the structured answers were arranged in the questionnaire co-incided with the order of their severity.

(a) Graphs 19 and 20 on Page X show that in their judgement of the problem posed by this story, the tested adolescents, both language sections included, fell into two almost numerically equal groups.

41% of the English-speaking section and 45% of the Afrikaans-speaking section chose a value of 3 on the severity scale thus deciding that the returning of the stolen goods would be sufficient punishment, while 46% of both language sections chose a value of 5, thus indicating that they viewed the matter as a serious crime.

This means that all choices of the remaining three answers amounted to only 11%.

It is apparent, therefore, that the tested adolescents

did not regard this type of misdemeanour as a mere schoolboy escapade but took a quite serious view of it.

In the Afrikaans-speaking section there was less variation in the percentages of adolescents of each age group who chose each of the possible answers, than was the case in the English-speaking section where larger differences separated the 5 age groups in the percentages of adolescents who chose the value of 2, 4 and 5.

In the English-speaking section the younger age groups judged less severely than the older age groups. A value of 2, where the crime is considered to be mere schoolboy devilment, was chosen by more 14-year-olds, namely 13%, than by any other age group and, except in the case of the 16-year-olds, the percentage of adolescents who chose it diminished as their age increased. Of the 18-year-olds it was selected by only 1%.

The same pattern holds good for the English-speaking section's choices of a value of 4, which demands some light punishment, with the 16-year-olds falling this time between the 15- and 17-year-olds.

In the case of the most severe answer, on the other hand, which viewed the matter as a serious crime, its order of popularity with the English-speaking age groups was completely reversed. Of the 18-year-old group 60% chose it and it was chosen less and less frequently in descending order of age down to the 14-year-olds of whom only 30% chose it.

It seems possible that the judgement of the younger groups is still influenced by the glamour which, for them, accompanies this dare-devil type of behaviour, and that

with increasing age they perhaps begin to realise the seriousness of the implications involved.

In the Afrikaans-speaking section, fewer Afrikaans-speaking 18-year-olds chose the most severe answer which had a value of 5, than any other age group in their language section, and more 18-year-olds than any other age group chose a value of 3 which merely called for the stolen goods to be returned.

This story was the first instance where the Afrikaans-speaking 18-year-olds judged less severely than the English-speaking 18-year-olds.

(b) Graph 23 on Page XIII, however, shows that the choices of the two language groups, when averages of all the tested adolescents are taken, are very much the same for question 1E, with the Afrikaans section as a whole very slightly more severe than the English section. Only 3% of the Afrikaans-speaking section chose a value of 2, which regarded the matter as a mere schoolboy devilment as against 8% of the English-speaking section, whereas 45% of Afrikaans pupils chose a value of 3 requiring the stolen goods to be returned as against 41% of English-speaking pupils who chose this answer.

(c) Owing to the fact that there was so little difference between the average percentages of choices of the two language sections, it was possible to draw detailed graphs for only two answers, namely 1E (iii), which has a value of 3 on the severity scale, and 1E (v), which has a value of 5 on the severity scale. These graphs are Nos. 40 and 41 on Page XVI and neither of them showed any significant statistical difference.

(d) Turning to Graphs 74 to 77 on Page XXII it is seen that in the Afrikaans-speaking section girls in the three middle age groups preferred answer 1E (iii) whereas boys of the same three age groups preferred the more severe answer 1E (v).

14- and 18-year-old boys, however, preferred 1E (iii) and 14- and 18-year-old girls preferred 1E (v).

In the English-speaking section also, girls selected the more lenient choice 1E (iii) and boys the severer choice 1E (v), except for the 16-year-old group where the reverse was the case.

Of the four Graphs, No. 75 showed the greatest difference but statistically it was not significant with a Probability value of .5 for the difference.

(e) Graphs 110 to 113 on Page XXVIII compare the choices of English-speaking girls with those of Afrikaans-speaking girls and the choices of English-speaking boys with those of Afrikaans-speaking boys.

None of the graphs revealed differences which showed any statistical significance when tested.

(f) Graph No. 118 on Page XXIX compares the choices of the English-speaking and Afrikaans-speaking fathers tested.

The trend of the graph co-incides with the trend of Graph No. 23 on Page XIII which shows the average percentage of choices made by the two language sections.

There was no significant difference between the choices of the two groups of fathers.

(g) The correlation coefficient for the Scattergram of the 230 English-speaking Father-son combinations on Page XXXI is $+0.49$, which according to Milton Smith's table gives a 't' value of 8.44 and thus has high statistical significance. The answers which showed the most agreement between the choices of fathers and sons were the values of 4 and 5 where the percentages of agreement were 71% and 64% respectively.

.....

SUMMARY OF STATEMENT OF RESULTS, SECTION 1. (HONESTY).

The most striking impressions gained from the responses of the 3000 tested adolescents to the five problems of this Section on which they were required to indicate their views were :-

(a) Their views on the seriousness or otherwise of a dishonest act changed according to the setting of the story concerned and the circumstances under which the misdemeanour took place. For example the number of respondents who regarded the stealing of fruit from an orchard, described in Question 1A, as a mere schoolboy prank was considerably larger than the number who thought the theft of a friend's pencil, in Question 1C, a trivial offence. In the latter case most of the respondents demanded restitution.

A difference in judgement between the two language sections was noticeable in this respect particularly in the case of Question 1B which involved the welfare of the family. In this case many more Afrikaans-speaking respondents were ready to excuse the culprit who stole bread for hungry siblings than English-speaking respondents, the majority of whom took a more serious view of the crime.

(b) The 18-year-old group of both language sections differed in most instances from the other four age-groups of their language section in their choice of answers to the moral problems posed.

The English-speaking 18-year-olds judged less severely than the other four age-groups in Questions 1A, 1B and 1D while in Question 1E they judged more severely. Only in Question 1C was their judgement much the same as that of the

other four age-groups of their language section.

The Afrikaans-speaking 18-year-olds judged less severely than the other four age-groups in their language section in Questions 1A and 1E. In Questions 1B, 1C and 1D their judgement was more severe than that of the other four age-groups.

It appears, therefore, that it was at the age of 18 years that the adolescents who took part in this survey began to think differently from the younger age-groups.

Comparing Afrikaans-speaking 18-year-olds with English-speaking 18-year-olds, it was noticed that the Afrikaans-speaking group of this age were rather more severe in their judgement than English-speaking 18-year-olds. This was in line with the responses of the other Afrikaans-speaking age-groups and the adults of the tested sample, all of whom were generally slightly more severe than the English-speaking adolescents and adults.

(c) Analysis of the frequency with which each of the 25 structured answers offered in this section on Honesty was selected by the five age-groups in the tested age-range, revealed that in only five cases did the frequency of selection of an answer vary according to the ages of the selectors.

Question 1A (v) which has a value of 2 on the severity scale, and Question 1D (iii) which has a value of 5 on the severity scale, were chosen by the Afrikaans-speaking section more frequently with increasing age, the 14-year-olds selecting these answers least frequently and the 18-year-olds most frequently.

Questions 1E (ii) and (iv), which have values of 2 and 4 respectively on the severity scale, were chosen by the English-speaking section more frequently with decreasing age, the 18-year-olds selecting these answers least frequently and the 14-year-olds most frequently. For Question 1E (v), which has a value of 5 on the severity scale, the situation was reversed and the 18-year-olds chose it most frequently and the 14-year-olds least frequently.

(d) A comparison of the responses of the two sexes revealed that in Questions 1A, 1C and 1E the attitude of boys in both language sections showed a general tendency to be very slightly more severe than the attitude of girls. However, there was a lot of over-lapping between the various age-groups and this difference in attitude was by no means consistent.

In Questions 1B and 1D, English-speaking girls were slightly more severe in attitude than English-speaking boys, but in the Afrikaans-speaking section there was no appreciable difference in severity of judgement between the sexes. Although differences did occur in individual answers where the Probability values for these differences were statistically significant at the 1% level of confidence and in some cases better than the 1% level of confidence, no obvious consistent difference in the attitude of the sexes towards the moral quality of Honesty was discerned.

(e) The graphs comparing the choices of Afrikaans-speaking girls with those of English-speaking girls, and the choices of Afrikaans-speaking boys with those of English-speaking boys tend, on the whole, to follow the same pattern as the graphs comparing the average percentage of choices,

for each answer, of all tested English-speaking adolescents with those of all tested Afrikaans-speaking adolescents.

(f) The judgement of the tested Afrikaans-speaking adolescents as a group was, with one exception, more severe than that of the English-speaking adolescents as a group.

The exception was the story concerned with a child's theft of bread to help feed her hungry family. The Afrikaans-speaking group were more inclined than the English-speaking group to condone this theft.

The biggest difference between the two language sections appeared in their assessment of the seriousness of evasion of income tax. Here the Afrikaans-speaking group was very much more severe than the English-speaking group.

(g) The graphs drawn to indicate the responses of 230 English-speaking fathers and 230 Afrikaans-speaking fathers show that the Afrikaans-speaking fathers were the more severe of the two groups in their judgements of the problems posed in four out of the five questions of this section on Honesty.

Only in Question 1E did the Afrikaans-speaking fathers judge slightly less severely than the English-speaking fathers.

In general the graphs for the responses of the fathers in each language section are similar to those showing the average percentage of choices, for each answer, of all the tested adolescents in the same language section. This is particularly noticeable in Questions 1C and 1D.

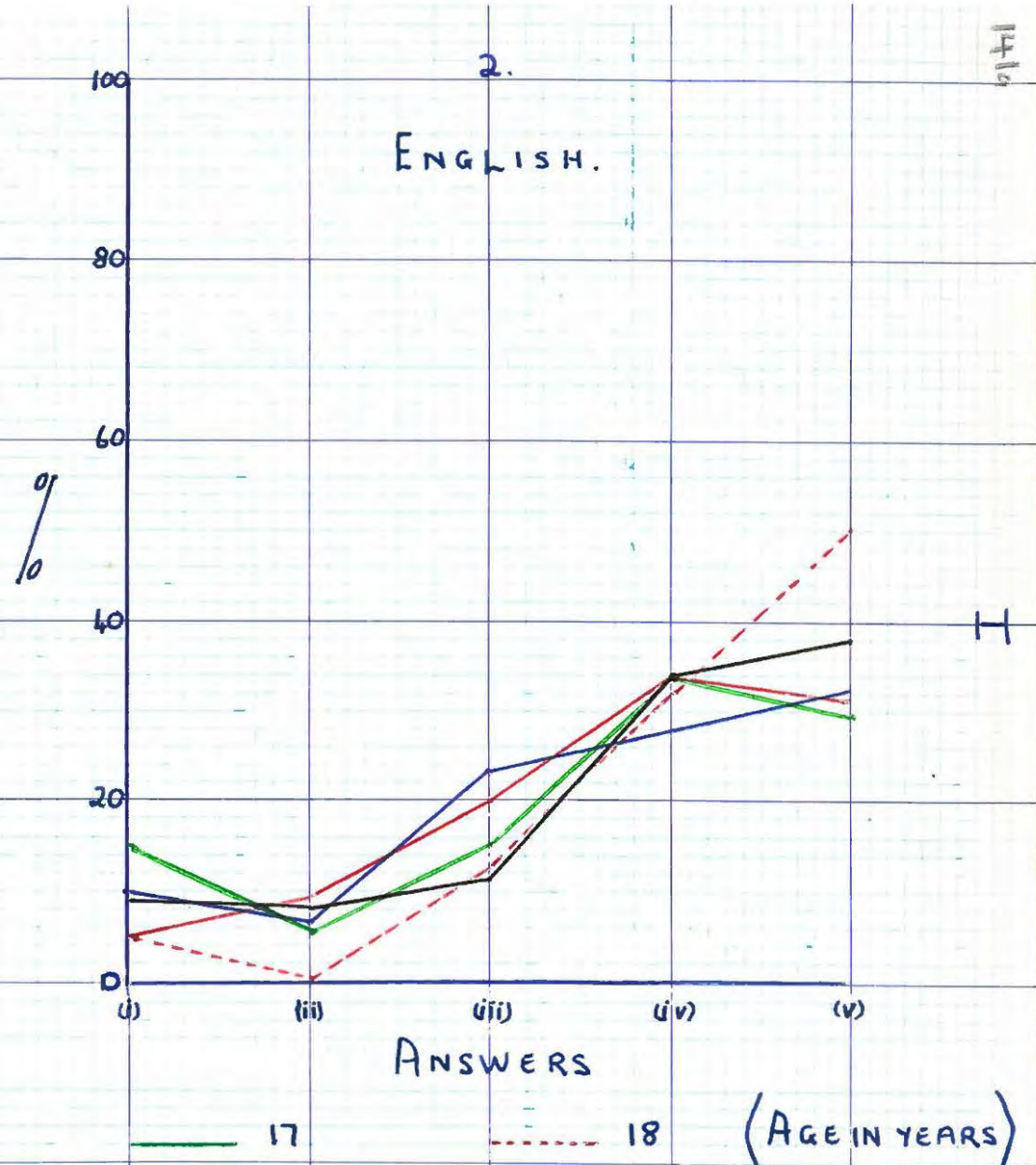
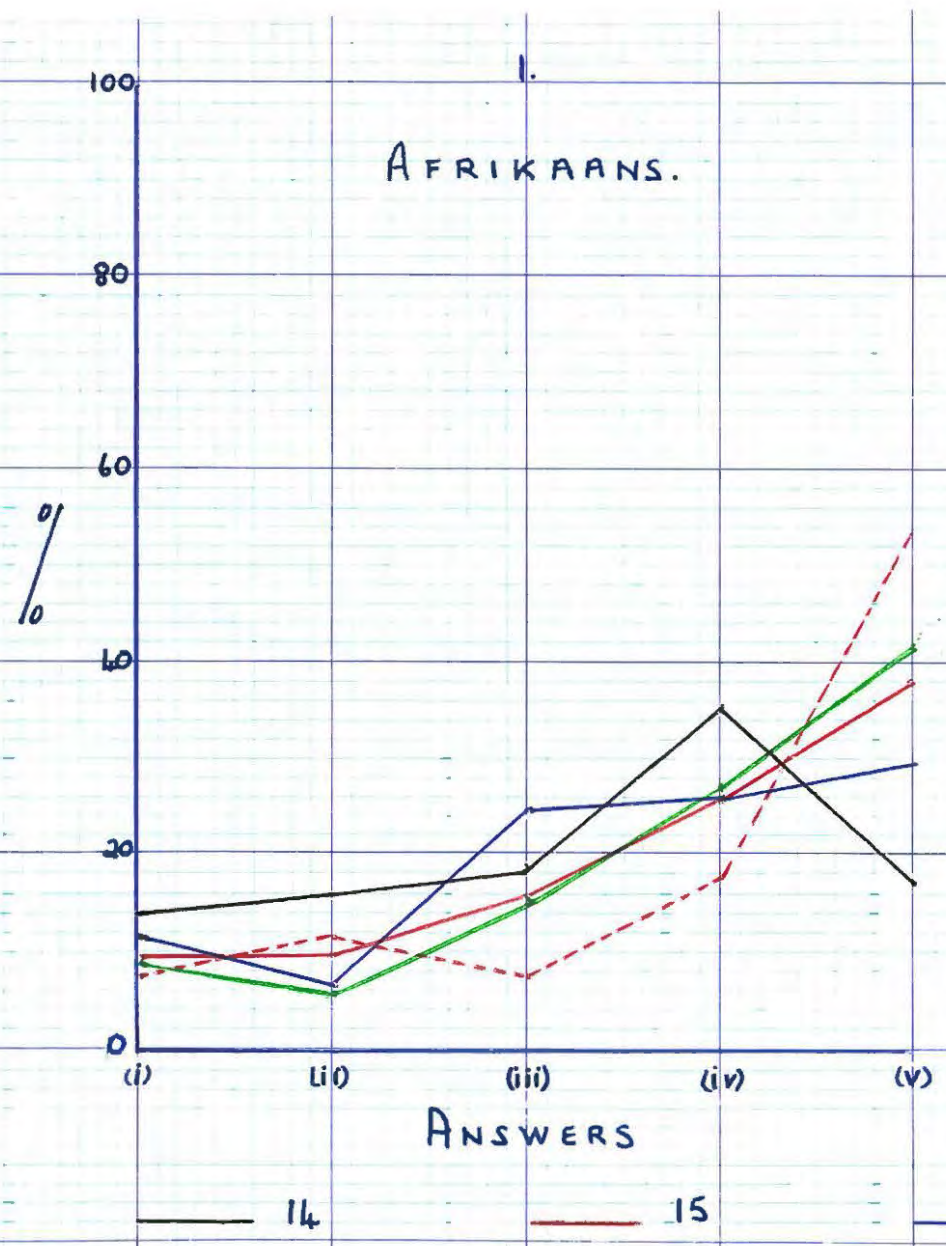
(h) In all five questions in this section the correlation coefficients for the choices of 230 fathers and

their own sons (English-speaking) were highly significant with a Probability value of .00006 in every case.

It appears, thus, that in this survey there was a definite correspondence between the views of the tested English-speaking fathers and the views of their own sons in their judgement of problems concerned with Honesty.

This finding is backed up by the general agreement, already referred to, between the graphs showing the responses of the fathers in each language section and those showing the average percentage of choices, for each answer, of all the tested adolescents in the same language section.

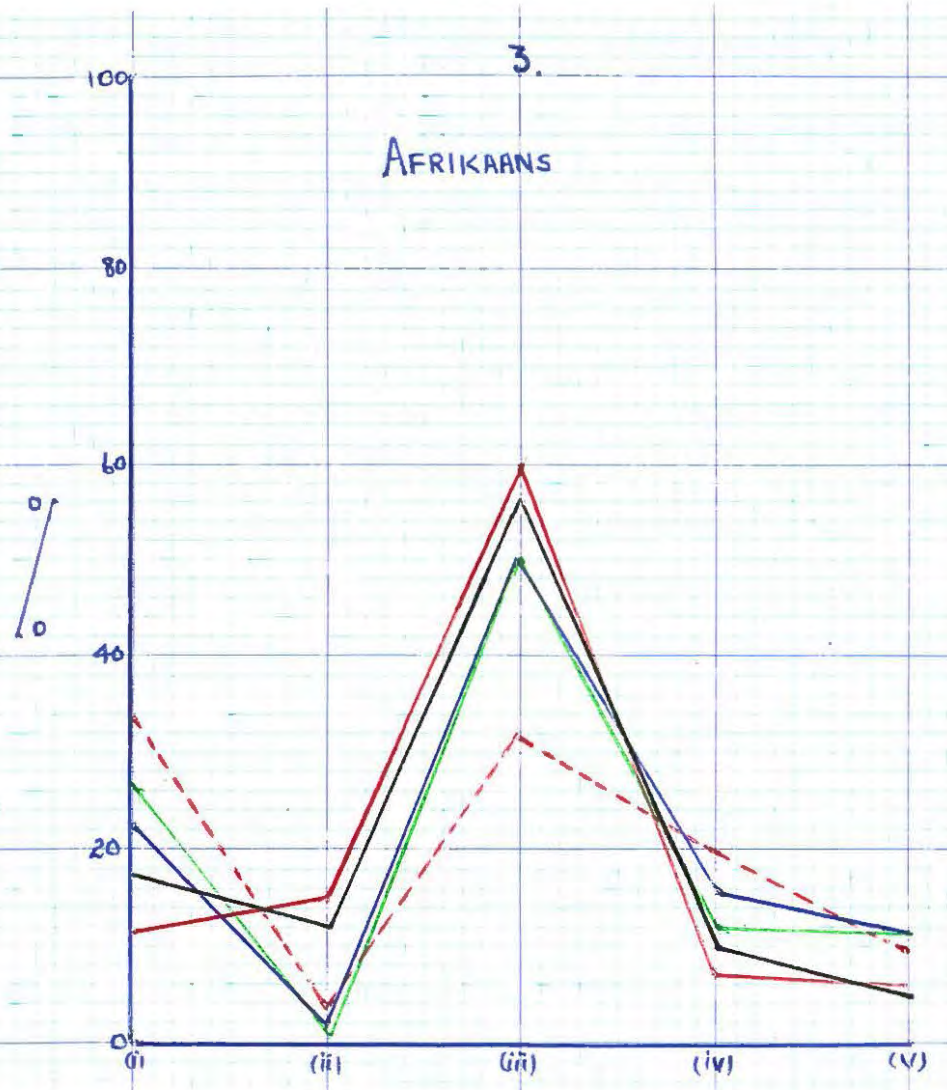
.....



QUESTION IA
HONESTY

3.

AFRIKAANS



ANSWERS

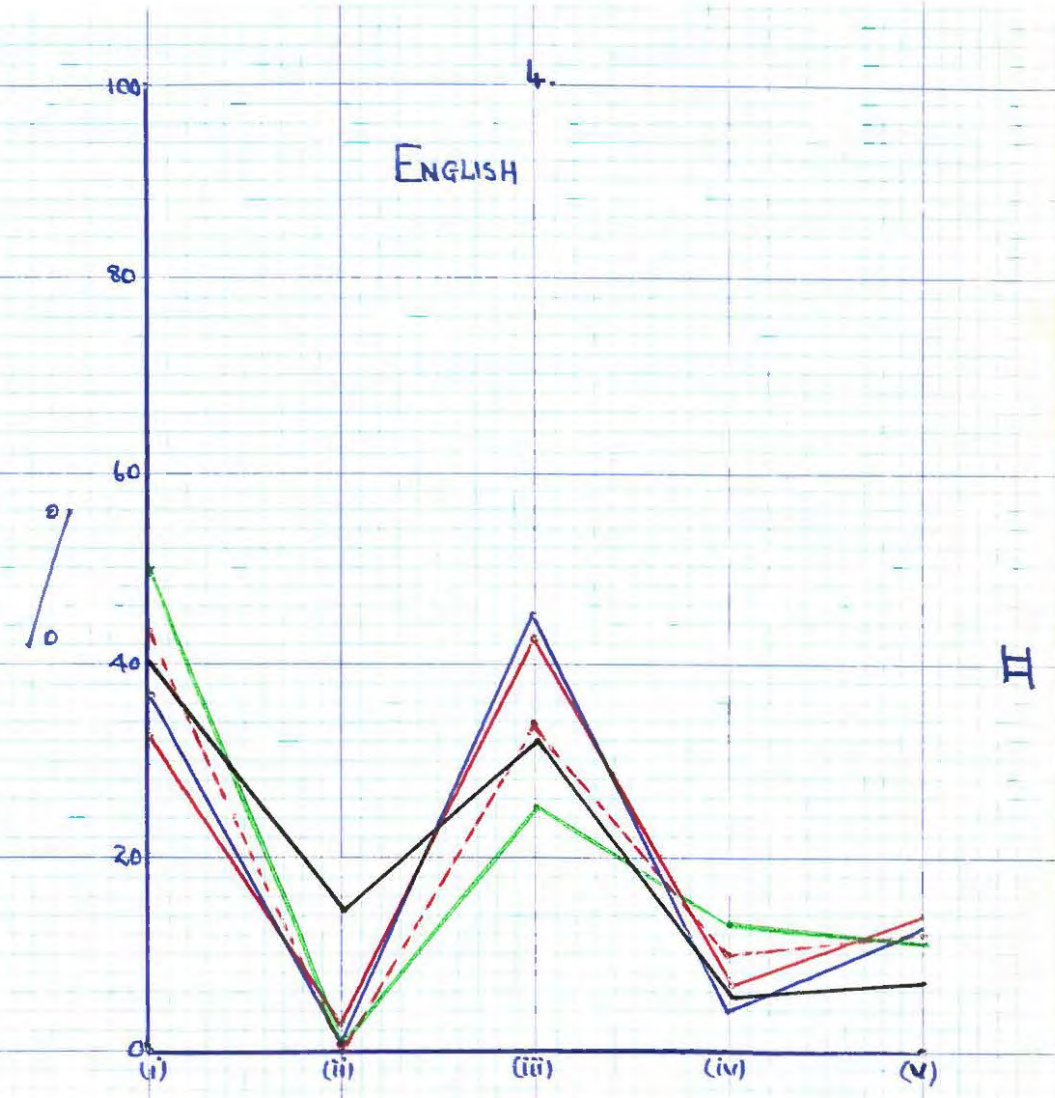
14
 15
 16

QUESTION 1B

HONESTY

4.

ENGLISH



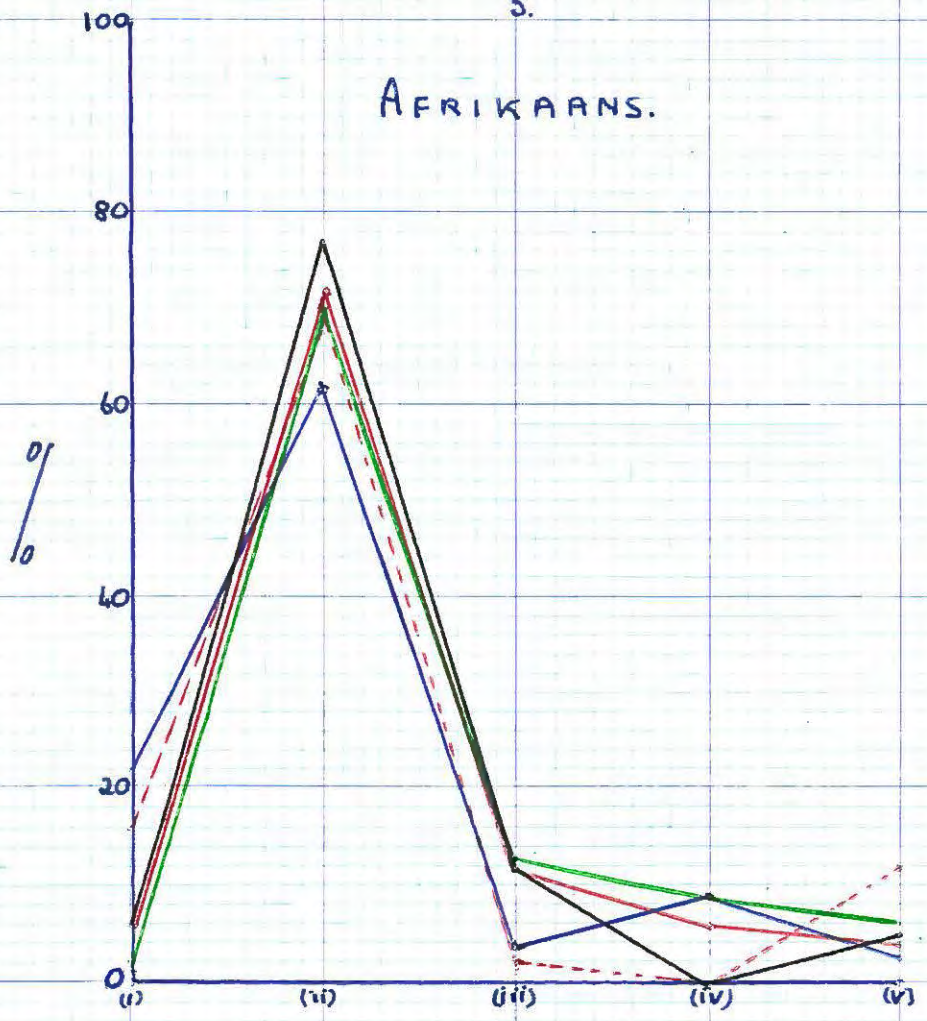
ANSWERS

17
 18 (AGE IN YEARS)

II

5.

AFRIKAANS.



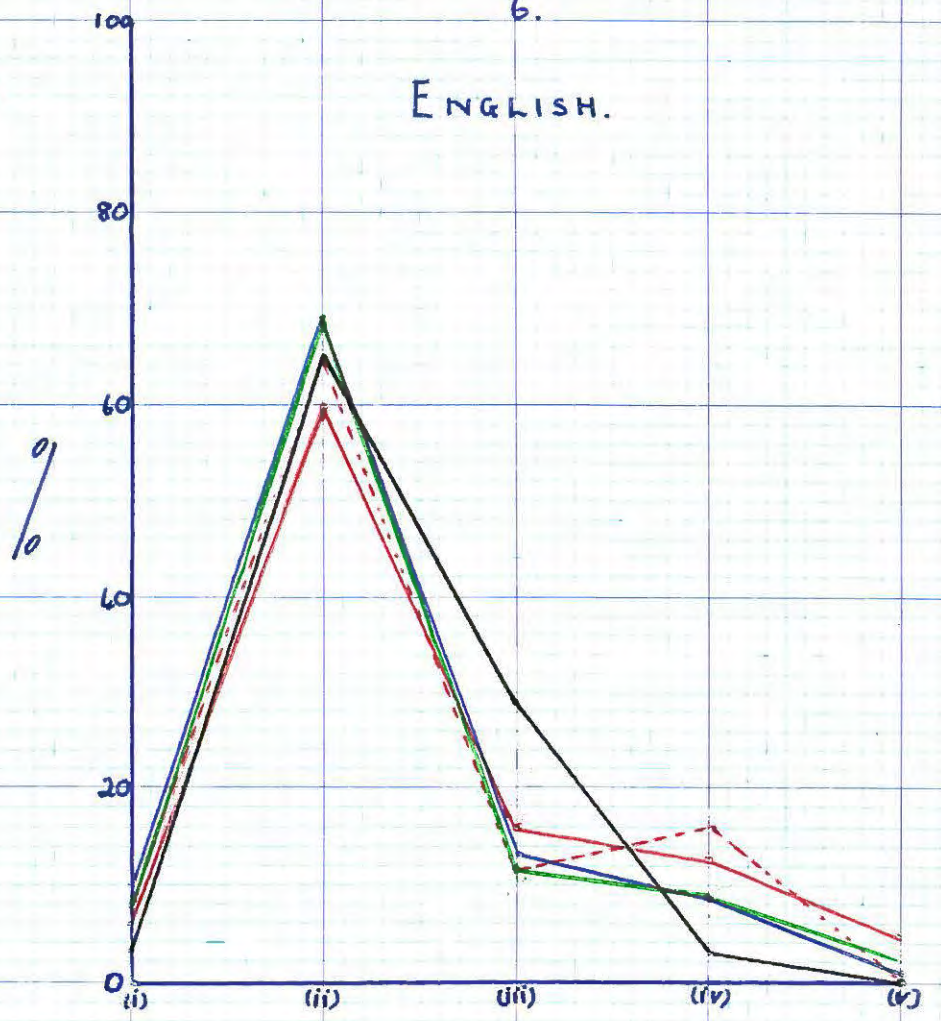
ANSWERS

14
 15
 16

QUESTION 1c
HONESTY

6.

ENGLISH.



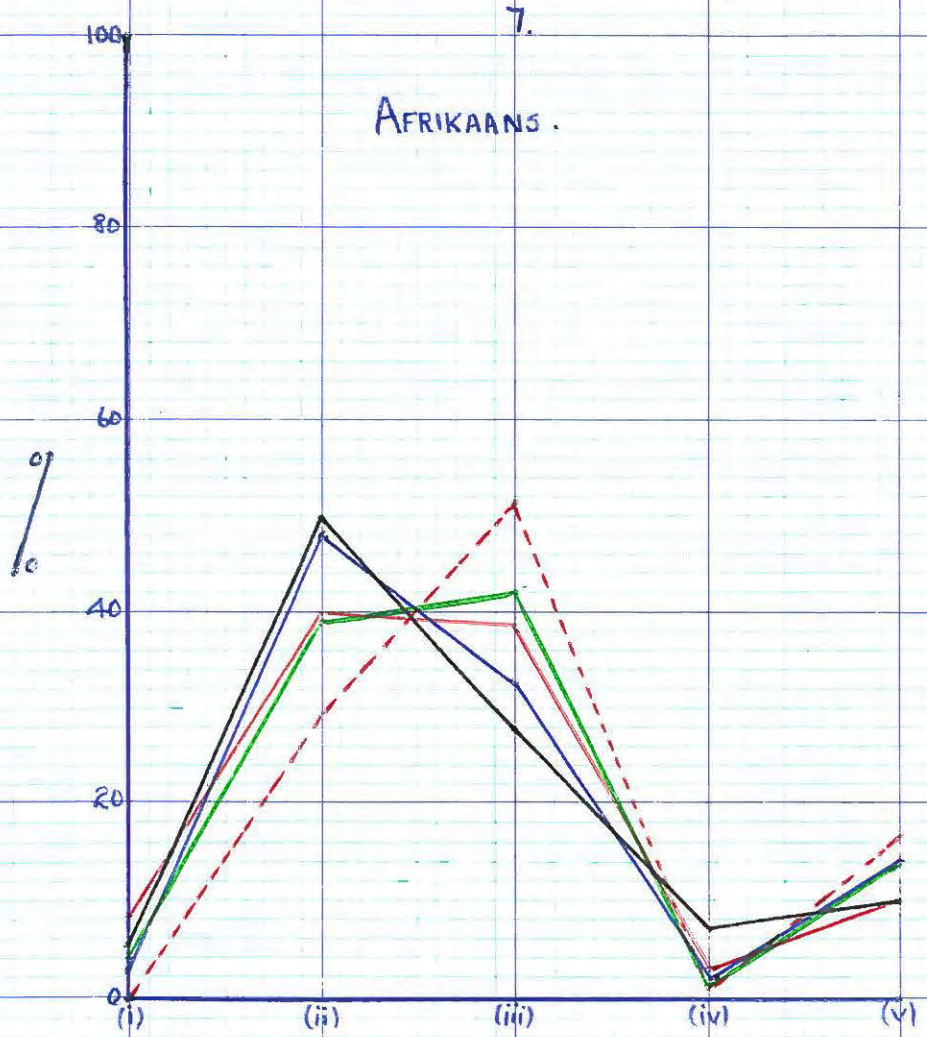
ANSWERS

17
 18
 (AGE IN YEARS)

III

7.

AFRIKAANS.



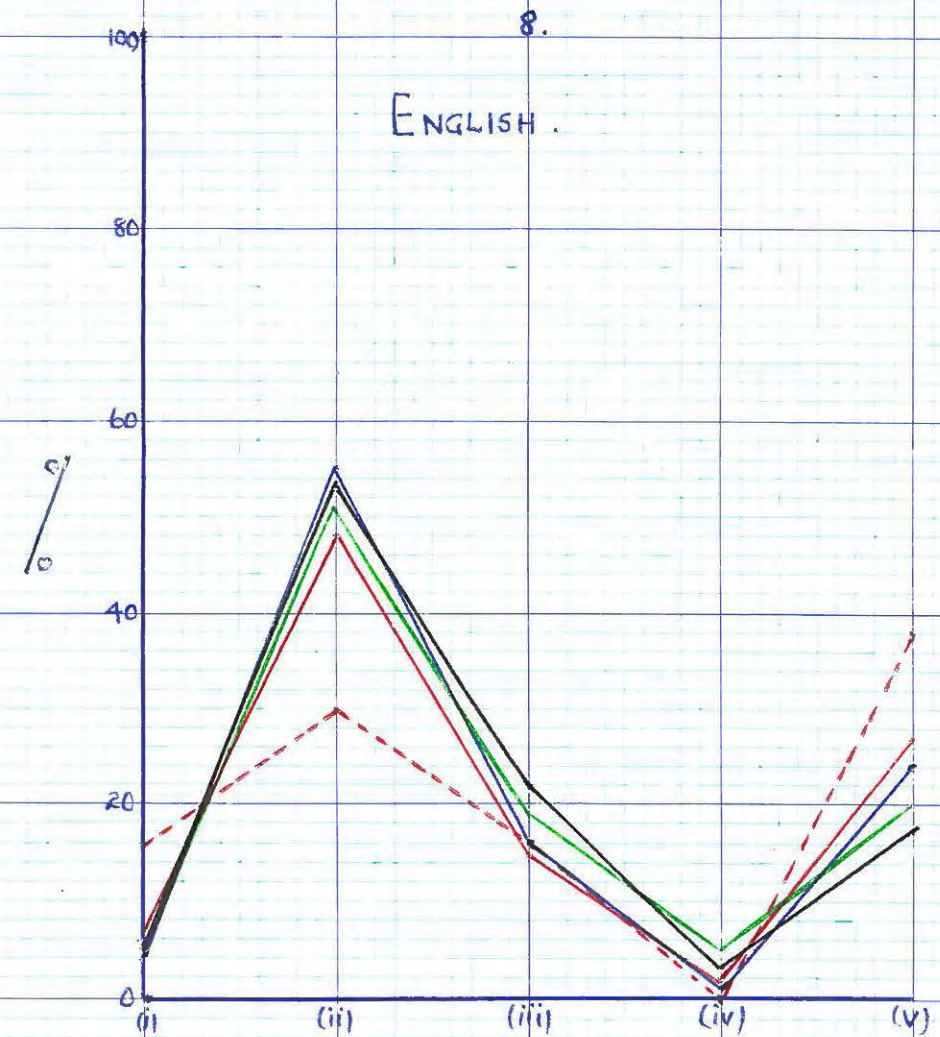
ANSWERS

— 14 — 15

QUESTION ID
HONESTY

8.

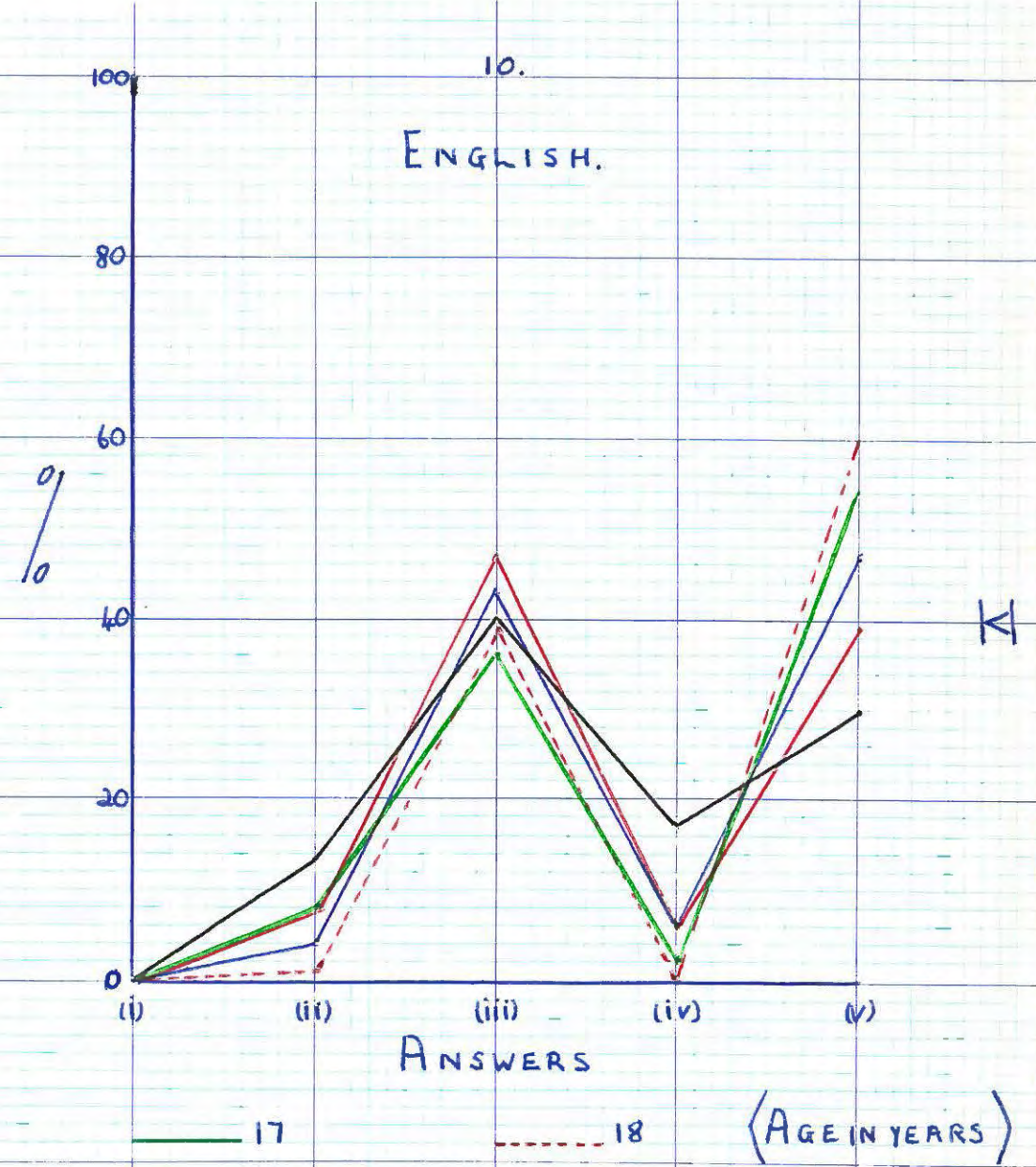
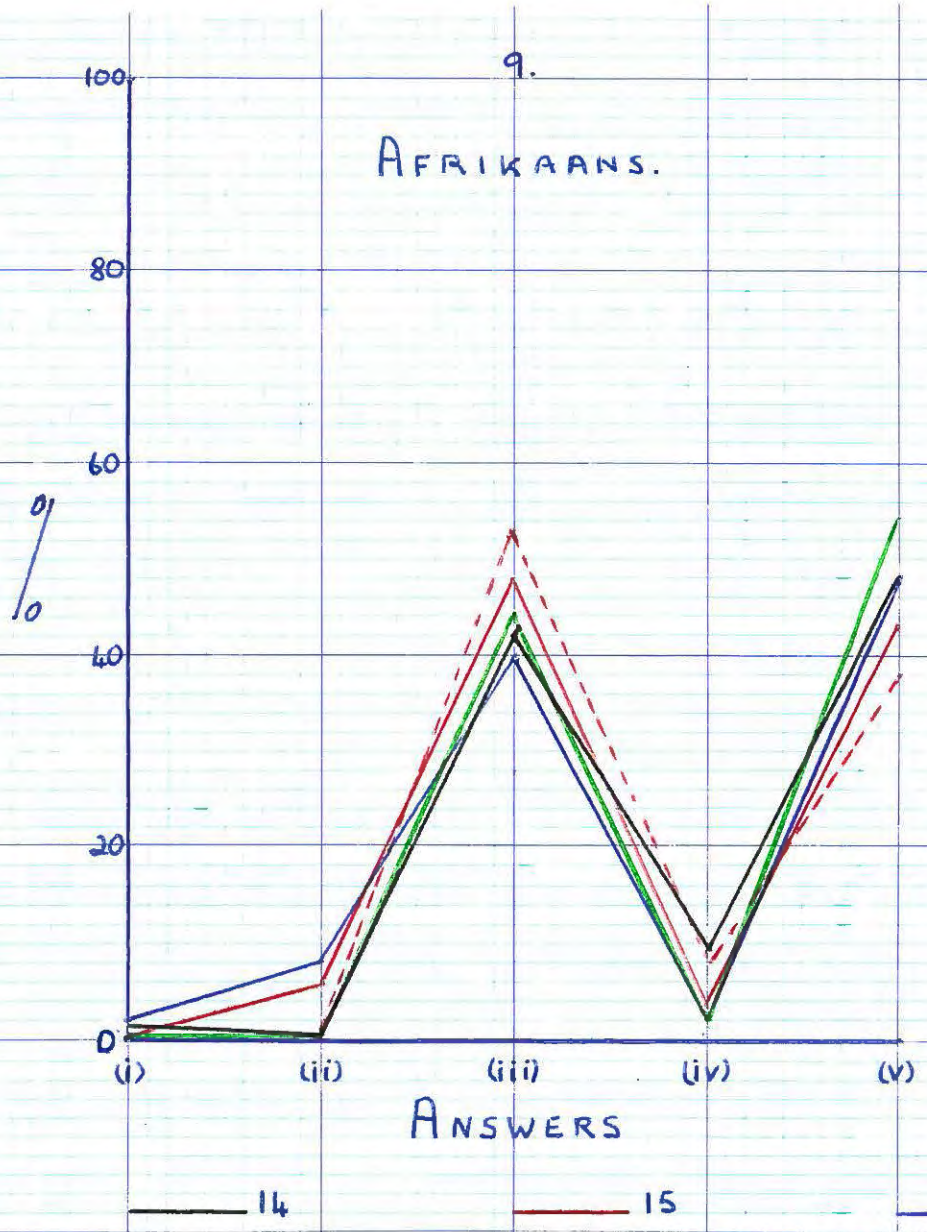
ENGLISH.



ANSWERS

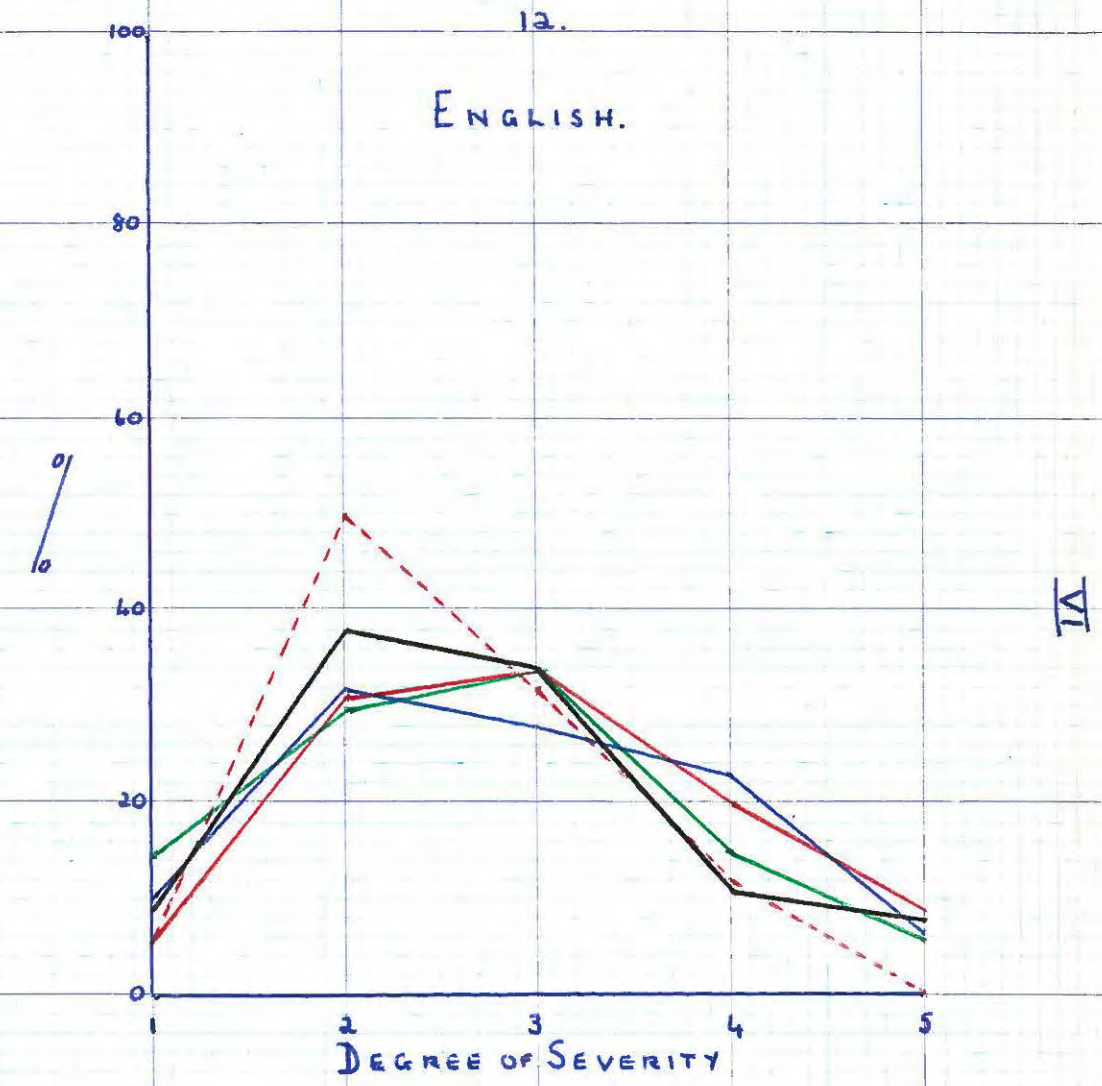
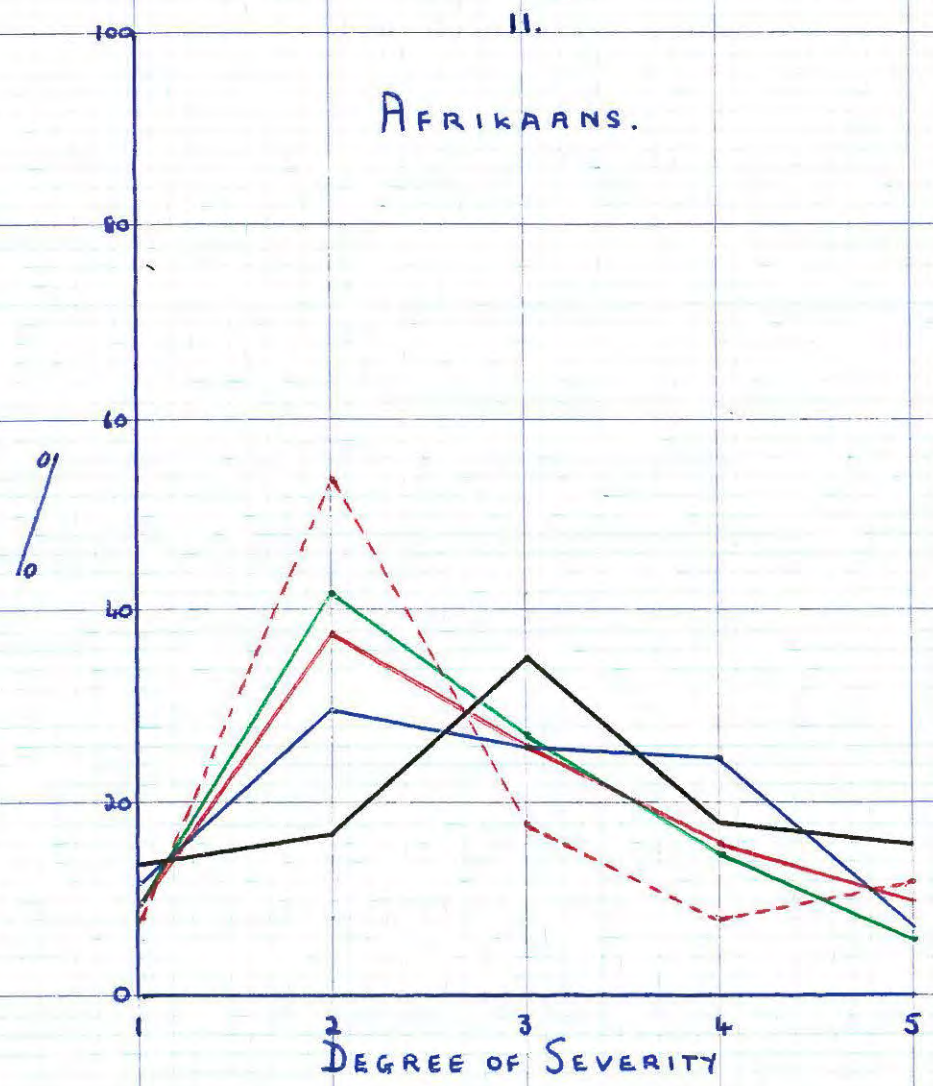
— 17 - - - 18 (AGE IN YEARS).

IV



QUESTION 1E

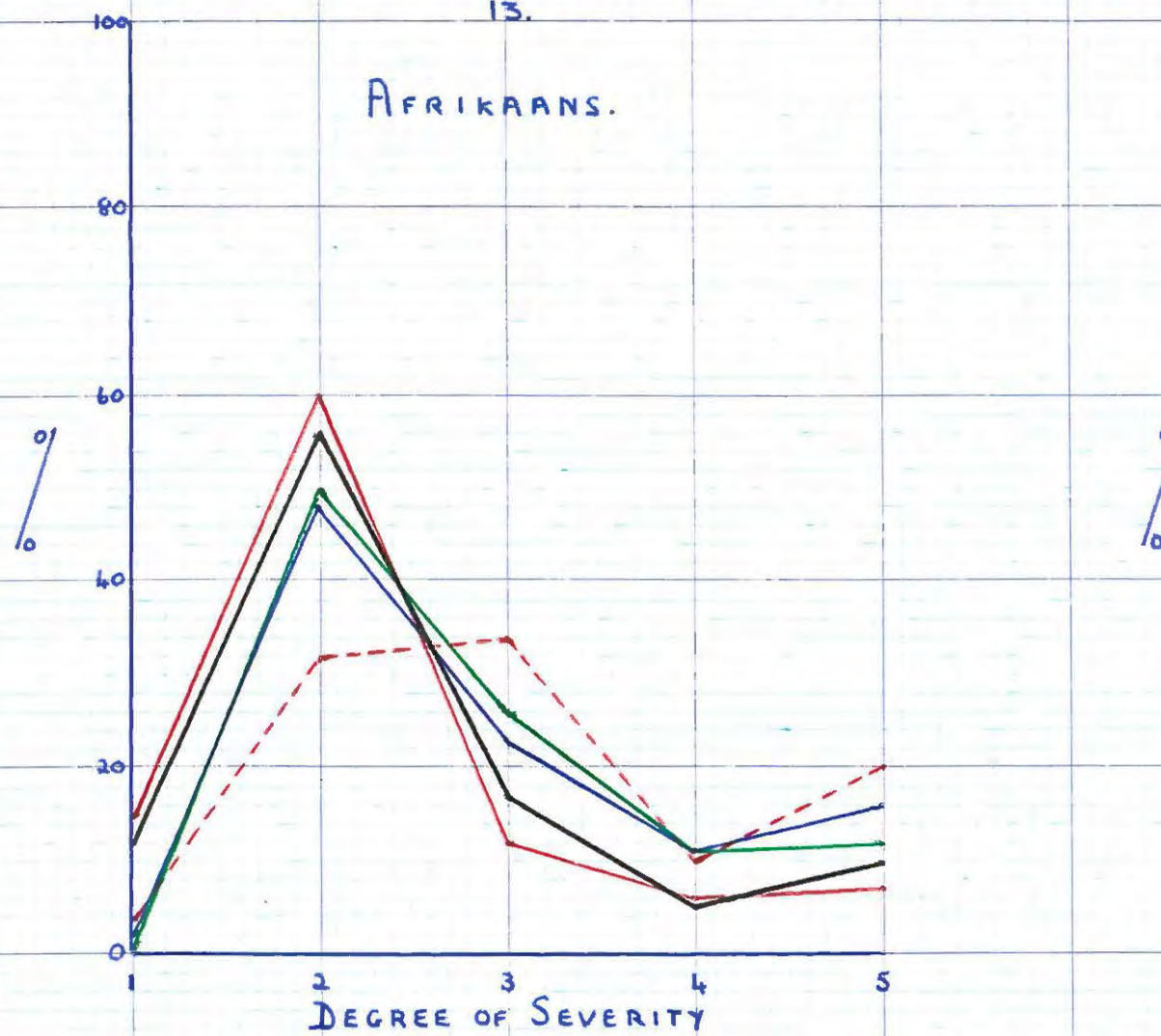
HONESTY



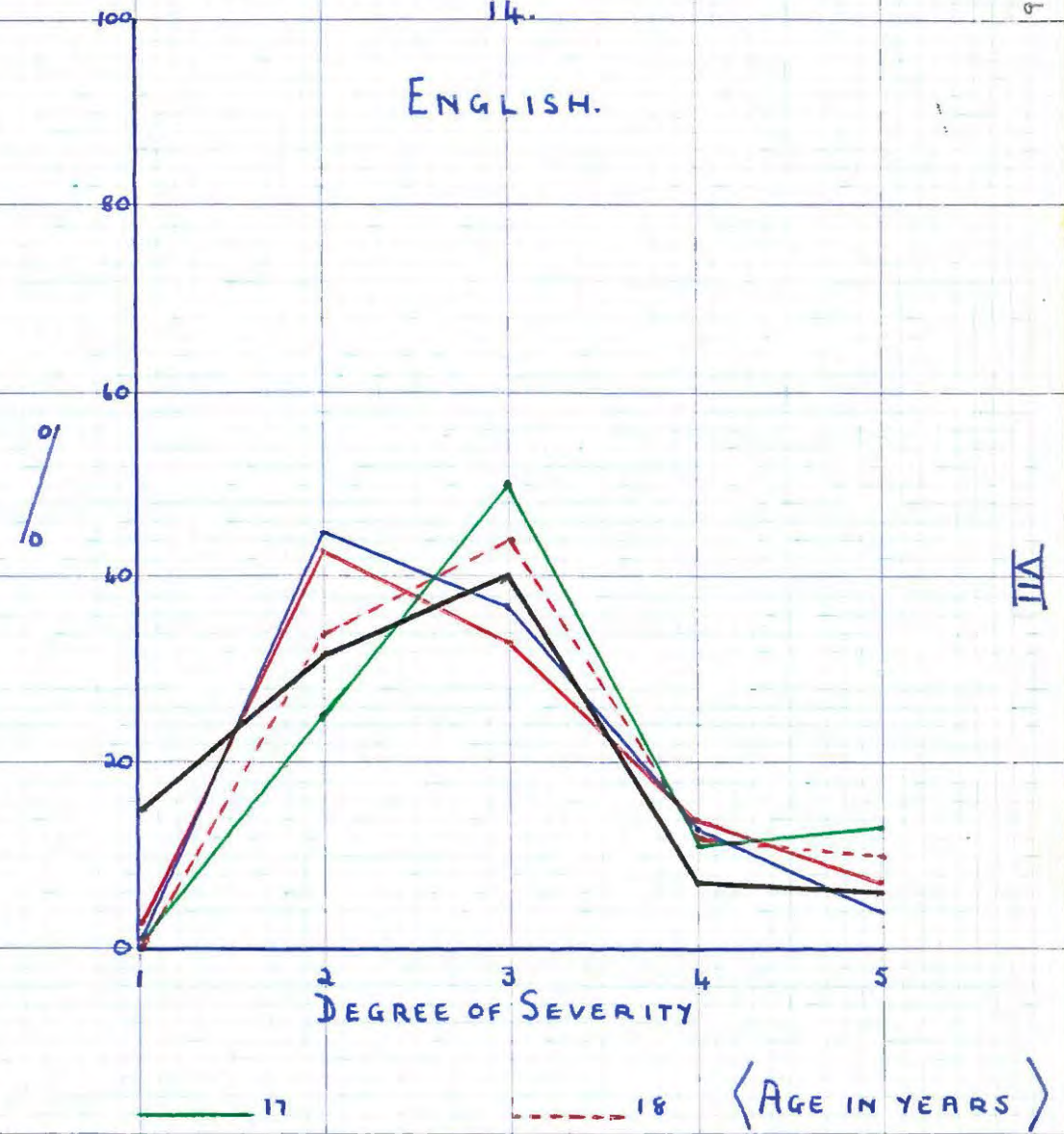
QUESTION IA
HONESTY

(AGE IN YEARS)

13.
AFRIKAANS.



14.
ENGLISH.



VII

— 14

— 15

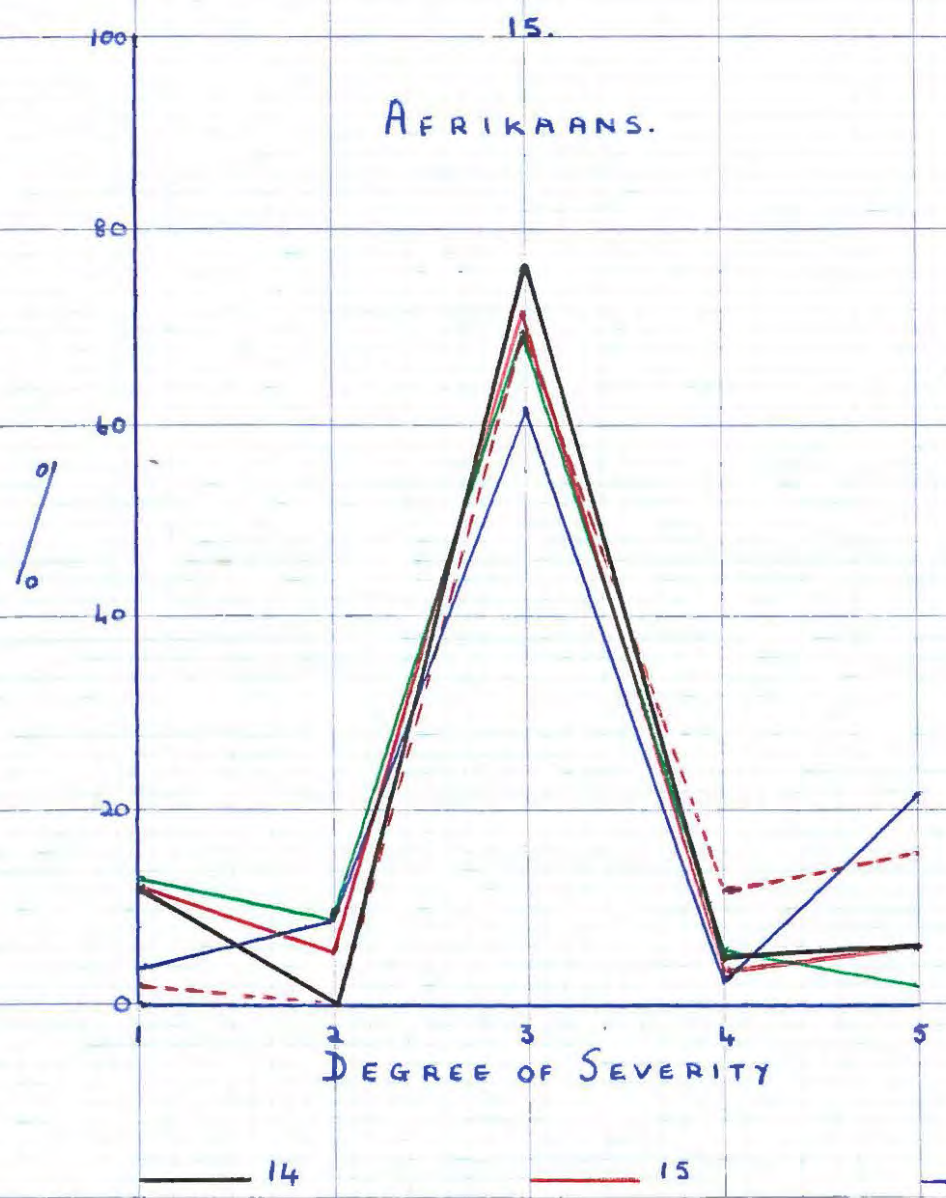
— 16

— 17

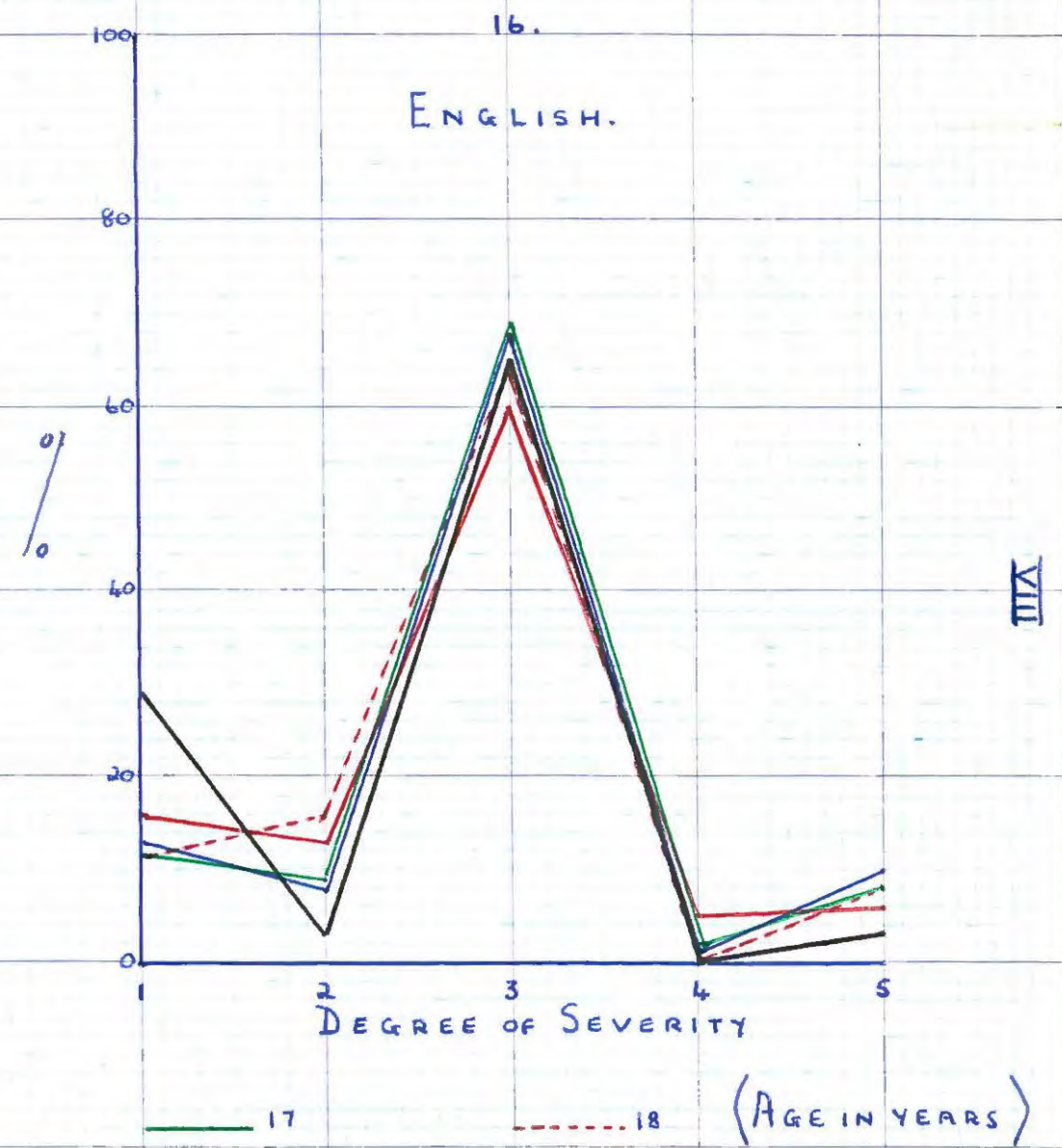
- - - 18

< AGE IN YEARS >

QUESTION 1B
HONESTY

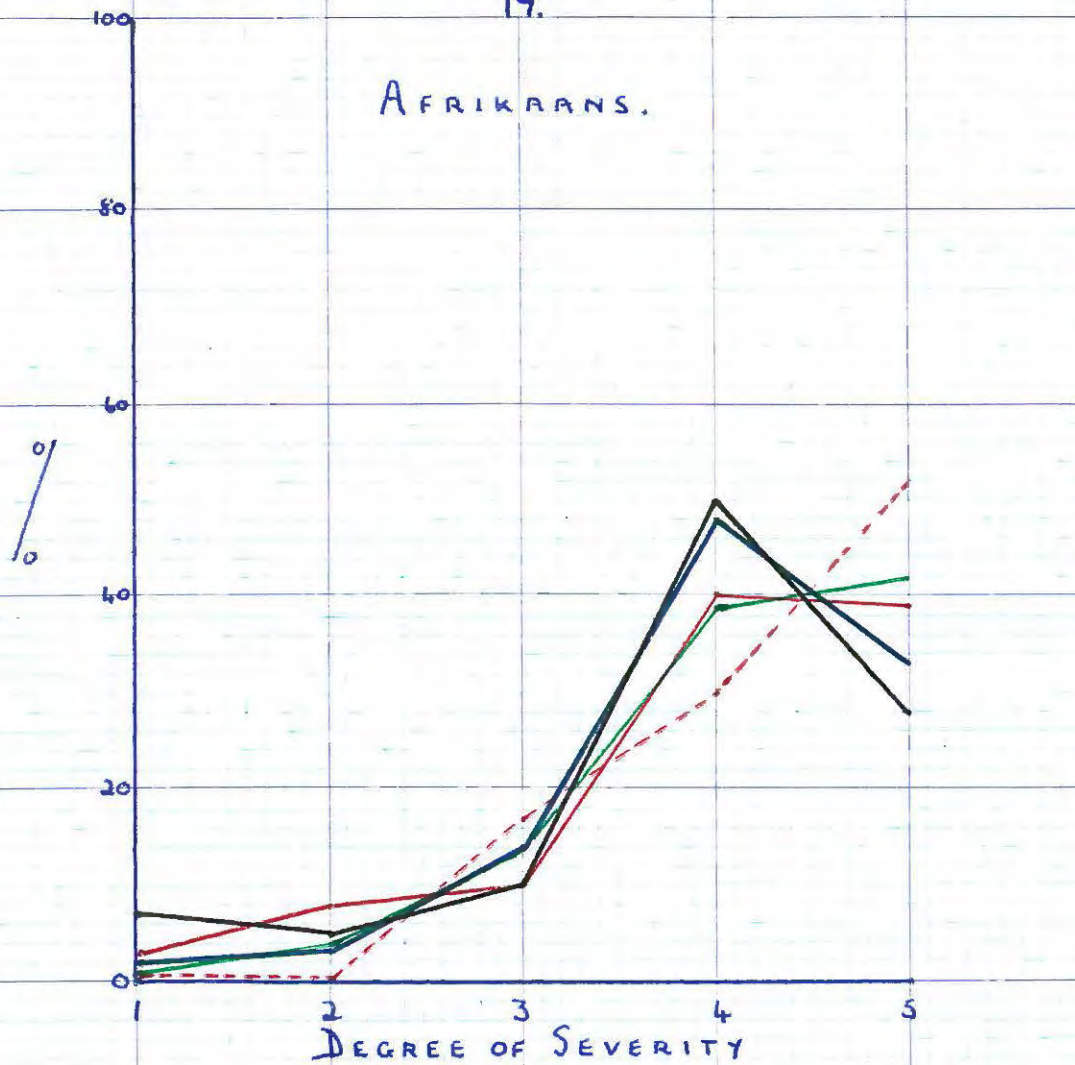


QUESTION 1C
HONESTY



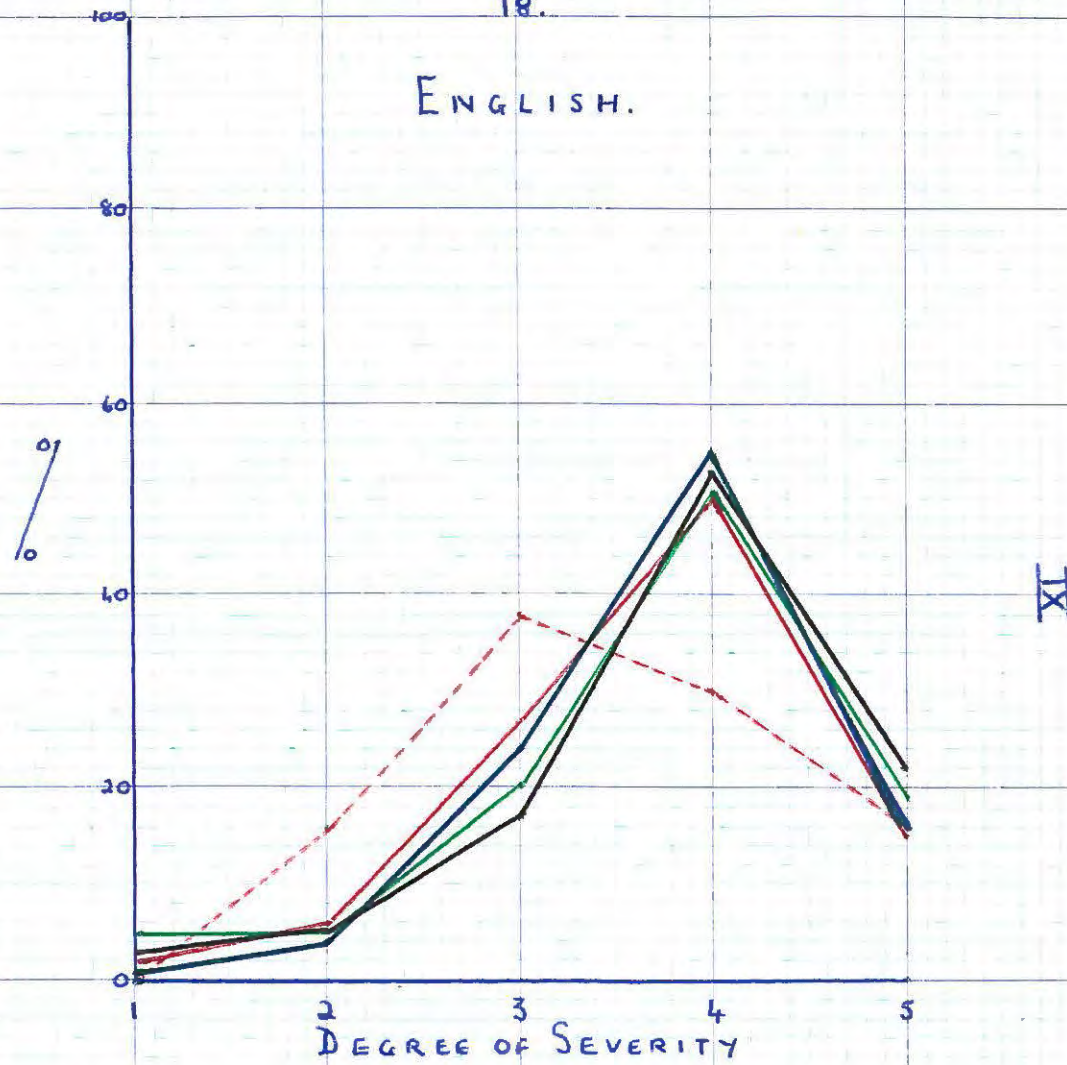
17.

AFRIKAANS.



18.

ENGLISH.



— 14

— 15

— 16

— 17

- - - 18 (AGE IN YEARS)

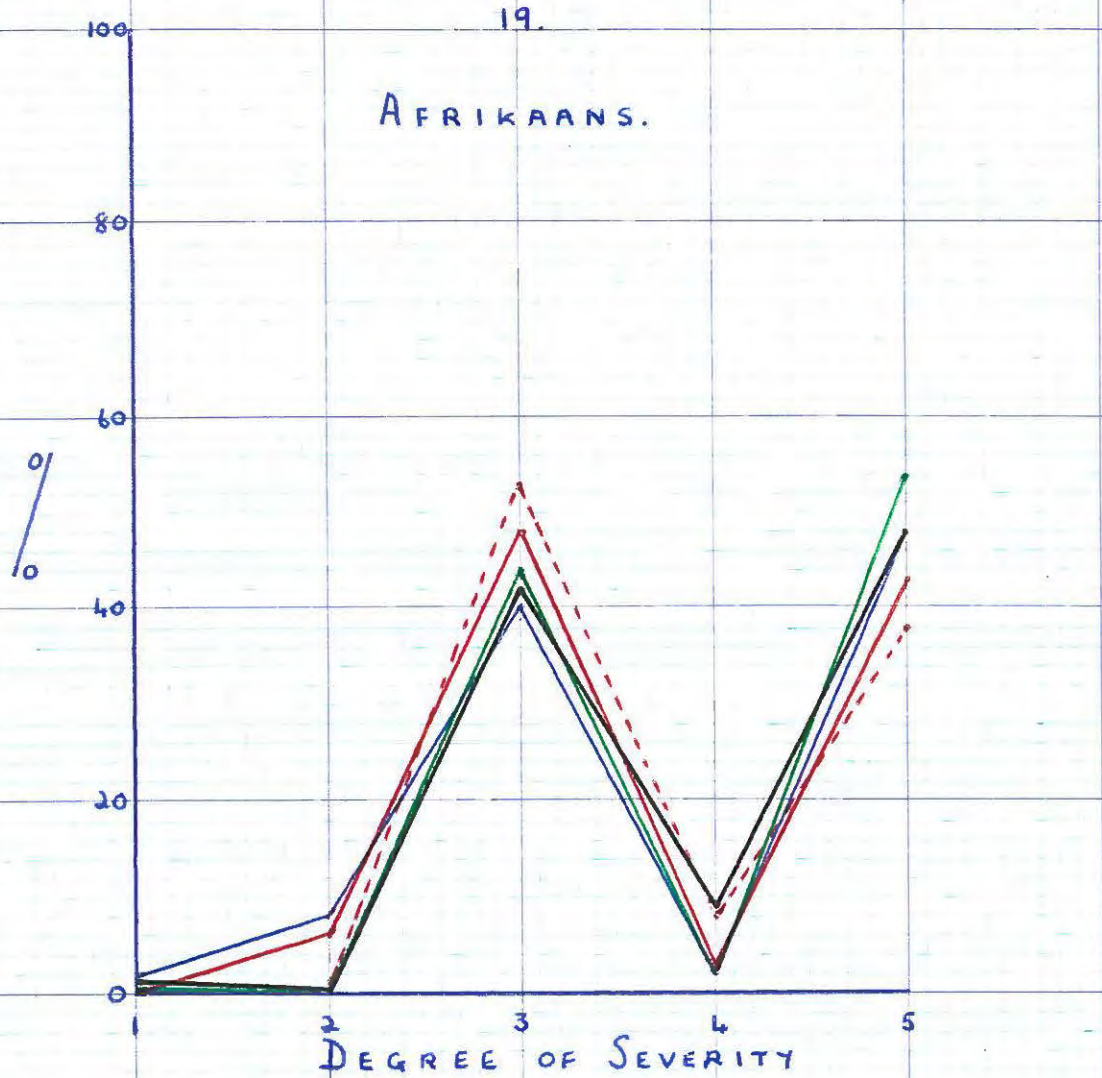
QUESTION 1D

HONESTY

IX

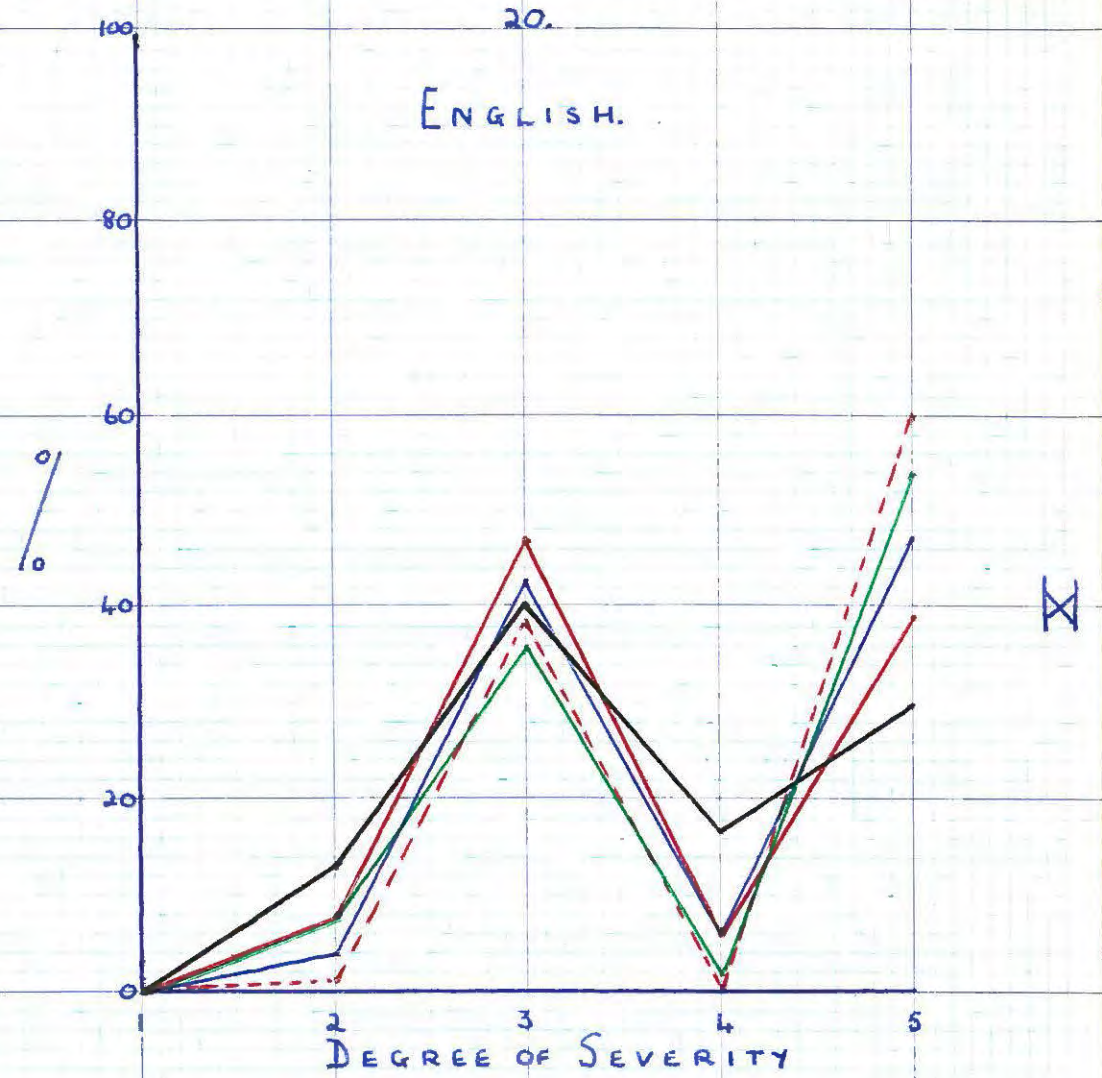
19.

AFRIKAANS.



20.

ENGLISH.



— 14

— 15

— 16

— 17

- - - 18

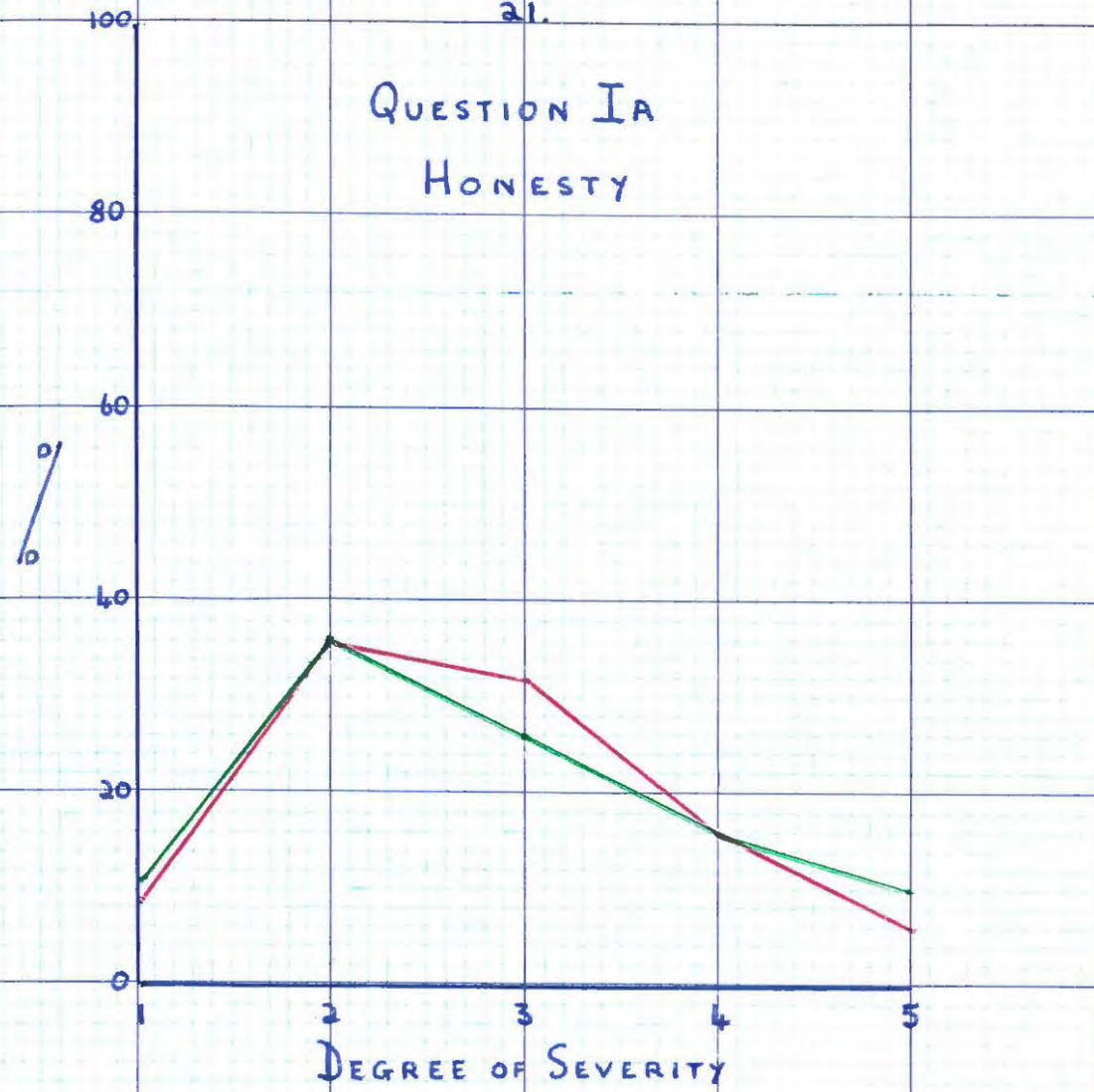
(AGE IN YEARS)

QUESTION I E

HONESTY

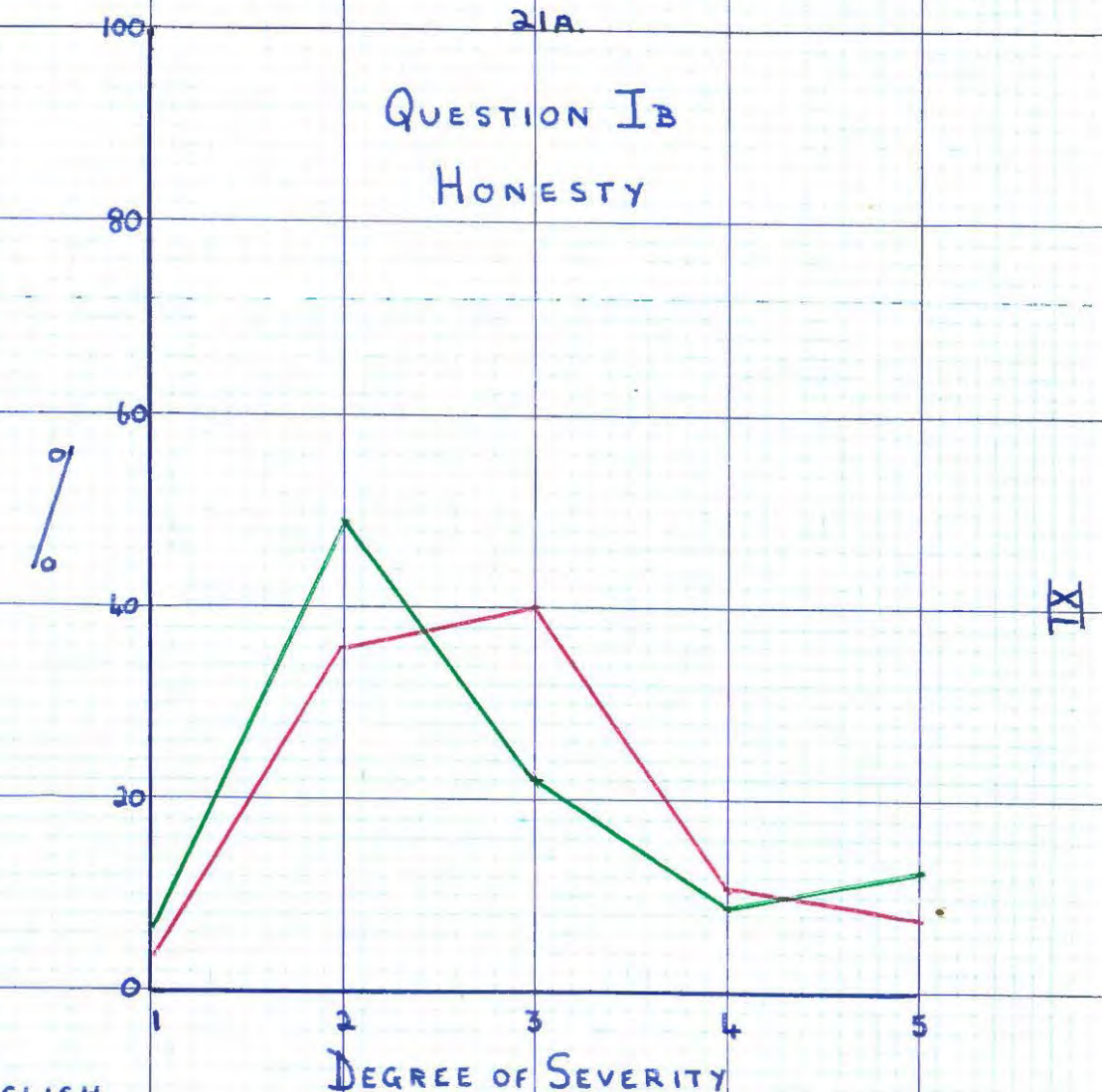
21.

QUESTION IA HONESTY



21A.

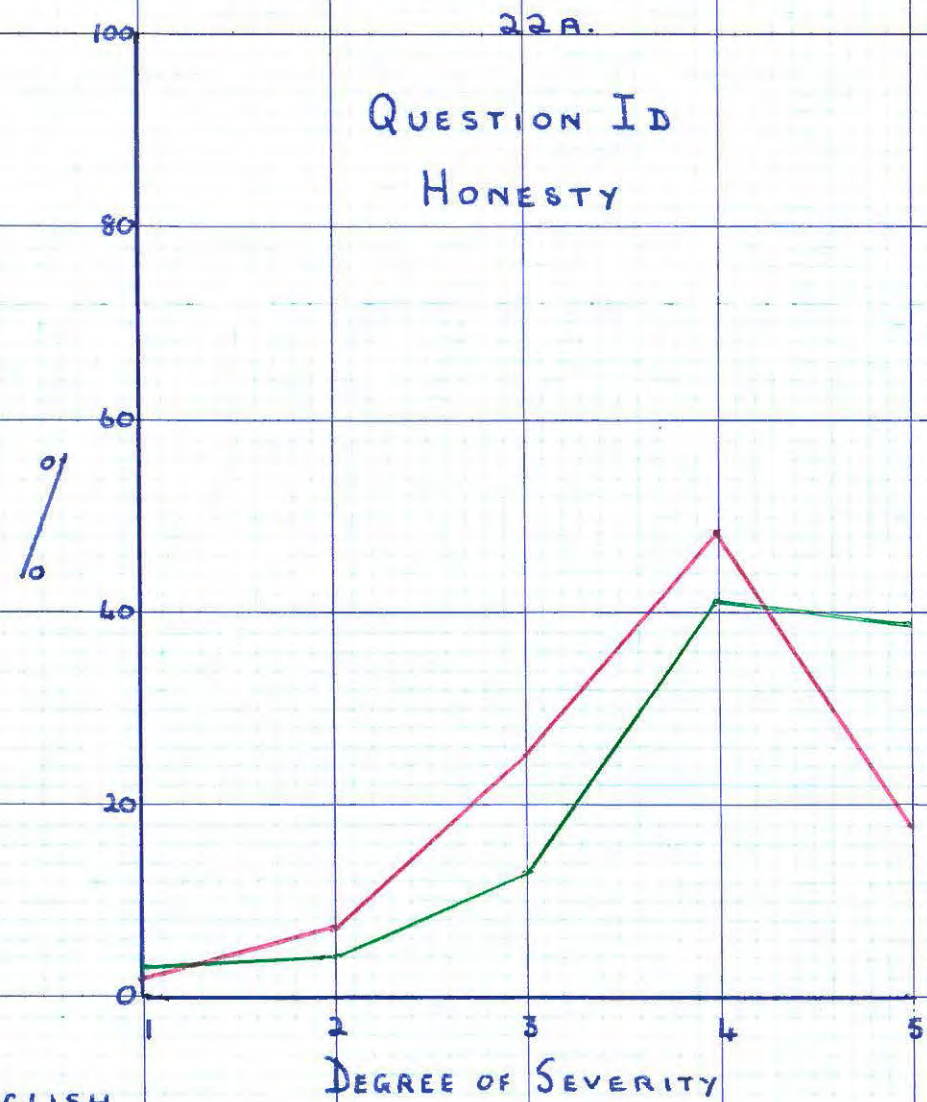
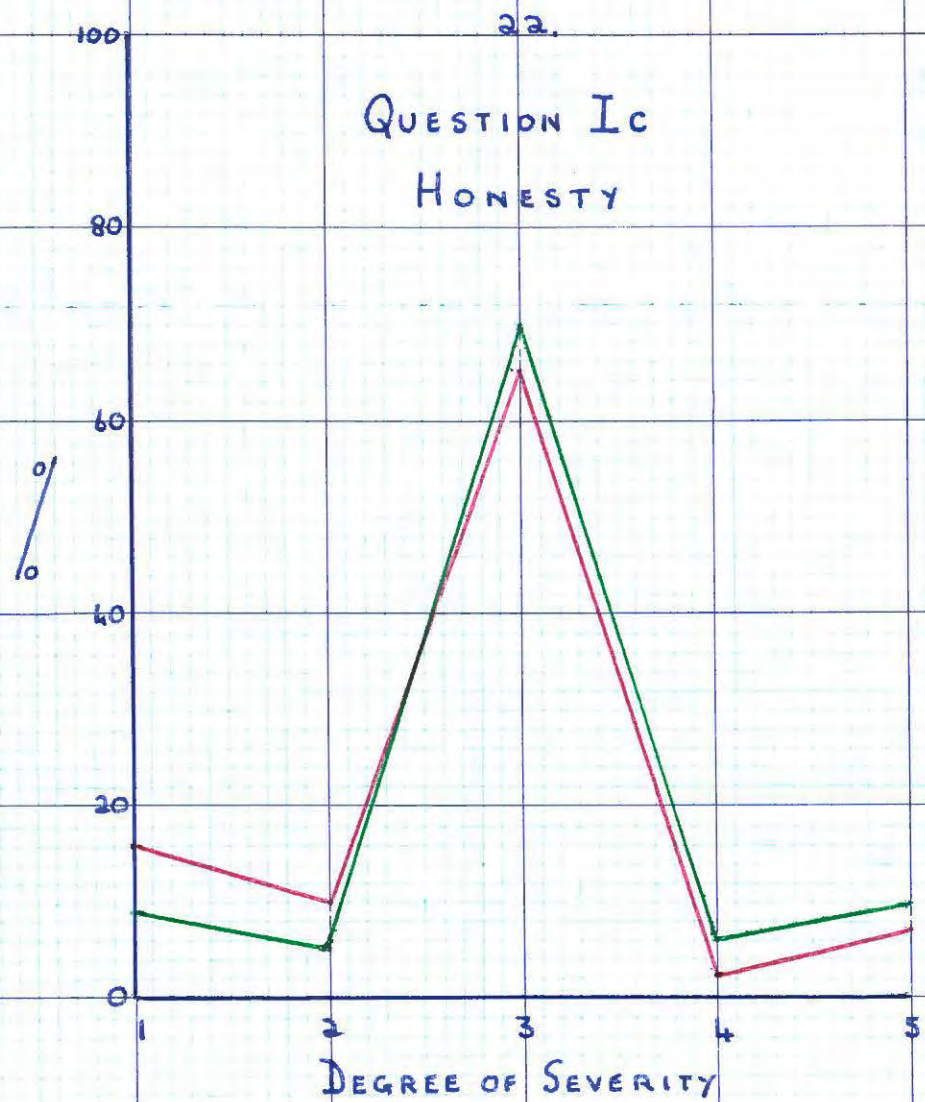
QUESTION IB HONESTY



— ENGLISH
— AFRIKAANS

AVERAGE OF ALL TESTED ADOLESCENTS

IX



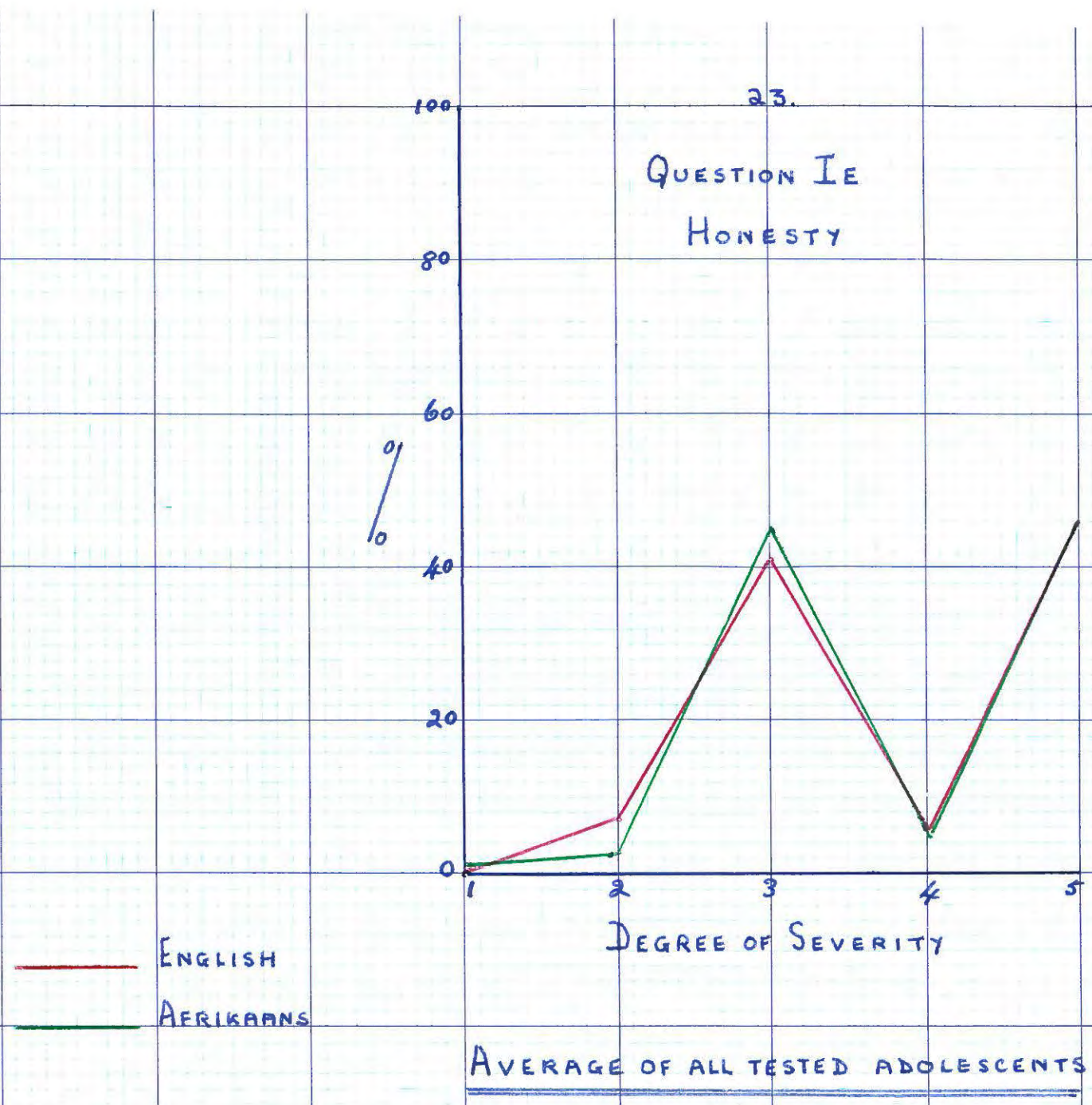
— ENGLISH
— AFRIKAANS

AVERAGE OF ALL TESTED ADOLESCENTS

XIX

23.

QUESTION I E HONESTY

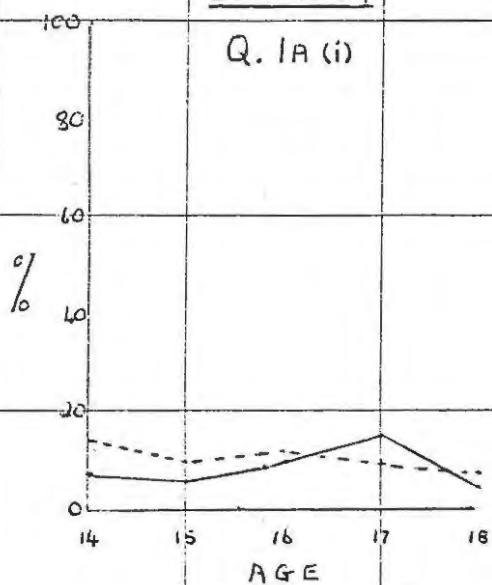


— ENGLISH
— AFRIKAANS

AVERAGE OF ALL TESTED ADOLESCENTS

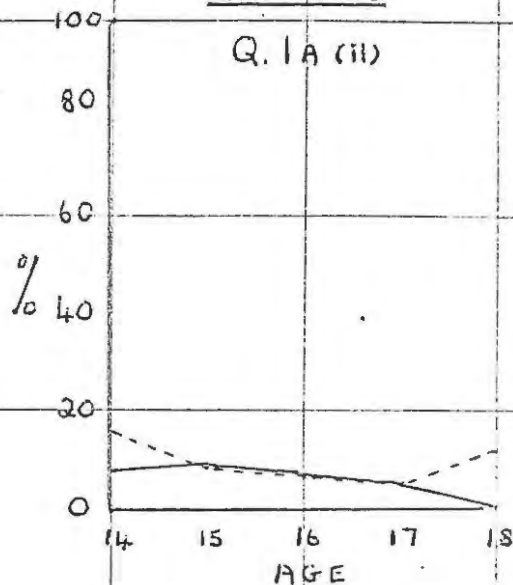
GRAPH 24

Q. 1A (i)



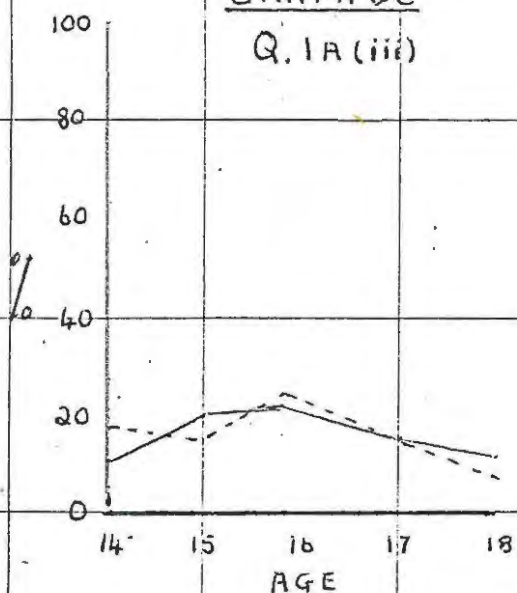
GRAPH 25

Q. 1A (ii)



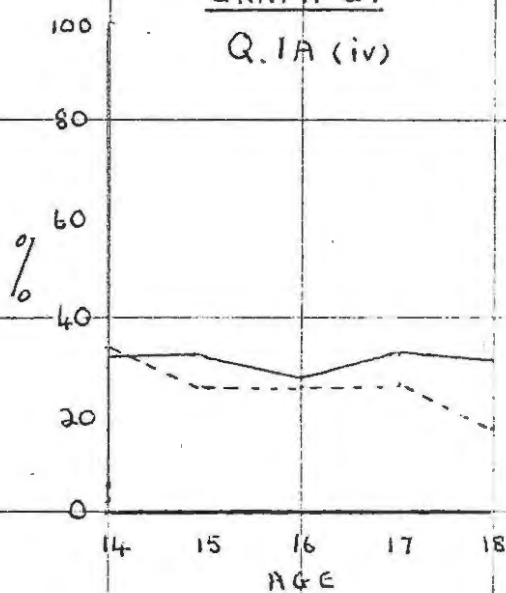
GRAPH 26

Q. 1A (iii)



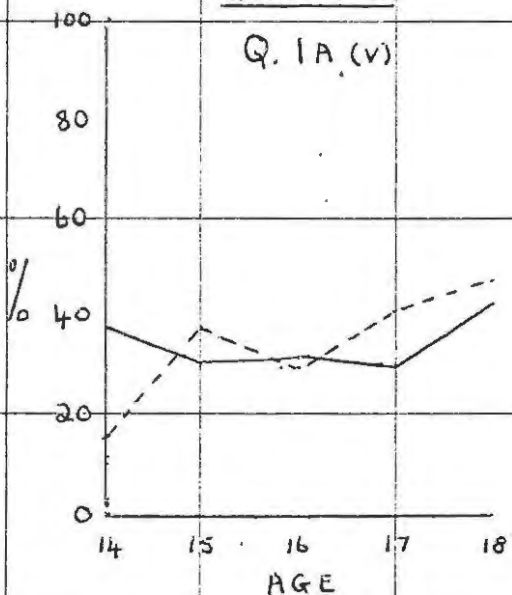
GRAPH 27

Q. 1A (iv)



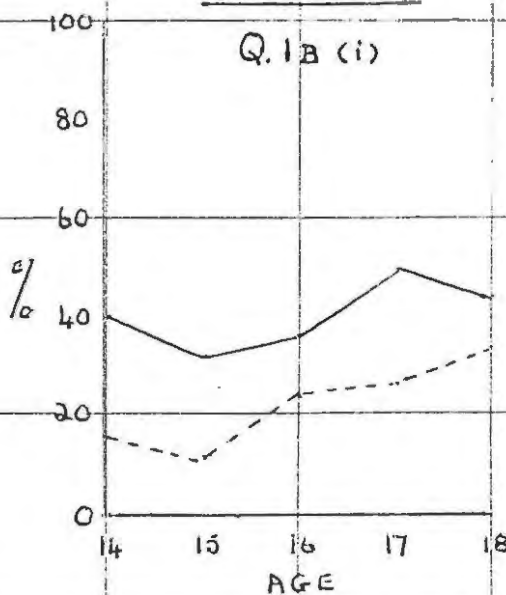
GRAPH 28

Q. 1A (v)



GRAPH 29

Q. 1B (i)

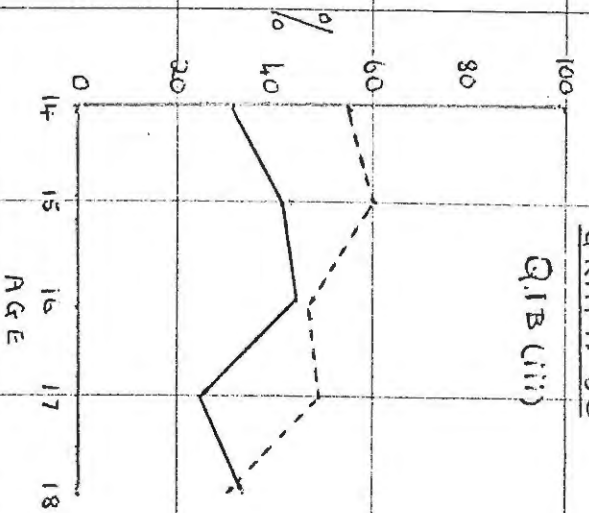


————— ENGLISH

----- AFRIKAANS

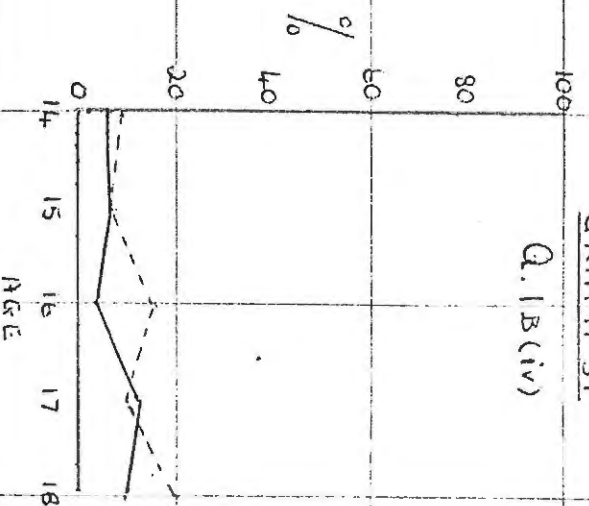
GRAPH 30

Q. 1B (iii)



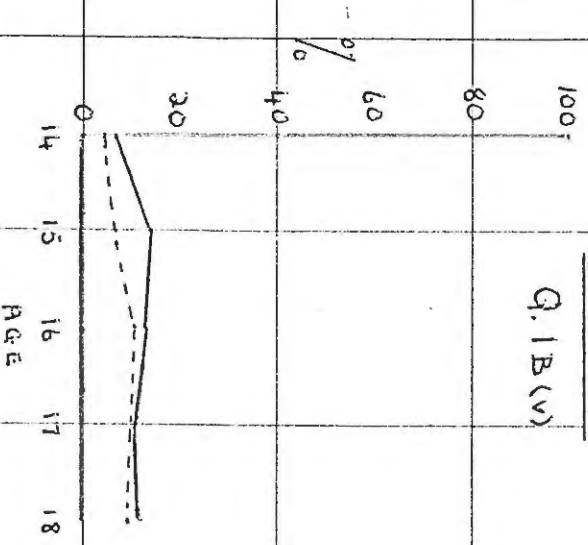
GRAPH 31

Q. 1B (iv)



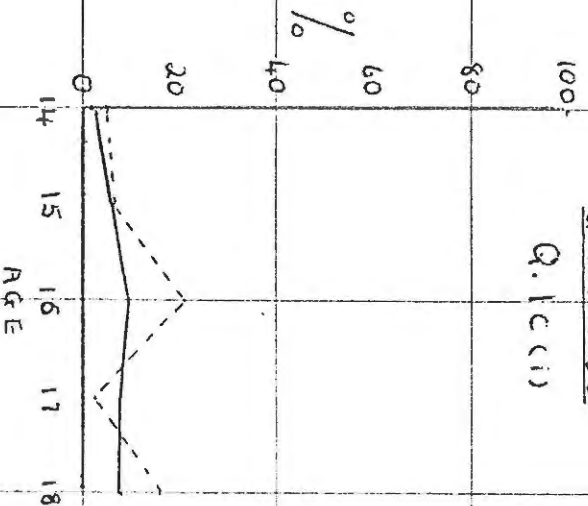
GRAPH 32

Q. 1B (v)



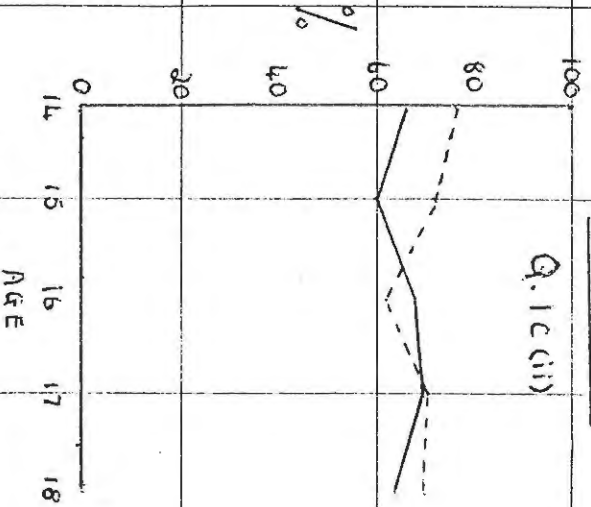
GRAPH 33

Q. 1C (i)



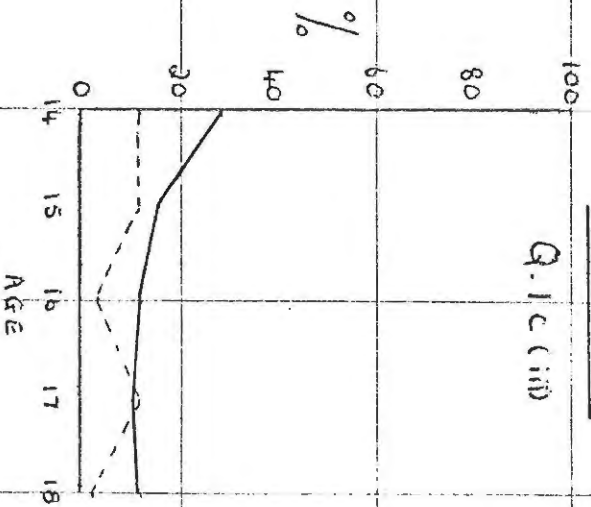
GRAPH 34

Q. 1C (ii)



GRAPH 35

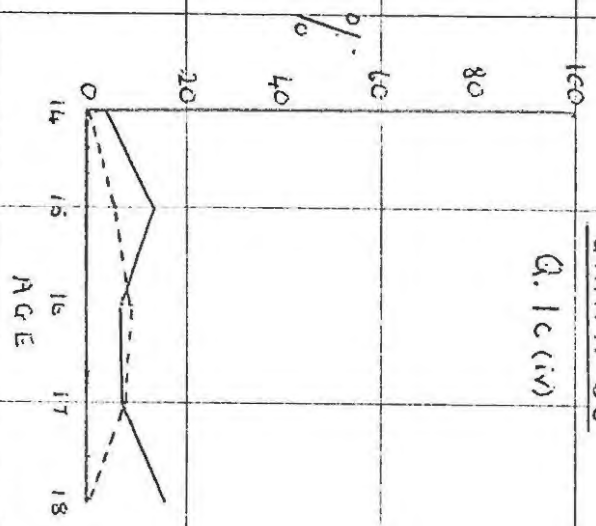
Q. 1C (iii)



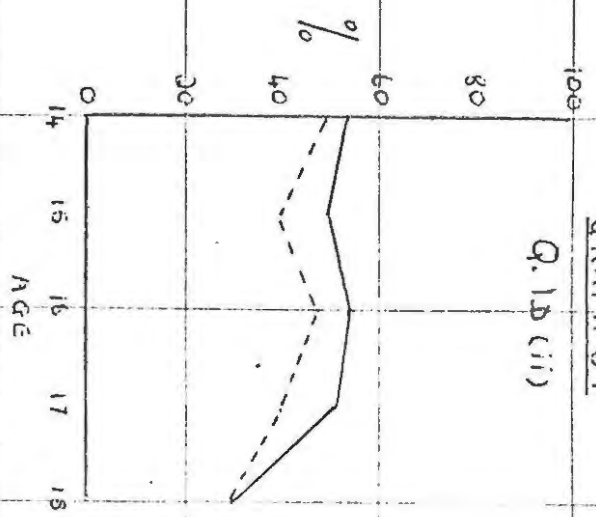
ENGLISH

AFRIKAANS

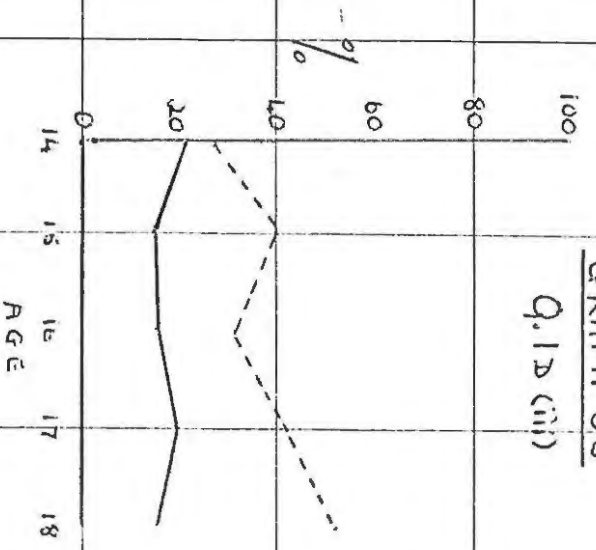
GRAPH 36
Q. 1c (iv)



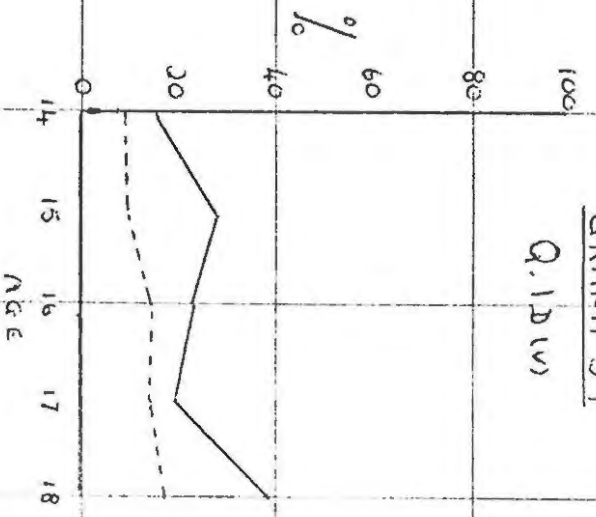
GRAPH 37
Q. 1d (ii)



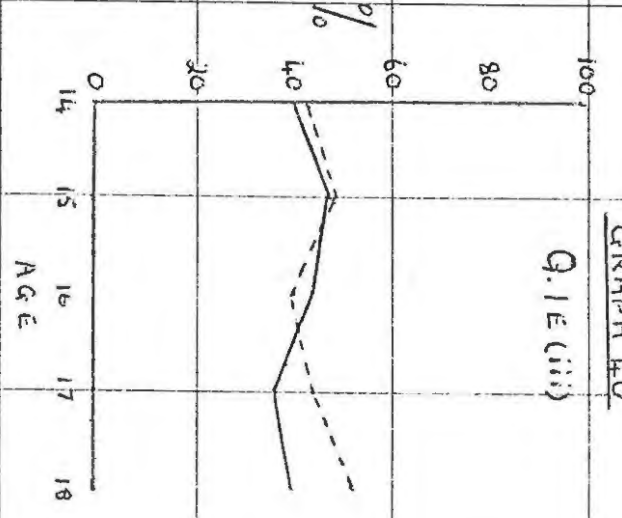
GRAPH 38
Q. 1d (iii)



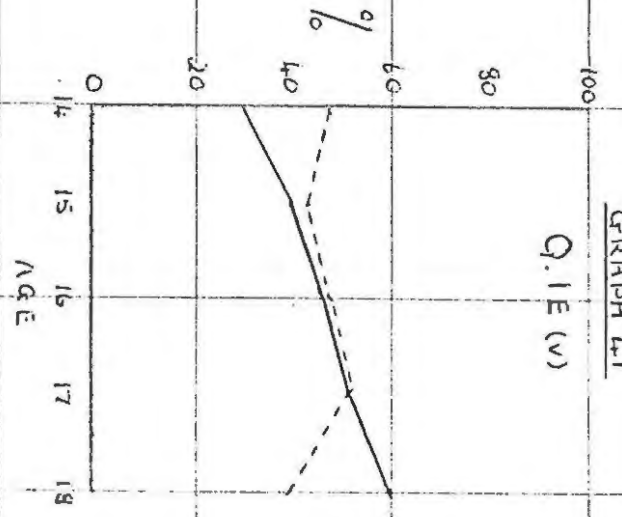
GRAPH 39
Q. 1d (iv)



GRAPH 40
Q. 1E (iii)



GRAPH 41
Q. 1E (v)



ENGLISH

AFRIKAANS

AFRIKANERS

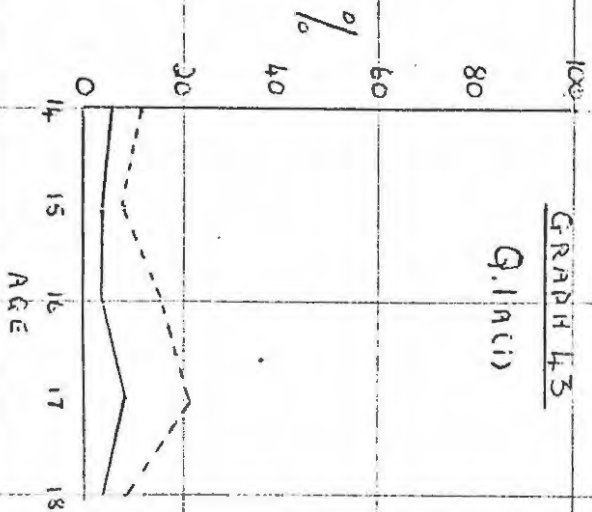
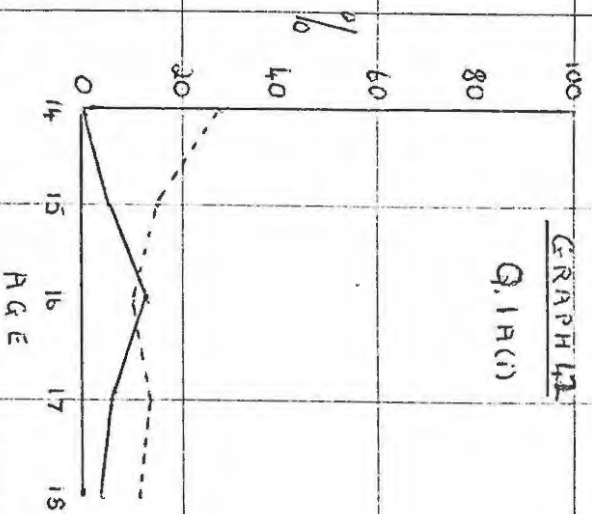
ENGLISH

GRAPH 42

GRAPH 43

Q.1A(i)

Q.1A(i)

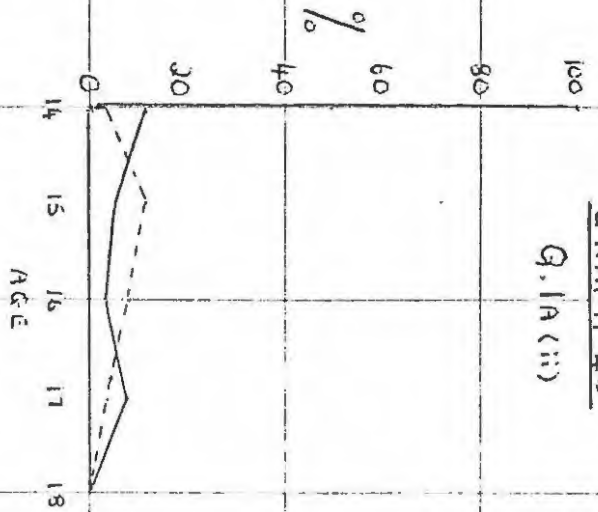
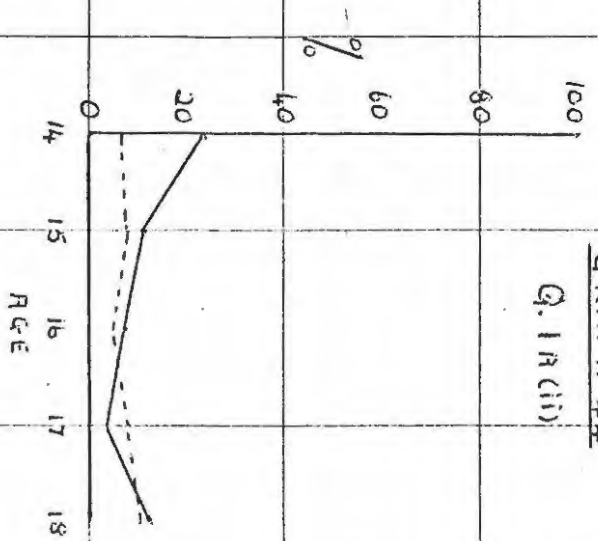


GRAPH 44

GRAPH 45

Q.1A(ii)

Q.1A(ii)

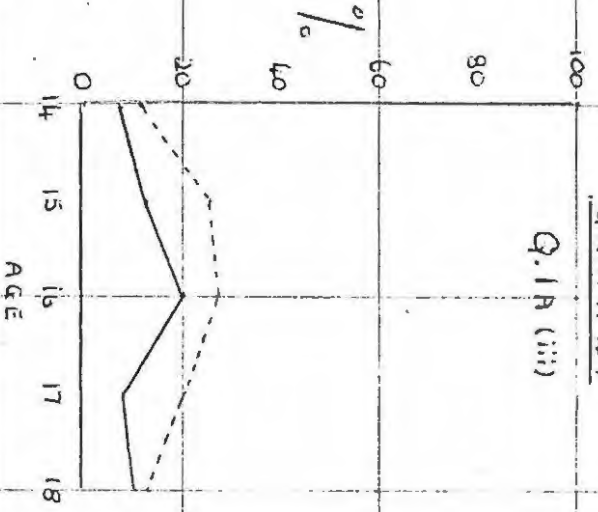
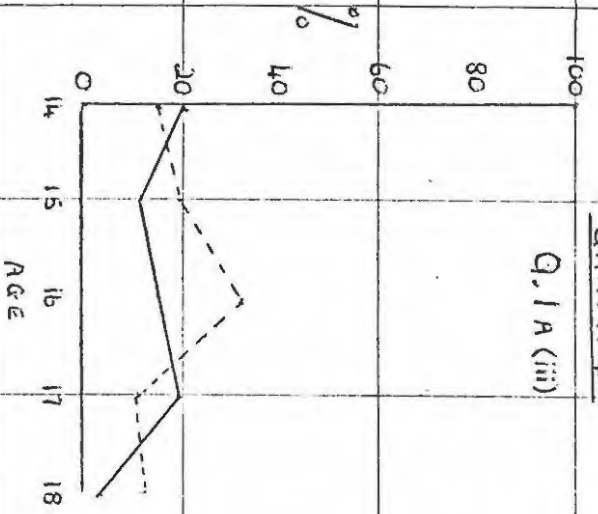


GRAPH 46

GRAPH 47

Q.1A(iii)

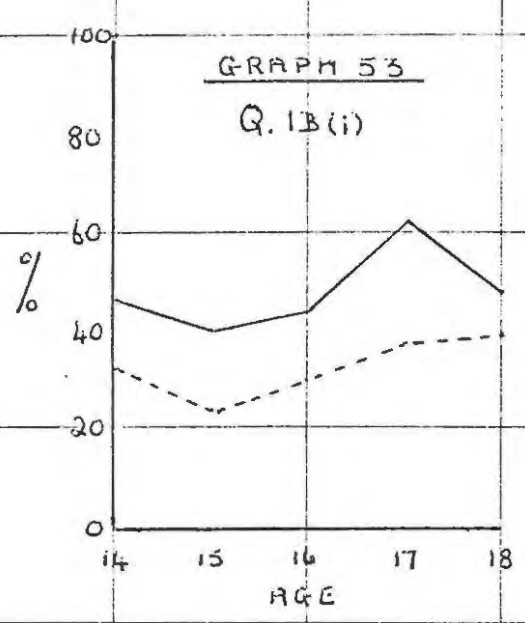
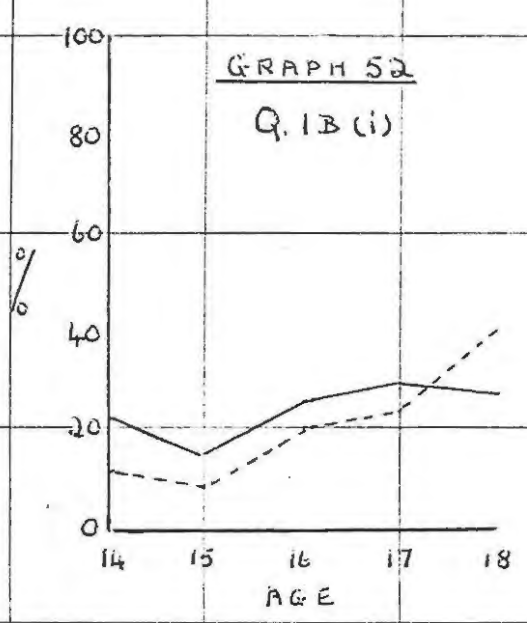
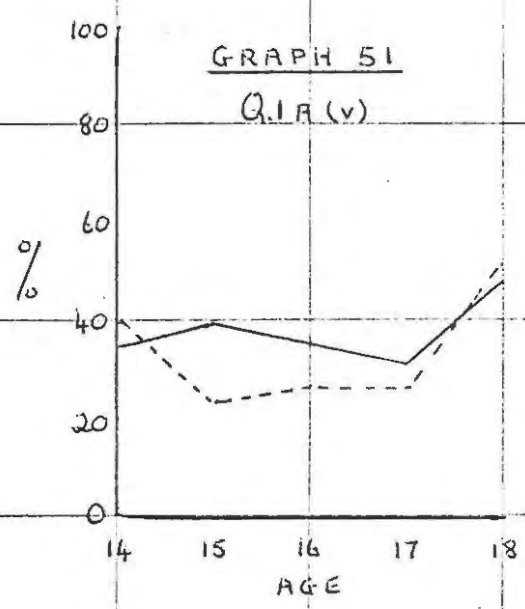
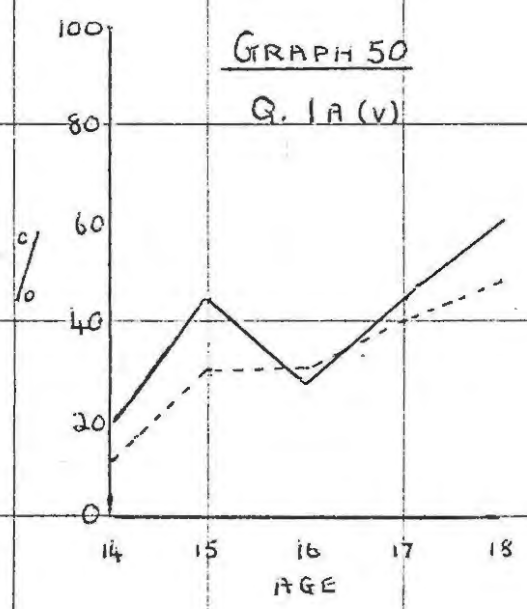
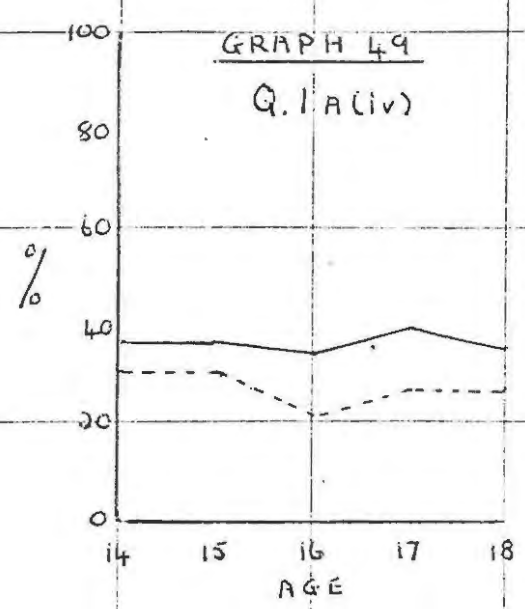
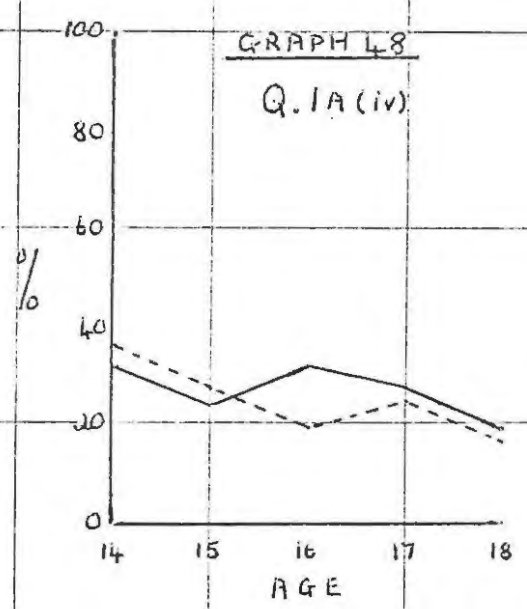
Q.1A(iii)



GIRLS
BOYS

AFRIKAANS

ENGLISH

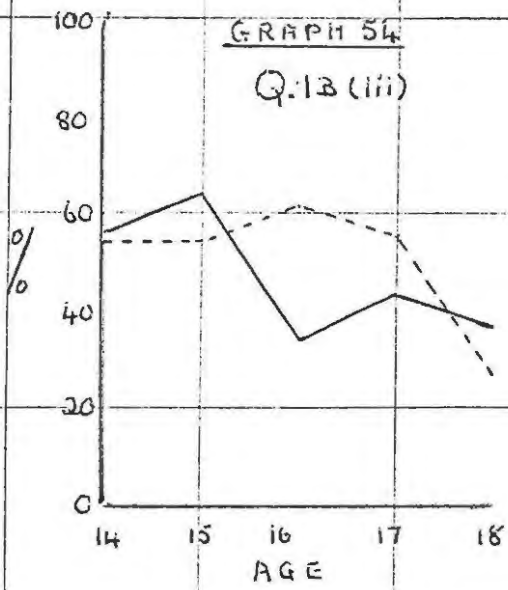


———— GIRLS
- - - - - BOYS

AFRIKAANS

GRAPH 54

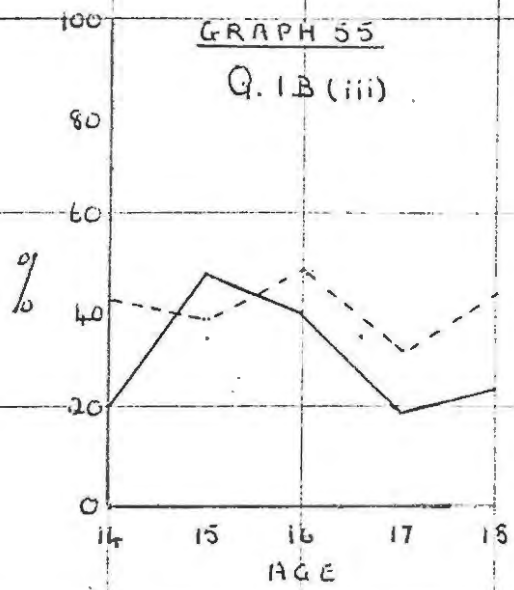
Q. 1B (iii)



ENGLISH

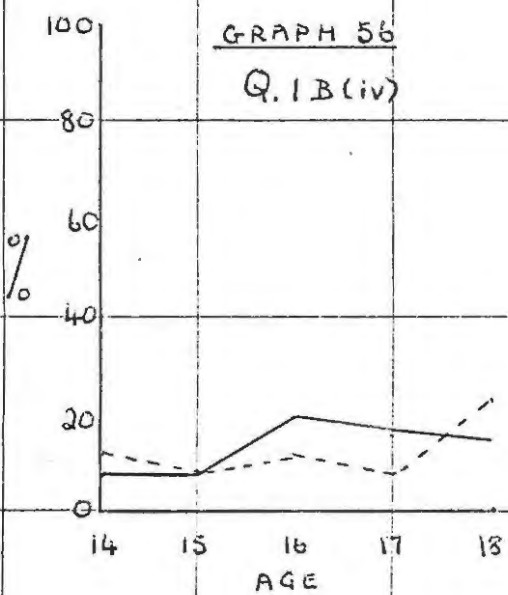
GRAPH 55

Q. 1B (iii)



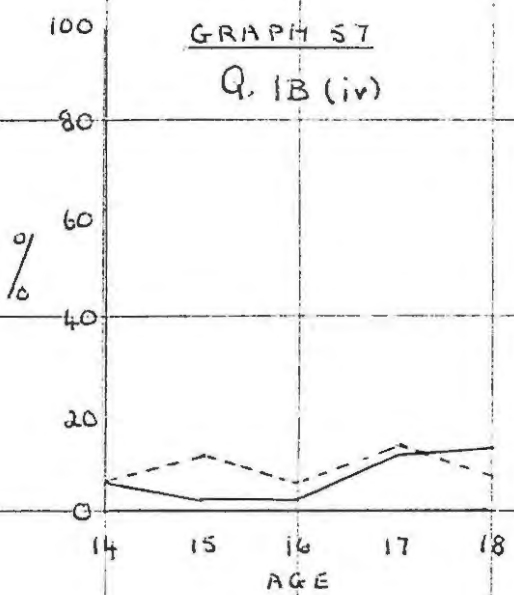
GRAPH 56

Q. 1B (iv)



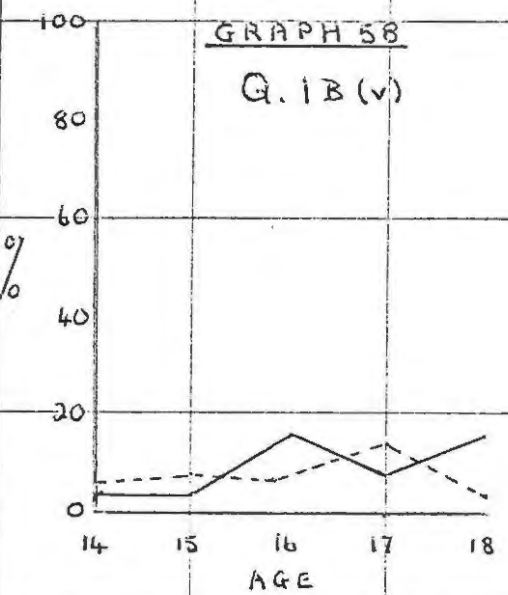
GRAPH 57

Q. 1B (iv)



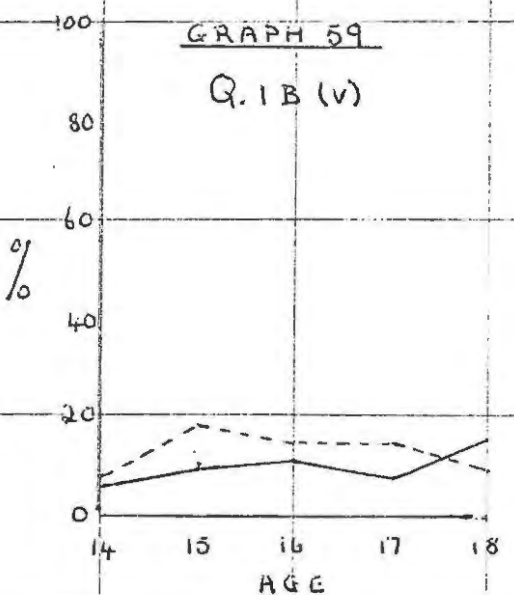
GRAPH 58

Q. 1B (v)



GRAPH 59

Q. 1B (v)



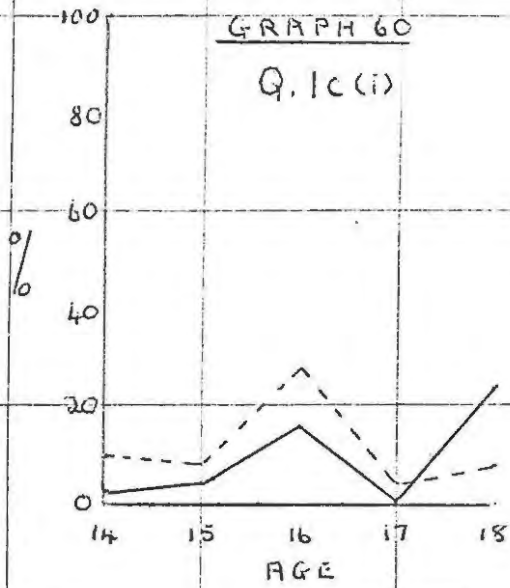
———— GIRLS
- - - - - BOYS

AFRIKAANS

ENGLISH

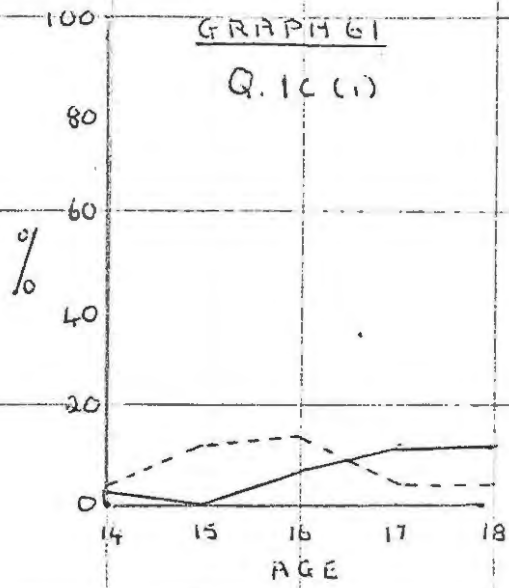
GRAPH 60

Q. 1C (i)



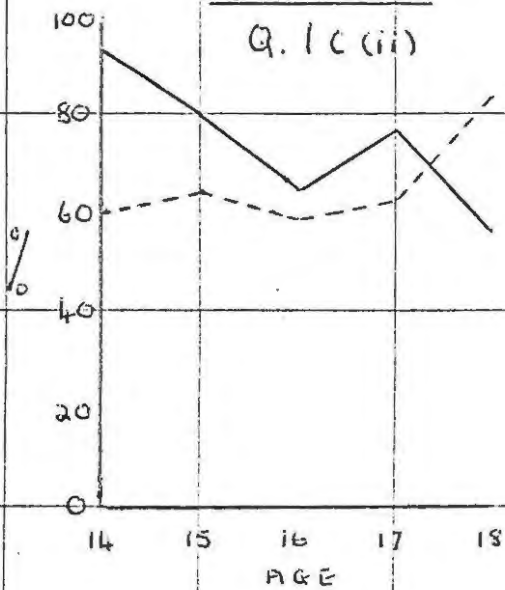
GRAPH 61

Q. 1C (i)



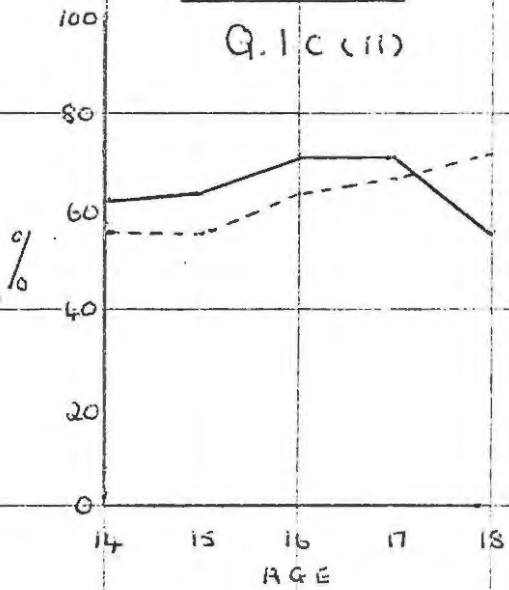
GRAPH 62

Q. 1C (ii)



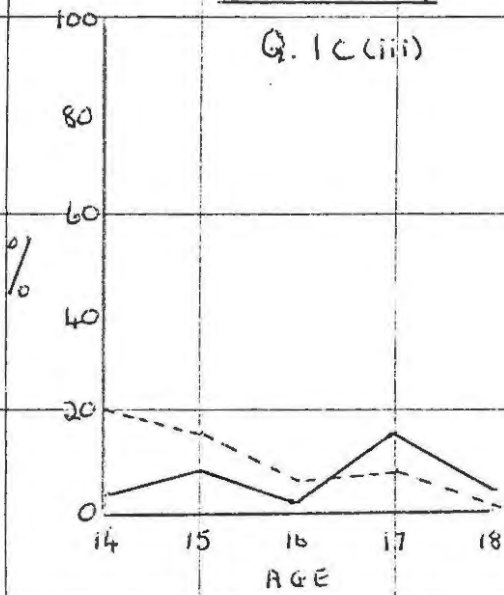
GRAPH 63

Q. 1C (ii)



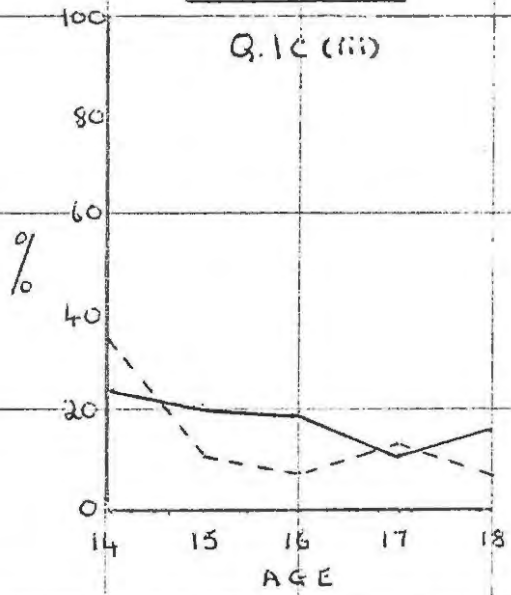
GRAPH 64

Q. 1C (iii)



GRAPH 65

Q. 1C (iii)



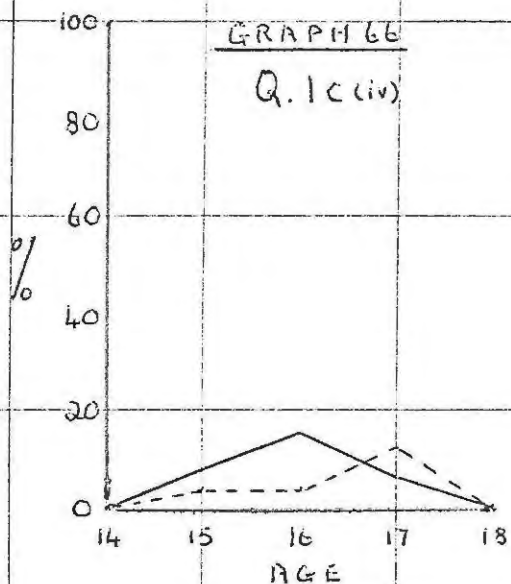
———— GIRLS
 - - - - - BOYS

AFRIKAANS

ENGLISH

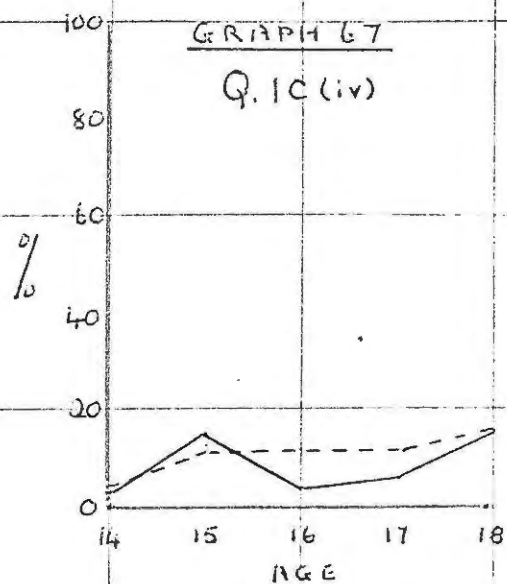
GRAPH 66

Q. 1C(iv)



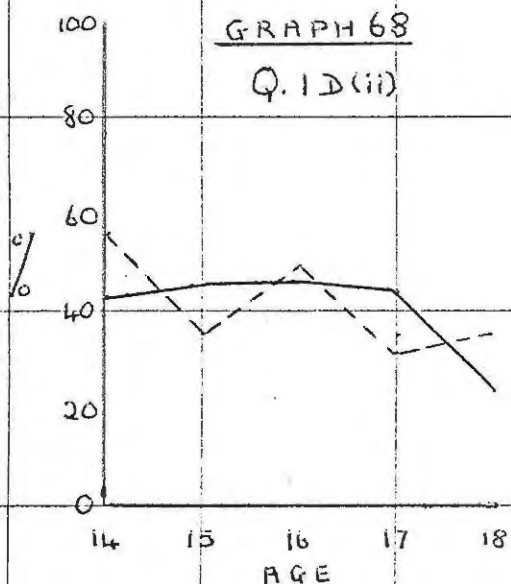
GRAPH 67

Q. 1C(iv)



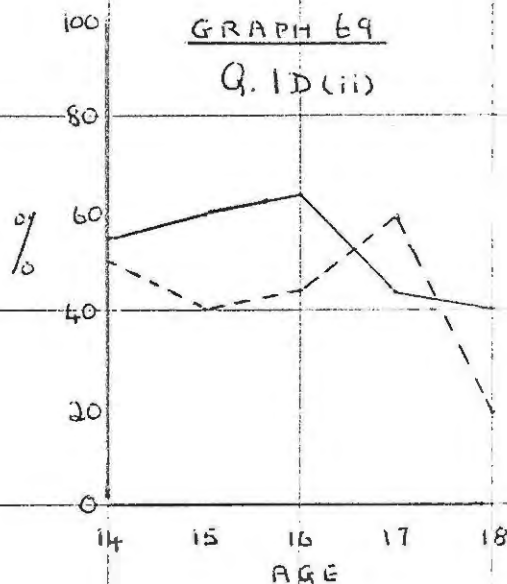
GRAPH 68

Q. 1D(ii)



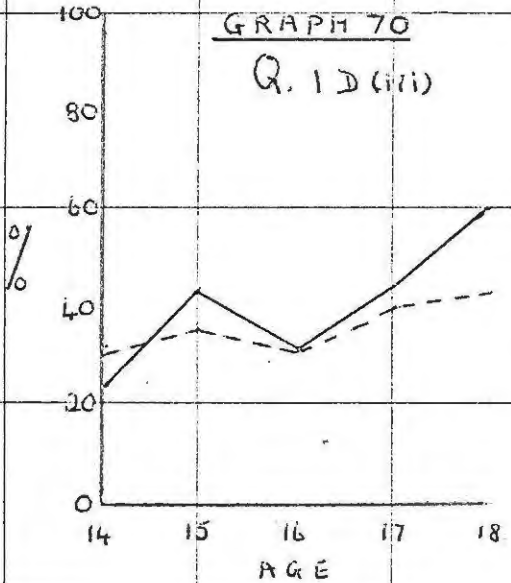
GRAPH 69

Q. 1D(ii)



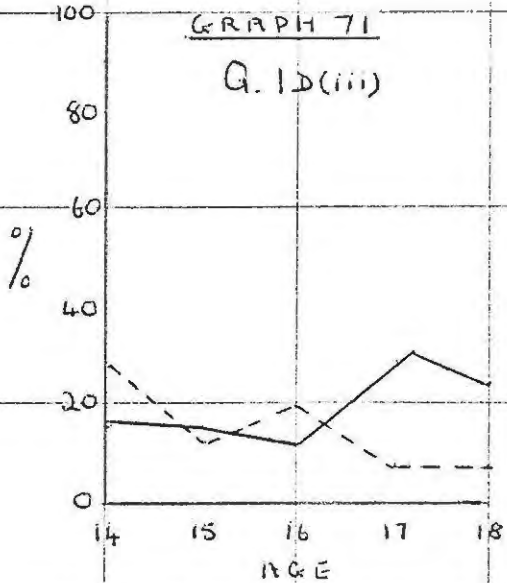
GRAPH 70

Q. 1D(iii)



GRAPH 71

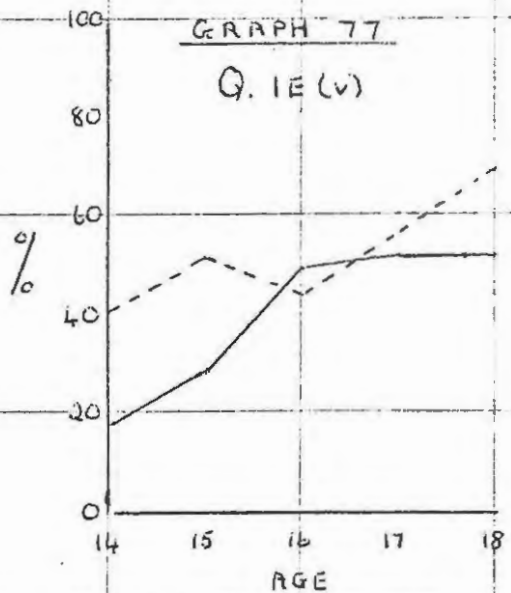
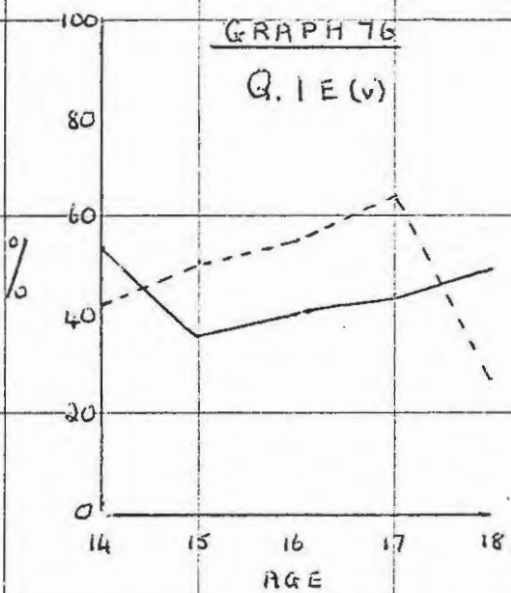
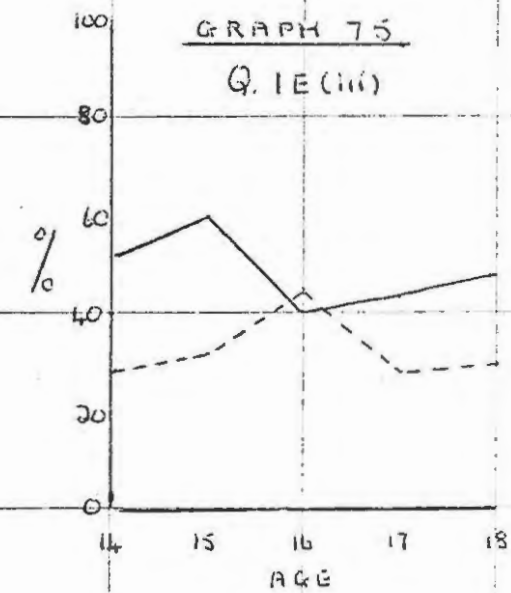
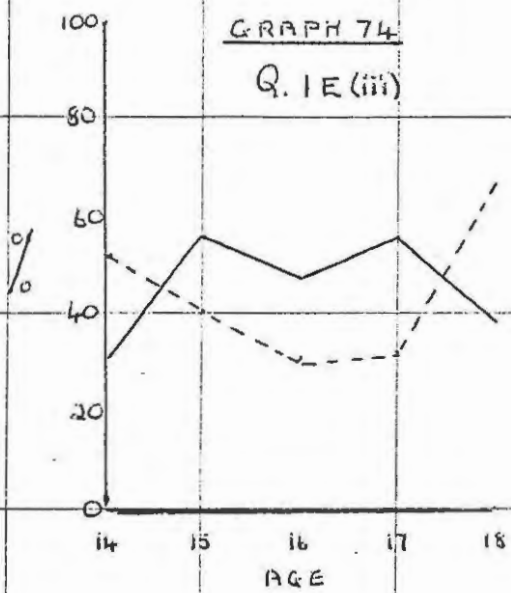
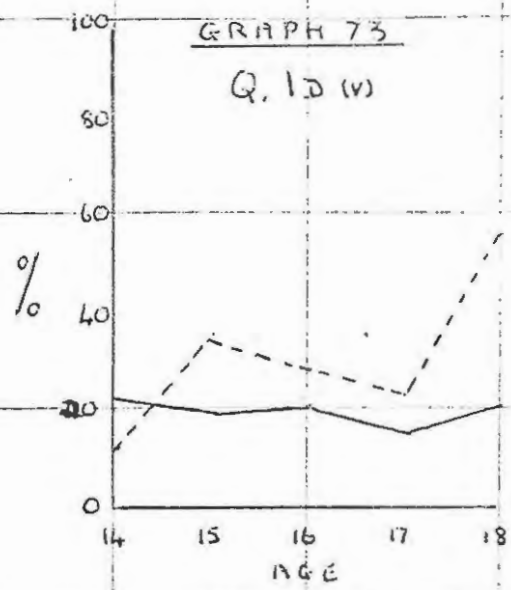
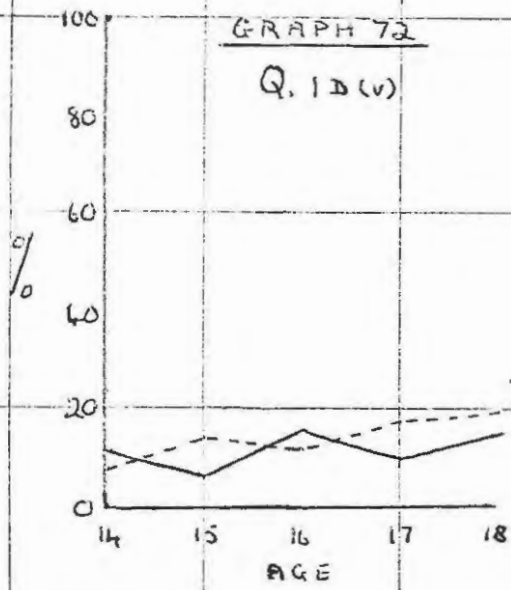
Q. 1D(iii)



———— GIRLS
 - - - - - BOYS

AFRIKAANS

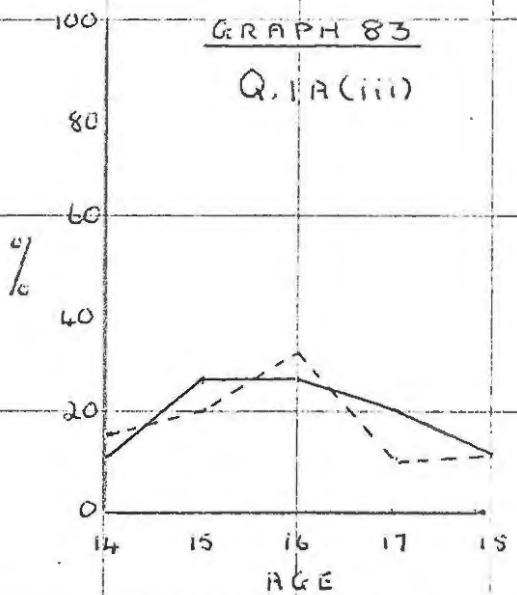
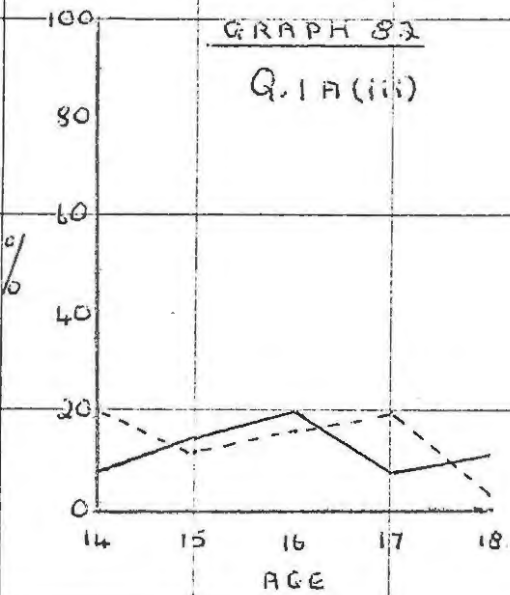
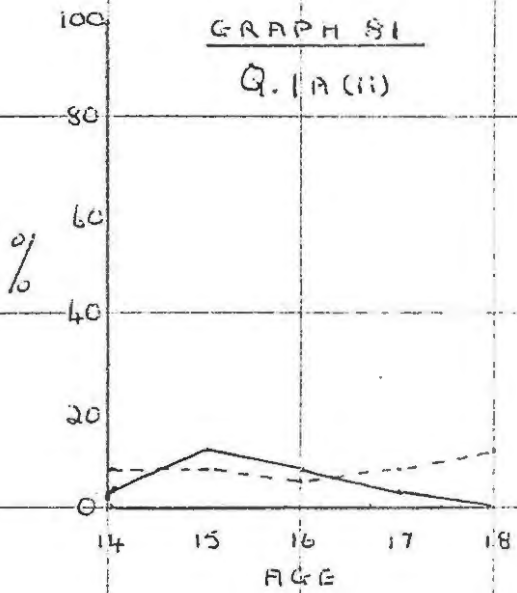
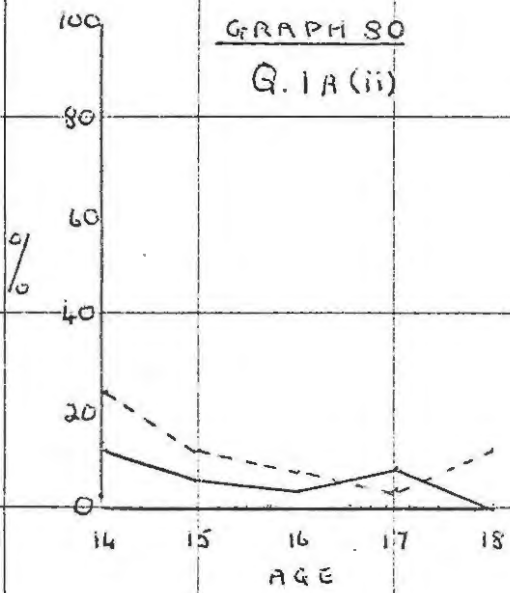
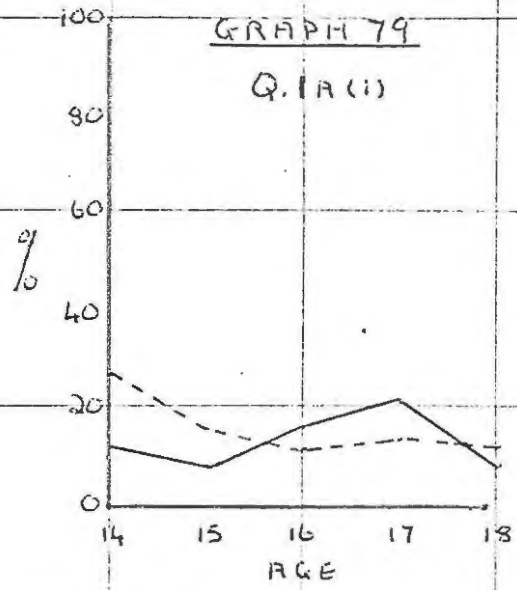
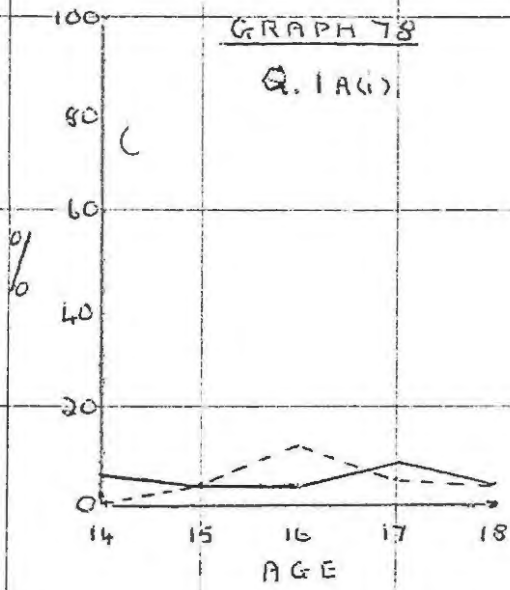
ENGLISH



———— GIRLS
----- BOYS

GIRLS

BOYS

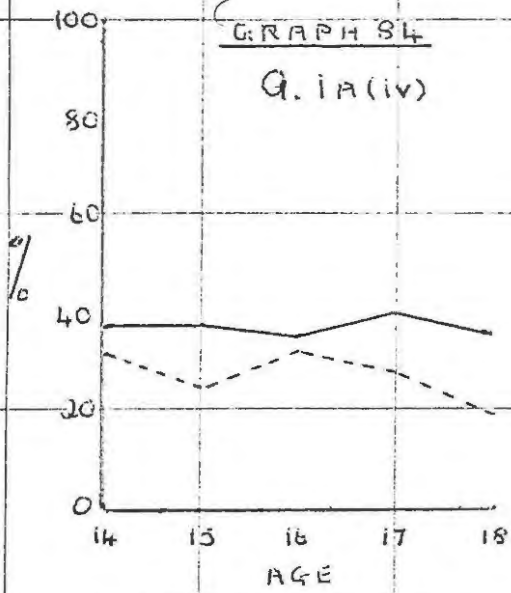


———— ENGLISH
----- AFRIKAANS

GIRLS

GRAPH 84

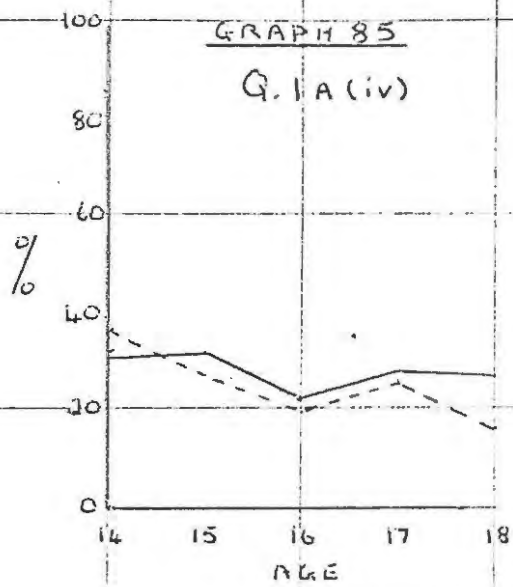
Q. 1A (iv)



BOYS

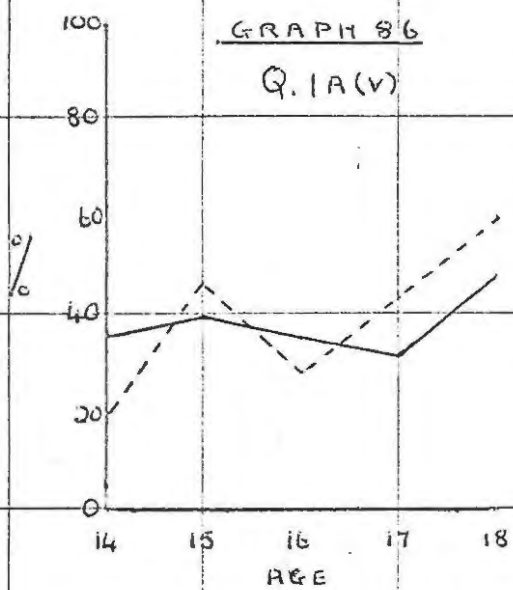
GRAPH 85

Q. 1A (iv)



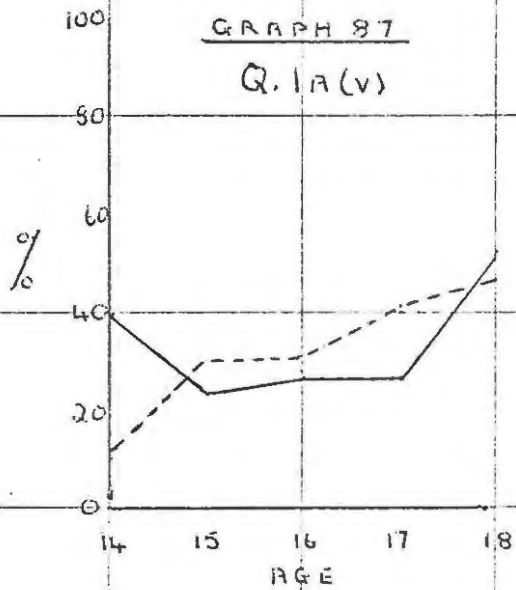
GRAPH 86

Q. 1A (v)



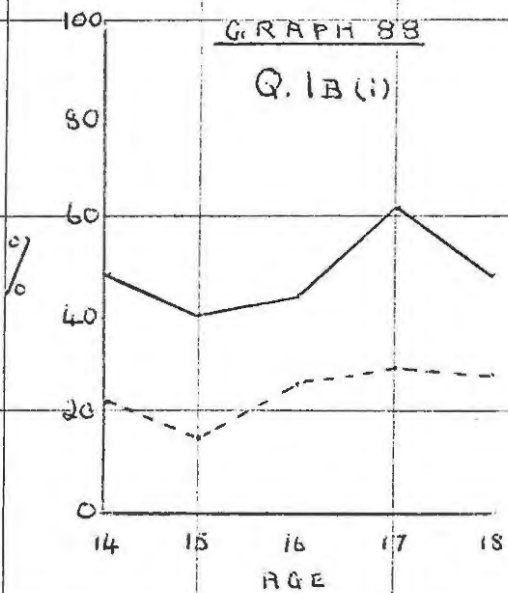
GRAPH 87

Q. 1A (v)



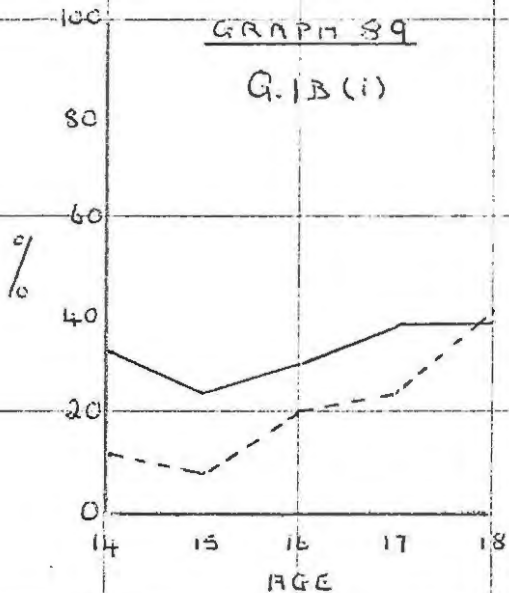
GRAPH 88

Q. 1B (i)



GRAPH 89

Q. 1B (i)



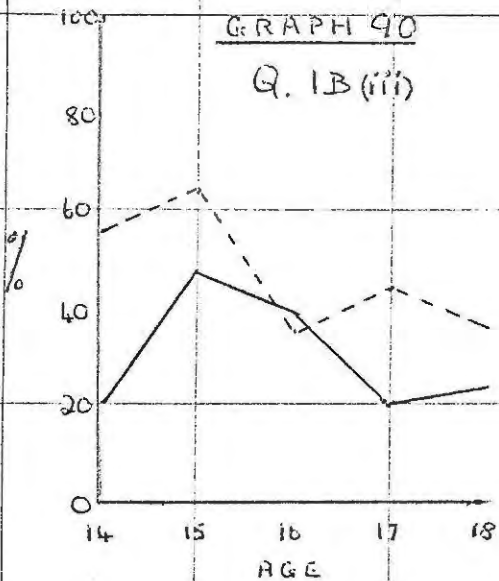
———— ENGLISH
 - - - - - AFRIKAANS

GIRLS

BOYS

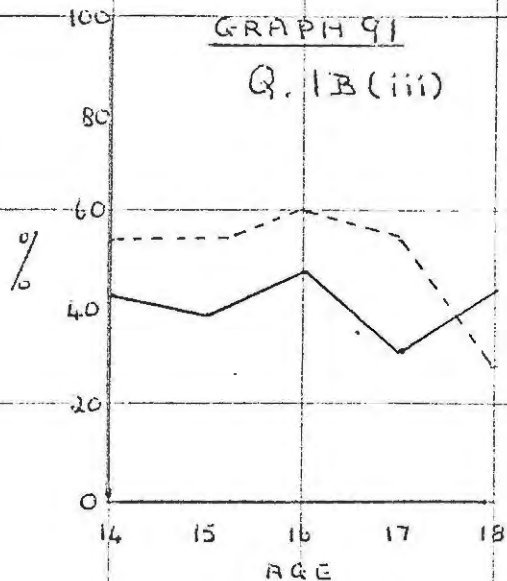
GRAPH 90

Q. 1B(ii)



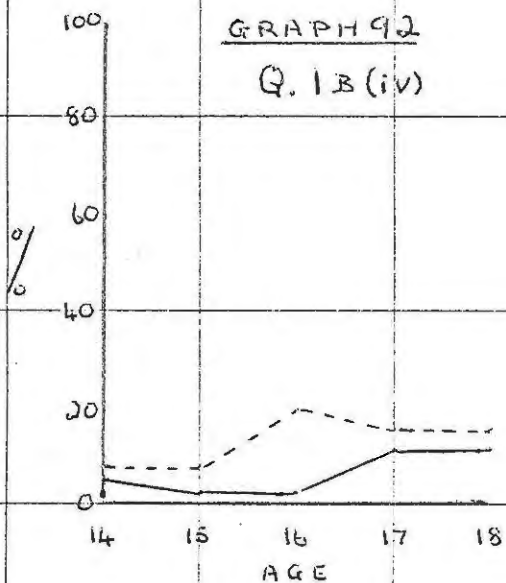
GRAPH 91

Q. 1B(iii)



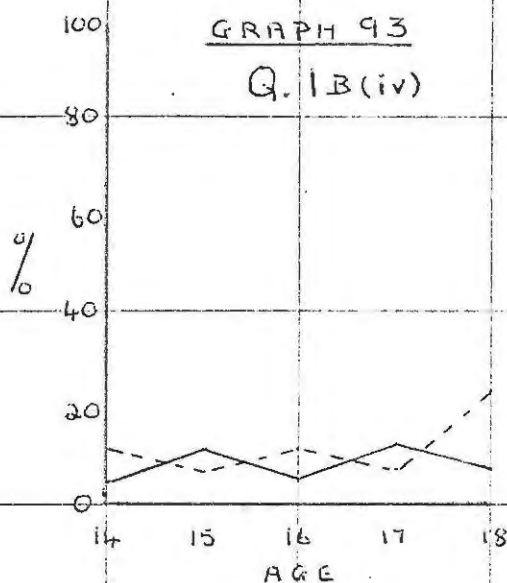
GRAPH 92

Q. 1B(iv)



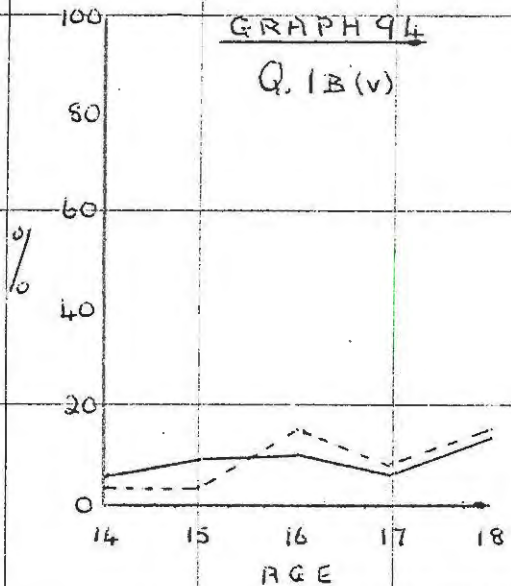
GRAPH 93

Q. 1B(iv)



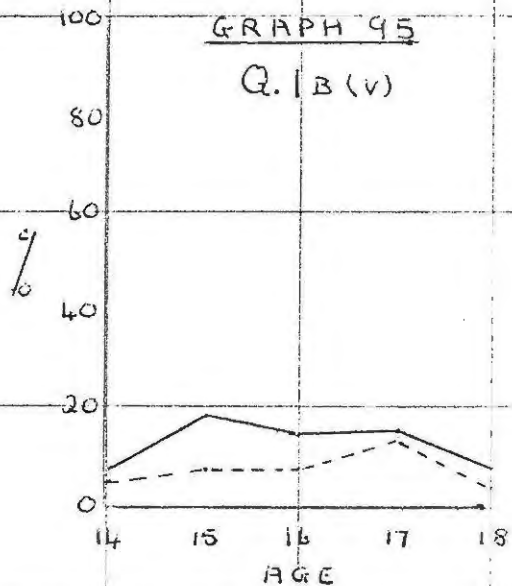
GRAPH 94

Q. 1B(v)



GRAPH 95

Q. 1B(v)



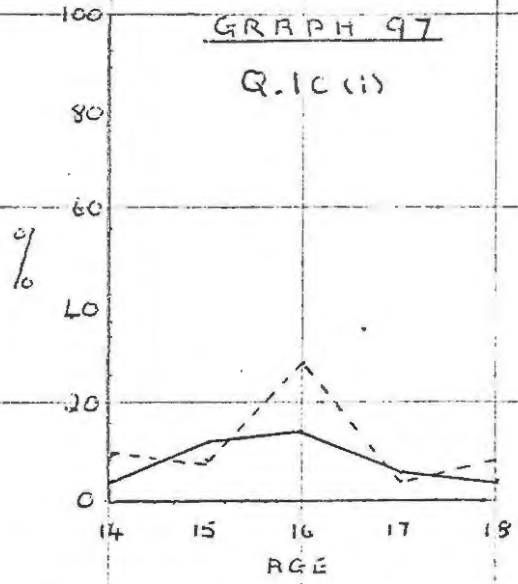
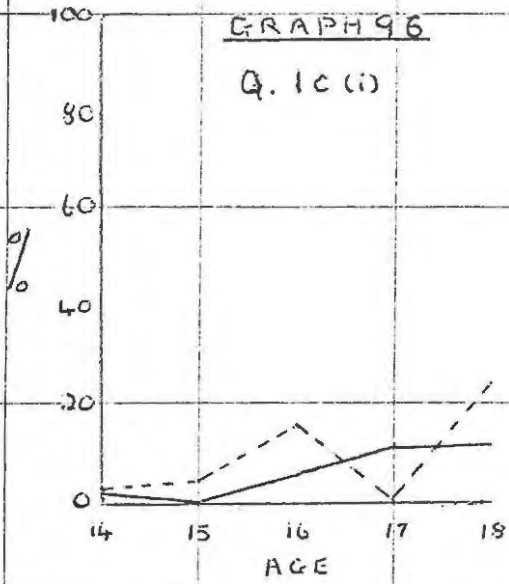
———— ENGLISH
 - - - - - AFRIKAANS

GIRLS

Boys

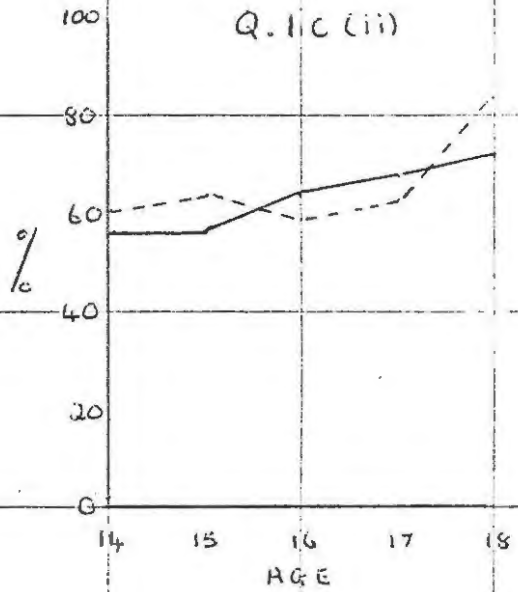
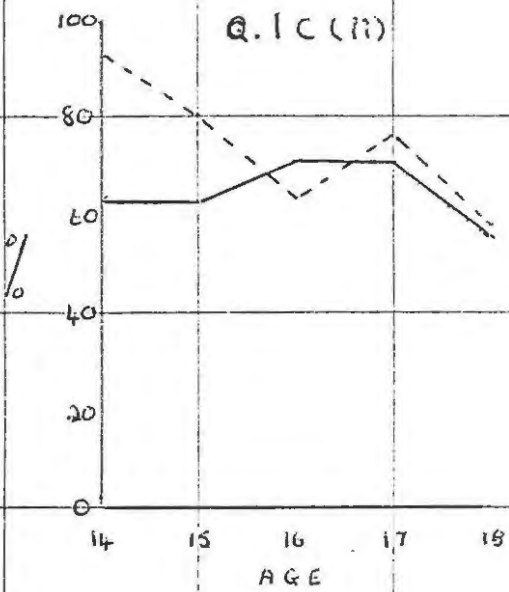
GRAPH 96
Q. 1C (i)

GRAPH 97
Q. 1C (i)



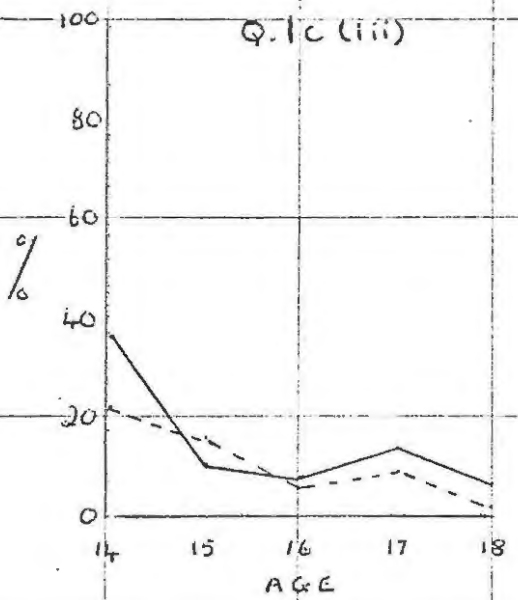
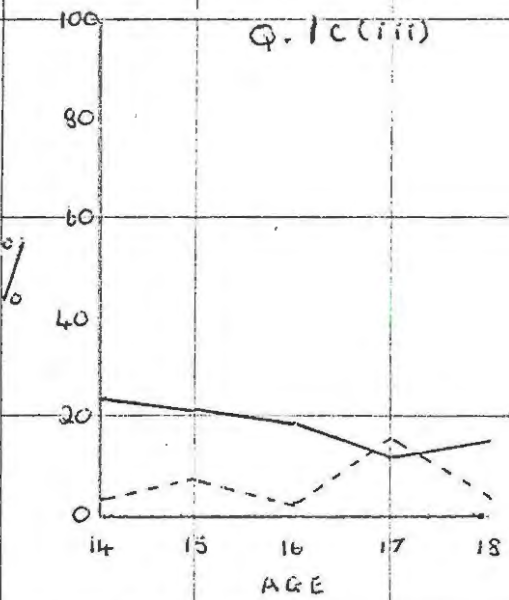
GRAPH 98
Q. 1C (ii)

GRAPH 99
Q. 1C (ii)



GRAPH 100
Q. 1C (iii)

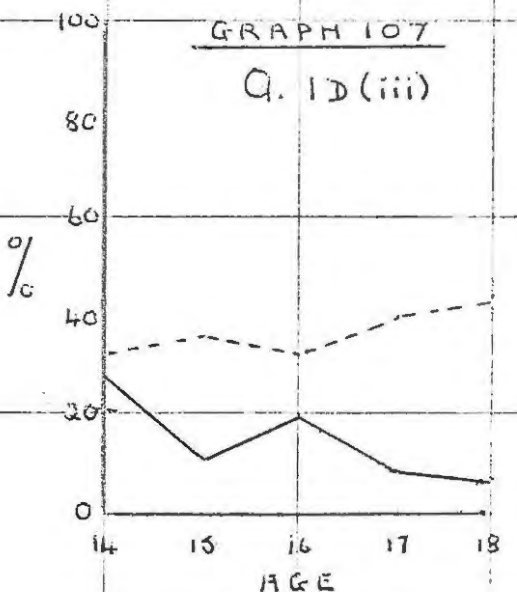
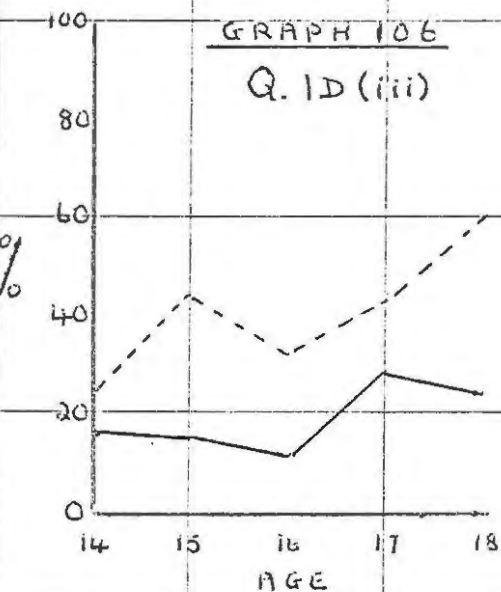
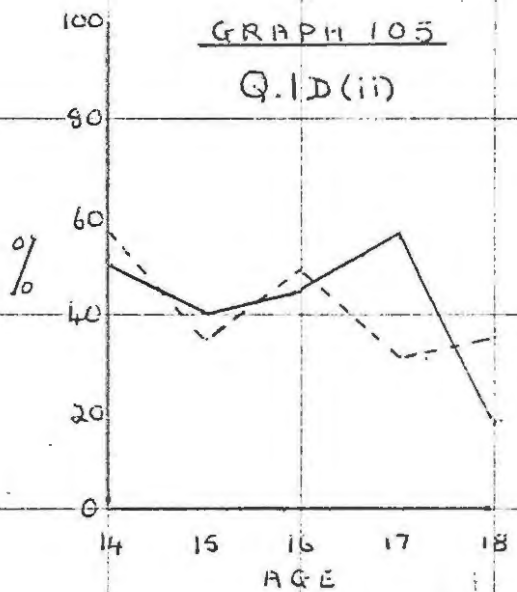
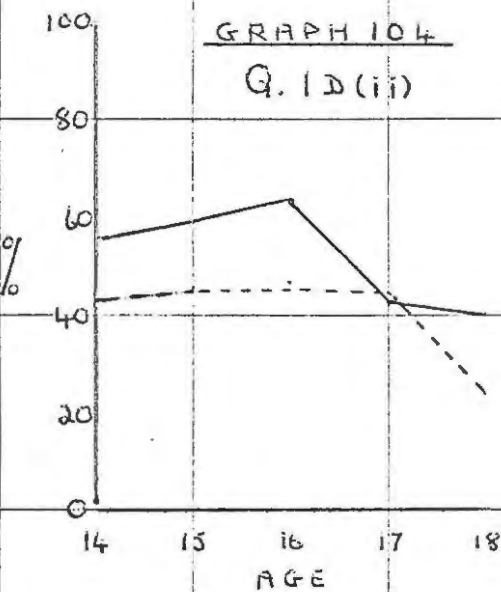
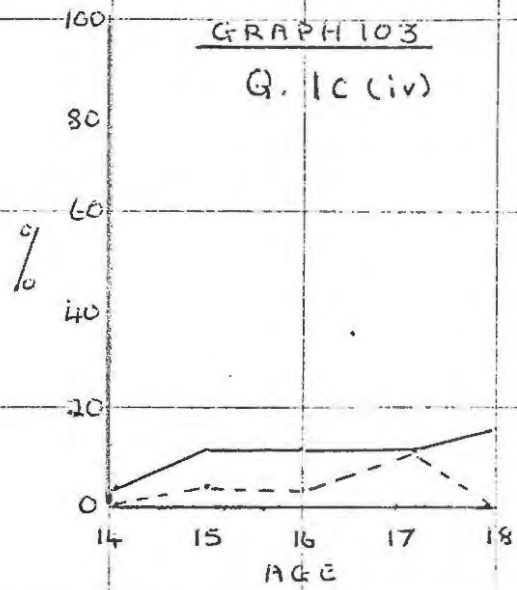
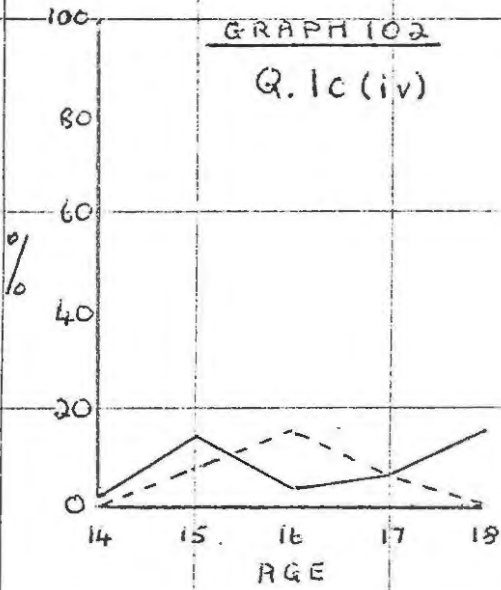
GRAPH 101
Q. 1C (iii)



————— ENGLISH
 - - - - - AFRIKAANS

GIRLS

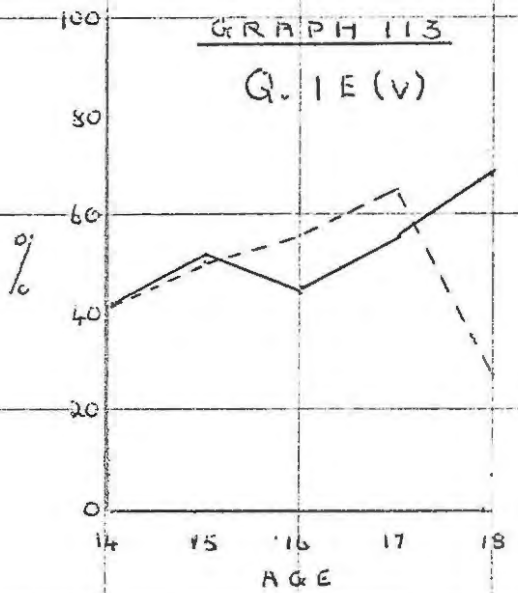
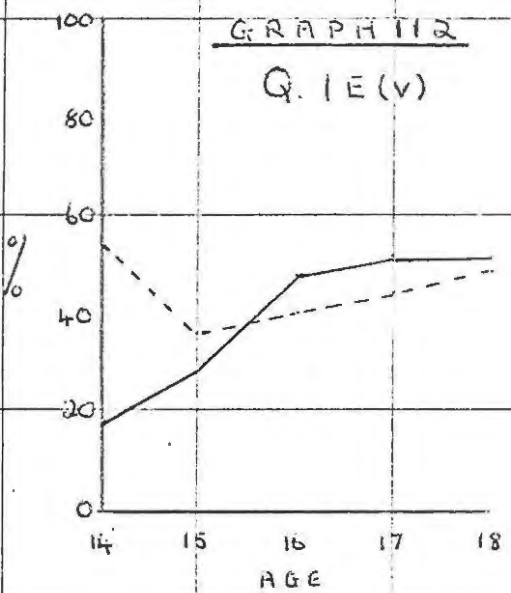
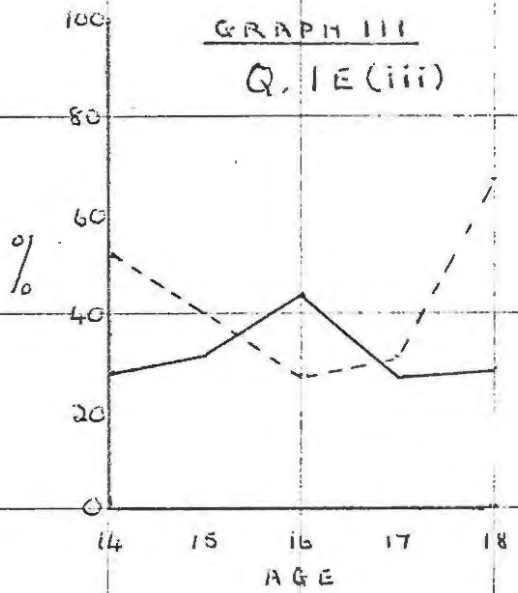
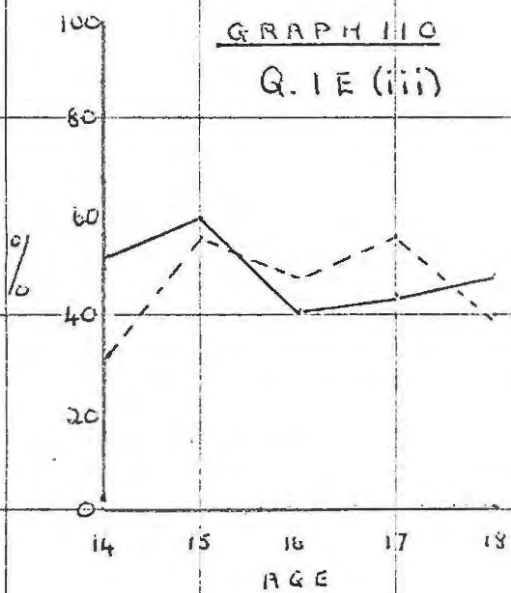
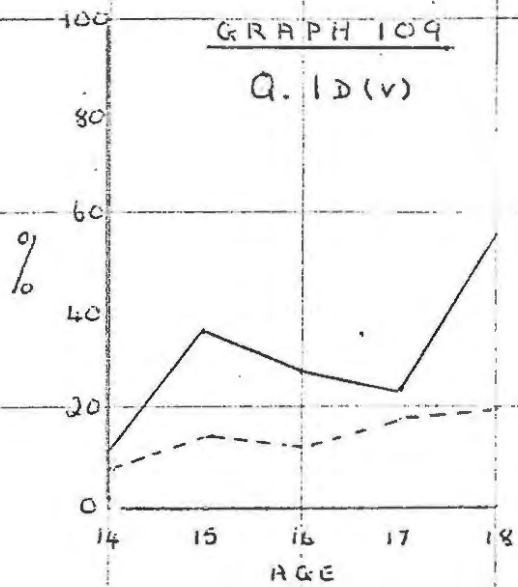
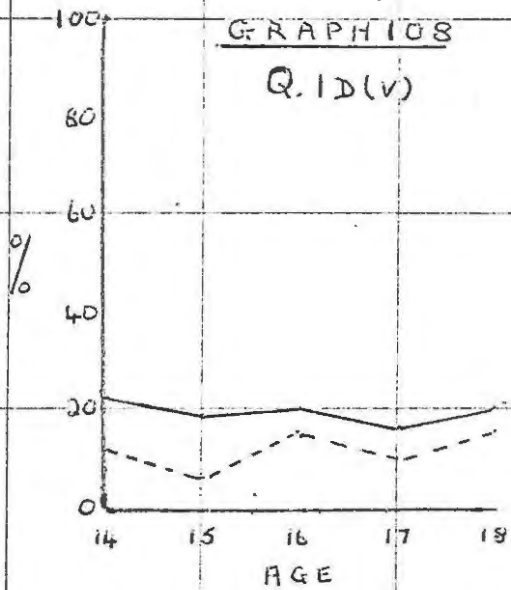
BOYS



———— ENGLISH
 - - - - - AFRIKAANS

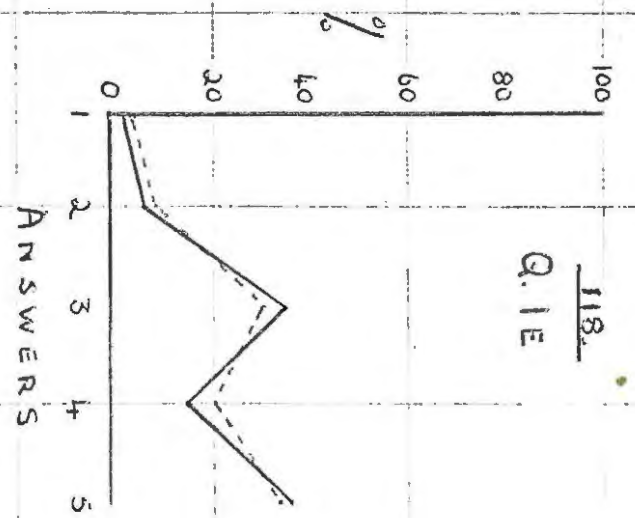
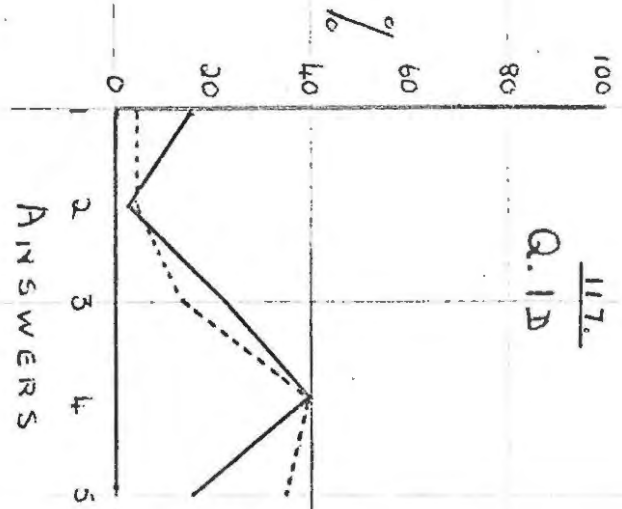
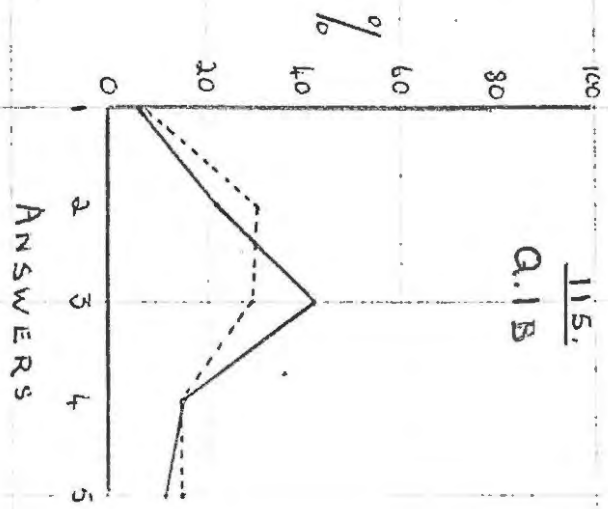
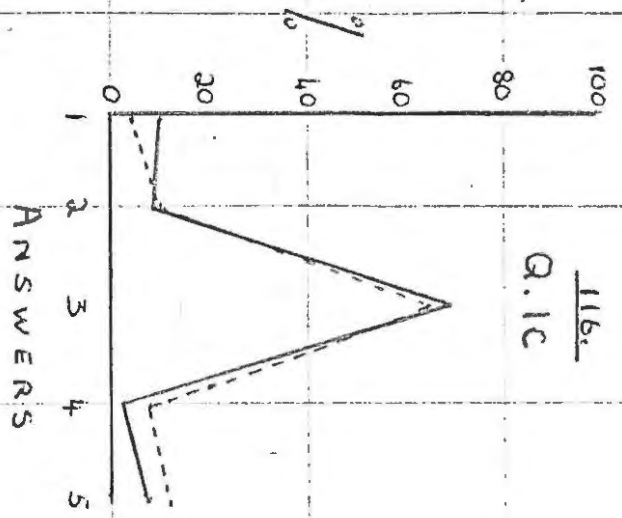
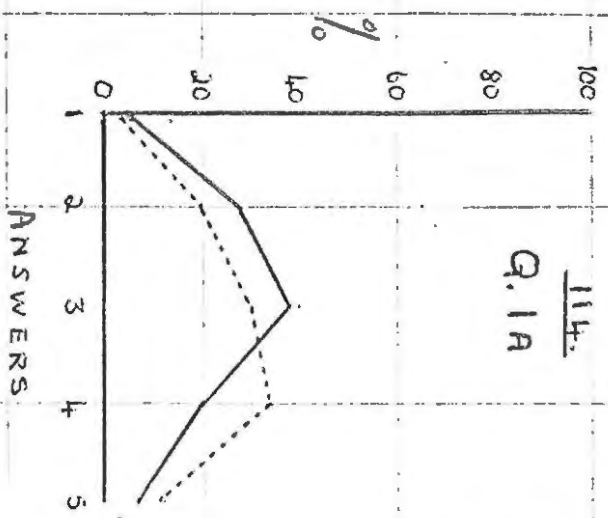
GIRLS

BOYS



———— ENGLISH
 - - - - - AFRIKAANS

XXIX



— ENGLISH
- - - AFRIKANERS

ENGLISH-SPEAKING AND AFRIKANERS-SPEAKING FATHERS.
ANSWERS ARRANGED ON SEVERITY SCALE.

SCATTERGRAMS SHOWING 230 FATHER-SON COMBINATIONS.

ANSWERS ARRANGED ON SEVERITY SCALE.

Q.1A

5	0	4	1	1	10
4	0	8	9	29	0
3	5	23	50	7	3
2	12	35	9	7	3
1	11	1	1	0	1
FATHERS					
1	2	3	4	5	
SONS					

Q.1B

5	2	3	3	2	18
4	2	6	5	22	1
3	4	16	61	13	6
2	3	27	9	9	2
1	9	3	0	1	3
FATHERS					
1	2	3	4	5	
SONS					

Q.1C

5	2	0	8	0	8
4	2	0	2	3	0
3	14	18	127	2	2
2	3	11	3	2	1
1	18	0	2	0	2
FATHERS					
1	2	3	4	5	
SONS					

XXX

SCATTERGRAMS SHOWING 230 FATHER-SON COMBINATIONS.

ANSWERS ARRANGED ON SEVERITY SCALE.

Q.1D

5	2	4	5	5	21
4	6	3	15	68	3
3	0	4	29	19	1
2	1	2	2	2	0
1	25	0	3	8	2
	1	2	3	4	5
					SONS

Q.1E

5	0	2	21	0	63
4	1	2	5	22	9
3	2	3	43	1	33
2	1	8	3	0	4
1	4	0	1	0	2
	1	2	3	4	5
					SONS

QUESTION 1.

The following figures express the percentages of the 230 English-speaking fathers and 230 Afrikaans-speaking fathers who chose each of the structured answers provided at the end of each question.

QUESTION 1 A.

	English-speaking fathers	Afrikaans-speaking fathers
No. (i) which has a severity value of 1	6	4
No. (ii) which has a severity value of 5	7	12
No. (iii) which has a severity value of 4	28	34
No. (iv) which has a severity value of 3	38	30
No. (v) which has a severity value of 2	21	20

QUESTION 1 B.

	English-speaking fathers	Afrikaans-speaking fathers
No. (i) which has a severity value of 3	43	30
No. (ii) which has a severity value of 1	7	9
No. (iii) which has a severity value of 2	22	31
No. (iv) which has a severity value of 5	12	15
No. (v) which has a severity value of 4	16	15

XXXIII.

QUESTION 1 C

	English-speaking fathers	Afrikaans-speaking fathers
No. (i) which has a severity value of 5	8	12
No. (ii) which has a severity value of 3	70	65
No. (iii) which has a severity value of 1	10	5
No. (iv) which has a severity value of 2	9	10
No. (v) which has a severity value of 4	3	8

QUESTION 1 D.

	English-speaking fathers	Afrikaans-speaking fathers
No. (i) which has a severity value of 2	3	5
No. (ii) which has a severity value of 4	42	40
No. (iii) which has a severity value of 5	16	36
No. (iv) which has a severity value of 1	16	5
No. (v) which has a severity value of 3	23	14

QUESTION 1 E.

	English-speaking fathers	Afrikaans-speaking fathers
No. (i) which has a severity value of 1	3	5
No. (ii) which has a severity value of 2	7	9
No. (iii) which has a severity value of 3	36	31
No. (iv) which has a severity value of 4	17	20
No. (v) which has a severity value of 5	37	35

SECTION 2.

A G G R E S S I O N

Question 2A

Little Malcolm still believed in fairies, elves and dragons and said that they were really true. Ralph said: "There are no such things." Malcolm said: "If I believe in them I shall say so." To which Ralph replied: "It's wrong of you to say what is not true and I shall fight you until you say there are no fairies, elves and dragons."

Do you think Ralph's parents should:-

- i) Praise him for fighting for his beliefs?
- ii) Warn him never to use physical force in an attempt to alter another person's beliefs.
- iii) Regard it as a childish quarrel and ignore it.
- iv) Regard it as a very serious misdemeanour which should be punished severely.
- v) Punish him lightly for using physical force in this way.

The structured answers provided at the end of each story in the questionnaire were re-arranged in order of severity, from least to most severe, as described on Page 94 (ii).

For Question 2A the re-arrangement was as follows:-

- No. (i) became a value of 1, on the severity scale.
No. (ii) became a value of 3, on the severity scale.
No. (iii) became a value of 2, on the severity scale.
No. (iv) became a value of 5, on the severity scale.
No. (v) became a value of 4, on the severity scale.

(a) Looking at Graphs 5 and 6 on Page 111 which

reflect the adolescents' choice of answers arranged in order of severity, from least to most severe, it is noticeable that most respondents of both language sections chose a value of 3, thereby indicating that they considered it sufficient that the culprit be warned not to use physical force again in similar circumstances.

The second most popular choice, again in both language sections had a value of 2. Respondents who chose this answer thought that physical aggression aroused by the circumstances described in the story should be regarded as a childish quarrel and ignored.

The five age-groups of the Afrikaans-speaking section were more homogeneous in their choice of answers than those of the English-speaking section. In the latter group, the percentages of the age-groups who chose values of 2 and 3 varied quite considerably. In no answer, however, did the frequency of selection vary in proportion to the ages of the selectors.

The 18-year-olds of the English-speaking section, like those of both language groups in Section 1, stood out from the other four age-groups of their language section. They not only judged more severely than these other four age-groups but also more severely than the Afrikaans-speaking 18-year-olds whose judgement was much the same as that of the other four Afrikaans-speaking age-groups.

Of all the tested adolescents of both language sections of the sample, 31% thought that the fight should be regarded as a childish quarrel and ignored, and 55% thought it sufficient that the culprit should merely be warned. Only 9% thought the offender should be lightly punished and 4% regarded the matter as a serious misdemeanour which should

be severely punished.

This tolerant attitude towards physical aggression was rather unexpected. Could it be that these school-children are rather intolerant of opinions and beliefs which differ from their own and that their empathy with Ralph, who was striving to impose his own views, was, therefore, strong enough to override any possible scruples about resorting to physical aggression?

Or could it be that physical prowess has become, for some of them, a status symbol or habitual means of solving disagreements and they simply do not think it wrong to use superior physical strength in this way?

One wonders whether it is possible that there could be a connection between this attitude towards physical aggression and the use of corporal punishment at school. Although the latter is used very much less frequently than in the past, it still exists in most boys' and co-educational schools as an effective means of dealing with many a misdemeanour. Could it be that children learn to accept physical aggression from master to pupil as part of school life and carry this over into their relations with their peers?

One might have hoped that the tolerant attitude revealed towards fighting would decrease as the children grew older, but this did not prove to be the case in this sample of adolescents. When the choices of answers made by the various age-groups in the range were analysed, it was found that in both language sections the five age-groups judged this problem as fairly homogeneous groups.

The fact that the choices of both the English-speaking

and Afrikaans-speaking tested fathers, as shown in Graph 46 on Page XIV, were much the same as those of the tested adolescents indicates that they too did not take a serious view of the physical aggression described. It seems probable, therefore, that these adolescents have not been taught to abhor such behaviour at home.

(b) Turning to Page V where Graph No. 9 shows the average percentage of choices, for each answer, of all tested adolescents in each language section one notices the similarity, already referred to in (a) above, between the two language sections in their choice of each answer. Only in the choice of the value of 2 is there any appreciable difference between the language sections in the percentages of respondents who chose this value. In this case 27% of the English-speaking section chose it as against 33% of the Afrikaans-speaking section.

(c) The agreement in choice of answers between the two language sections is reflected in the detailed Graphs Nos. 11 to 13 on Page VI which show the percentages of each language section who chose each structured answer. There were no differences of any statistical significance.

(d) Graphs 18 to 23 on Page VIII compare the choices of English-speaking boys with those of English-speaking girls, and the choices of Afrikaans-speaking boys with those of Afrikaans-speaking girls.

In the Afrikaans-speaking section there were no statistically significant differences between the sexes in any one of the answers.

In the English-speaking section, on the other hand,

two graphs showed significant differences. Many more girls than boys chose answer 2A (ii) which has a value of 3 on the severity scale. The 't' value for this difference is 5.49 which denotes a Probability score of less than .01 which is significant at better than the 1% level of confidence. Many more boys than girls selected answer 2A (v) which has a value of 4 on the severity scale, the 'P' value for the difference being .03 which is statistically significant at the 3% level of confidence.

English-speaking girls, thus, took a slightly less severe view of the physical aggression described in this story than English-speaking boys did. 63% of girls selected a value of 3 on the severity scale, which suggested that a warning was sufficient, as against 50% of boys; while 14% of English-speaking boys against 8% of English-speaking girls chose value 4 which regarded the matter rather more seriously and called for light punishment.

This response of the English-speaking girls of the sample, taken together with the fact that there was so little difference between the views of Afrikaans-speaking girls and boys in their responses to this story, is interesting in the light of the conventional view that girls abhor physical violence more than boys do.

One wonders whether the girls of the sample perhaps see so much less of physical aggression and its consequences that they viewed this story more dispassionately than the boys could?

(e) On Page XI Graphs Nos. 32 to 37 compare the choices of Afrikaans-speaking girls and English-speaking

girls on the left and those of Afrikaans-speaking boys and English-speaking boys on the right.

Only in one instance did a significant difference appear. The graph for answer 2A (ii) which has a value of 3 on the severity scale, again reflects the preference of English-speaking girls for this answer commented upon in (d) above. 63% of English-speaking girls chose it as against 52% of Afrikaans-speaking girls, the Probability value of this difference being .04 which approaches statistical significance at the 4% level of confidence.

More Afrikaans-speaking than English-speaking girls chose answer No. 2A (iii) which has a value of 2 on the severity scale, but the Probability value of this difference is .2 which is not statistically significant.

(f) Graph 46 on Page XIV which compares the choices of answers made by English-speaking fathers and Afrikaans-speaking fathers shows that, just as in the case of the two language groups of adolescents, there was very little difference in the choices made by the fathers of the two language sections. In both groups the largest number of fathers chose value 3. However, the Afrikaans-speaking fathers indicated a slightly less severe view of the crime in their choice of value 1 on the severity scale. 13% of them chose this value which suggested praising Ralph for fighting for his beliefs, as against 6% English-speaking fathers who chose it.

(g) The correlation coefficient for the choices of the 230 tested fathers and those of their own sons (English-speaking), as illustrated by the scattergram on Page XV, was +.56. This value for 'r' gives a 't' value

148.

of 10.19 which, according to Milton Smith's table, is highly significant.

This was the highest of all the correlation coefficients worked out for the fourteen stories of the questionnaire.

.....

QUESTION 2 B

Tommy was in the street one day when a few boys came up and called him horrid names. They said he was a mean pig, a rotten little coward and many worse things.

Should the parents of these boys:

- i) Punish them lightly.
- ii) Take a serious view of such verbal aggression and punish them severely.
- iii) Remonstrate with them telling them that this is undesirable behaviour.
- iv) Make them make amends to Tommy in whatever way they can.
- v) Regard this as normal schoolboy behaviour and ignore it.

The structured answers provided at the end of each story in the questionnaire were re-arranged in order of severity, from least to most severe, as described on Page 94 (ii).

For Question 2B the re-arrangement was as follows:-

- No. (i) became a value of 4, on the severity scale.
No. (ii) became a value of 5, on the severity scale.
No. (iii) became a value of 2, on the severity scale.
No. (iv) became a value of 3, on the severity scale.
No. (v) became a value of 1, on the severity scale.

(a) Graphs 7 and 8 on Page IV indicate that there were considerable differences between the two language groups in their selection of the answers which have the values of 1, 3 and 5 on the severity scale.

All five age-groups of the English-speaking section chose the values of 1 and 3 more frequently than the

corresponding age-groups of the Afrikaans-speaking section. Of all the tested English-speaking adolescents 15% chose a value of 1 and 39% chose a value of 3. Of all the tested Afrikaans-speaking adolescents 4% chose a value of 1 and 27% chose a value of 3.

On the other hand, all five age-groups of the Afrikaans-speaking section chose a value of 5 more often than the corresponding age-groups of the English-speaking section. Of all the tested Afrikaans-speaking adolescents 38% chose this value as against 14% of all tested English-speaking adolescents; that is the percentage of Afrikaans-speaking pupils who thought that the offenders in this story should be severely punished was 24% higher than the percentage of English-speaking pupils who thought so.

Thus it appears that the Afrikaans-speaking adolescents who took part in the survey took a much more serious view of the verbal aggression described in the story than their English-speaking counterparts.

It is interesting to note that in Question 4B, in which story a boy is depicted as swearing at his friend, the Afrikaans-speaking section took a more serious view of the matter than the English-speaking section, just as they did of the verbal aggression in the story under consideration here, Question 2B. In Question 4A, however, where a child swears but with no aggression involved, the Afrikaans-speaking view is noticeably less severe than the English-speaking view.

In both the stories of Section 2 dealing with aggression, the choice of answers made by all the tested adolescents, both the English-speaking and the Afrikaans speaking sections, revealed that they considered the

verbal aggression depicted in Question 2B a more serious matter than the physical aggression depicted in Question 2A.

Could it be that parents and teachers draw the attention of adolescents to the undesirability of verbal vituperation and abusive speech more often than they warn them against resorting to physical aggression? Is it possible that adolescents are led by their elders to believe that it is a sign of spiritedness to "stand up" for oneself with one's fists and that it is weak to allow oneself to be "sat upon"?

In any event, it is unfortunately too often the case that unless a boy is prepared to use his fists, particularly at school, his chances of being the victim of a bully are high. The world of boys up to and sometimes including adolescence has sometimes been described as "a world of tooth and claw."

(b) Graph X on Page V which shows the average percentage of choices, for each answer, of all tested adolescents within each language section, illustrated the three main points of difference between the choices of the two language sections, namely, their choices of the values of 1, 3 and 5 on the severity scale. The biggest difference was in their choice of the value of 5 which was selected by 24% more Afrikaans-speaking than English-speaking pupils.

(c) The detailed graphs for the various answers, Nos. 14 to 17 on Pages VI and VII, show the percentage of each of the five age-groups, in each language section, who chose each structured answer.

Here significant statistical differences between the

two language sections were revealed in the responses to the three answers discussed in (a) and (b) above, namely those answers which have the values of 1, 3 and 5 on the severity scale.

For answer 2B (ii) which has a value of 5 on the severity scale, a 't' value of 7.71 was given by the difference. According to Fisher's table, as explained on Page 97, this value of 't' gives a Probability value which is statistically significant at better than the 1% level of confidence.

For answer No. 2B (iv) which has a value of 3 on the severity scale, the Probability value of the difference is .01 which is statistically significant at the 1% level of confidence.

For answer No. 2B (v), which has a value of 1 on the severity scale, the Probability value of the difference is .03 which is statistically significant at the 3% level of confidence.

(d) Graphs Nos. 24 to 31 on Page IX and X compare the choices of boys with the choices of girls within each of the two language sections.

Although none of the differences between the sexes was found to be significant when tested statistically, five of the graphs did present noticeable variations.

In both language sections, more boys than girls chose answer No. 2 which has a value of 5 on the severity scale, but the percentages of both boys and girls who chose this answer were considerably lower in the English-speaking section.

In both language sections more girls than boys preferred answer No. 2B (iii), which has a value of 2 on the severity scale, while in the English-speaking section more boys than girls preferred answer No. 2B (v) which has a value of 1 on the severity scale.

(e) On Pages XII and XIII, graphs Nos. 38 to 45 compare the choices of English-speaking and Afrikaans-speaking girls on the left, and of English-speaking and Afrikaans-speaking boys on the right.

Graph No. 38 for answer 2B (ii), which has a value of 5 on the severity scale, gave a Probability value of .01 for the difference between the choices of English-speaking girls and Afrikaans-speaking girls, this being statistically significant at the 1% level of confidence.

Graph No. 39, for the same answer, gave a Probability value for the difference between the choices of Afrikaans-speaking boys and English-speaking boys which was statistically significant at better than the 1% level of confidence.

Both sexes of the Afrikaans-speaking section chose this answer considerably more frequently than the two sexes of the English-speaking section. This confirms the difference between the choices of the two language sections seen in Graph No. 10 on Page V, reflecting the average percentage of choices for each answer of all the tested adolescents in each language section, where many more Afrikaans-speaking than English-speaking adolescents chose the value of 5 on the severity scale.

Although the differences did not prove to be statistically significant when tested for the value of 't',

many more English-speaking pupils, both boys and girls, chose answer 2B (iv), which has a value of 3 on the severity scale, than the boys and girls of the Afrikaans-speaking section.

The only other statistically significant difference revealed by this set of graphs was found in graph No. 45 for answer 2B (v) which has a value of 1 on the severity scale. Here many more English-speaking boys than Afrikaans-speaking boys chose this answer, the Probability value for the difference being .03 which is statistically significant at the 3% level of confidence.

This more lenient attitude of English-speaking boys was also reflected in graph No. 31 on Page X where English-speaking boys chose answer 2B (v), which has a value of 1 on the severity scale, more frequently than English-speaking girls did. It is, therefore, the English-speaking boys who are largely responsible for the fact that the English-speaking adolescents as a group chose this least severe answer more frequently than the Afrikaans-speaking adolescents as a group, as revealed by graph No. 10 on Page V.

(f) Graph No. 47 on Page XIV which compares the choices of answers made by English-speaking and Afrikaans-speaking fathers, shows that the Afrikaans-speaking fathers viewed the verbal aggression in the story concerned slightly more severely than the English-speaking fathers.

The tested fathers of both language sections judged the verbal aggression depicted in Question 2B rather more severely than the physical aggression of Question 2A. Only 43% of all tested fathers, both language sections

included, thought it would be sufficient to remonstrate with the offenders in Question 2B as against 59% who thought remonstrations adequate in the case of Question 2A. On the other hand, 12% of all tested fathers demanded severe punishment for the verbal aggression of Question 2B whereas only 2% saw the physical aggression of Question 2A in an equally serious light.

These views of the tested fathers correspond with those of the adolescents of the sample, thus possibly lending some support to the suggestions made in (a) above, to explain the adolescents' more severe attitude to the verbal aggression than to the physical aggression depicted in these two stories.

(g) The correlation coefficient for the choices of 230 fathers and their own sons (English-speaking) was $+0.4$ as illustrated by the scattergram for Question 2B on Page XV. This value for 'r' gives a 't' value of 6.37 which, according to Milton Smith's table is highly significant, though it is not as high as was the case in Question 2A.

.....

SUMMARY OF STATEMENT OF RESULTS, SECTION 2.(AGGRESSION)

The most outstanding features of an analysis of the responses made by the 3000 tested adolescents to the problems posed by the two questions dealing with Aggression were :-

(a) The respondents of both language sections regarded the verbal aggression described in Question 2B in a more serious light than the physical aggression described in Question 2A.

(b) In Question 2A, which deals with physical aggression, there was very little difference between the percentages of Afrikaans-speaking and English-speaking adolescents who chose each of the five structured answers.

(c) In Question 2B which deals with verbal aggression, however, the Afrikaans-speaking section judged very much more severely than the English-speaking section.

Of the Afrikaans-speaking section 38% chose a value of 5 on the severity scale thus taking the most serious view of verbal aggression and demanding that the culprit should be severely punished, as against only 14% of the English-speaking section who took this view.

The English-speaking section chose the less severe values of 1 and 3 more frequently than the Afrikaans-speaking, while there was not much difference between the percentages of Afrikaans-speaking and English-speaking adolescents who chose values of 2 and 4.

When the differences between the language sections in their choices of values 1, 3 and 5 were tested for a value of 't' all three were found to be statistically significant.

(d) The only instance in which a particular age group differed markedly from the other age groups was in Question 2A where the English-speaking 18-year-olds judged more severely than any other age group in either language section.

(e) The only two instances in which statistically significant differences were found between boys and girls in the same language section were answers Nos. 2A (ii) which has a value of 3 on the severity scale, and 2A (v) which has a value of 4 on the severity scale, in which the girls of the English-speaking section judged less severely than the boys.

(f) The graphs comparing the choices of Afrikaans-speaking and English-speaking girls and the choices of Afrikaans-speaking and English-speaking boys revealed that the more severe attitude of the Afrikaans-speaking section as a whole, in the frequency of their choice of the value of 5, was shared by both sexes of this section.

The Probability values for the differences between the choices of the girls of each language section and between the choices of the boys of each language section were statistically highly significant.

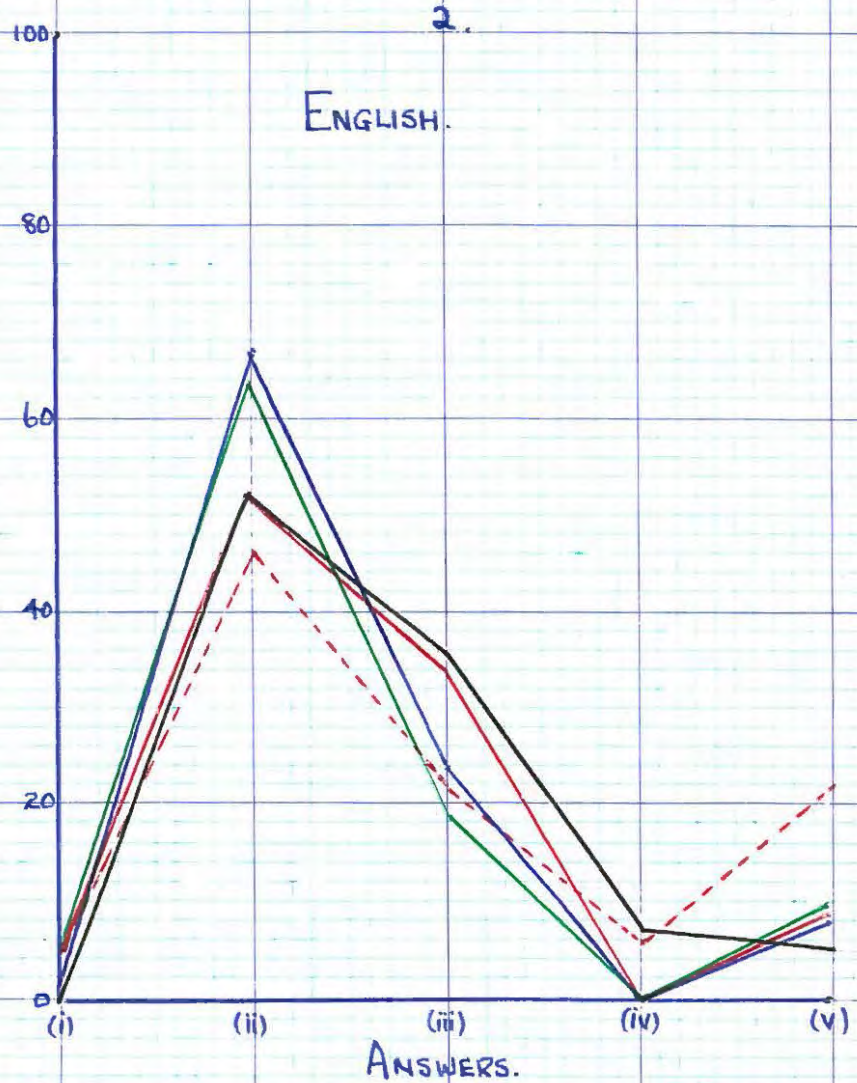
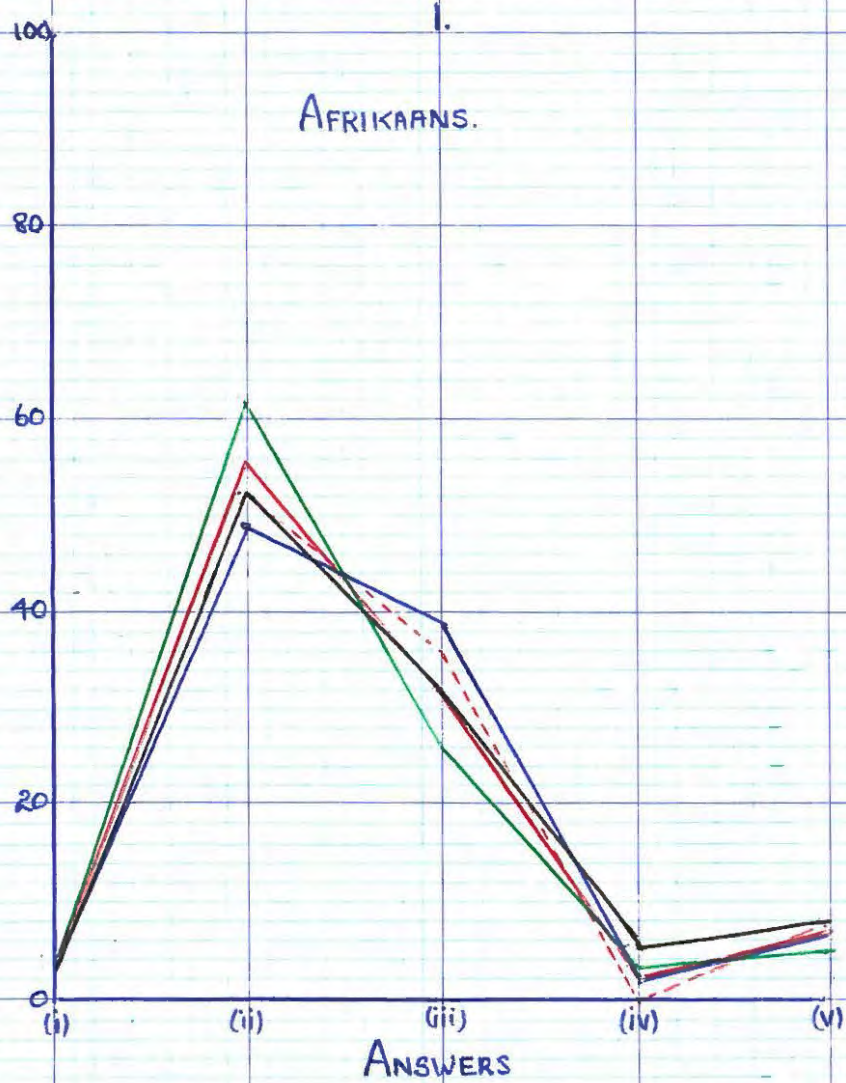
(g) The graphs drawn to compare the choices of 230 English-speaking fathers with the choices of 230 Afrikaans-speaking fathers revealed that the fathers of both language sections took a more serious view of the verbal than of the physical aggression described in the two stories concerned. This view co-incided with that of the majority of the 3000 adolescents of the sample and one wonders whether the

adolescents could have been influenced by the attitude of their elders towards the relative seriousness of the physical and verbal aggression described.

In the case of Question 2A dealing with physical aggression, English-speaking and Afrikaans-speaking fathers selected the various answers in much the same numbers, but in the case of Question 2B, which dealt with verbal aggression, the Afrikaans-speaking fathers were slightly more severe in their choices than the English-speaking fathers. Among the adolescents of the sample the Afrikaans-speaking section were very much more severe in their attitude towards verbal aggression than the English-speaking section were.

(h) In both the questions dealing with Aggression the correlation coefficients for the choices of 230 fathers and those of their own sons (English-speaking) were highly significant, the Probability value being .00006 in both cases.

.....

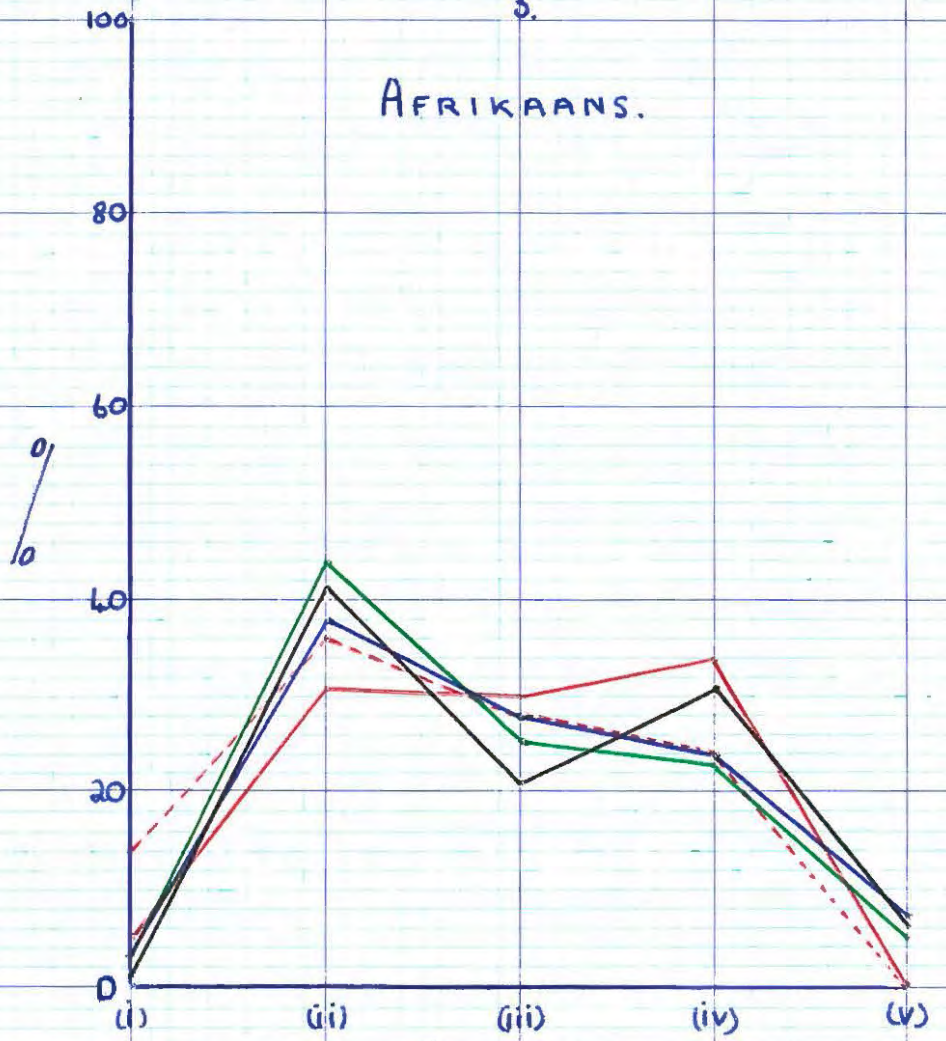


QUESTION 2A
AGGRESSION

H

3.

AFRIKAANS.



ANSWERS

— 14

— 15

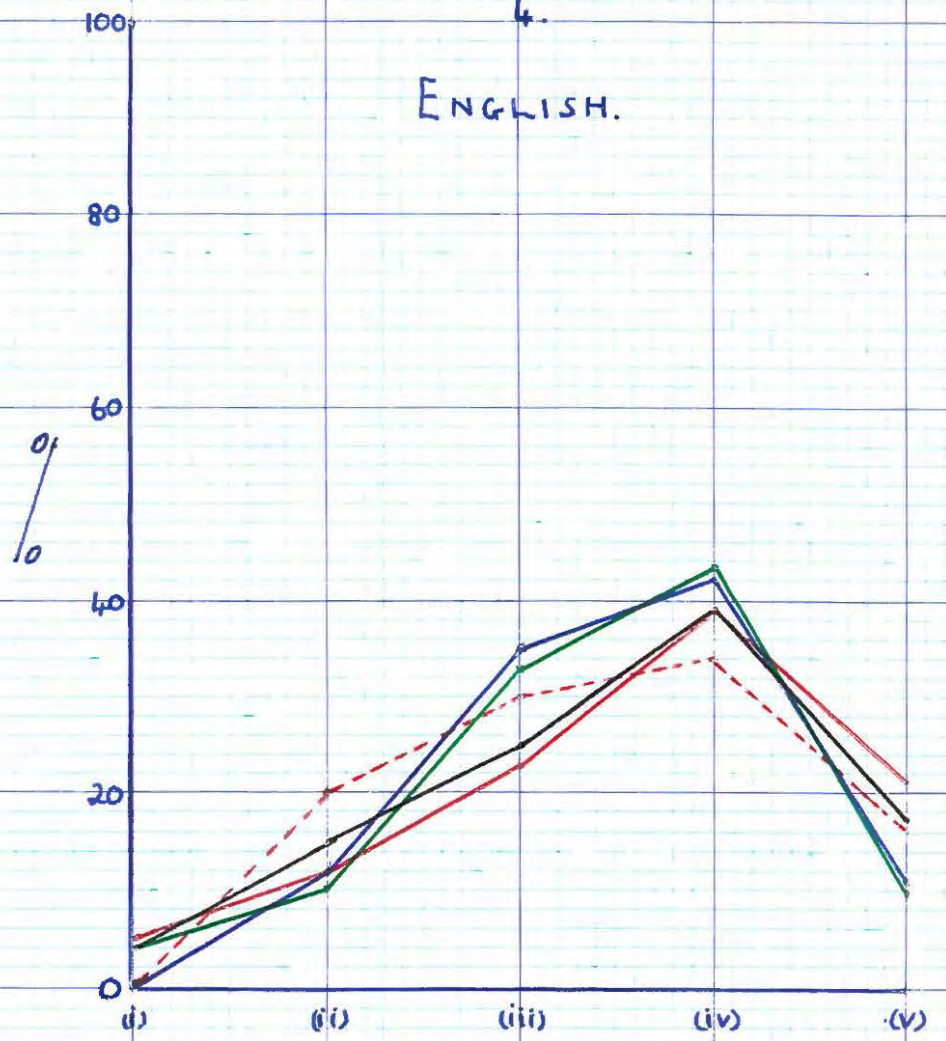
— 16

QUESTION 2B

AGGRESSION

4.

ENGLISH.



ANSWERS

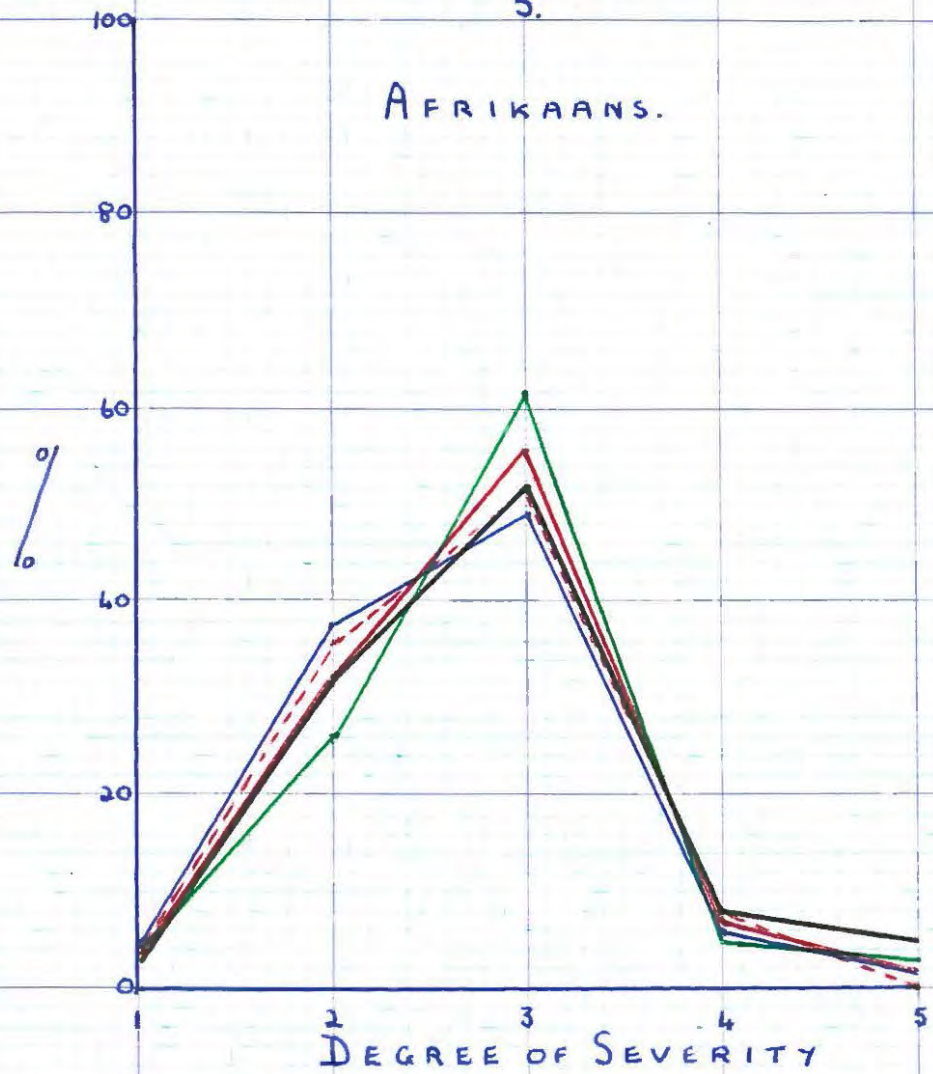
— 17

- - - 18

(AGE IN YEARS)

5.

AFRIKAANS.

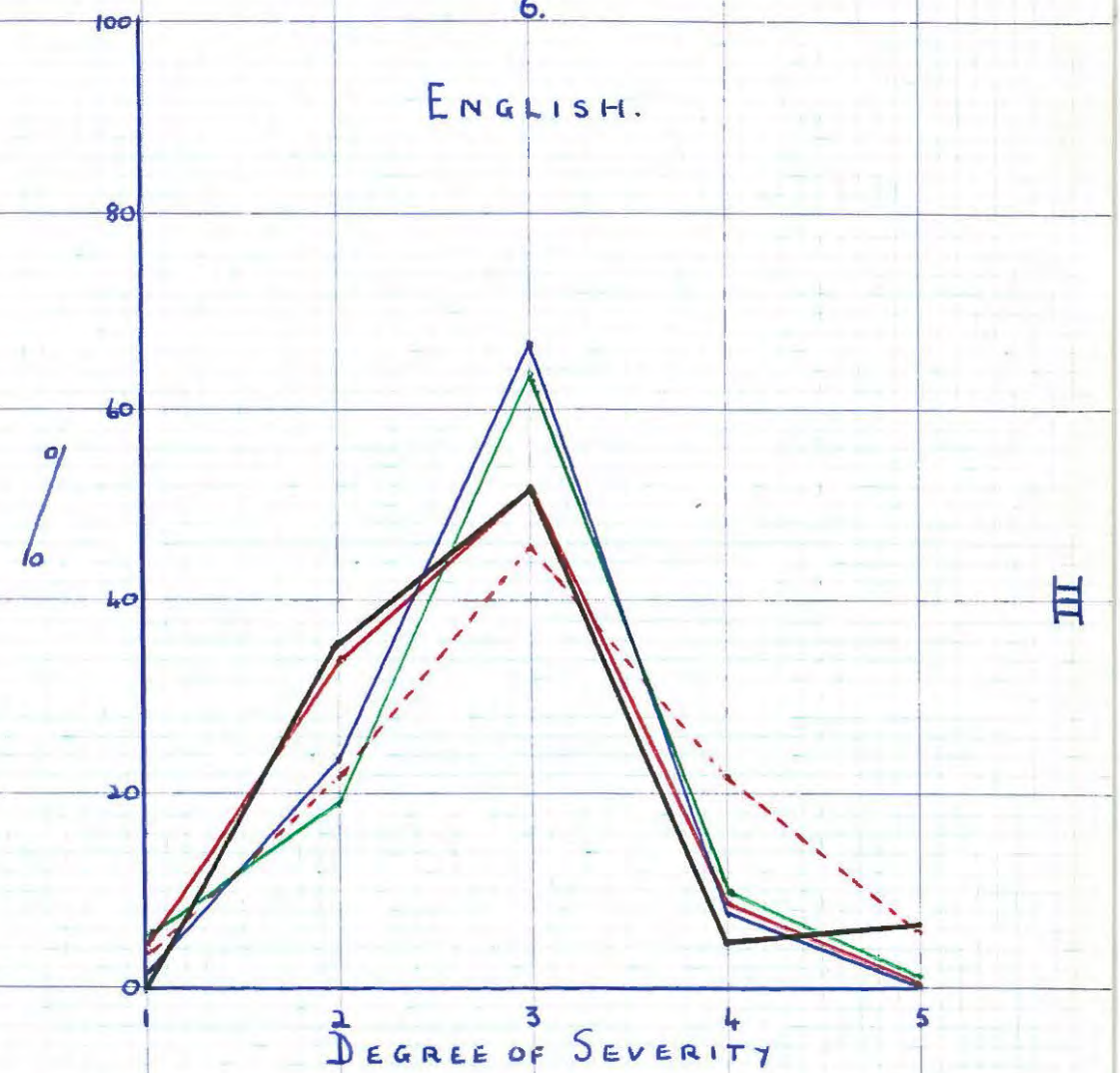


— 14 — 15 — 16

QUESTION 2A
AGGRESSION

6.

ENGLISH.

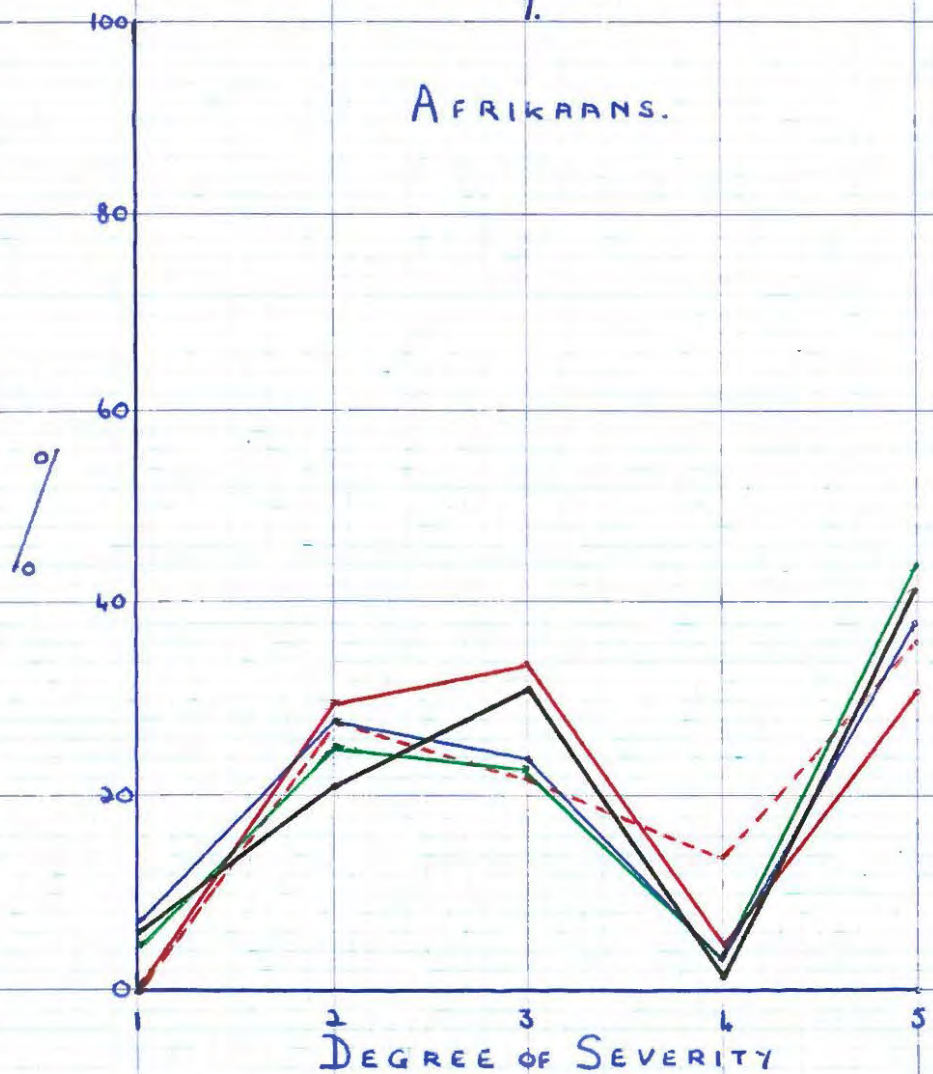


— 17 - - - 18 (AGE IN YEARS)

III

7.

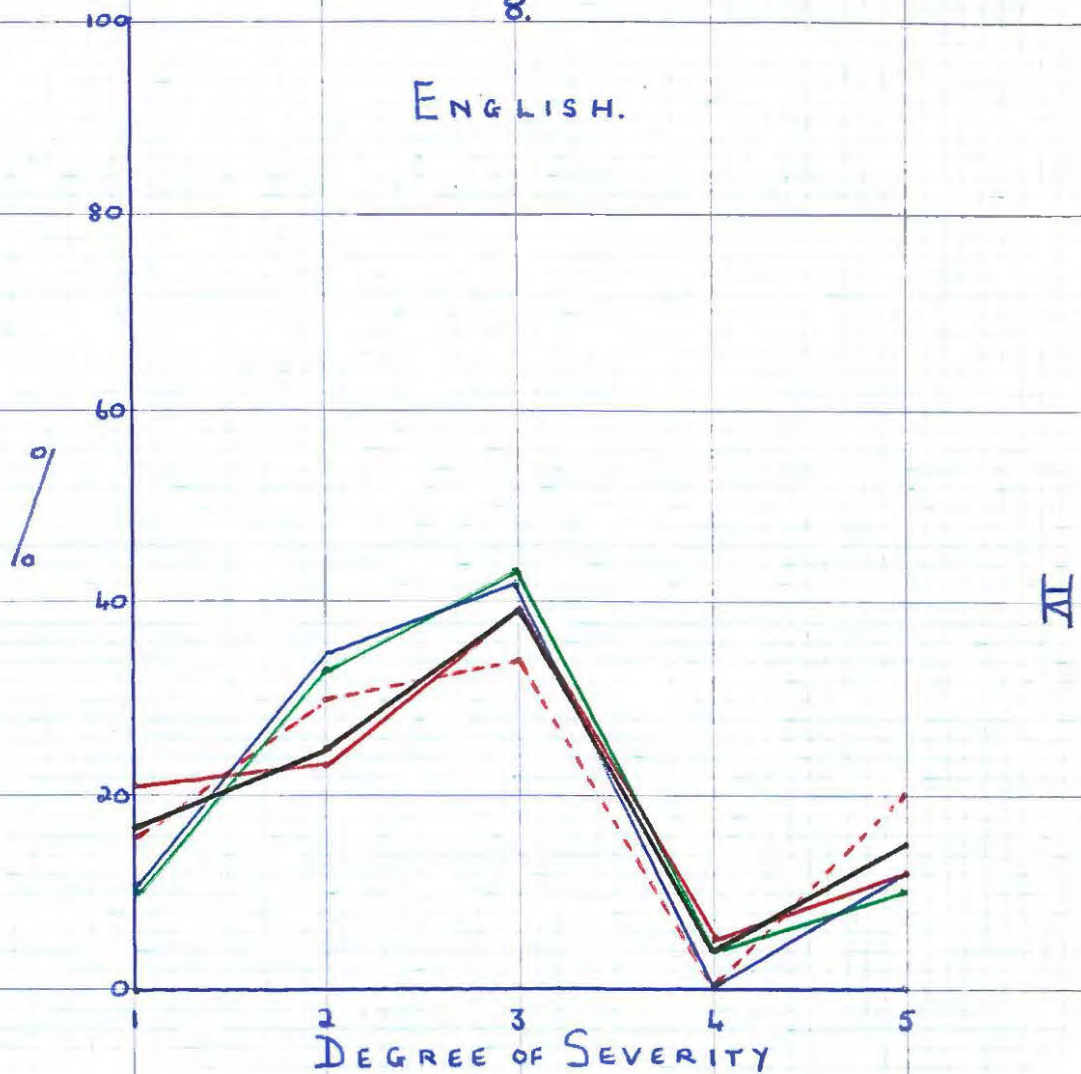
AFRIKAANS.



— 14 — 15 — 16

8.

ENGLISH.

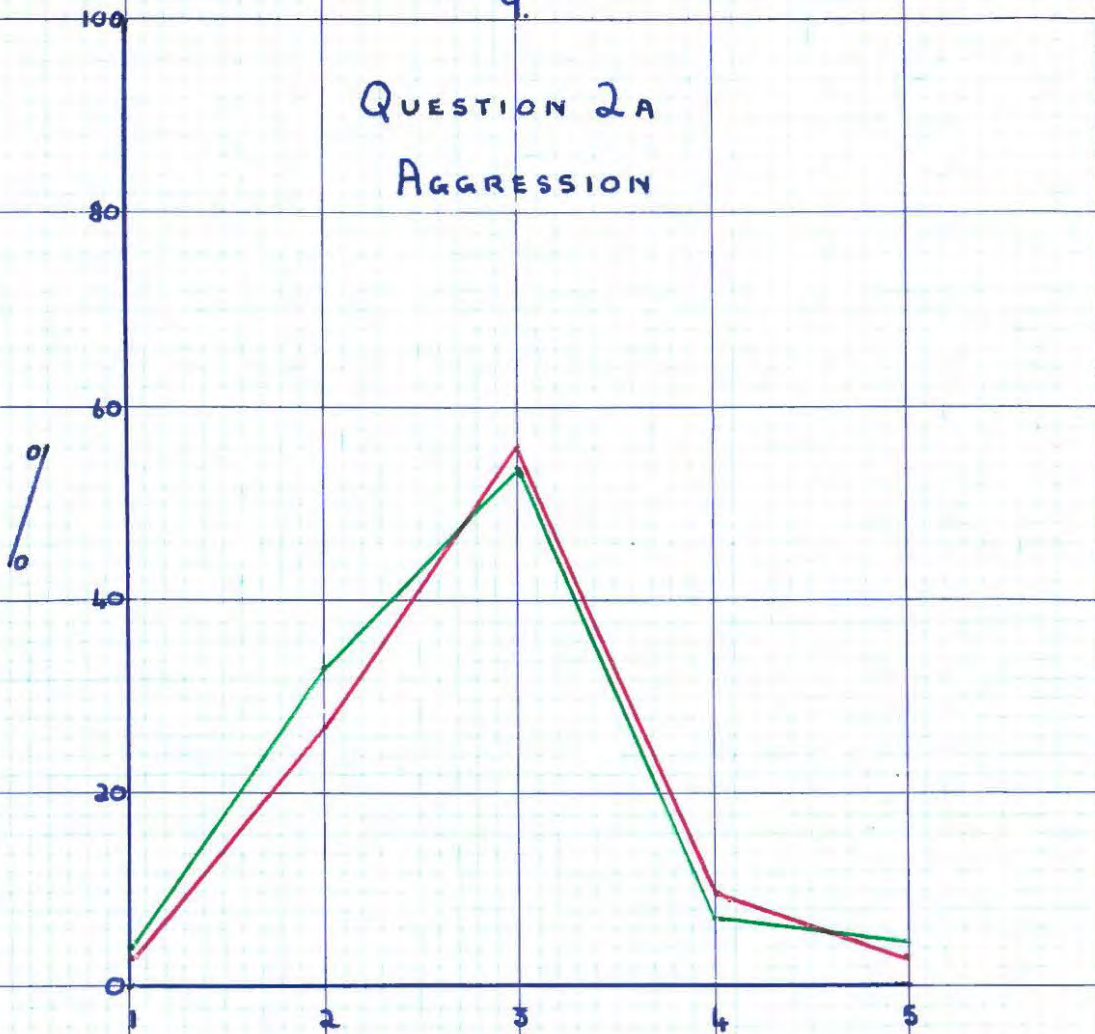


— 17 - - - 18 (AGE IN YEARS)

QUESTION 2B
AGGRESSION

9.

QUESTION 2A
AGGRESSION



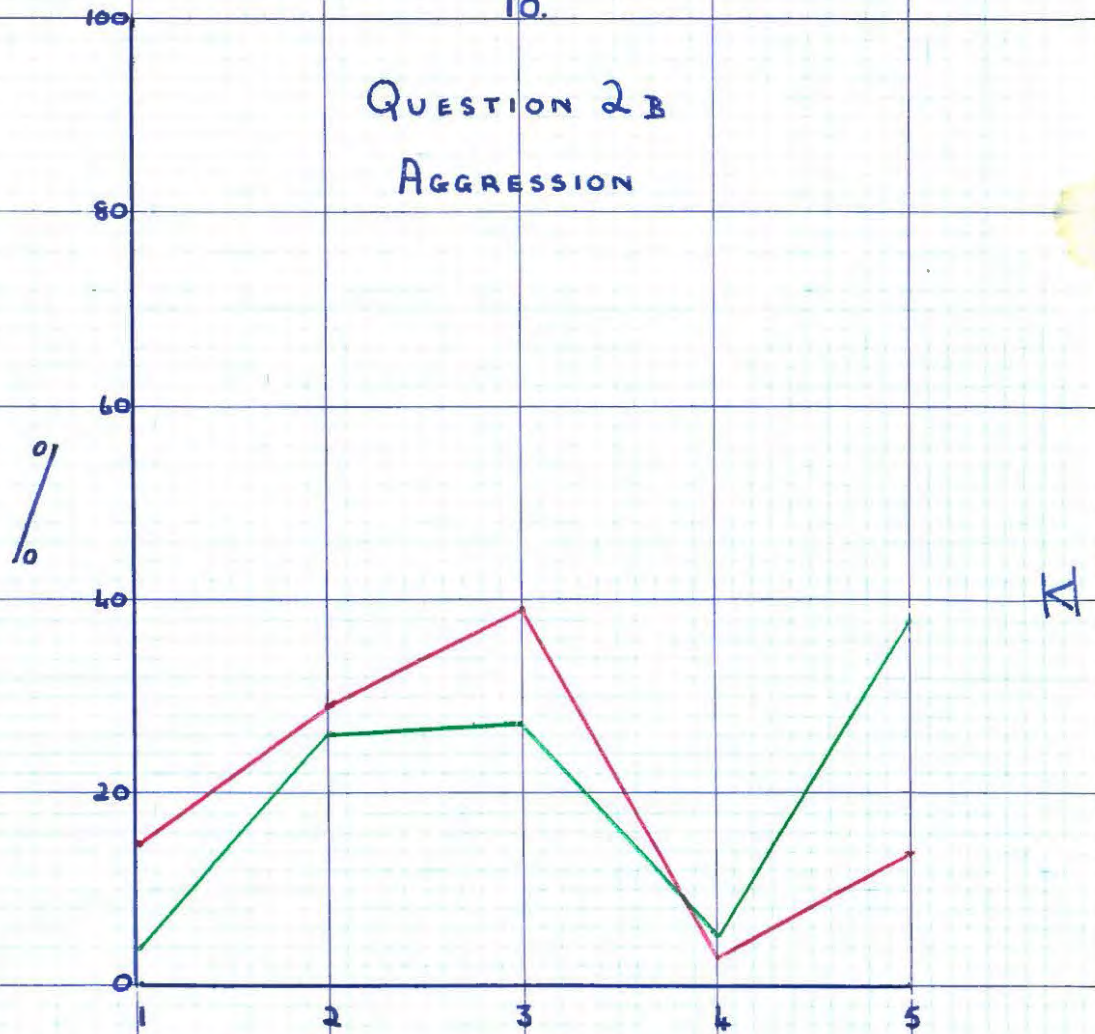
DEGREE OF SEVERITY

— ENGLISH
— AFRIKAANS

AVERAGE OF ALL TESTED ADOLESCENTS

10.

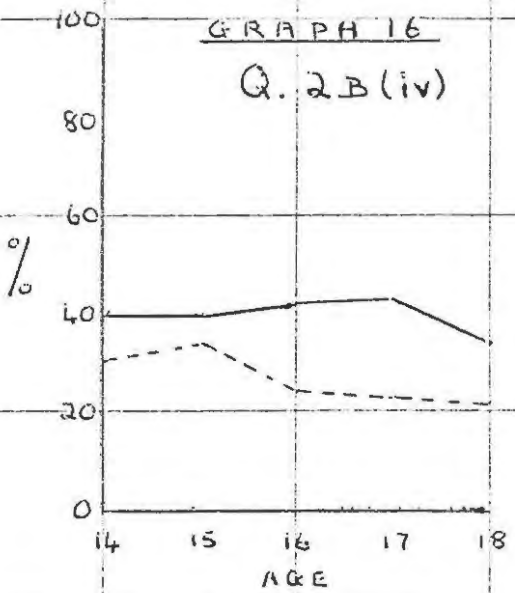
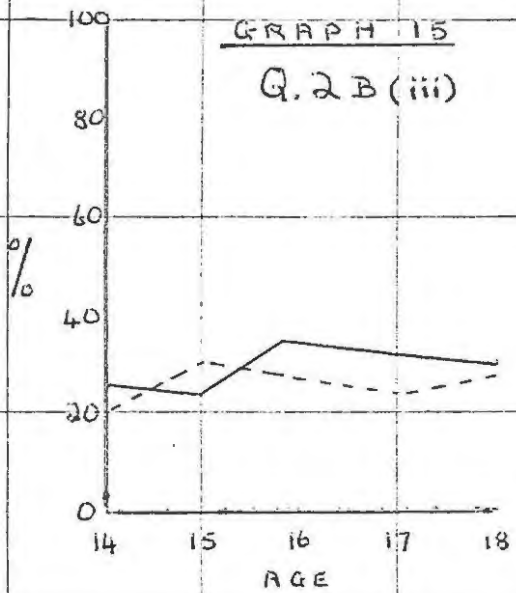
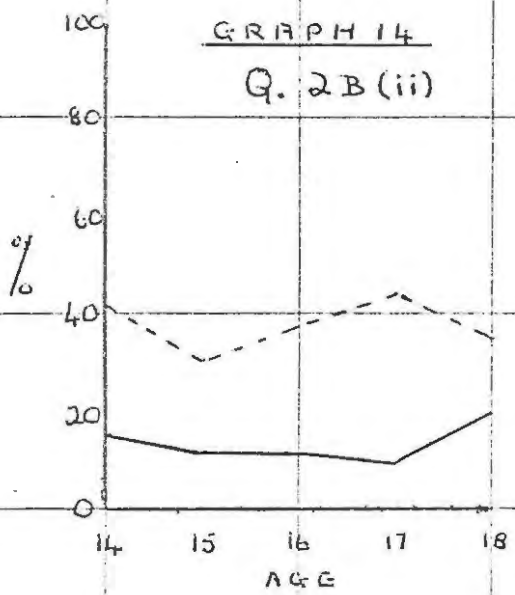
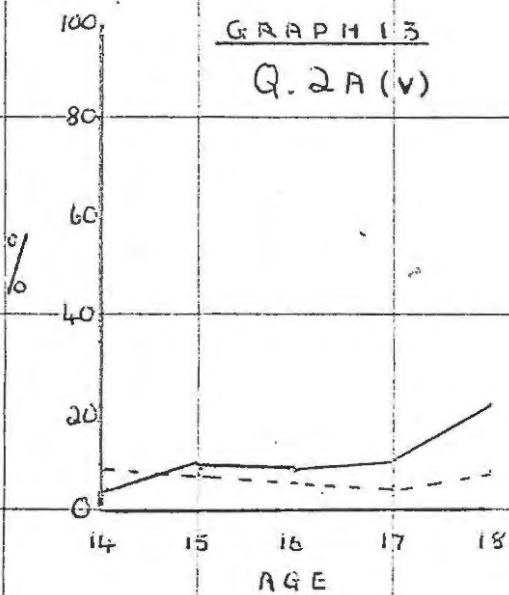
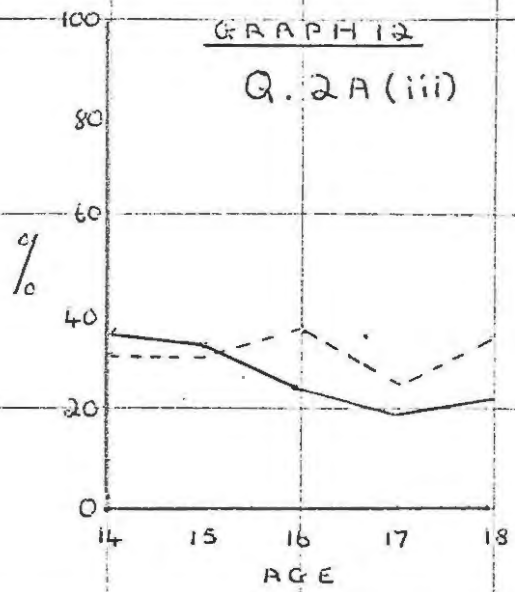
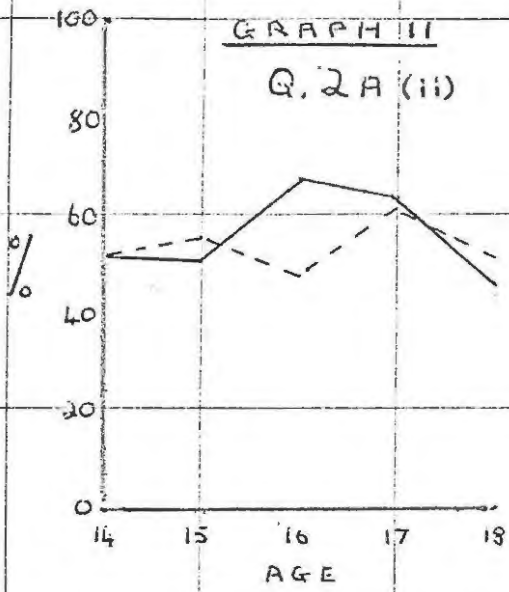
QUESTION 2B
AGGRESSION



DEGREE OF SEVERITY

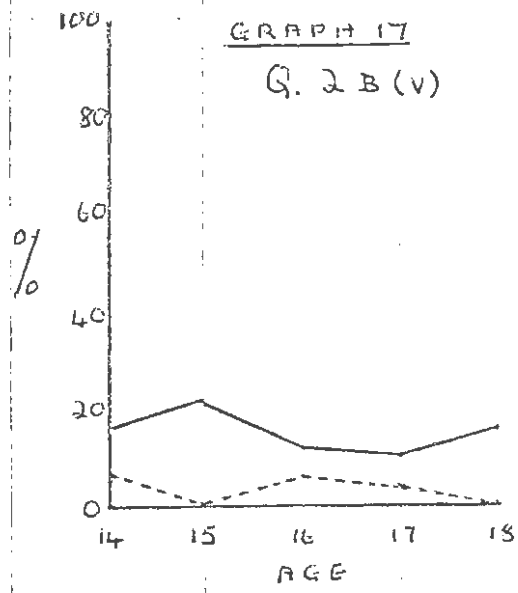
11

VI



———— ENGLISH

----- AFRIKAANS

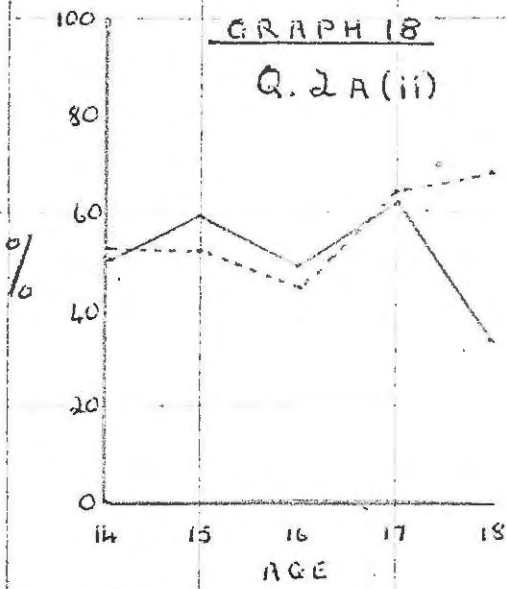


———— ENGLISH
----- AFRIKAANS

AFRIKAANS

GRAPH 18

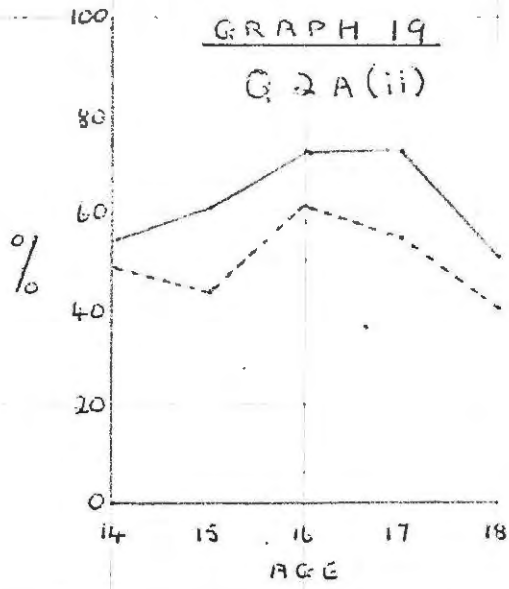
Q. 2 A (ii)



ENGLISH

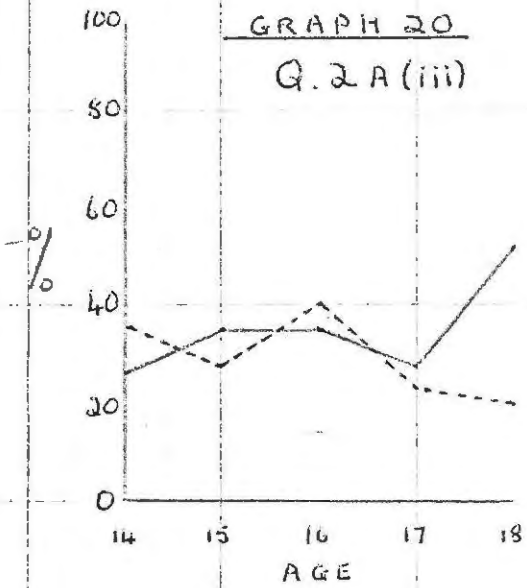
GRAPH 19

Q. 2 A (ii)



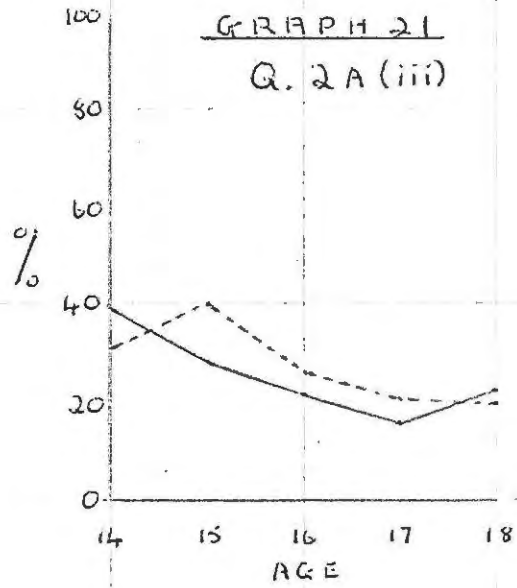
GRAPH 20

Q. 2 A (iii)



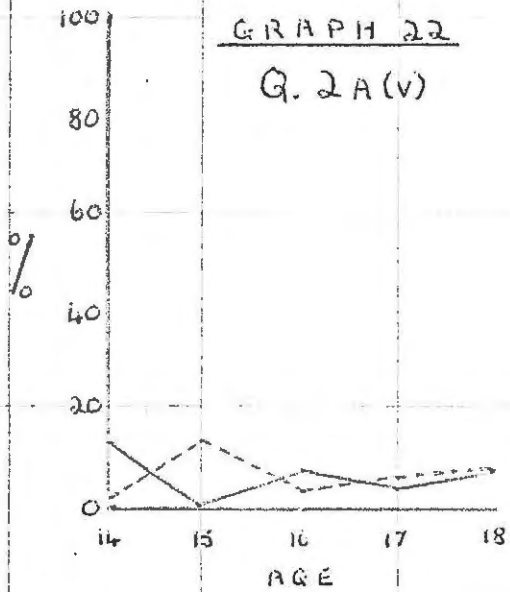
GRAPH 21

Q. 2 A (iii)



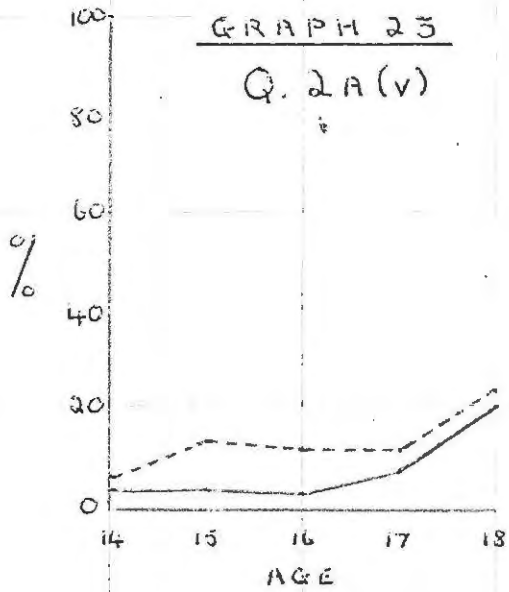
GRAPH 22

Q. 2 A (v)



GRAPH 23

Q. 2 A (v)

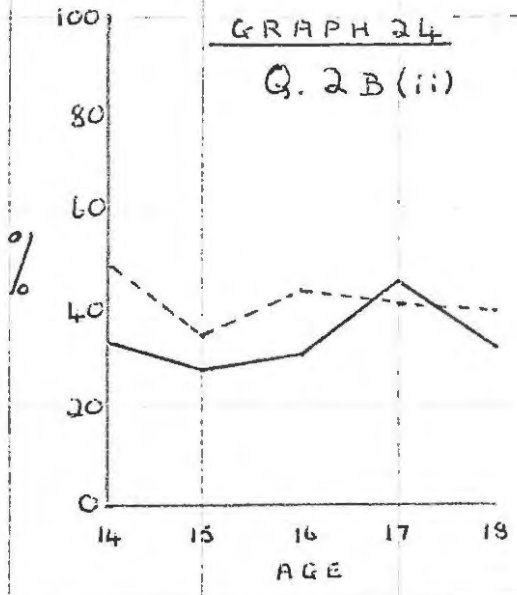


———— GIRLS
 - - - - BOYS

AFRIKAANS

GRAPH 24

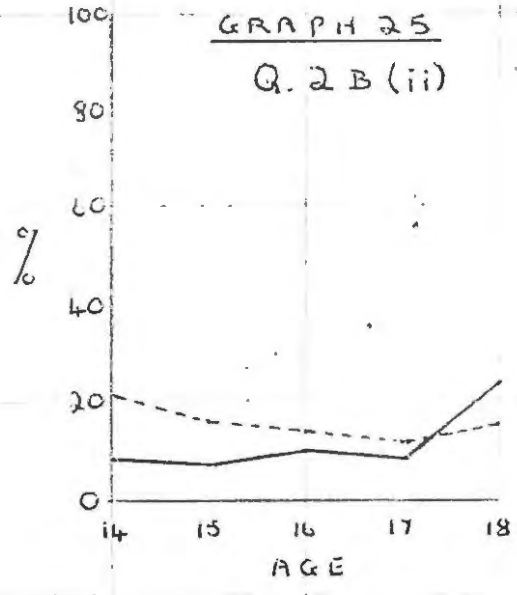
Q. 2 B (ii)



ENGLISH

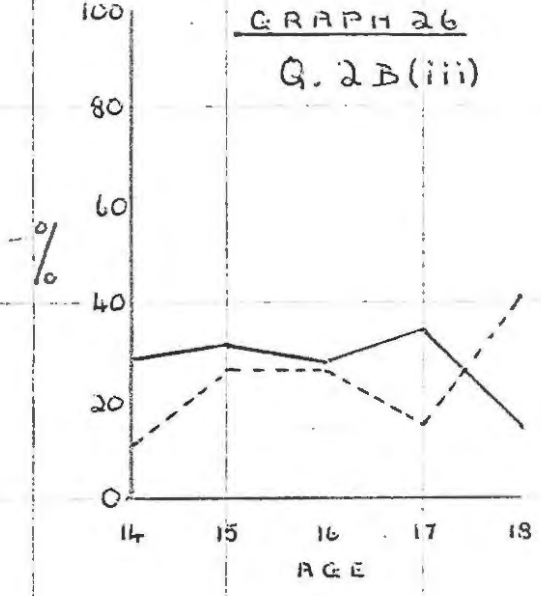
GRAPH 25

Q. 2 B (ii)



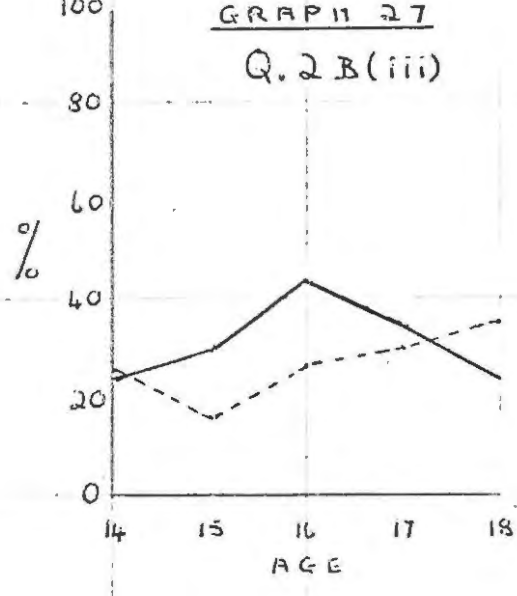
GRAPH 26

Q. 2 B (iii)



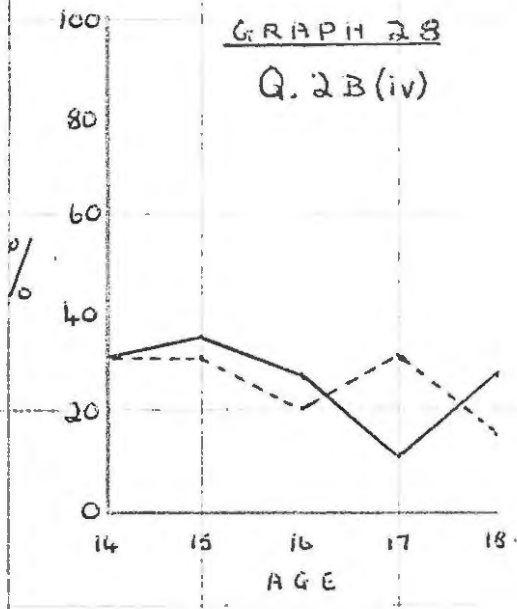
GRAPH 27

Q. 2 B (iii)



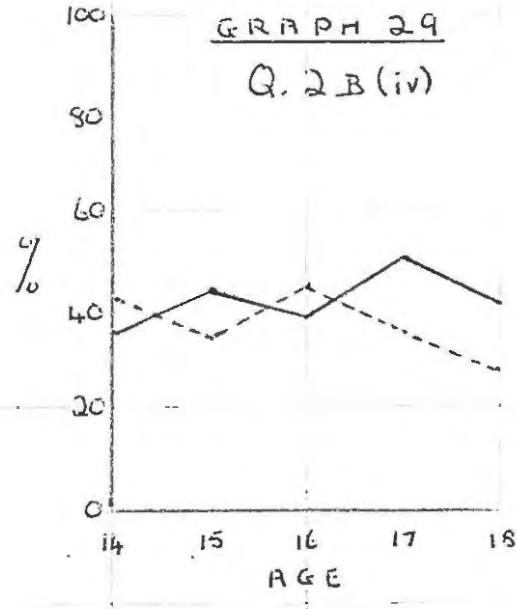
GRAPH 28

Q. 2 B (iv)



GRAPH 29

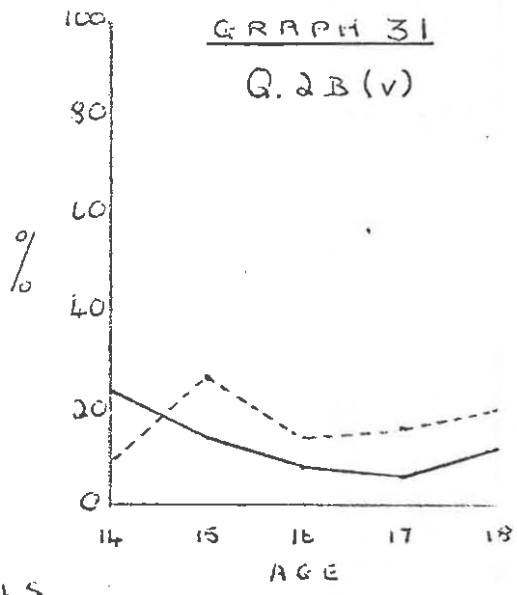
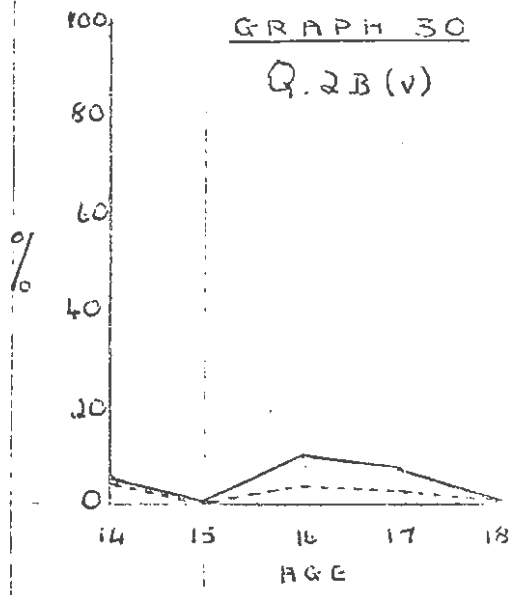
Q. 2 B (iv)



———— GIRLS
----- BOYS

AFRIKAANS

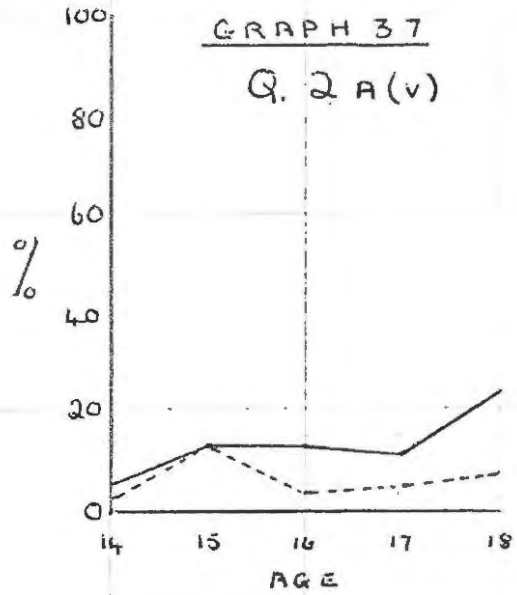
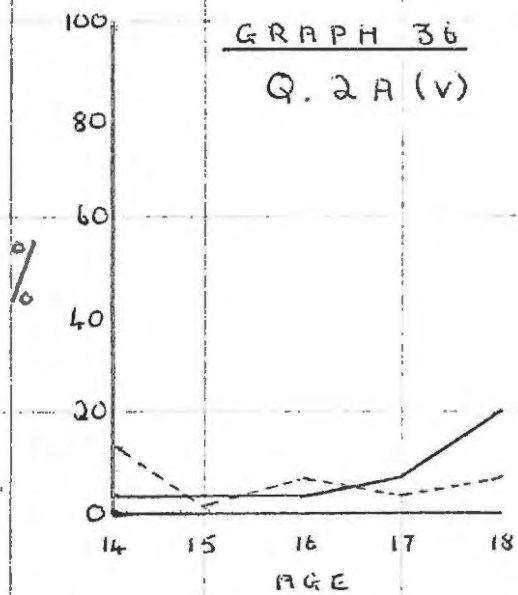
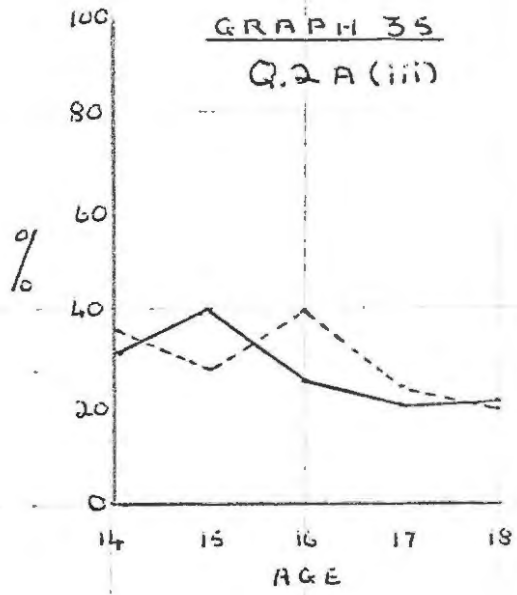
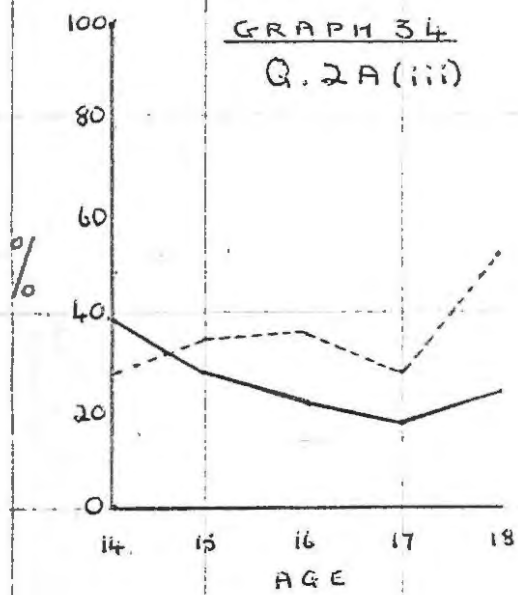
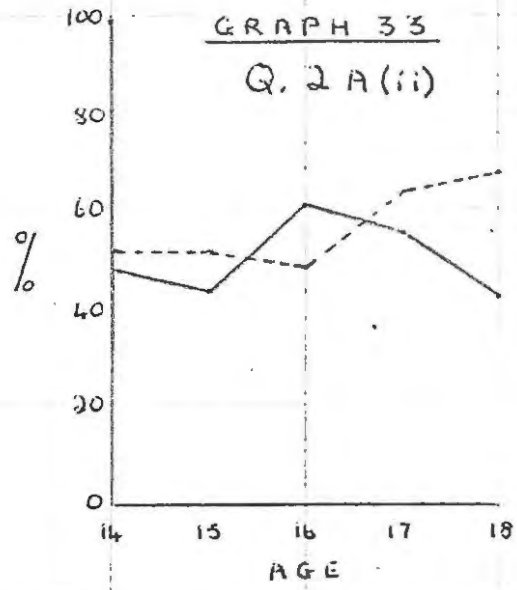
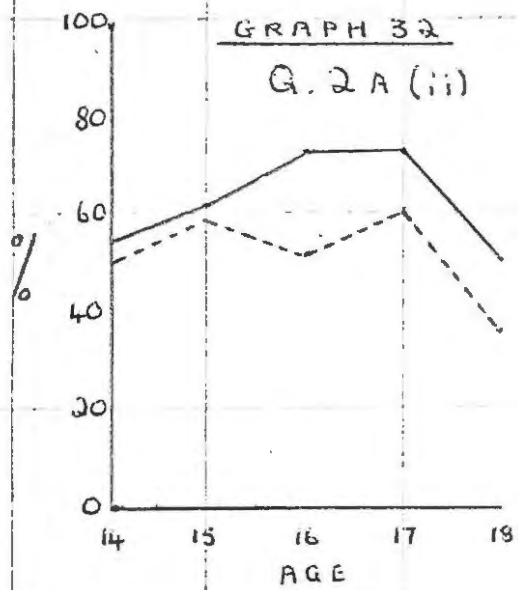
ENGLISH



———— GIRLS
- - - - BOYS

GIRLS

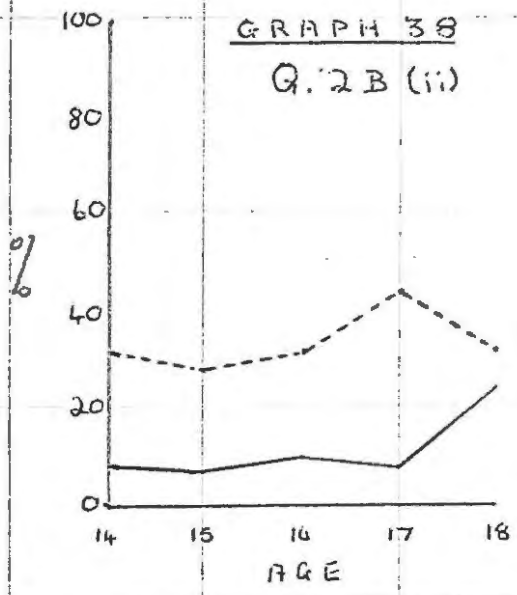
BOYS



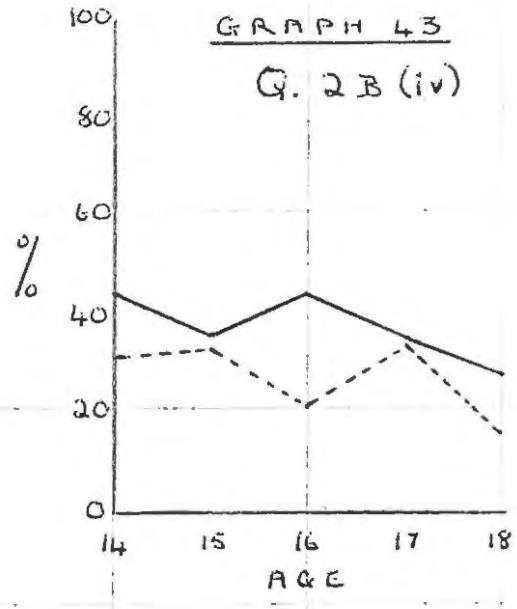
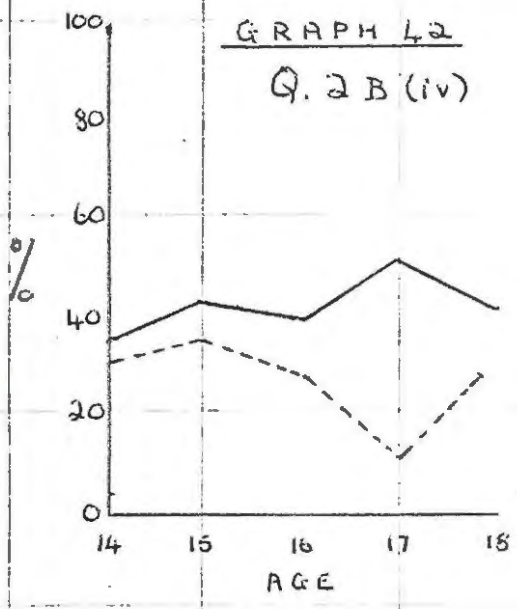
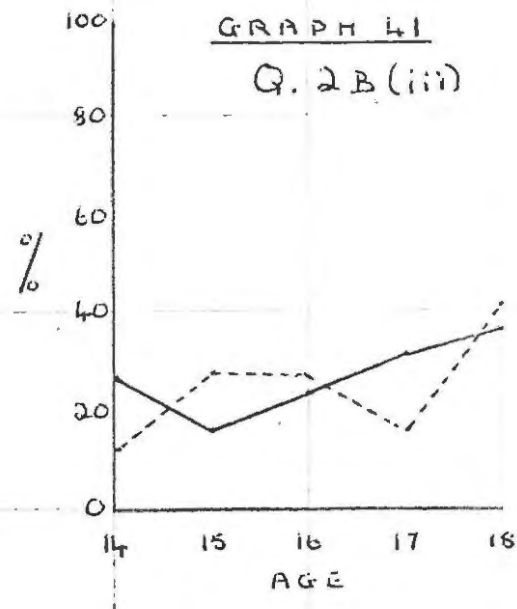
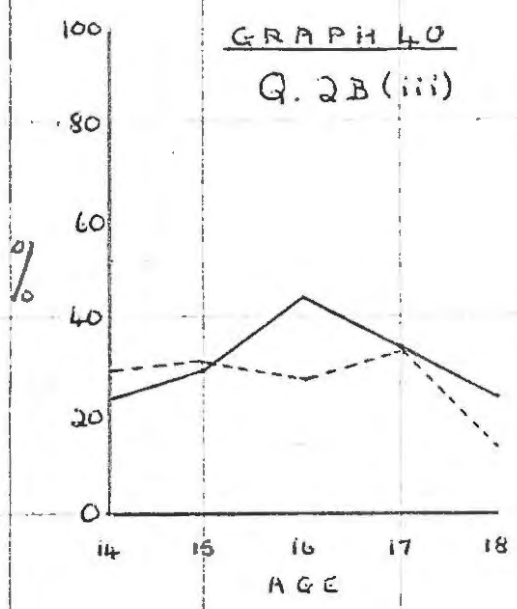
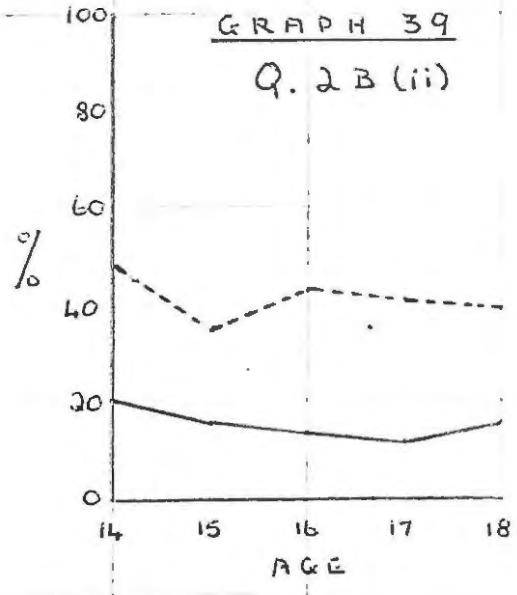
———— ENGLISH
----- AFRIKAANS

XII

GIRLS



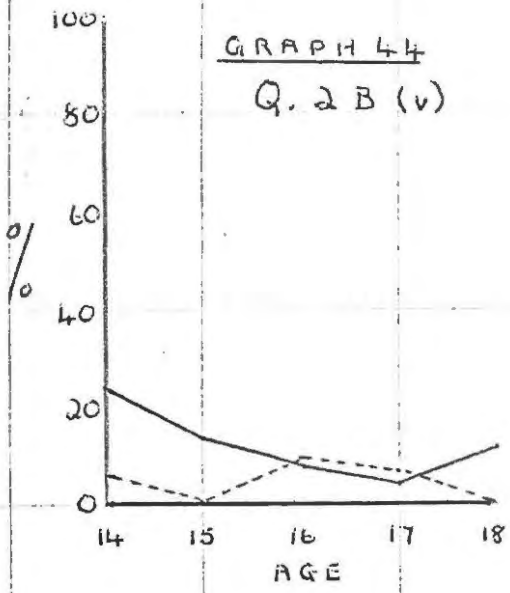
BOYS



———— ENGLISH
----- AFRIKAANS

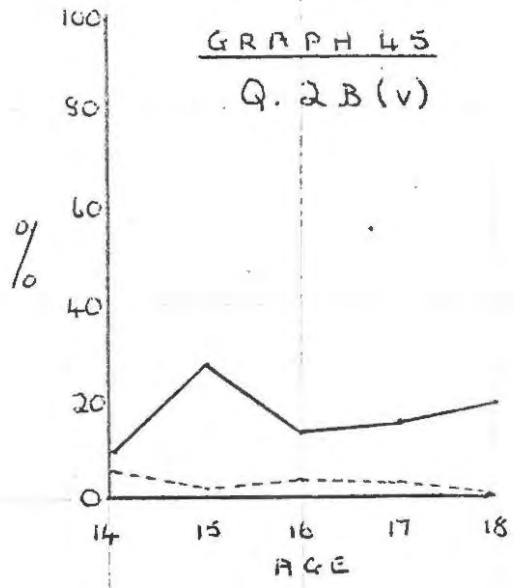
GIRLS

GRAPH 44
Q. 2 B (v)



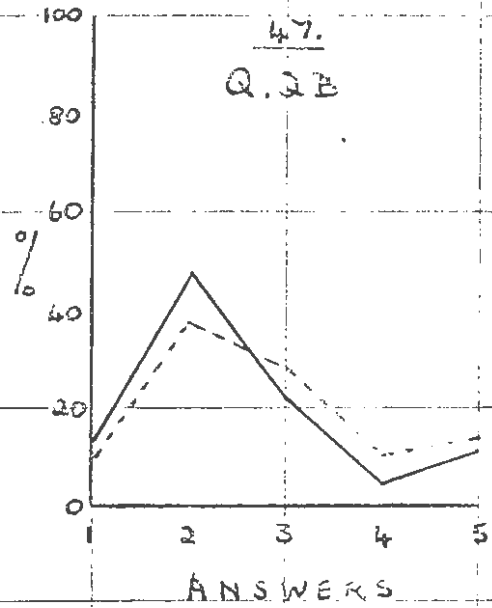
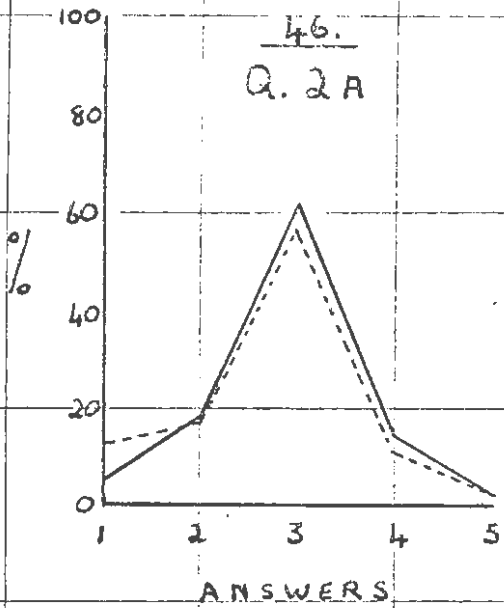
BOYS

GRAPH 45
Q. 2 B (v)



———— ENGLISH

- - - - - AFRIKAANS



———— ENGLISH
----- AFRIKAANS

ENGLISH-SPEAKING AND AFRIKAANS-SPEAKING FATHERS.
ANSWERS ARRANGED ON SEVERITY SCALE.

SCATTERGRAMS SHOWING 230 FATHER-SON COMBINATIONS.

ANSWERS ARRANGED ON SEVERITY SCALE.

Q.2A.

5	0	0	0	4
4	0	4	9	16
3	1	17	108	14
2	3	22	11	2
1	8	1	4	0
FATHERS				
1 2 3 4 5				
SONS				

Q.2B.

5	1	4	8	0	15
4	0	4	0	4	3
3	4	15	23	5	3
2	15	55	27	1	12
1	18	3	9	0	3
FATHERS					
1 2 3 4 5					
SONS					

XVI.

QUESTION 2.

The following figures express the percentages of the 230 English-speaking fathers and 230 Afrikaans-speaking fathers who chose each of the structured answers provided at the end of each question.

QUESTION 2 A.

	English-speaking fathers	Afrikaans-speaking fathers
No. (i) which has a severity value of 1	6	13
No. (ii) which has a severity value of 3	61	57
No. (iii) which has a severity value of 2	18	17
No. (iv) which has a severity value of 5	2	2
No. (v) which has a severity value of 4	13	11

QUESTION 2 B

	English-speaking fathers	Afrikaans-speaking fathers
No. (i) which has a severity value of 4	5	10
No. (ii) which has a severity value of 5	11	14
No. (iii) which has a severity value of 2	48	38
No. (iv) which has a severity value of 3	22	28
No. (v) which has a severity value of 1	14	10

SECTION 3.

COURAGE

QUESTION 3A.

A student teacher comes to your school and takes your class for a lesson. Most of your classmates tease him, ridicule him and make things as difficult as they can for him.

Would you :-

- (i) Sit quietly, so as not to add to the teacher's discomfiture.
- (ii) Join your classmates and take part in the ragging.
- (iii) Answer the teacher's questions to the best of your ability so as to make things easier for him.
- (iv) Remonstrate with your classmates and ask them to stop.

For Section 3 the structured answers were re-arranged on a scale reflecting the degree of courage, from least to most, required to follow the line of action described in each of the answers.

For Question 3A the re-arrangement was as follows :-

- No. (i) became a value of 2 on the scale of courage.
No. (ii) became a value of 1 on the scale of courage.
No. (iii) became a value of 3 on the scale of courage.
No. (iv) became a value of 4 on the scale of courage.

(a) Looking at Page IV where graphs Nos. 7 and 8 reflect the adolescents' choice of answers, numbered according to the scale of courage, it is noticed that in the Afrikaans-speaking section the five age-groups formed a more homogeneous group in their choices than the five age-groups of the English-speaking section. In the latter section,

quite large percentage differences separate the five age-groups in the frequency of their choice of all four answers. In no answer, however, did the frequency of selection vary in accordance with the age of the selectors.

In both language sections, but particularly in the Afrikaans-speaking section, the most popular choices were answers (iii) and (iv) which have values of 3 and 4 respectively on the scale of courage. This indicates that most of the tested adolescents thought they would support the student teacher either by answering his questions to the best of their ability or by asking their classmates to stop their teasing.

Of the Afrikaans-speaking section 78% of all the tested pupils chose one of these two answers whereas of the English-speaking section only 62% chose one of them. On the other hand, 38% of the English-speaking pupils chose either a value of 1 or a value of 2 thus indicating that they would adopt the passive approach of sitting quietly or would actually join in the ragging. Only 22% of the Afrikaans-speaking pupils selected one of these two answers.

It would be of interest to know whether the more courageous view of the Afrikaans-speaking section of the sample is attributable to compassion for the harassed teacher in the story concerned or whether it is due to an awe of authority. If the latter is the case, it would be comparable with the attitude of the Afrikaans-speaking section in Question 1D and Question 2B. If the tentative explanations offered for the more severe view of Afrikaans-speaking adolescents to the problems posed by Questions 1D and 2B, namely that it was in some part due to a greater awe of authority, constitute a tenable premise, this would

be the third instance where it would be possible to consider this greater respect for authority as an explanation for the difference of their views from the views of their English-speaking counterparts. A detailed investigation of classroom behaviour would be interesting, to find out whether Afrikaans-speaking pupils in general show more deference to their mentors than English-speaking pupils and whether it is a more general attitude among the latter to regard teachers as "fair game."

The only age-group whose choice of answers stood out noticeably from the others was the 14-year-old group of the English-speaking section, 74% of whom chose either a value of 3 or a value of 4, as against an average of 60% of the other four age-groups who chose one of these values. Thus only 26% of the English-speaking 14-year-olds chose either a value of 1 or a value of 2 as against an average of 40% of the other four age-groups.

It is seen, therefore, that English-speaking 14-year-olds showed a greater degree of courage in their attitude to this story than any other age-group. Although the 14-year-olds of the Afrikaans-speaking section did not vary very greatly in their choice of answers from the other four age-groups of their language section, they did show a slight preference for the values of 3 and 4.

One wonders whether these young 14-year-olds were more over-awed by the teacher than the older age-groups. If so, this may have influenced their choice of answers. Or do the 14-year-olds not fully appreciate the implications of their answers?

(b) Turning to Page VII where graph No. 13 shows the

average percentage of choices, for each answer, of all the tested adolescents in each language section, the only point of interest is the difference in the choices of the two language sections already referred to in (a) above.

(c) On Page IX Graphs Nos. 16 to 19 show the percentage of each of the five age-groups in each language section who chose each of the structured answers.

Only one of these revealed differences of any statistical significance.

Answer No. 3A (ii), which has a value of 1 on the scale of courage, was chosen by many more English-speaking than Afrikaans-speaking adolescents, the Probability value for the difference being $\cdot 02$ which is statistically significant at the 2% level of confidence.

Answer No. 3A (iii), which has a value of 3 on the scale of courage, was chosen by more Afrikaans-speaking than English-speaking adolescents, the Probability value for the difference being $\cdot 04$ which approaches statistical significance at the 4% level of confidence.

Both these differences can be seen in Graph No. 13 on Page VII.

(d) On Pages XII and XIII Graphs Nos. 27 to 34 compare the choices of English-speaking boys with those of English-speaking girls and the choices of Afrikaans-speaking boys with those of Afrikaans-speaking girls.

There were no statistically significant differences between the choices of English-speaking boys and girls but there were two instances where the difference between the

choices of boys and girls of the Afrikaans-speaking section proved to be statistically significant.

Answer No. 3A (ii), which has a value of 1 on the scale of courage, was chosen by more Afrikaans-speaking boys than Afrikaans-speaking girls, the Probability value for the difference being .03 which is statistically significant at the 3% level of confidence.

Answer No. 3A (iii), which has a value of 3 on the scale of courage, was chosen by more Afrikaans-speaking girls than Afrikaans-speaking boys, the Probability value for the difference being .02 which is statistically significant at the 2% level of confidence.

More Afrikaans-speaking boys than girls, therefore, thought they would join in the ragging of the teacher while more girls than boys in this language section thought they would take the side of authority and support the teacher.

Was this because more girls than boys in this language section felt they would have the courage to oppose their classmates and throw in their weight on the side of the teacher? Was it because reprisals against pupils who oppose their classmates are less severe amongst girls than amongst boys? Or was it that girls are more amenable to authority generally than boys are? Or have they, perhaps, a greater capacity for compassion? Argyle's (55) views, referred to on Page 49, may be of interest here. He found that women's aggressive tendencies are very much less than men's and that sympathy is stronger in women than in men.

(e) On Page XVII Graphs Nos. 49 to 56 compare the choices of Afrikaans-speaking and English-speaking girls on the left and those of Afrikaans-speaking and English-

speaking on the right.

Only in one instance was the difference between the choices of boys and girls statistically significant.

Answer 3A (ii), which has a value of 1 on the scale of courage, was chosen by more English-speaking than Afrikaans-speaking girls, the Probability value for this difference being .02 which is statistically significant at the 2% level of confidence.

Answer 3A (iii), which has a value of 3 on the scale of courage, was chosen by more Afrikaans-speaking than English-speaking girls in all five age-groups, and answer 3A (iv), which has a value of 4 on the scale of courage was chosen by more Afrikaans-speaking than English-speaking boys in all five age-groups. For both these differences, however, the Probability value was .05 which only approaches statistical significance.

The differences revealed by this set of graphs merely reflect the differences between the two language sections as seen in Graph No. 13 on Page VII.

(f) Graph No. 71 on Page XXII, compares the choices made by English-speaking fathers with those made by Afrikaans-speaking fathers. Here the graph for the choices of Afrikaans-speaking fathers follows much the same line as that for the graph showing the average percentage of choices, for each answer, of all tested Afrikaans-speaking adolescents, namely Graph No. 13 on Page No. VII.

However, many more English-speaking fathers than English-speaking adolescents chose values of 3 and 4 on the scale of courage. 77% of the fathers and 62% of the

adolescents chose one of these two values whereas only 23% of the fathers chose a value of 1 or 2 as against 38% of the adolescents.

It seems not unlikely that in this instance empathy between parents and the harassed teacher may have been stronger than between pupils and teacher since parents are so often in the role of mentor themselves. If this is the case it could perhaps account for the difference in their choices of answers.

(g) The correlation coefficient for the choices of 230 fathers and those of their own sons (English-speaking) was very high, namely $+0.54$, as illustrated by the scattergram for Question 3A on Page XXIII. This value for 'r' gives a 't' value of 9.68 which, according to Milton Smith's table, is highly significant.

This was the second highest correlation coefficient yielded by comparison of the responses of fathers and their own sons to the 14 stories of the questionnaire.

.....

QUESTION 3 B

You are walking along the road when you see ahead of you a group of your school mates tormenting another boy of much the same age and size but of a different race from the rest of you. They are taunting him with the facts of his racial background and he is obviously frightened.

Would you :-

- (i) Try to distract the attention of the tormentors without taking sides.
- (ii) Remonstrate with the tormentors and ask them to stop.
- (iii) Join in with your schoolmates and torment him also.
- (iv) Ignore the scene.
- (v) Take sides with the tormented boy and try to help him escape.

For SECTION 3, the structured answers were re-arranged on a scale reflecting the degree of courage, from least to most, required to follow the line of action described in each of the answers.

For Question 3B the re-arrangement was as follows:-

- No. (i) became a value of 3 on the scale of courage.
- No. (ii) became a value of 4 on the scale of courage.
- No. (iii) became a value of 1 on the scale of courage.
- No. (iv) became a value of 2 on the scale of courage.
- No. (v) became a value of 5 on the scale of courage.

(a) Graphs Nos. 9 and 10 on Page V reflect the adolescents' choice of answers based on the degree of courage scale.

The five age-groups of both language sections

differed considerably in the frequency with which they chose the various structured answers provided, except in the case of answer 3B (iii) which has a value of 1 on the scale of courage and was chosen by only 3% of all the tested adolescents.

Only in one instance, however, namely answer 3B (v), which has a value of 5 on the scale of courage, did the frequency with which the various age-groups selected an answer vary in proportion to the age of the selectors. In the Afrikaans-speaking section the 14-year-olds chose a value of 5 most frequently and the 18-year-olds least frequently.

In the English-speaking section the frequency of selection of this answer by the four younger age-groups varied in proportion to the age of the selectors. But here the 18-year-old group chose a value of 5 more frequently than by any other English-speaking age-group.

The popularity of this answer with the younger age-groups, who chose it more frequently than the older age-groups with the one exception of the English-speaking 18-year-olds, could possibly be accounted for by the fact that their memories of being tormented and teased are more recent and more vivid and that they were, therefore, perhaps more sympathetically disposed towards the sufferer and more willing to go to his assistance. It would be interesting to know whether this was in fact the case or whether racial intolerance increased as the age-groups became more aware of racial differences.

In Section 3, dealing with courage, it is again evident just as in Sections 1 and 2, that at the age of

18 years the adolescents of the sample tended to differ in their selection of answers from the younger age-groups of their language section.

In this instance only 14% of the Afrikaans-speaking 18-year-olds were prepared to help the tormented boy by giving physical assistance, as against an average of 27% of the other four age-groups who were willing to do this. In the English-speaking section 38% of the 18-year-olds chose this answer as against an average of only 25% of the other four age-groups.

It is interesting to note that in both Question 3A and Question 3B the Afrikaans-speaking 18-year-olds chose the values of 4 and 5, which require the greatest degree of courage, less frequently than the other age-groups of their language section, whereas the English-speaking 18-year-olds chose these two answers more frequently than the other English-speaking age-groups.

(b) On Page VII Graph No. 14 shows the average percentage of choices, for each answer, of all the tested adolescents in each language section. It provides an interesting result.

The percentage of all tested Afrikaans-speaking adolescents who chose values of either 2 or 3 was 46% whereas only 31% of all tested English-speaking adolescents chose one of these values. On the other hand, 66% of the English-speaking section chose values of either 4 or 5 while only 51% of the Afrikaans-speaking section chose one of these.

Thus it appears that more Afrikaans-speaking than English-speaking adolescents thought that they would

distract the attention of the tormentors without taking sides or else that they would simply ignore the scene.

Many more English-speaking than Afrikaans-speaking pupils, however, thought that they would take a positive approach and either lend assistance to the tormented boy or remonstrate with the tormentors and ask them to stop.

These differing reactions of the two language sections constituted a reversal of their reactions to the first story of this section on courage, namely Question 3A.

In Question 3A where the sufferer in the story was a teacher who was invested with some authority and who presumably was not defenceless the English-speaking section chose answers requiring less courage in dealing with the situation than the Afrikaans-speaking section did.

When, however, in Question 3B the sufferer in the story was a boy being tormented with the facts of his racial background which differed from that of his tormentors, the English-speaking section chose answers requiring more courage, and possibly more compassion, in dealing with the situation than the Afrikaans-speaking section did.

It would be extremely interesting to carry out further investigation of the attitudes of adolescents to discrimination against one of their number on grounds of race, in order to ascertain whether the apparent superior willingness of the English-speaking section of this sample to champion a minority member of a group, reflects the general attitudes of the adolescents of the two language sections.

(c) On Page X Graphs Nos. 20 to 23, the detailed

graphs for the various structured answers, show differences of statistical significance in two instances.

Answer 3B (i), which has a value of 3 on the scale of courage, was chosen by more Afrikaans-speaking than English-speaking respondents. The Probability value for the difference is .04 which approaches statistical significance at the 4% level of confidence.

Answer 3B (ii), which has a value of 4 on the scale of courage was chosen by more English-speaking than Afrikaans-speaking respondents. The Probability value of this difference is .01 which is statistically significant at the 1% level of confidence.

These differences confirm the differences between the two language sections shown by Graph No. 14 on Page VII already commented upon.

(d) On Pages XIV and XV Graphs Nos. 35 to 42 compare the choices of Afrikaans-speaking boys and Afrikaans-speaking girls and the choices of English-speaking boys and English-speaking girls.

The views of the two sexes within each language section appeared to be fairly similar.

None of these graphs showed differences of statistical significance. The biggest difference was found in No. 35, the graph for answer 3B (i), which has a value of 3 on the scale of courage. More Afrikaans-speaking girls than Afrikaans-speaking boys chose this answer, the Probability value for the difference being .06 which is not statistically significant.

(e) On Pages XIX and XX Graphs Nos. 57 to 64 compare the choices of English-speaking and Afrikaans-speaking girls on the left and of English-speaking and Afrikaans-speaking boys on the right.

Here differences of interesting statistical significance appeared in two instances.

Answer 3B (i), which has a value of 3 on the scale of courage, was chosen by more Afrikaans-speaking than English-speaking girls, the difference giving a Probability value of $\cdot 04$ which approaches statistical significance at the 4% level of confidence.

Answer 3B (ii), which has a value of 4 on the scale of courage, was chosen by more English-speaking than Afrikaans-speaking girls, the difference giving a Probability value of $\cdot 02$ which is statistically significant at the 2% level of confidence.

It is evident that the boys and girls of the two language sections of the sample viewed the problem posed by Question 3B in a similar way, as the abovementioned two instances were the only ones where the views of the same sex in a different language section diverged.

(f) Graph No. 72 on Page XXII compares the choices made by English-speaking and Afrikaans-speaking fathers.

The English-speaking fathers, like the English-speaking adolescents, selected the values of 4 and 5 considerably more frequently than the Afrikaans-speaking fathers who, like the Afrikaans-speaking adolescents, preferred the values of 2 and 3.

The main difference between the views of fathers and

adolescents was found in their selection of the value of 4 where 55% of English-speaking fathers as against 38% of English-speaking adolescents and 44% of Afrikaans-speaking fathers as against 27% of Afrikaans-speaking adolescents chose this value.

Thus it appears that larger numbers of both English-speaking fathers and adolescents thought that they would attempt to assist the tormented boy than Afrikaans-speaking fathers and adolescents, who thought that they would take more passive lines of action.

The percentage of English-speaking fathers who chose one of the two answers requiring the most courageous approach, namely the values of 4 or 5, was 76% as against 60% of the Afrikaans-speaking fathers.

As one would expect, it seems that the correspondence between the views held by the fathers and adolescents of this sample indicate that the fathers did **exert** some influence on the young people in their attitude to what action should be taken when one is faced with the spectacle of racial intolerance in circumstances as described in this story.

(g) The correlation coefficient for the choices of 230 fathers and those of their own sons (English-speaking) was +.3, as illustrated by the scattergram for Question 3B on Page XXIII. This value for 'r' gives a 't' value of 4.75 which, according to Milton Smith's table, is significant.

.....

QUESTION 3 C

Your parents have forbidden you to go to a certain snack-bar, because an undesirable type of teenager frequents it. Some of your friends plan to go there, and urge you to accompany them.

Would you :-

- (i) Go with them.
- (ii) Say that your parents have forbidden it and refuse to go.
- (iii) Make up excuses to explain your reluctance to go without mentioning that your parents have forbidden you to go.

For Section 3, the structured answers were re-arranged on a scale reflecting the degree of courage, from least to most, required to follow the line of action described in each of the answers.

For Question 3C the re-arrangement was as follows :-

- No. (i) became a value of 1, on the scale of courage.
- No. (ii) became a value of 3, on the scale of courage.
- No. (iii) became a value of 2, on the scale of courage.

(a) Graphs Nos. 11 and 12 on Page VI show that, apart from the 18-year-olds, the age groups of both language sections judged this story as fairly homogeneous groups, this being slightly more obvious in the Afrikaans-speaking section than in the English-speaking section.

The general preference was for Answer No. (ii), which has a value of 3 on the scale of courage, with a value of 2 as the second most popular choice and a value of 1 as the least popular choice.

The 18-year-olds again deviated in their choices from

the other four age groups, as they so frequently did in this survey. This was especially noticeable in the English-speaking section where the graph for the choices of the 18-year-olds runs in a fairly horizontal line, roughly 33% of choices being given to each of the three values, and their choices, especially of the values of 1 and 3, differing markedly from those of the other four age groups. Their choices showed a lesser degree of courage than those of any other age groups of either language section.

The deviation of the Afrikaans-speaking 18-year-olds from the other age groups of their language section was not as marked, but they too deviated in their selection of two of the three answers supplied. The number of 18-year-olds who chose a value of 2, which suggested offering excuses for not joining the party, was noticeably less than the numbers of the other age-groups who chose it, while 26% of the 18-year-olds as against an average of 15% of the other four age-groups selected a value of 1 which indicated that they would flout their parents' authority and go to the snack-bar.

It seems possible that at the age of 18 years, many of the tested adolescents felt that, although they were still at school, they should no longer allow themselves to be dictated to by their parents concerning the places of amusement which they wished to frequent. They possibly wished to show their revolt in this connection by disregarding their parents' ruling on the matter.

The difference between the numbers of 18-year-olds in the two language sections who chose a value of 3 is particularly striking. Only 34% of English-speaking 18-year-

olds chose this value as against 62% of Afrikaans-speaking 18-year-olds. This value of 3 indicated that they would not only refuse to join their friends but would admit that their parents had forbidden it.

Could it be that discipline is stronger in the Afrikaans-speaking homes than in the English-speaking homes of the sample and that consequently even the 18-year-olds are still more strongly influenced by their parents' rulings than their English-speaking counterparts? Is it possible that the frequency of church attendance, which was much higher in all age-groups of the Afrikaans-speaking section, could have some bearing on this greater willingness of the tested Afrikaans-speaking adolescents to obey the command of their parents? Or was it the case that, once again, the Afrikaans-speaking section were exhibiting a greater awe of and respect for those in authority?

It is pleasing to find that, discounting the choice of the 18-year-olds who stood out from the other age groups in most of their choices of answers, only 15% of all the tested adolescents of the ages 14 to 17 selected a value of 1. The remaining 85% decided not to yield to the urging of their friends though not all of them had the courage to admit the reason. When one considers how strong the influence of the peer group is, as discussed by many investigators such as Elkin (30), it is reassuring to see that so many of the 14- to 17-year-olds of this sample thought that they would obey their parents in a matter such as this in spite of the influence of their peers.

(b) Graph No. 15 on Page VIII which gives the average percentage of choices, for each answer, of all the tested adolescents in each language section, shows

that 18% of all the adolescents, both language sections included, chose a value of 1 thus indicating that they would ignore their parents' wishes.

The choices of a value of 2 and a value of 3, however, showed considerable differences between the two language sections. 21% of the Afrikaans-speaking pupils as against 29% of the English-speaking pupils chose a value of 2, and 61% of the Afrikaans-speaking as against 53% of the English-speaking pupils chose a value of 3.

This story, like the one in Question 3A, dealt with the attitude of adolescents towards the authority of their superiors. Question 3A was concerned with their attitude to the authority of a teacher and Question 3C with their attitude towards that of their parents. In both cases the Afrikaans-speaking adolescents selected answers which indicated a greater respect for the authorities concerned and a greater degree of courage in going against the behaviour of their peers.

In the discussion of Question 3A the point was raised as to whether the greater show of courage indicated by the choices of the Afrikaans-speaking section than by the English-speaking section was consonant with a greater compassion for the teacher who had failed to establish classroom discipline or to a greater awe of authority.

In the same way, one wonders whether the greater preference for the value of 3 in Question 3C shown by the Afrikaans-speaking adolescents, sprang from a closer bond with their parents and thus a greater wish to please them, or from a greater awe of their authority.

(c) On Pages X and XI the detailed Graphs Nos. 24 to

26 for the various structured answers show a good deal of overlapping of the various age-groups in the choices they made. No statistically significant differences between the choices of the two language sections thus emerged.

(d) On Pages XV and XVI Graphs Nos. 43 to 48 compare the choices of Afrikaans-speaking girls and Afrikaans-speaking boys and the choices of English-speaking girls and English-speaking boys.

Although none of the differences between the sexes proved to be significant when statistically tested, this set of graphs did present some noticeable variations.

Answer 3C (i), which has a value of 1 on the scale of courage, was chosen by more boys than girls in both language sections.

Answer 3C (ii), which has a value of 3 on the scale of courage, was chosen by more girls than boys, again in both language sections.

Girls, therefore, decided more often than boys did to resist the urgings of their friends and respect their parents' wishes, thus again bearing out Argyle's (55) view that women are generally more amenable to authority than men are.

(e) On Pages XX and XXI, Graphs Nos. 65 to 70 compare the choices of Afrikaans-speaking and English-speaking girls on the left and those of Afrikaans-speaking and English-speaking boys on the right. No statistically significant differences were revealed by any of these graphs.

It is interesting to note that there was very little

difference between the choices of the 18-year-old girls of the two language sections while the difference between the choices of the 18-year-old boys of the two sections was marked, especially in their choices of the values of 2 and 3. Thus it is apparent that the difference in attitude between the boys of this age-group in the two language sections was responsible for the striking difference in attitude between the 18-year-old groups of the two language sections taken as wholes.

(f) On Page XXII, Graph 73 compares the choices made by Afrikaans-speaking and English-speaking fathers. There was hardly any difference in the attitudes of the 460 parents of the two language sections. None chose a value of 1, while about 20% chose a value of 2 and 80% a value of 3.

This support of parental authority was, of course, to be expected.

(g) The correlation coefficient for the choices of 230 fathers and those of their own sons (English-speaking) was high, namely +.35, as illustrated by the scattergram for Question 3C on Page XXIII. This value for 'r' gives a 't' value of 5.64 and a Probability value of .00006 which, according to Milton Smith's table, is highly significant.

.....

SUMMARY OF STATEMENT OF RESULTS, SECTION 3. (COURAGE)

The most noticeable features of an analysis of the responses made by the 3000 tested adolescents to the problems posed by the three questions of Section 3, dealing with Courage, were :-

(a) In their responses to all of the questions the two language sections differed greatly in their selection of structured answers.

The Afrikaans-speaking adolescents, of all the age-groups in the range, chose the answers with higher values on the scale of courage than the English-speaking section did, in the two stories involving the flouting of authority, namely Questions 3A and 3C.

However, in the case of question 3B where the situation described in the story involved the plight of a boy being tormented on grounds of race by a group of his peers, the English-speaking adolescents chose answers with higher values on the scale of courage than the Afrikaans-speaking section did.

(b) A detailed investigation of classroom behaviour might prove interesting to determine whether the differing responses of the language sections to Question 3A may perhaps reflect a general difference between the two language sections in their attitude towards their mentors.

(c) In their response to the story dealing with the ragging of a teacher, namely 3A, the 14-year-olds of both language sections, particularly the English-speaking section, chose the answers with the highest values on the scale of courage more frequently than the older age-groups did.

One wonders whether this could be because they still feel more deference towards a teacher at this age than the older age-groups do.

(d) In the case of Question 3B where the story dealt with a boy being tormented on racial grounds, the frequency of the selection of the answer having the highest value on the scale of courage varied in both language sections in proportion to the ages of the selectors, the 14-year-olds choosing this answer most frequently and the 18-year-olds least frequently. There was one exception, namely the English-speaking 18-year-olds who selected the answer more frequently than the other age-groups of their language section.

It would be of interest to know whether the younger age groups felt the injustice more strongly because their memories of being teased were more recent and more vivid, or whether it is possible that racial intolerance was stronger in the older age-groups who may possibly have been more aware of the racial element in the story.

(e) In their responses to questions 3B and 3C the 18-year-olds of both language sections differed noticeably from the other four age-groups of their language section. This was also the case in Sections 1 and 2, already commented upon.

In Question 3B, which deals with the tormenting of a schoolboy, the Afrikaans-speaking 18-year-olds chose the highest value on the scale of courage with considerably less frequency than the other four Afrikaans-speaking age-groups, whereas the English-speaking 18-year-olds chose the highest value on the scale more frequently than the

four younger English-speaking age-groups did.

In Question 3C the English-speaking 18-year-olds chose the highest value very much less frequently than the younger age-groups of their section. Here the deviation of the Afrikaans-speaking 18-year-olds was less marked but they chose the value of 1 more frequently and the value of 2 less frequently than the other four Afrikaans-speaking age-groups. They did not deviate in their choice of the value of 3.

(f) In Question 3C where the respondents were asked to decide whether or not to flout their parents' wishes, the Afrikaans-speaking 18-year-olds showed a much greater willingness to obey their parents in this instance and to resist the urging of their peers than the English-speaking 18-year-olds did.

The question arose whether it is possibly the case that Afrikaans-speaking parents in general have retained a stronger degree of influence with this age-group than English-speaking parents have.

(g) In Question 3C only 15% of all the tested adolescents in the age-range of 14 to 17 years, and only 18% when the 18-year-old group is included, indicated that they would ignore their parents' orders, while the remaining 85% indicated that they would resist the urging of their friends and obey their parents. This was indeed reassuring, the strength of the influence of the peer-group being so great at this age-range.

(h) In two of the three stories of Question 3, namely Question 3A and Question 3C, girls chose answers with higher

values in the scale of courage than boys did, thus possibly supporting Argyle's theory that females are more amenable to authority than males.

In Question 3B dealing with the tormenting of a boy on racial grounds there was little difference in the responses of the two sexes.

(1) In their responses to Questions 3A and 3C the 230 English-speaking fathers and the 230 Afrikaans-speaking fathers viewed the problems posed by the stories in much the same way.

In Question 3B the English-speaking fathers indicated a greater preference for the answer which suggested going to the assistance of the tormented boy than the Afrikaans-speaking fathers did. In this question the choices of the adolescents of the two language sections resembled those of the fathers, the English-speaking adolescents selecting this answer more frequently than their Afrikaans-speaking counterparts.

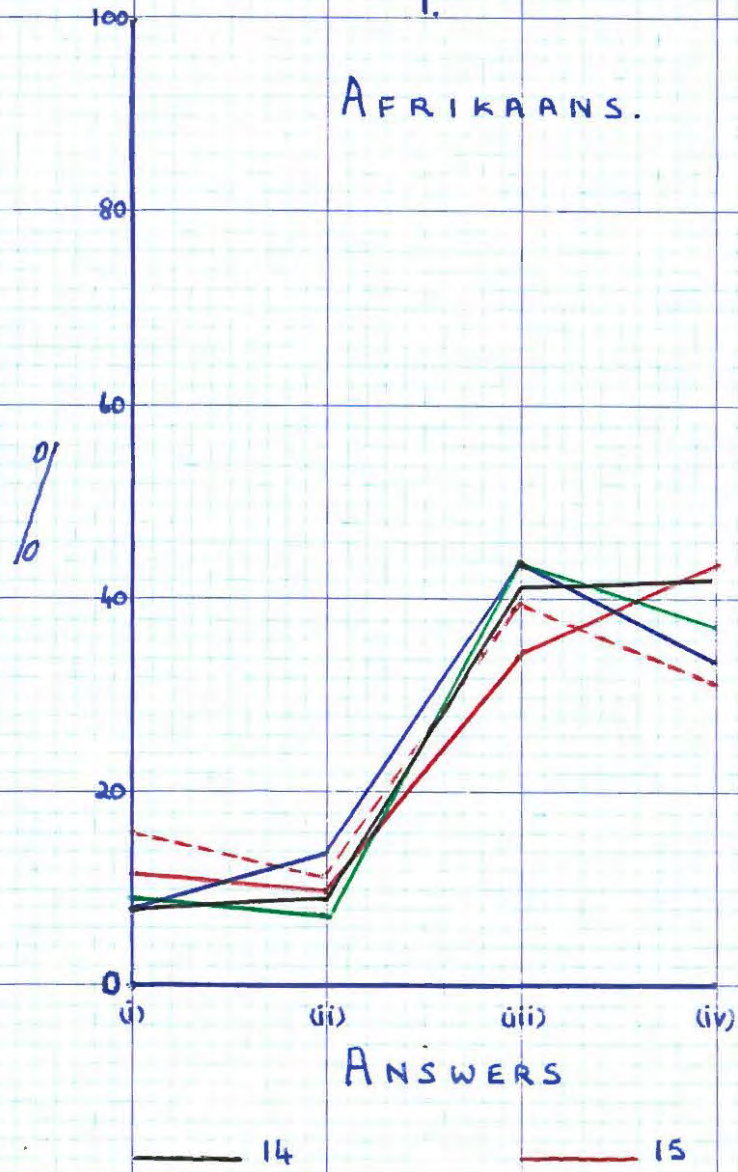
In the case of Question 3A the graph for the choices of the Afrikaans-speaking fathers and the graph for the average percentage of choices of the Afrikaans-speaking adolescents showed great similarity. On the other hand, the English-speaking fathers selected a value of 3, indicating that they would support the teacher, more frequently than the English-speaking adolescents did.

In Question 3C, where 100% of the combined language sections of parents indicated their support of parental authority by selecting a value of either 2 or 3, 18% of the combined sections of adolescents differed from this view and selected a value of 1.

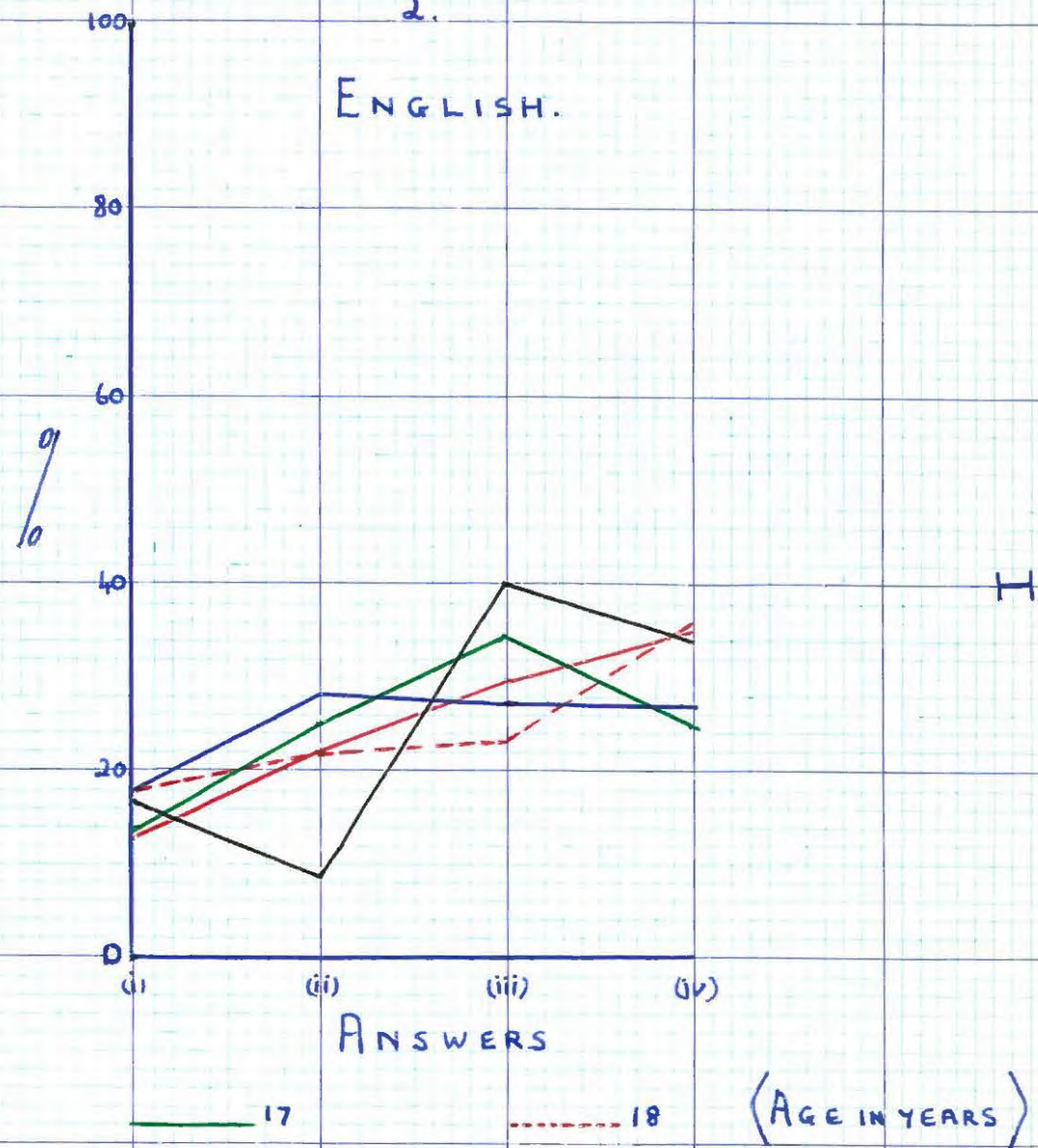
(j) In all the three questions of this section dealing with courage the correlation coefficients for the choices of 230 fathers and those of their own sons (English-speaking) were highly significant, the Probability value being .00006 in each case.

.....

1.
AFRIKAANS.



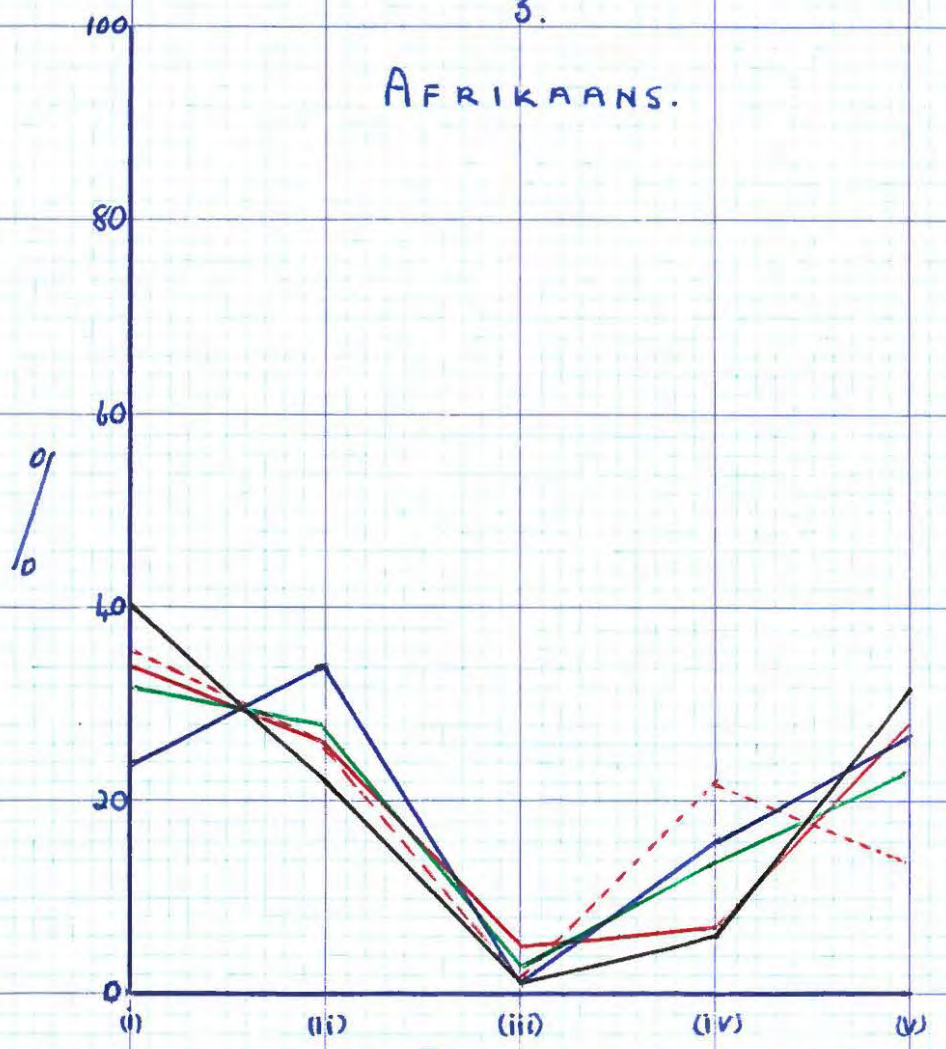
2.
ENGLISH.



QUESTION 3A
COURAGE

3.

AFRIKAANS.



ANSWERS

— 14

— 15

— 16

— 17

- - - 18

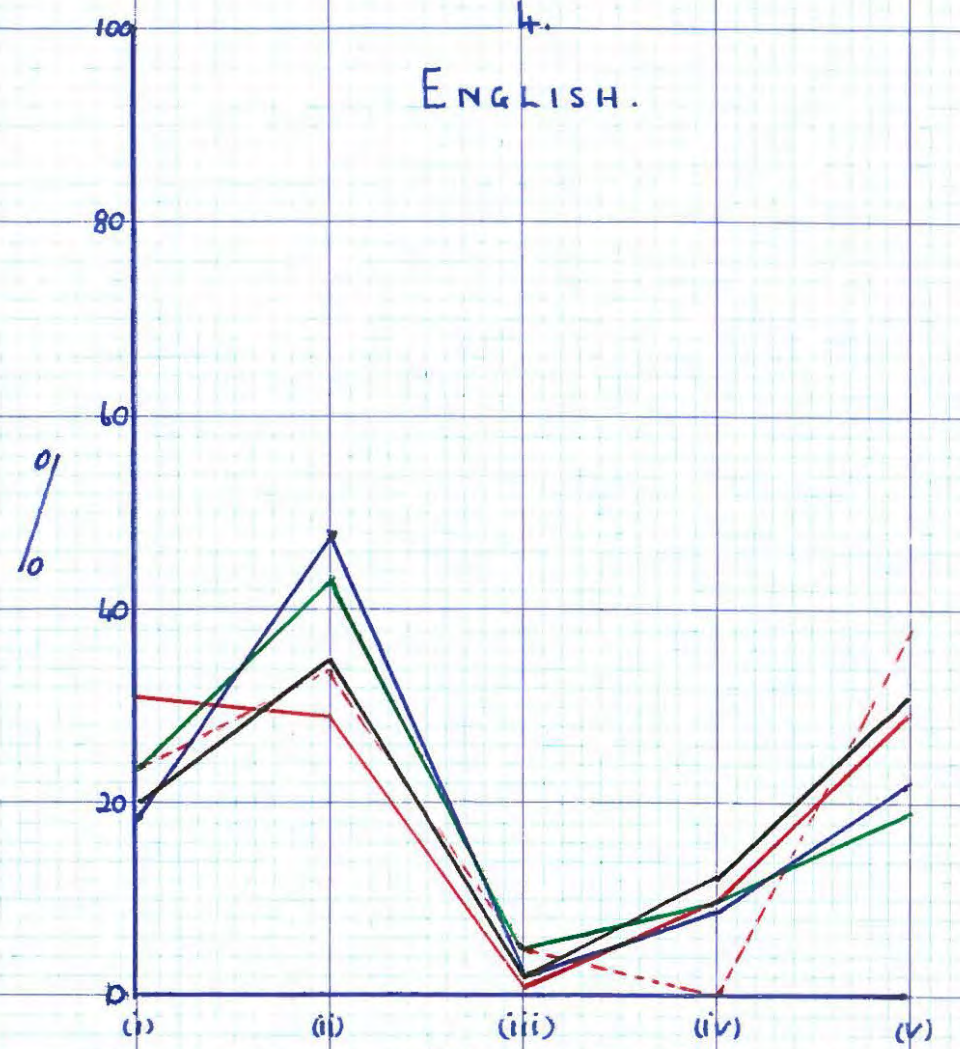
(AGE IN YEARS)

QUESTION 3B

COURAGE

4.

ENGLISH.



ANSWERS

— 17

- - - 18

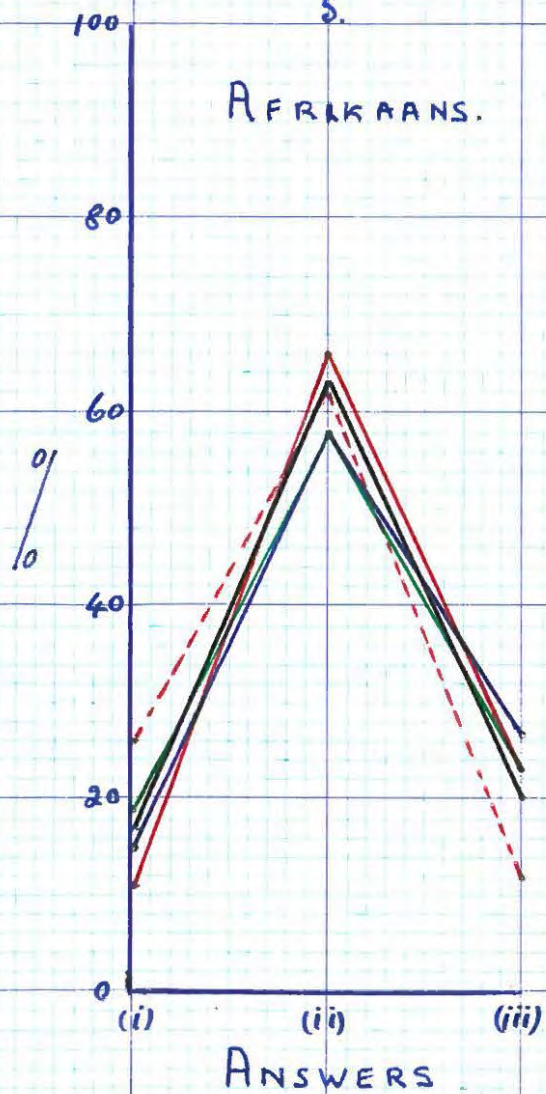
(AGE IN YEARS)

QUESTION 3B

COURAGE

5.

AFRIKAANS.

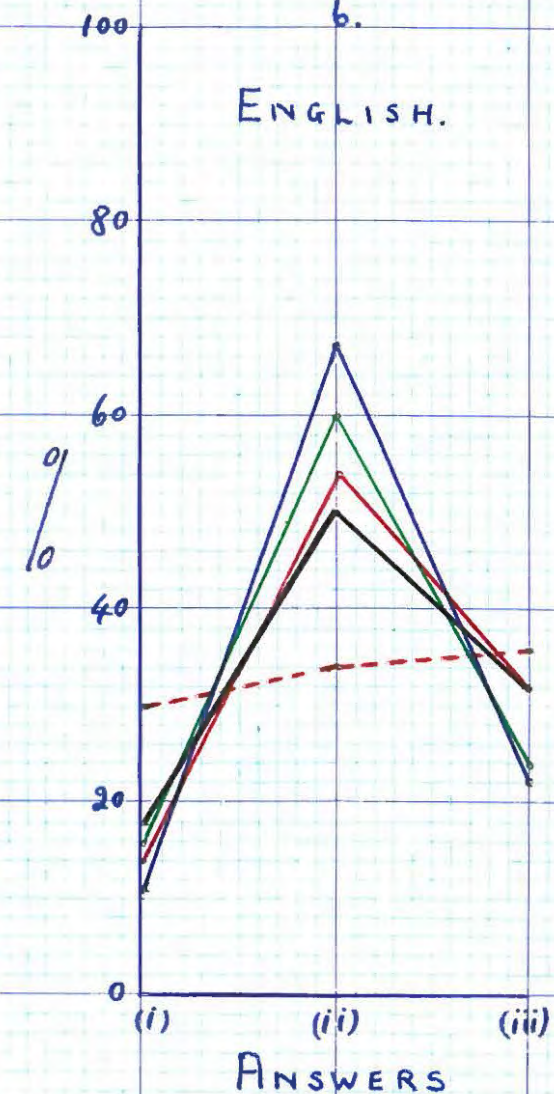


— 14 — 15

— 16
QUESTION 3C
COURAGE

6.

ENGLISH.

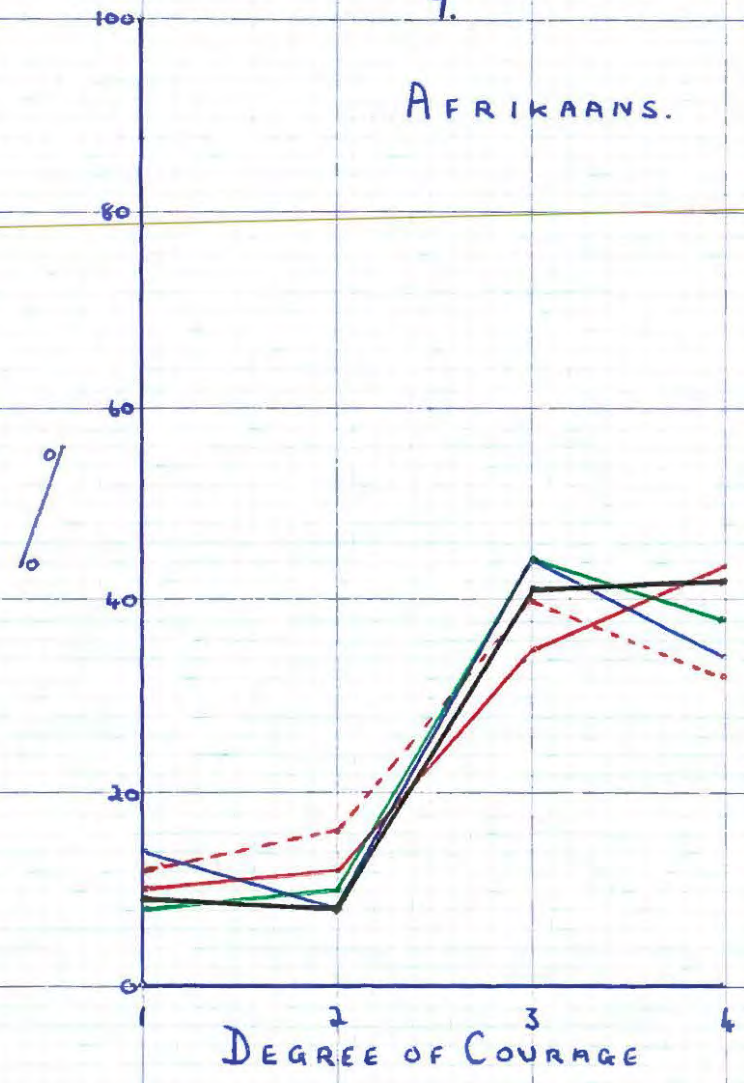


— 17 - - - 18 < AGE IN YEARS >

III

7.

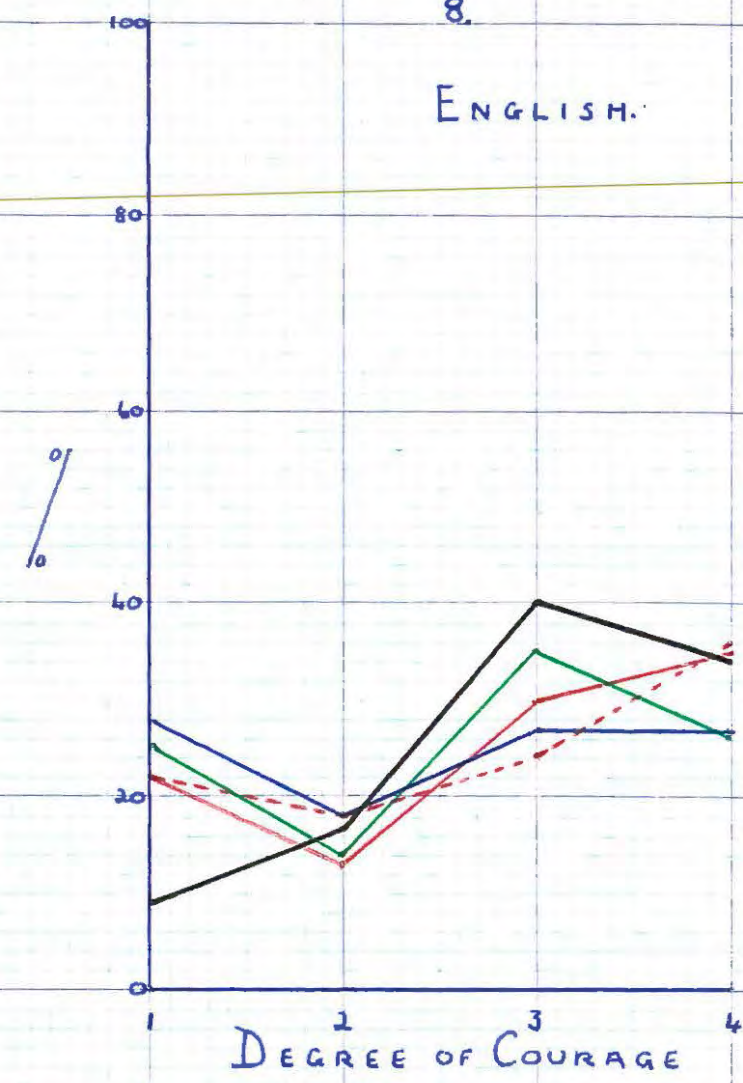
AFRIKAANS.



14 15

8.

ENGLISH.



16 17 18

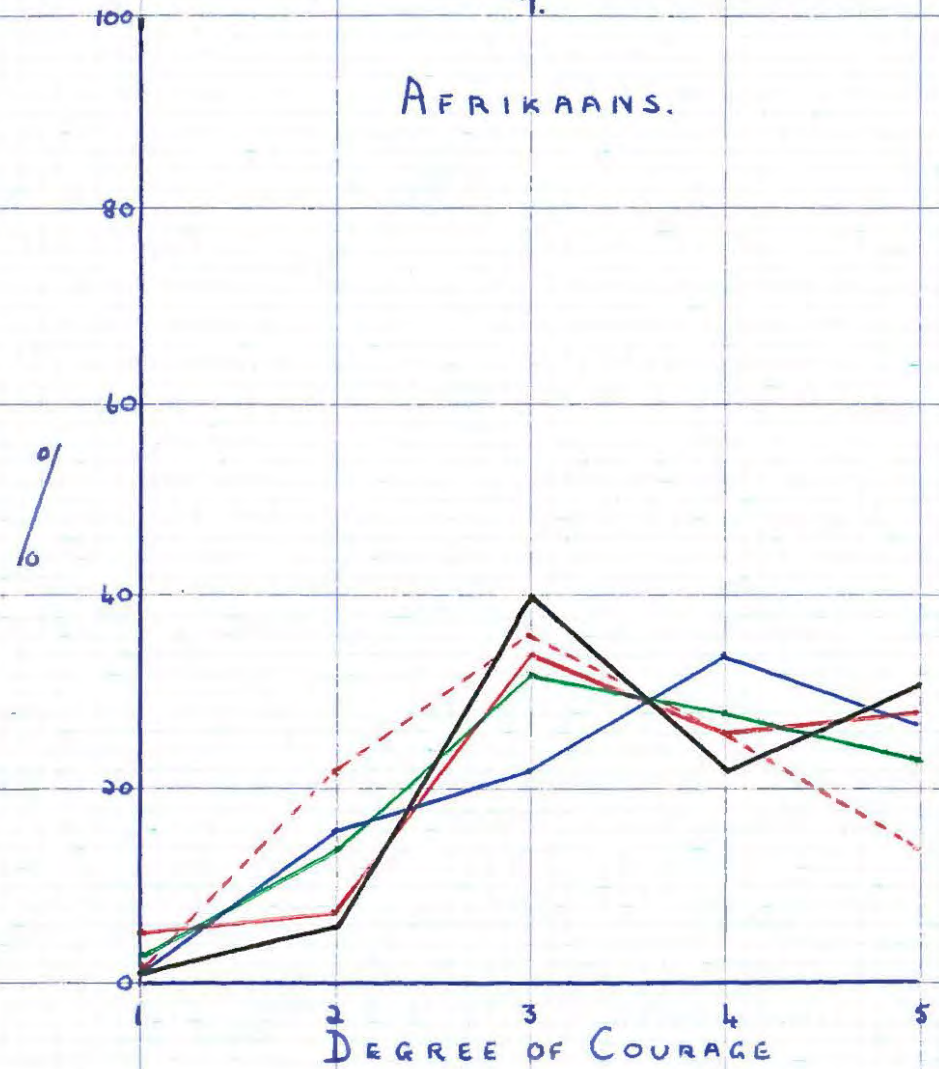
(AGE IN YEARS)

QUESTION 3A
COURAGE

II

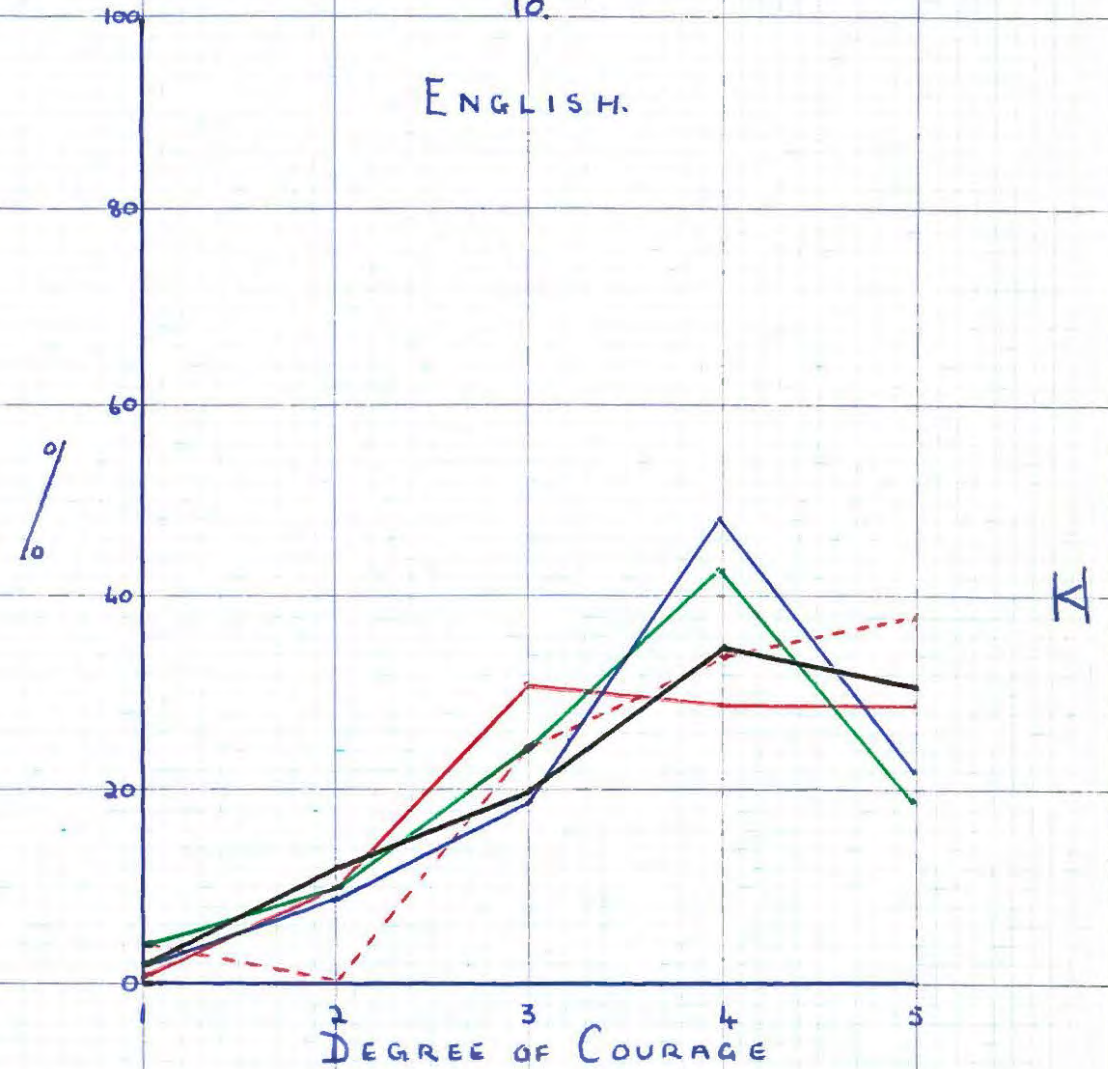
9.

AFRIKAANS.



10.

ENGLISH.



— 14

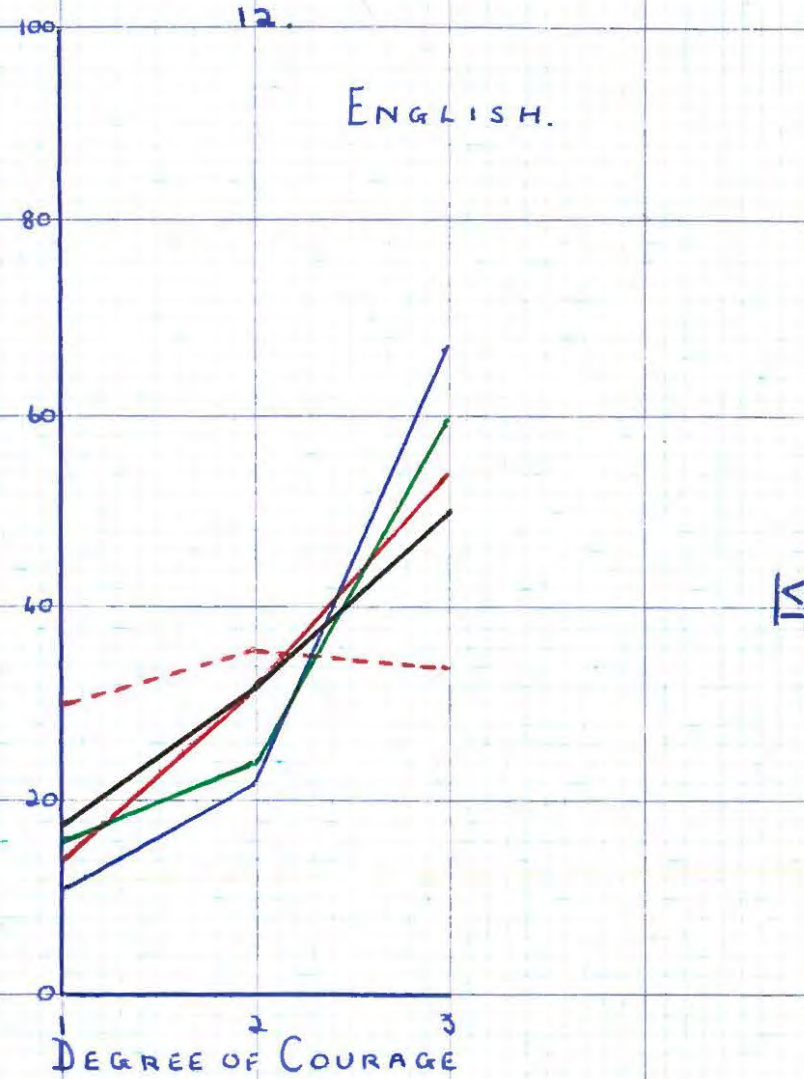
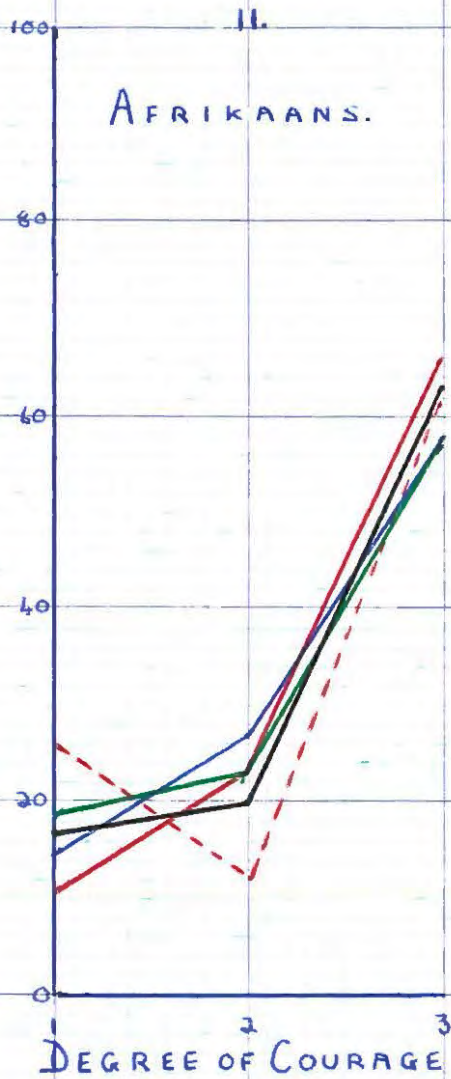
— 15

— 16

— 17

--- 18 (AGE IN YEARS)

QUESTION 3B
COURAGE



14

15

16

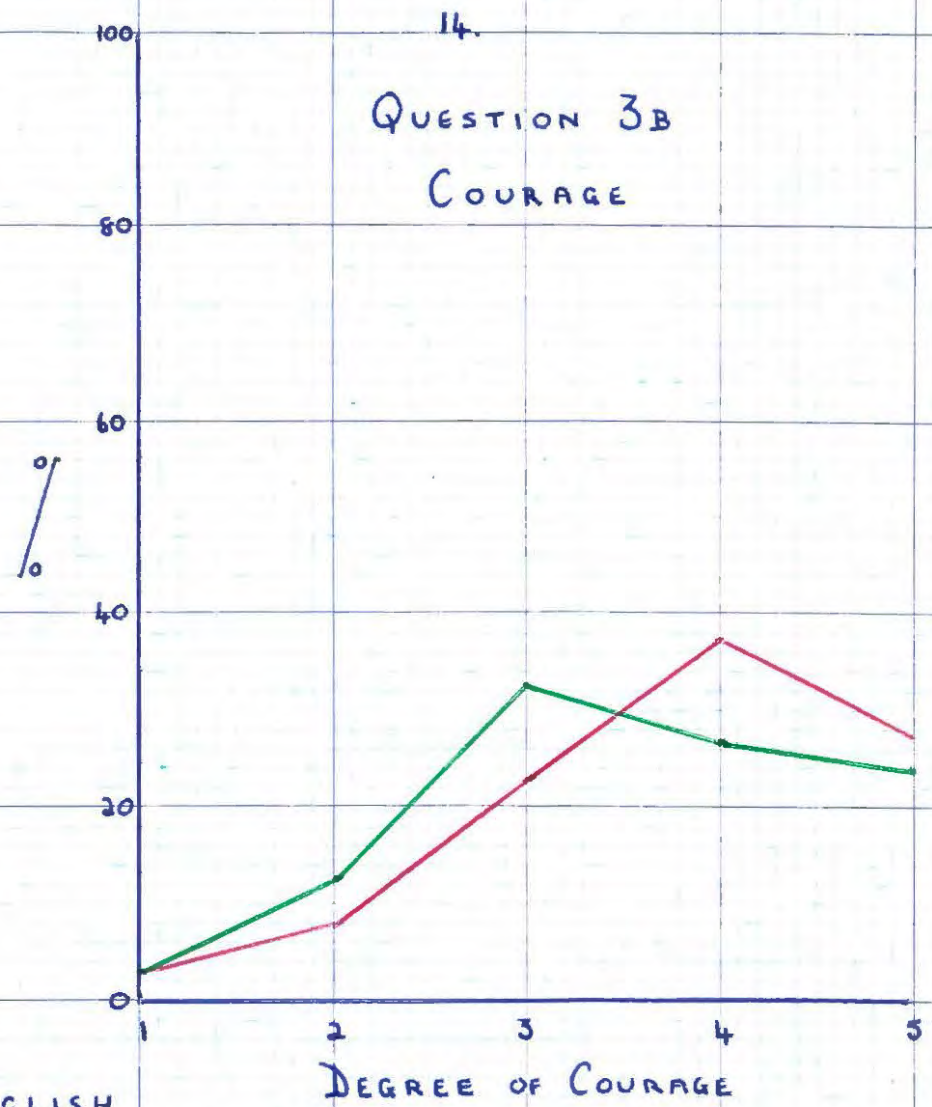
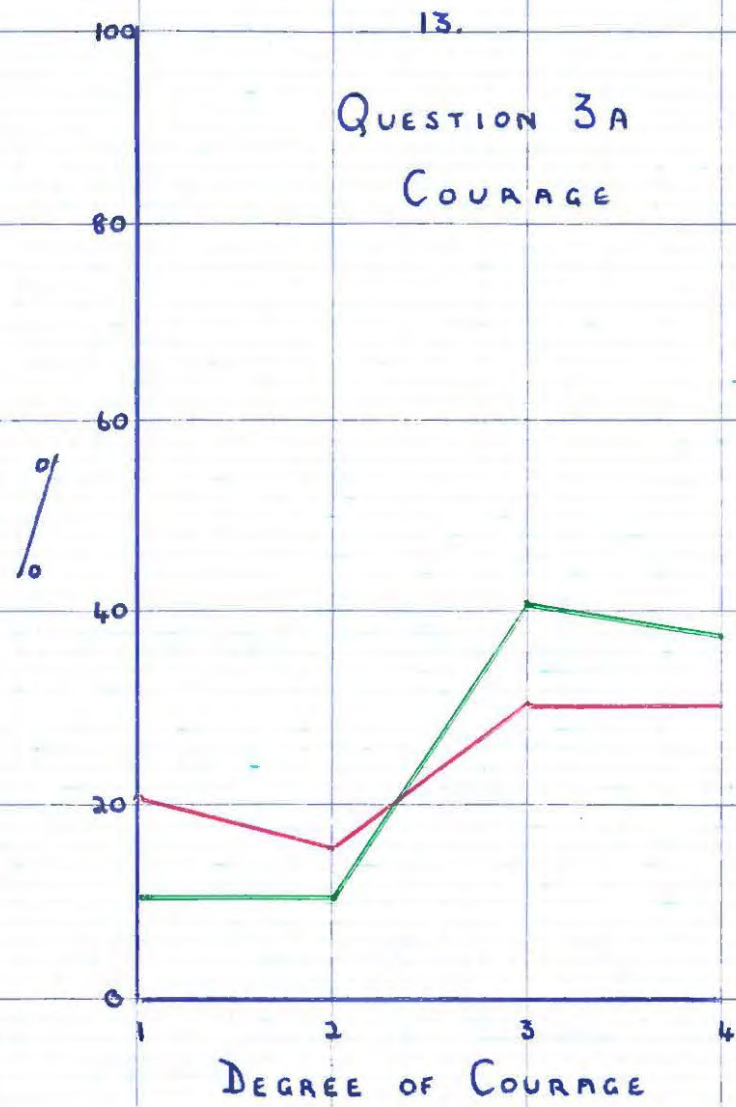
17

18

(AGE IN YEARS)

QUESTION 3C
COURAGE

IV

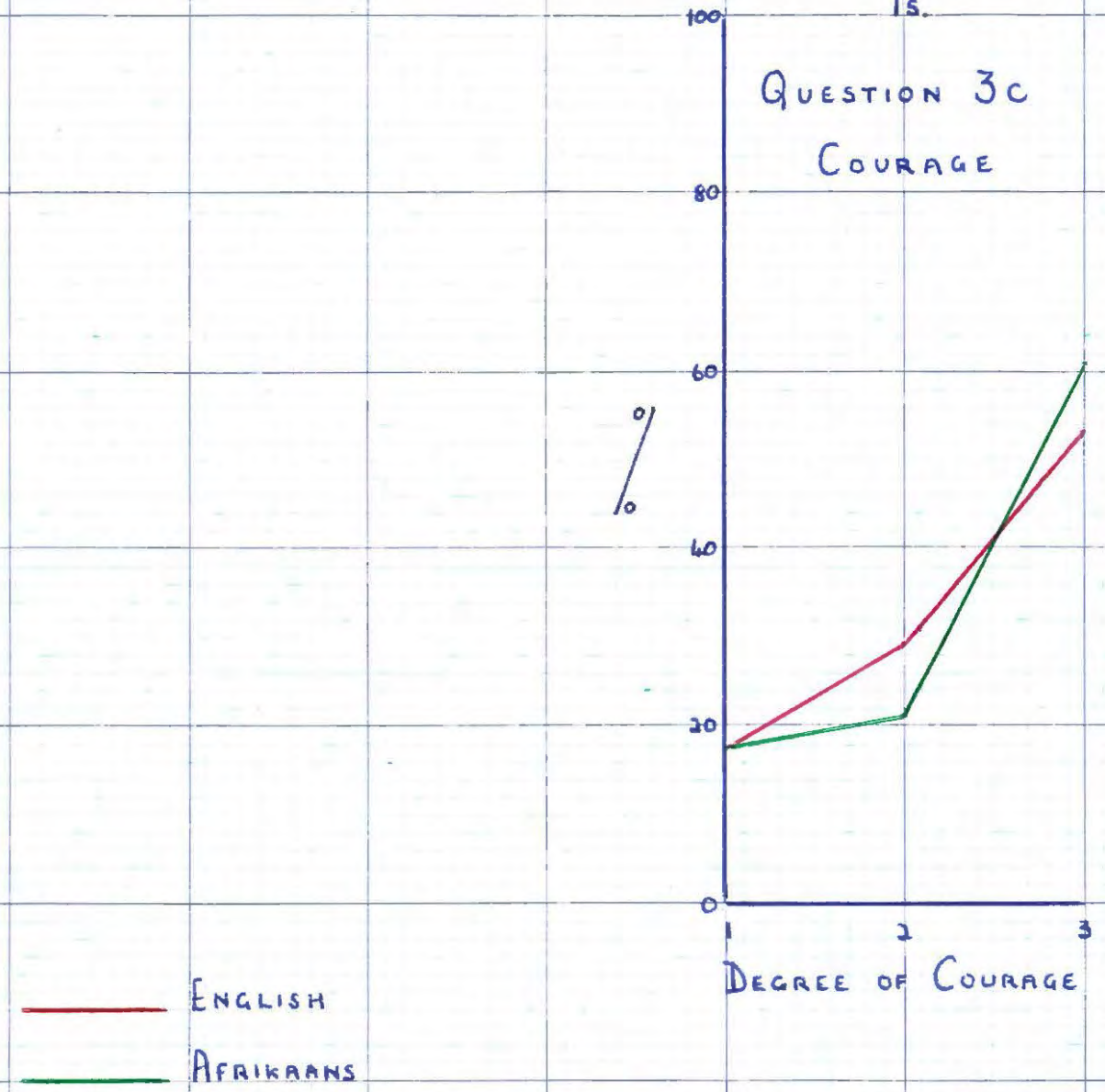


— ENGLISH
— AFRIKAANS

AVERAGE OF ALL TESTED ADOLESCENTS

VII

QUESTION 3C
COURAGE



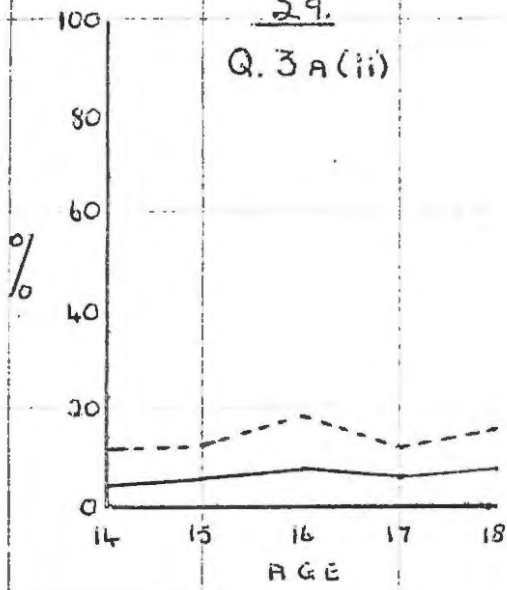
— ENGLISH
— AFRIKAANS

AVERAGE OF ALL TESTED ADOLESCENTS

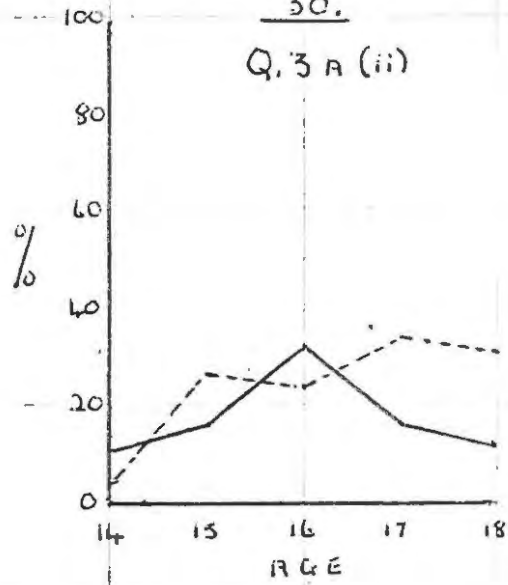
AFRIKAANS.

ENGLISH.

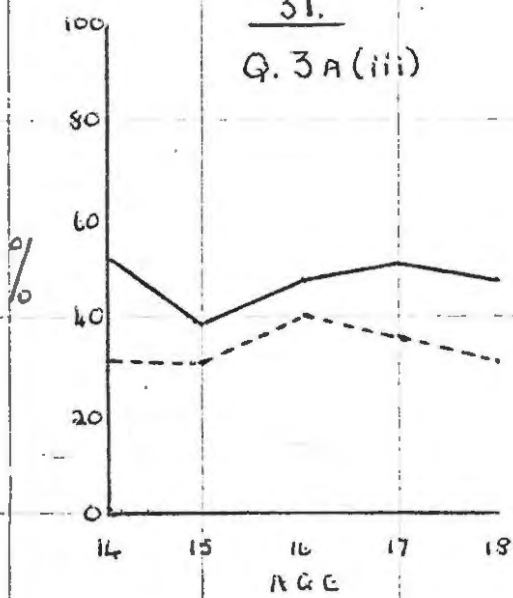
29.
Q. 3A(ii)



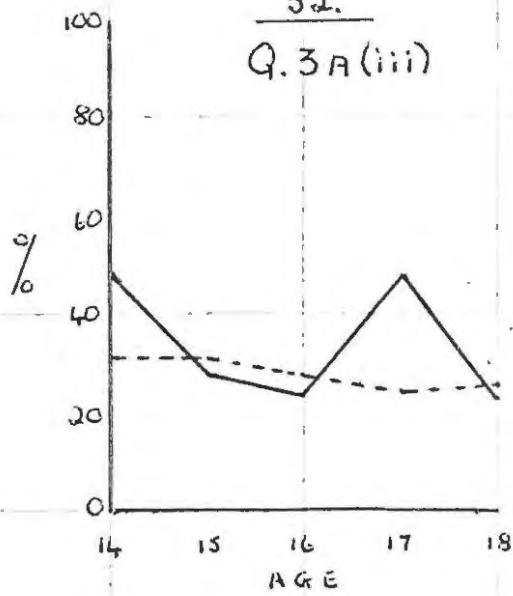
30.
Q. 3A(ii)



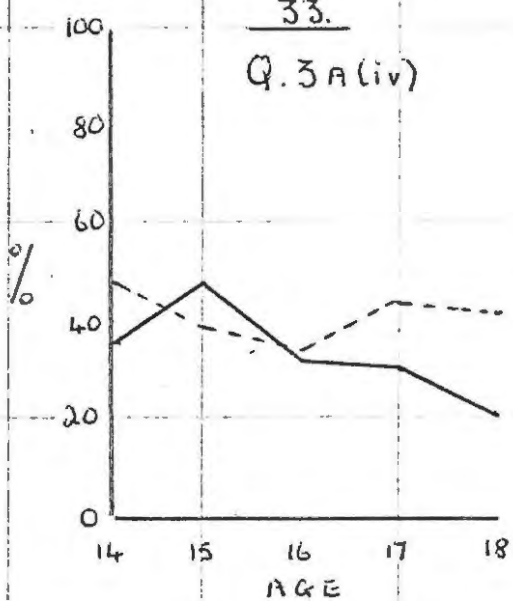
31.
Q. 3A(iii)



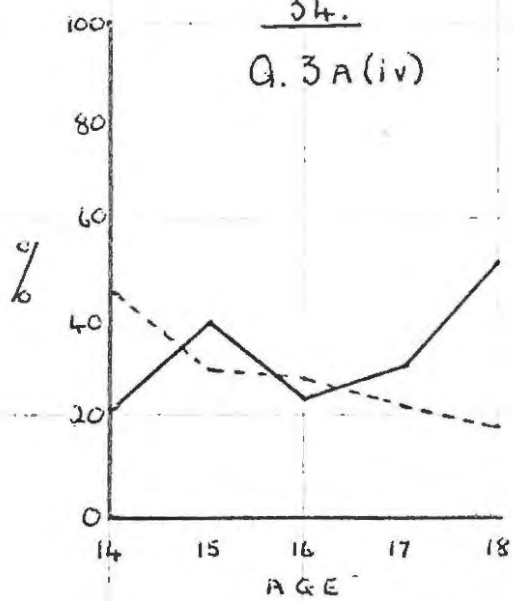
32.
Q. 3A(iii)



33.
Q. 3A(iv)



34.
Q. 3A(iv)

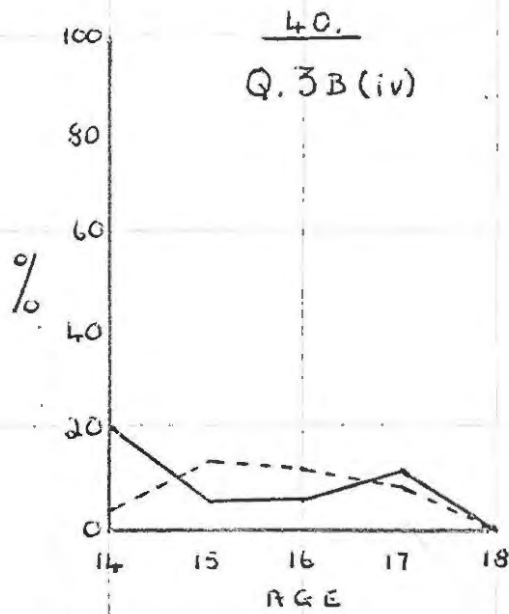
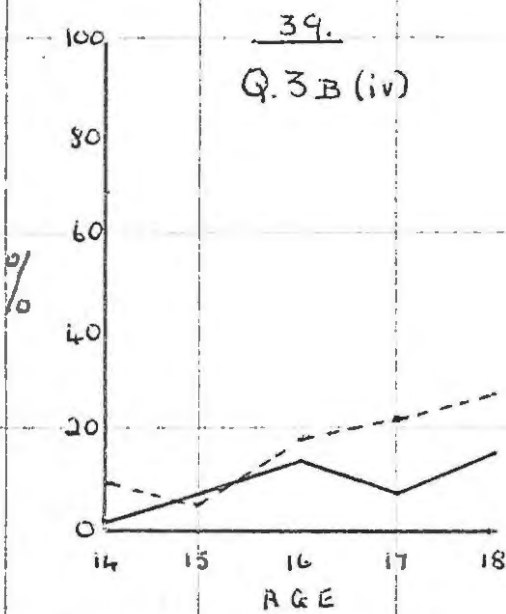
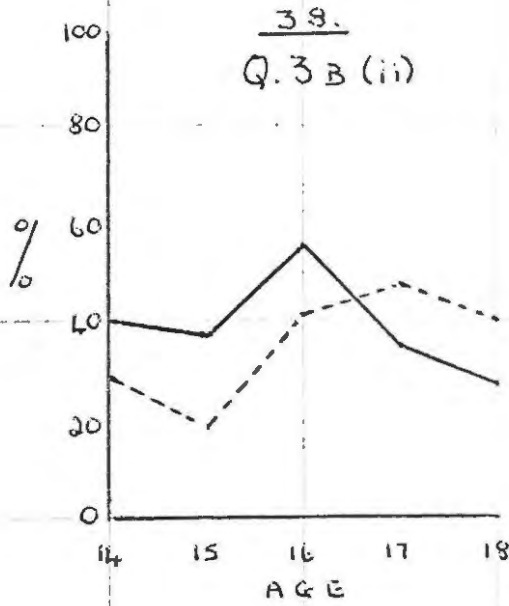
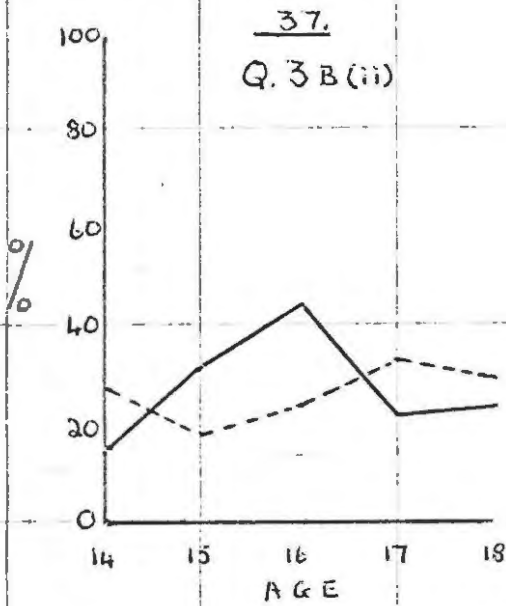
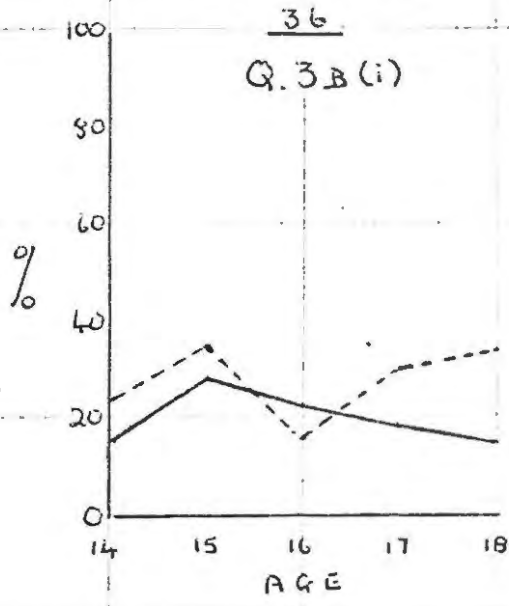
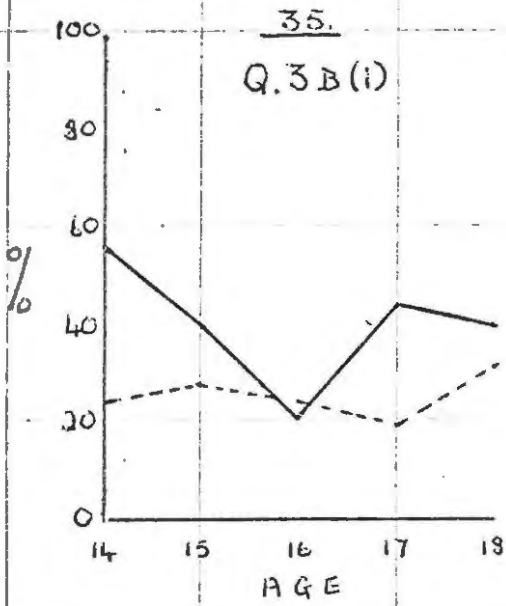


———— GIRLS

- - - - - BOYS

AFRIKAANS

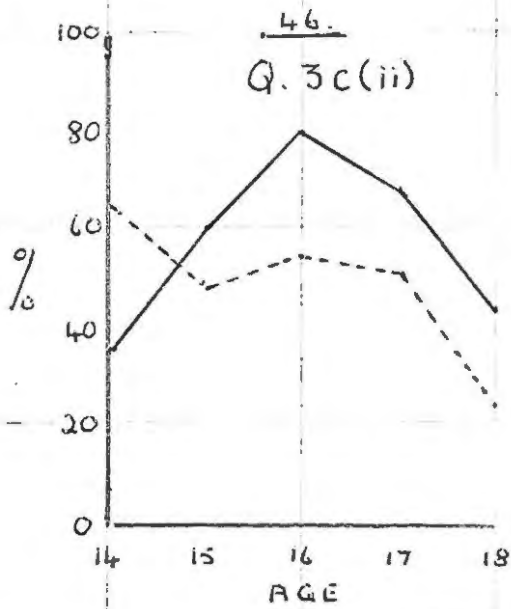
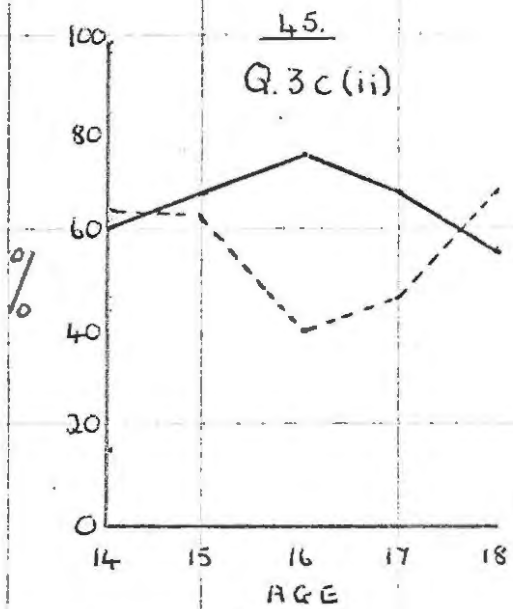
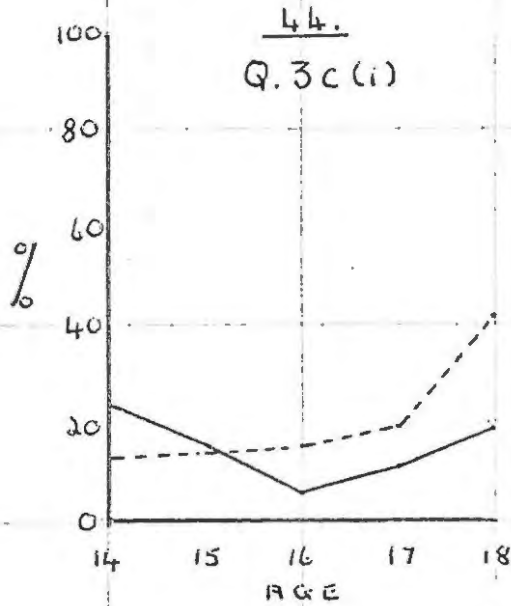
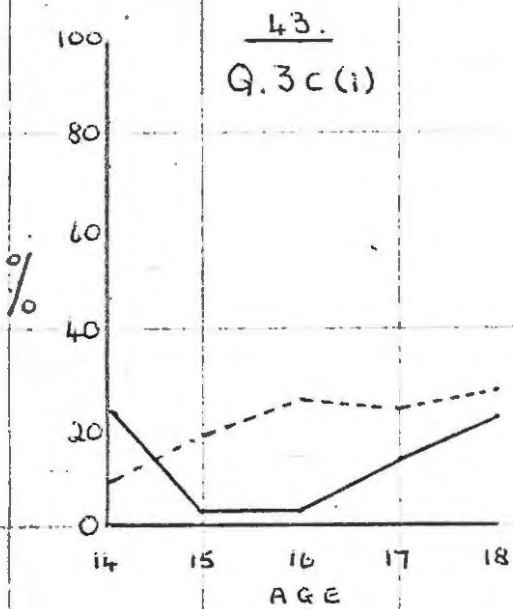
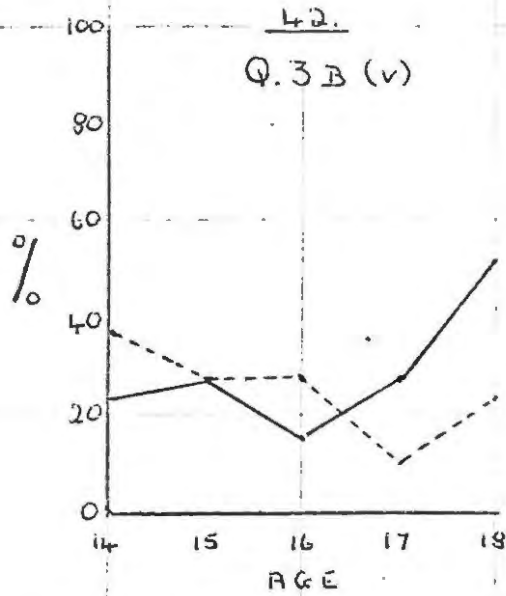
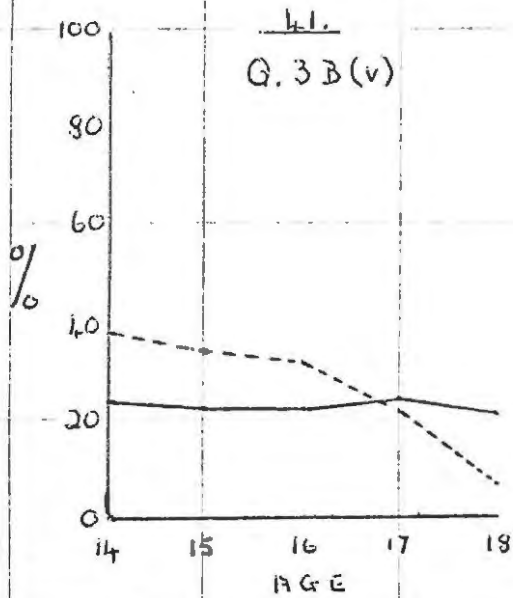
ENGLISH.



———— GIRLS
----- BOYS

AFRIKAANS

ENGLISH

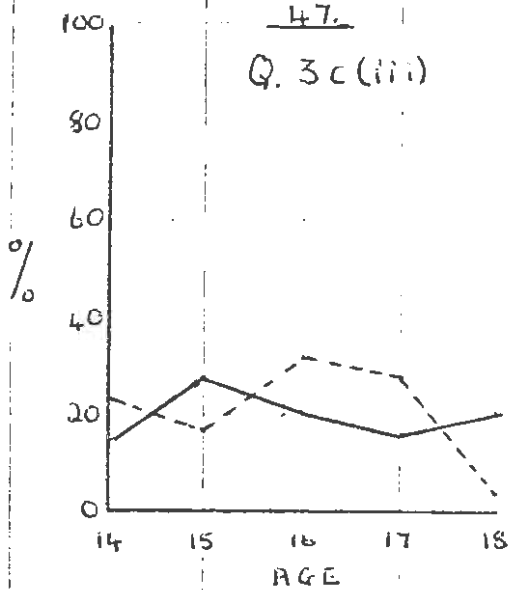


———— GIRLS
 - - - - - BOYS

100

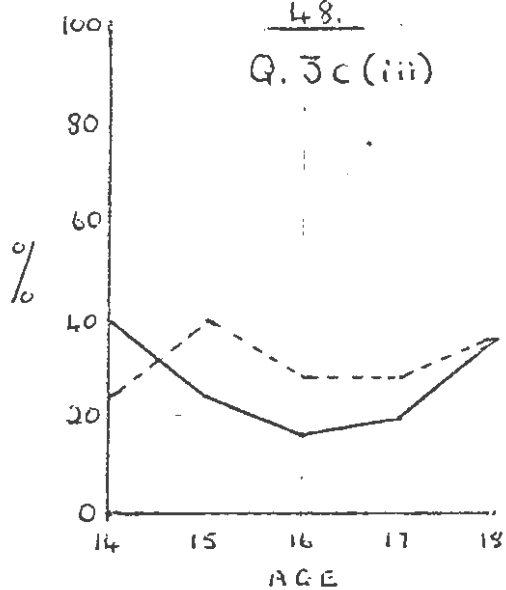
AFRIKAANS.

47.
Q. 3c (iii)



ENGLISH.

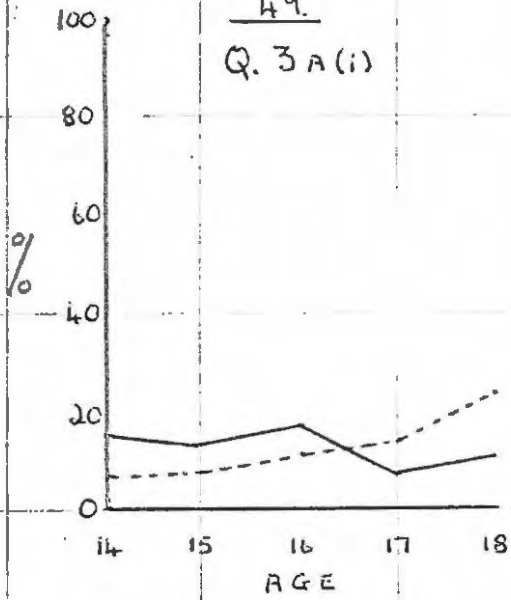
48.
Q. 3c (iii)



———— GIRLS
----- BOYS

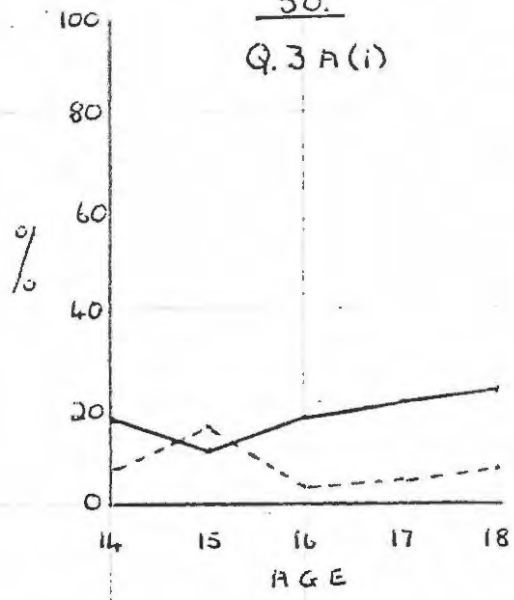
GIRLS

49.
Q. 3 A (i)



BOYS

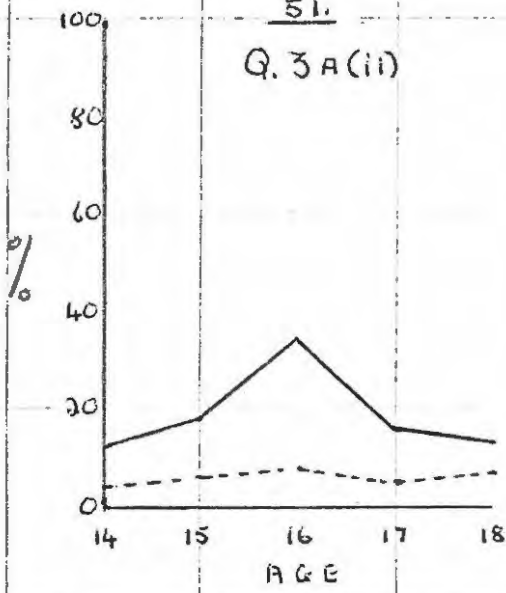
50.
Q. 3 A (i)



———— ENGLISH
----- AFRIKAANS

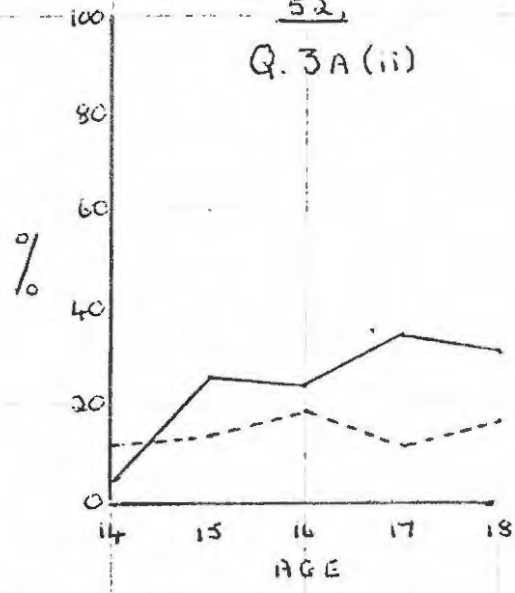
GIRLS

51.
Q. 3 A (ii)

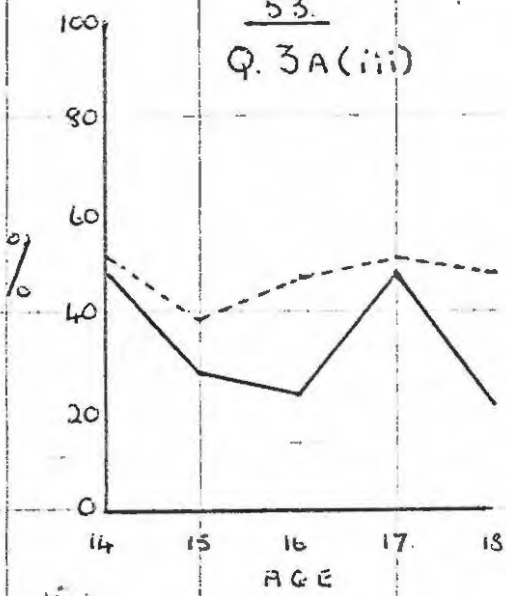


BOYS

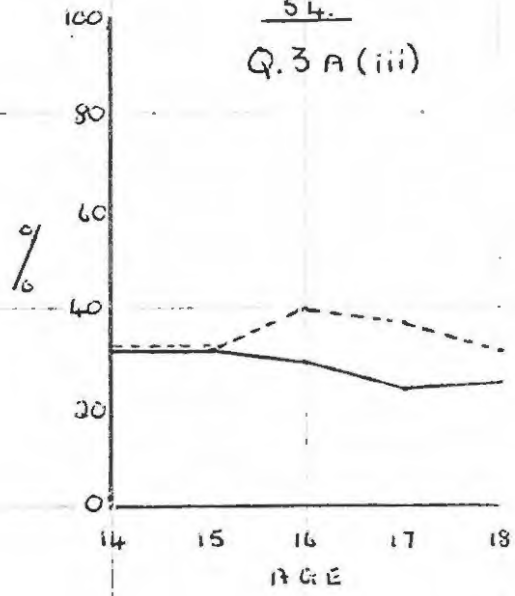
52.
Q. 3 A (ii)



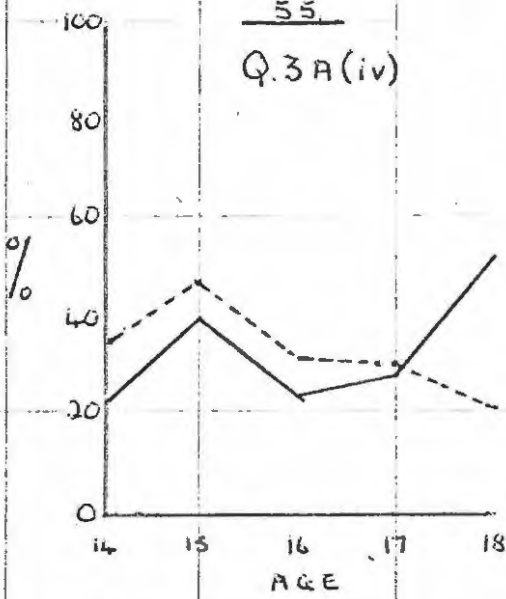
53.
Q. 3 A (iii)



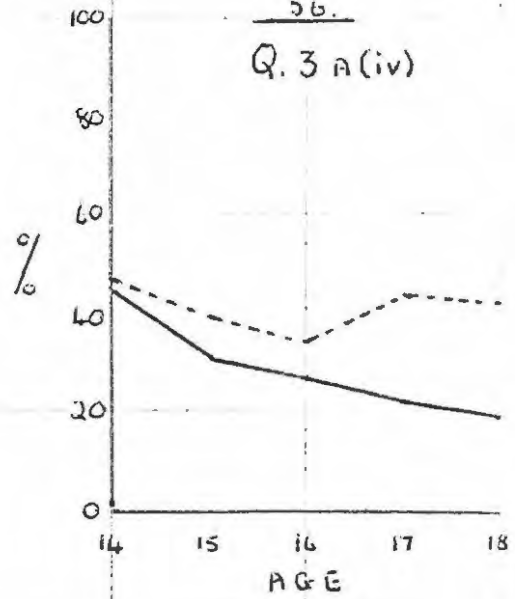
54.
Q. 3 A (iii)



55.
Q. 3 A (iv)

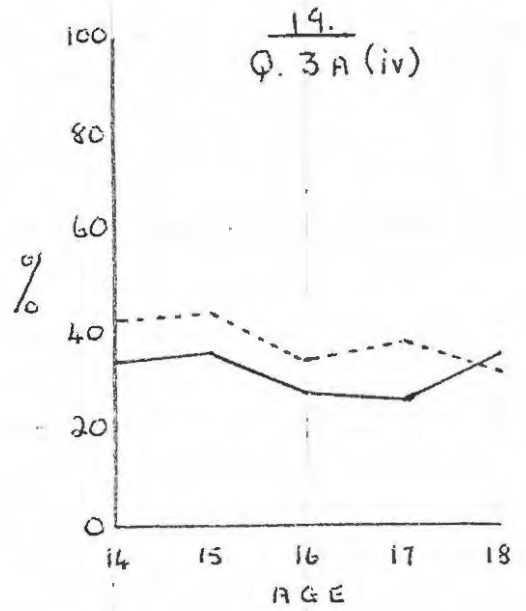
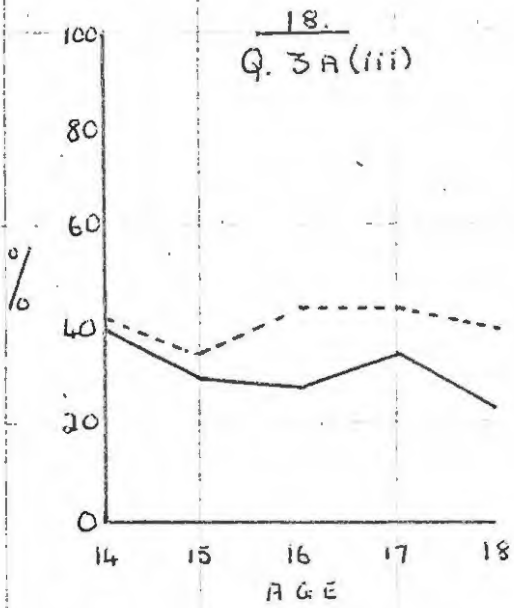
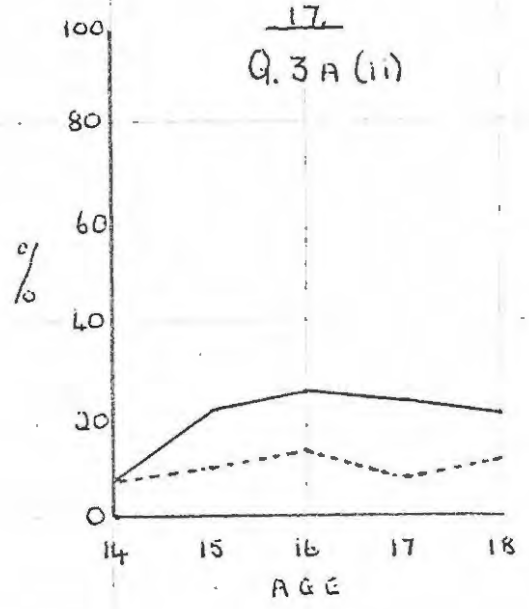
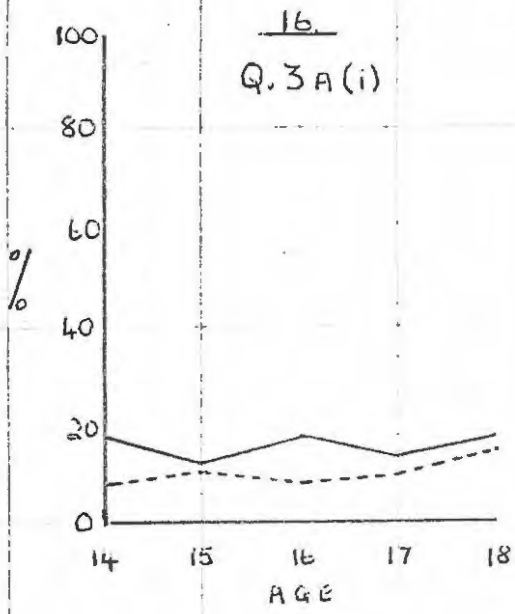


56.
Q. 3 A (iv)



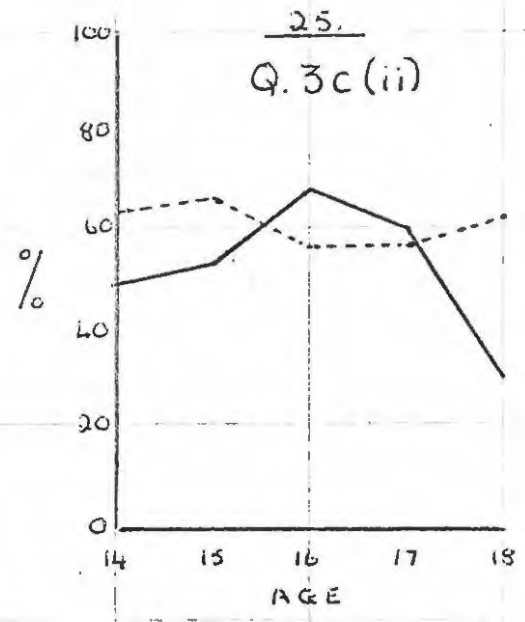
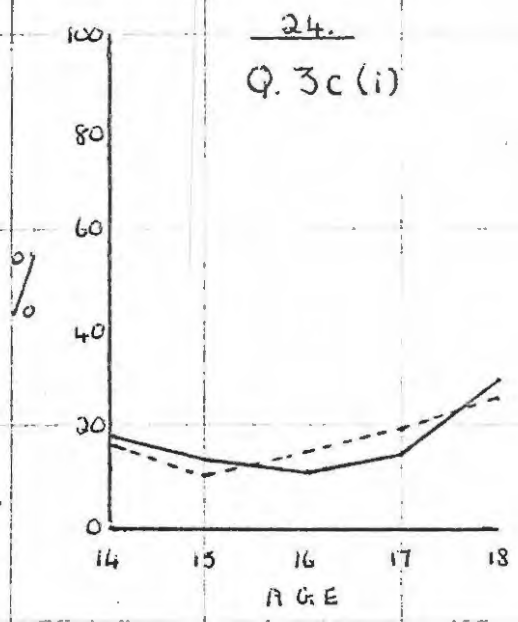
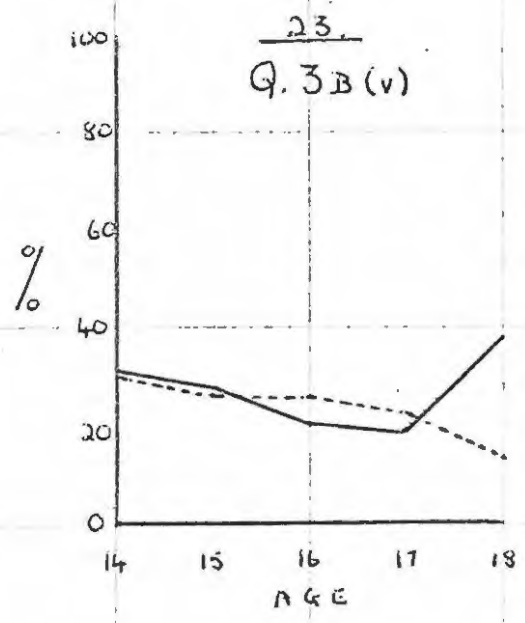
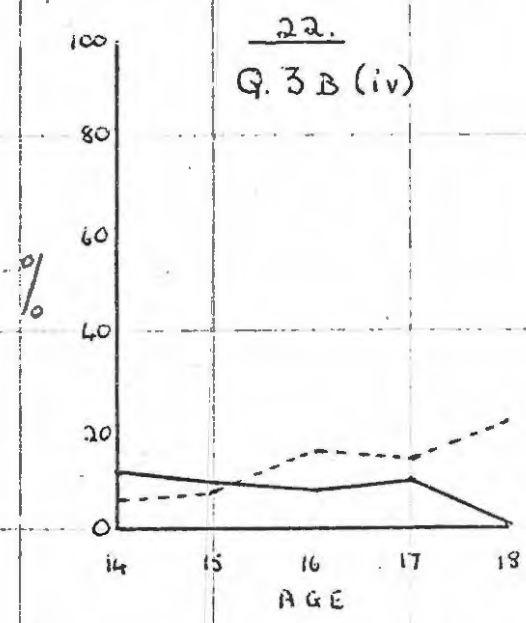
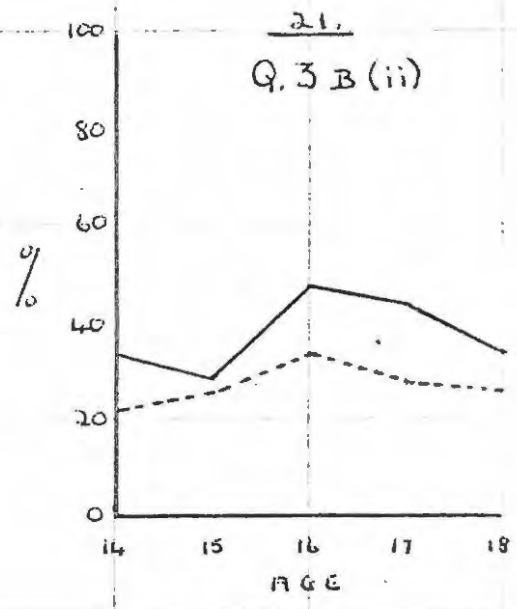
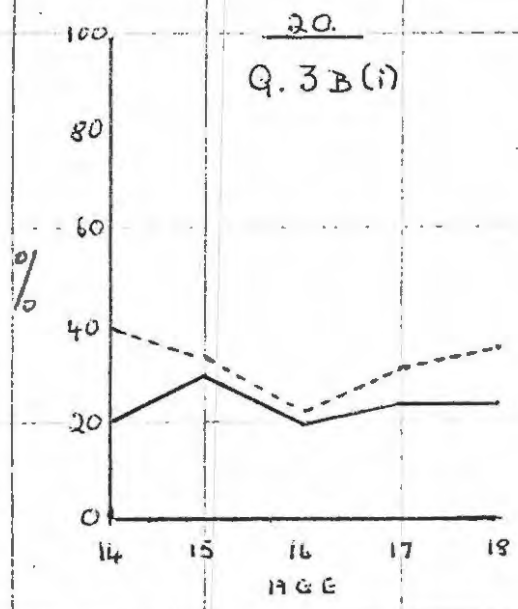
———— ENGLISH

- - - - - AFRIKAANS



———— ENGLISH

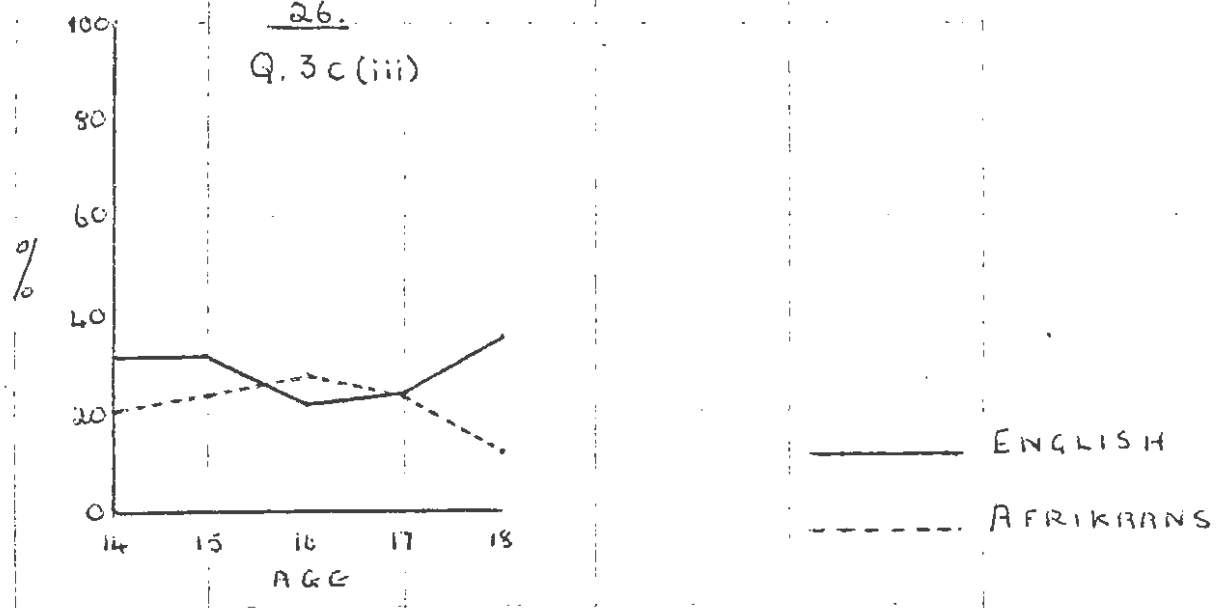
----- AFRIKAANS



————— ENGLISH

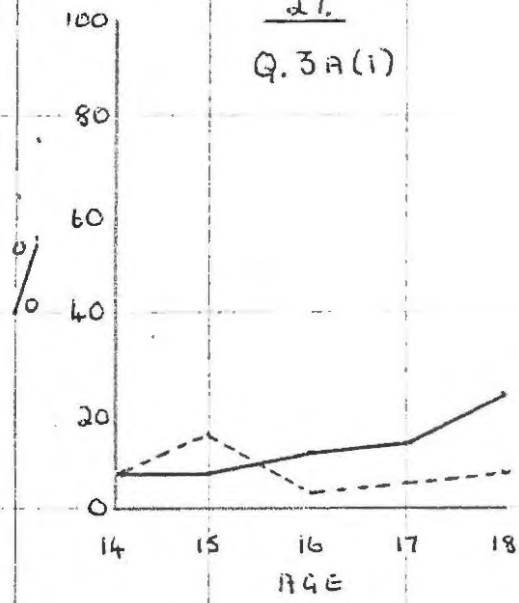
- - - - - AFRIKAANS

26.
Q. 3 c (iii)



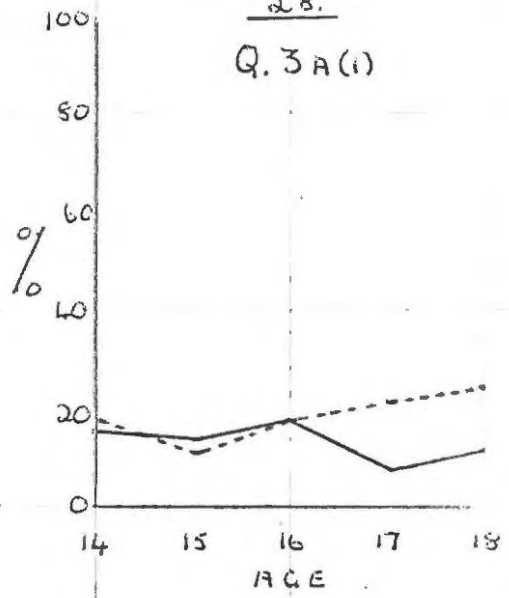
AFRIKAANS

27.
Q.3A(i)



ENGLISH

28.
Q.3A(i)

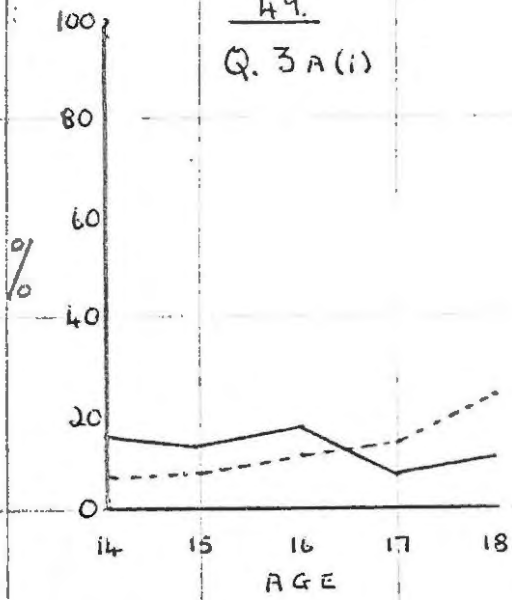


———— GIRLS
----- BOYS

XVII

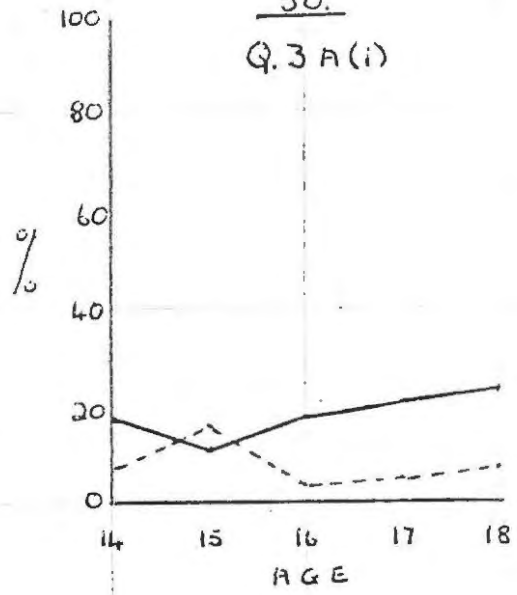
GIRLS

49.
Q. 3 A (i)



BOYS

50.
Q. 3 A (i)

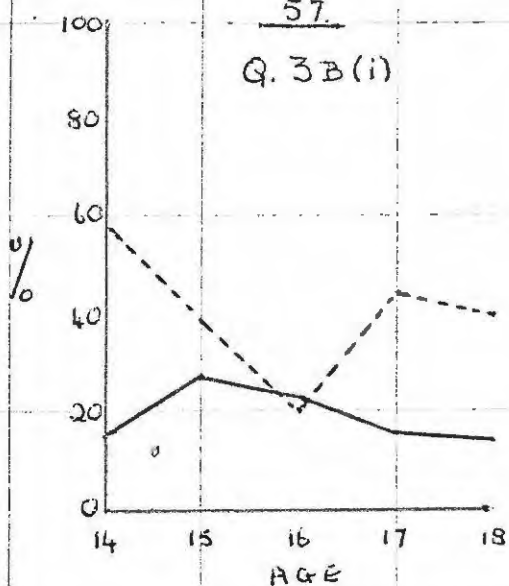


———— ENGLISH
----- AFRIKAANS

GIRLS

57.

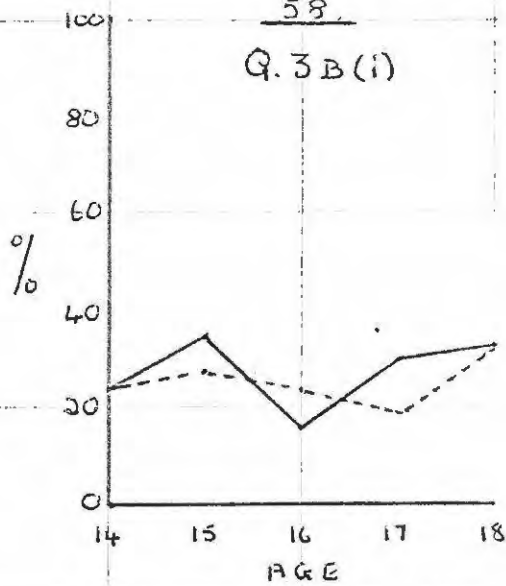
Q. 3 B (i)



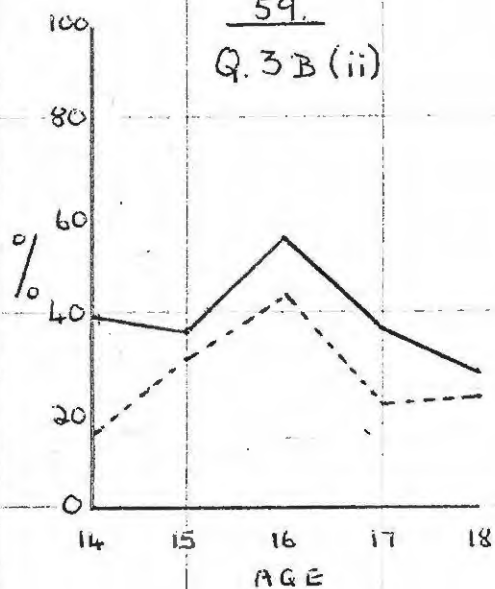
BOYS

58.

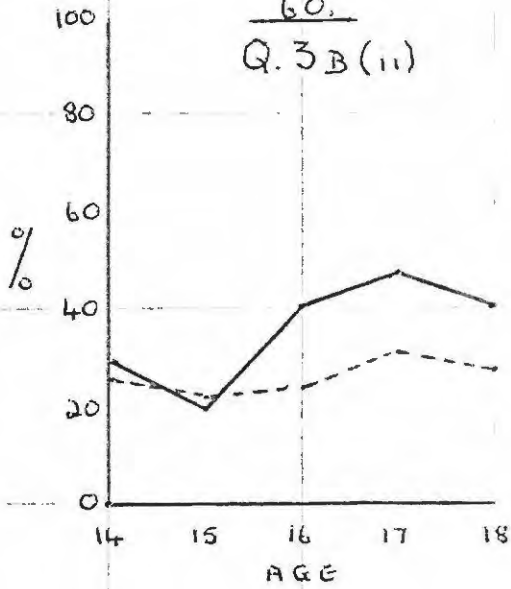
Q. 3 B (i)



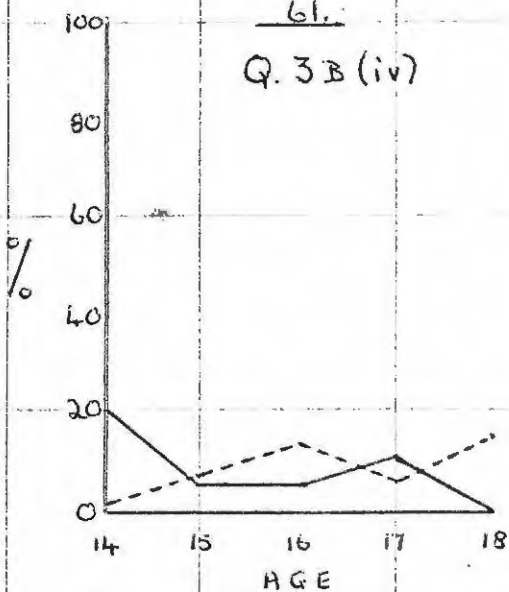
59.
Q. 3 B (ii)



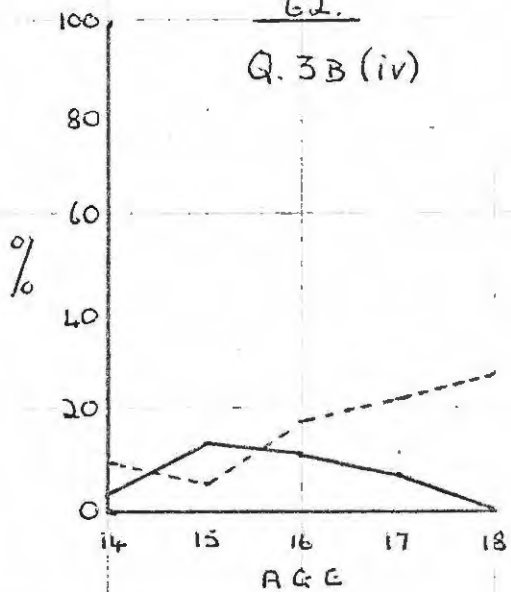
60.
Q. 3 B (ii)



61.
Q. 3 B (iv)



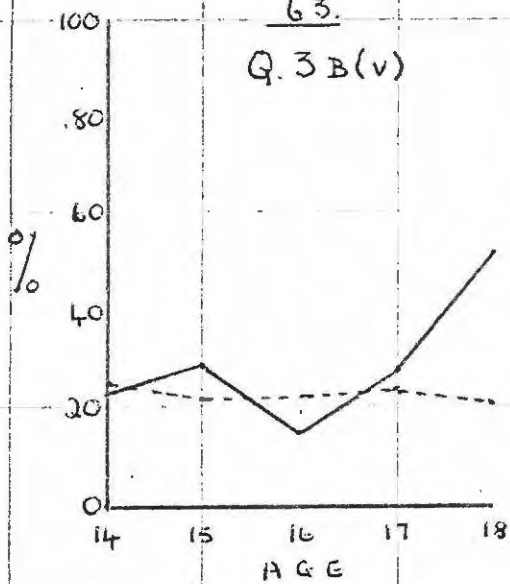
62.
Q. 3 B (iv)



———— ENGLISH
----- AFRIKAANS

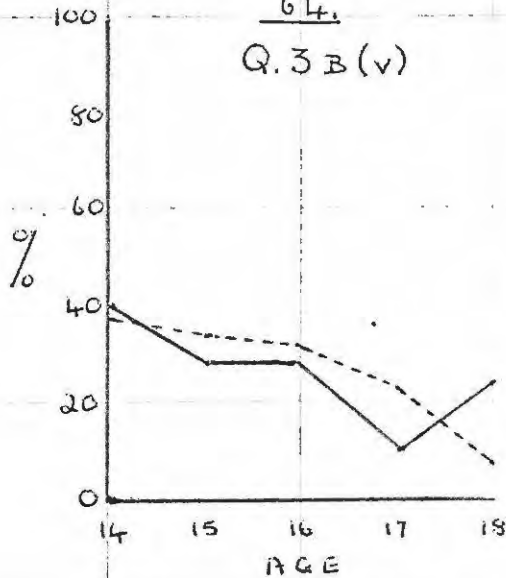
GIRLS

63.
Q. 3B(v)

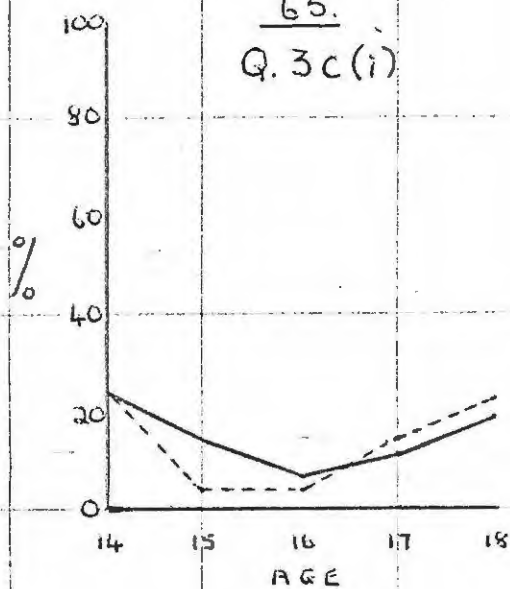


BOYS

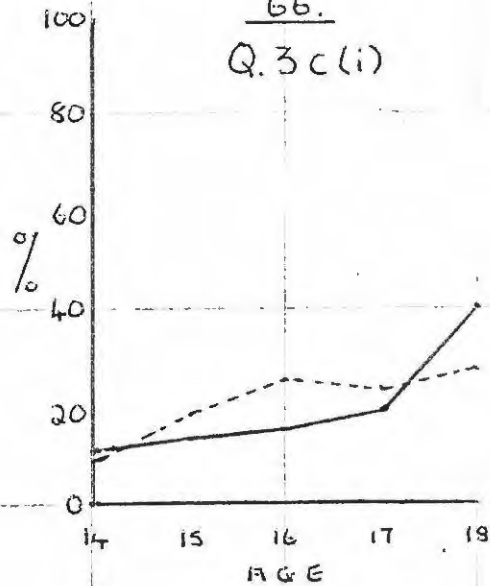
64.
Q. 3B(v)



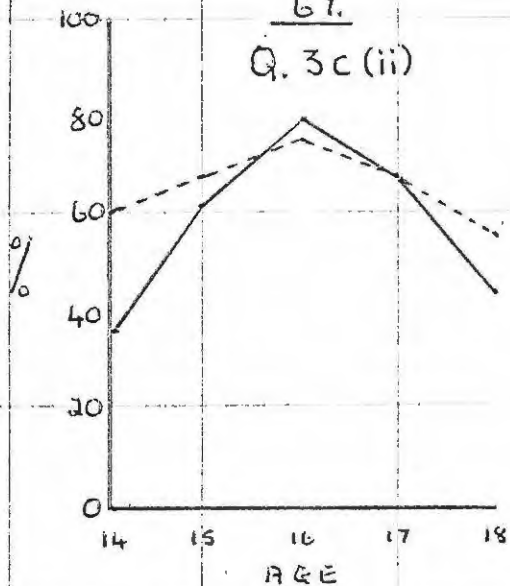
65.
Q. 3c(i)



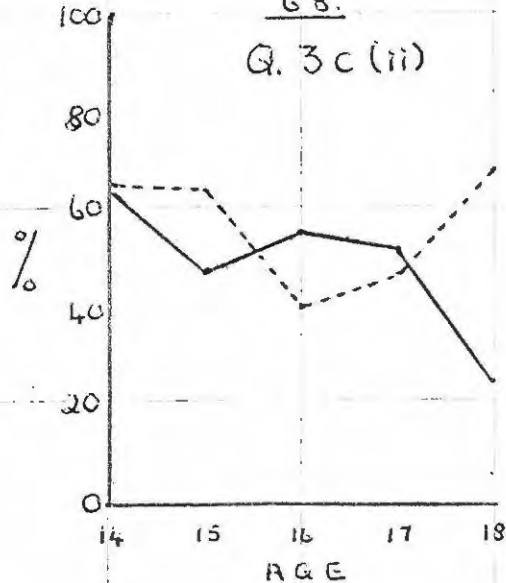
66.
Q. 3c(i)



67.
Q. 3c(ii)



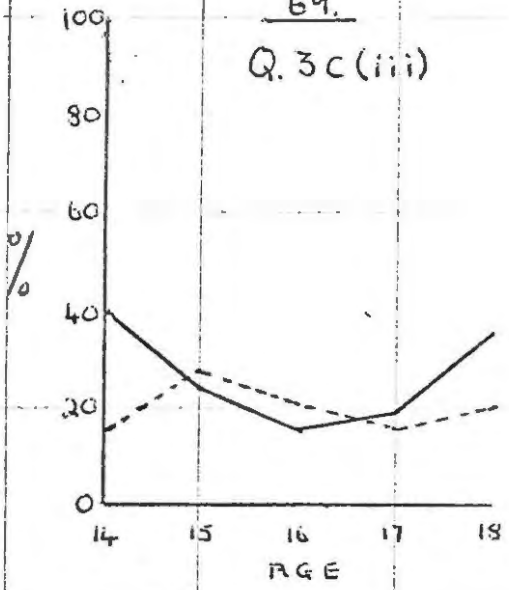
68.
Q. 3c(ii)



———— ENGLISH
----- AFRIKAANS

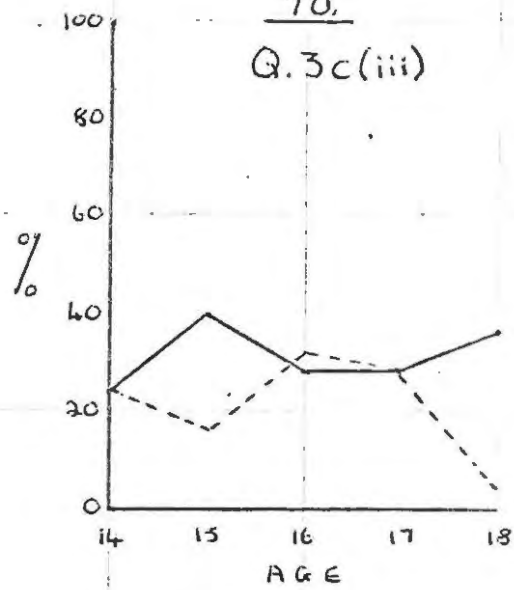
GIRLS

69.
Q.3c(iii)

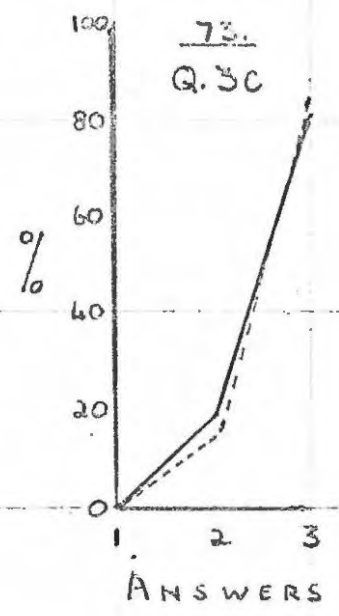
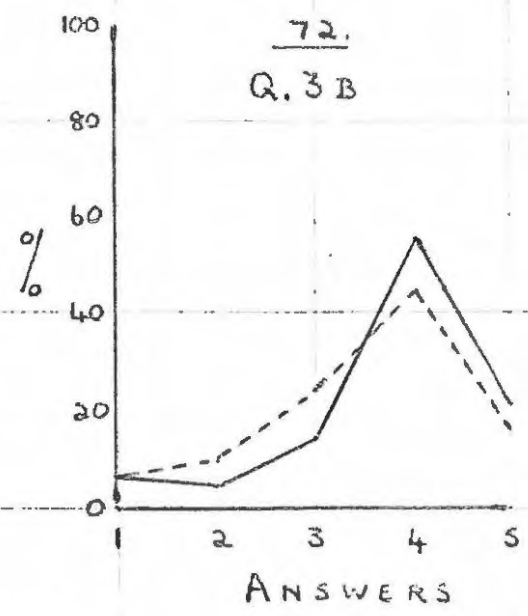
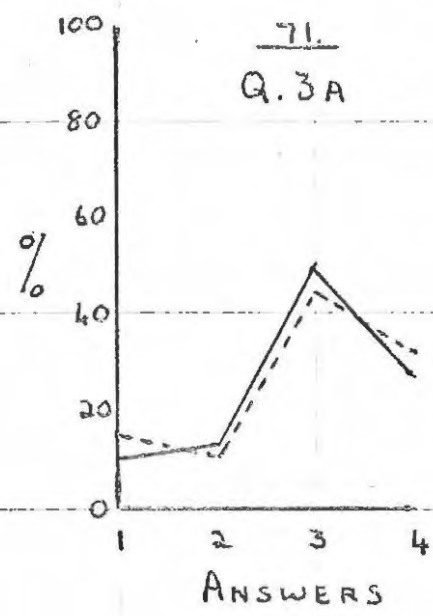


BOYS

70.
Q.3c(iii)



———— ENGLISH
----- AFRIKAANS



———— ENGLISH - - - - - AFRIKAANS

ENGLISH-SPEAKING AND AFRIKAANS-SPEAKING FATHERS
ANSWERS ARRANGED ON SCALE OF COURAGE

SCATTERGRAMS SHOWING 230 FATHER-SON COMBINATIONS.

ANSWERS ARRANGED ON SCALE OF COURAGE.

		<u>Q.3A</u>						<u>Q.3B</u>							<u>Q.3C</u>		
FATHERS	4	8	9	15	31	FATHERS	5	0	2	9	26	10	FATHERS	3	23	72	91
	3	21	34	53	6		4	13	4	29	63	17		2	13	13	18
	2	6	20	0	4		3	0	2	17	11	3		1	0	0	0
	1	23	0	0	0		2	2	3	2	3	0		1	0	0	0
		1	2	3	4			1	2	3	4	5			1	2	3
		SONS						SONS							SONS		

LXXXIII

XXIV.

QUESTION 3

The following figures express the percentages of the 230 English-speaking fathers and 230 Afrikaans-speaking fathers who chose each of the structured answers provided at the end of each question.

QUESTION 3 A

	English-speaking fathers	Afrikaans-speaking fathers
No. (i) which has a value of 2 on the scale of courage	13	10
No. (ii) which has a value of 1 on the scale of courage	10	14
No. (iii) which has a value of 3 on the scale of courage	50	44
No. (iv) which has a value of 4 on the scale of courage	27	32

QUESTION 3 B.

	English-speaking fathers	Afrikaans-speaking fathers
No. (i) which has a value of 3 on the scale of courage	14	24
No. (ii) which has a value of 4 on the scale of courage	55	44
No. (iii) which has a value of 1 on the scale of courage	6	6
No. (iv) which has a value of 2 on the scale of courage	4	10
No. (v) which has a value of 5 on the scale of courage	21	16

QUESTION 3 C.

	English-speaking fathers	Afrikaans-speaking fathers
No. (i) which has a value of 1 on the scale of courage	0	0
No. (ii) which has a value of 3 on the scale of courage	81	84
No. (iii) which has a value of 2 on the scale of courage	19	16

SECTION 4.

SWEARING

QUESTION 4 A.

Alice was busy making a wooden cage for her pet guinea pig when she bruised her thumb by hitting it with a hammer. Her parents, who were in an adjoining room, heard her utter a few nasty swear words.

What should the parents do:

- i) Pretend they did not hear her swear.
- ii) Make a joke of it in Alice's hearing.
- iii) Regard it as a natural reaction and admonish her not to swear.
- iv) Punish her lightly.
- v) Regard her swearing as a serious offence and punish her accordingly.

The structured answers provided at the end of each story in the questionnaire were re-arranged in order of severity, from least to most severe, as described on Page 94 (ii).

For Question 4A the re-arrangement was as follows:-

- No. (i) became a value of 2 on the scale of severity.
- No. (ii) became a value of 1 on the scale of severity.
- No. (iii) became a value of 3 on the scale of severity.
- No. (iv) became a value of 4 on the scale of severity.
- No. (v) became a value of 5 on the scale of severity.

(a) On Page III Graphs Nos. 5 and 6 reflect the adolescents' choices of answers based on the severity scale.

In their selection of some of the answers, there were fairly large differences of percentages between the choices

of the five age-groups in both the language sections but in no instance did the frequency of their selection of an answer vary in accordance with the ages of the selectors.

The 14-year-old group of the Afrikaans-speaking section and the 16-year-old group of the English-speaking section stand out from the other four age-groups of their sections in their choice of the answer which has the value of 3 on the severity scale. This indicates that they regard the swearing described in the story as merely a natural reaction.

The responses of the 18-year-olds of both language sections were most interesting. In the Afrikaans-speaking section, the 18-year-olds were less severe in their choice of answers than any other age-group.

In the English-speaking section the percentage of 18-year-olds who chose the most severe answer, namely a value of 5 on the severity scale, was 6% higher than the average percentage for the other four age-groups. However, in their selection of the other four structured answers they were, like their Afrikaans-speaking counterparts, noticeably less severe than the other four age-groups of their language section.

Graph 51 on Page XVI, which compares the responses of English-speaking fathers with those of Afrikaans-speaking fathers, shows that the majority of fathers in both language sections did not take a serious view of the swearing described in this story. Most of them indicated that they regarded this use of swear-words as a natural reaction and thought that the culprit should merely be admonished not to swear.

It seems possible that many 18-year-olds are perhaps aware that although many adults scold children for swearing they themselves frequently use swear-words as a means of relieving their feelings. Perhaps these 18-year-olds feel that this is a commonly held adult attitude towards swearing. If this is the case their nonchalant attitude towards Alice's bad language may possibly stem from their desire to grow up and become members of the adult world.

(b) On Page V, Graph No. 9 shows the average percentage of choices, for each answer, of all tested adolescents within each language section.

Here the difference in attitude of the two language sections is striking, the English-speaking section taking a much more serious view than the Afrikaans-speaking section of Alice's bad language. Only 7% of the English-speaking section, as against 36% of the Afrikaans-speaking section selected a value of 1 indicating that they considered it quite in order to make a joke of the swearing in the culprit's hearing.

On the other hand, 19% of the English-speaking section, as against 10% of the Afrikaans-speaking section, selected the answer with the highest value on the severity scale, indicating that they thought the culprit should be punished for a serious offence.

The three most severe values on the scale were selected by 84% of the English-speaking respondents as against only 48% of their Afrikaans-speaking counterparts, while the least severe values of 1 and 2 were selected by only 16% of the English-speaking section as against 52% of the Afrikaans-speaking section.

This difference in attitude will be commented on in the discussion of Question 4B.

(c) On Pages VI and VII, Graphs Nos. 11 to 15 show the frequency with which each of the structured answers was selected by each of the age-groups in both language sections.

They reflect the differences which were shown up by Graph No. 9 on Page V.

When statistically tested two of the differences revealed by this set of graphs proved to be significant.

Answer 4A (ii), which has a value of 1 on the scale of severity, was chosen by many more Afrikaans-speaking than English-speaking adolescents. The difference gives a 't' value of 9.07 denoting a Probability score of less than .01 which is statistically significant at better than the 1% level of confidence.

Answer 4A (iv), which has a value of 4 on the scale of severity, was chosen by more English-speaking than Afrikaans-speaking adolescents. The Probability value of this difference is .01 which is significant at the 1% level of confidence.

(d) On Pages VIII to X, Graphs Nos. 19 to 28 compare the choices of English-speaking boys and English-speaking girls and the choices of Afrikaans-speaking boys and Afrikaans-speaking girls.

There was a slight tendency amongst the girls of both language sections to take a more severe view of swearing under the circumstances described in this story than the boys did, but the tendency is by no means strong. Only in

one instance does the difference between the choices of boys and girls approach statistical significance.

Answer 4A (iv), which has a value of 4 on the scale of severity, was chosen by more English-speaking girls than English-speaking boys. This difference gives a 't' value of 2.9 denoting a Probability value of .04 which approaches statistical significance at the 4% level of confidence.

In the Afrikaans-speaking section, answer 4A (ii), which has a value of 1 on the scale of severity was chosen by more boys than girls while answer 4A (iii), which has a severity value of 3, was chosen by more girls than boys. Neither difference, however, is of statistical significance.

(e) On Pages XII to XIV, Graphs Nos. 35 to 44 compare the choices of Afrikaans-speaking and English-speaking girls on the left and those of Afrikaans-speaking and English-speaking boys on the right.

Graphs Nos. 37 and 38 show that answer 4A (ii), which has a value of 1 on the scale of severity was greatly preferred by the Afrikaans-speaking respondents of both sexes. In the case of the girls, the 't' value of the difference between the choices of the language sections was 5.8 giving a Probability value of less than .01 which is statistically significant at better than the 1% level of confidence. In the case of the boys, the 't' value of the difference was 11.6 which again gives a Probability value of less than .01 which is statistically significant at better than the 1% level of confidence.

In the case of answer 4A (iii), which has a value of 3 on the scale of severity, the difference between the choices of the boys of the two language sections gives a 't'

value of 3.0 denoting a Probability value of .04 which approaches statistical significance at the 4% level of confidence. This answer was preferred by the English-speaking boys.

It is interesting to note that the answers with the highest values on the scale of severity, namely 4A (iv) and 4A (v), which have values of 4 and 5 respectively, presented noticeable differences between the choices of English-speaking and Afrikaans-speaking girls. In both instances these answers were more popular with English-speaking than with Afrikaans-speaking girls. In the case of 4A (iv) the 't' value of the difference was 4.9 giving a Probability value of .01 which is statistically significant at the 1% level of confidence. In the case of 4A (v), although the 't' value of the difference was 2.3 which is not statistically significant, this answer was selected more frequently by all the age-groups of the English-speaking section than by their Afrikaans-speaking counterparts.

There was no marked difference in the popularity of these two most severe answers with the boys of the two language sections.

It was thus largely the attitude of the English-speaking girls which accounted for the more severe attitude of the English-speaking section noted in Graph No. 9 on Page V.

(f) On Page XVI, Graph No. 51 compares the choices of answers made by English-speaking and Afrikaans-speaking fathers.

Graph No. 9 on Page V showing the average percentage

of choices of each answer made by the adolescents of the two language sections, revealed that the English-speaking adolescents were more severe in their attitude to the swearing described in Question 4A than the Afrikaans-speaking adolescents.

Graph No. 51 shows that the English-speaking fathers, too, were more severe in attitude than the Afrikaans-speaking fathers although the difference was not as great as that between the judgements made by the adolescents of the two language sections.

Of the Afrikaans-speaking fathers 13% selected a value of 1 thus indicating that they considered it quite proper to make a joke of the swearing in the culprit's hearing. No English-speaking father selected this answer.

When one considers that 36% of the Afrikaans-speaking adolescents as against only 7% of the English-speaking section selected a value of 1, it seems possible that this attitude may perhaps be a reflection of the attitude of the elders in the two language sections.

In both language sections, the most popular choice amongst the fathers was a value of 3 which indicated that they regarded swearing under the circumstances described in the story as a natural reaction and would merely admonish the culprit not to swear.

(g) Of the eleven questions dealt with thus far, this is the first instance in which the correlation coefficient for the choices of 230 fathers and those of their own sons (English-speaking) was low. The correlation coefficient of $+0.06$ gives a 't' value of $.9$. The Probability value is thus 37 which is very far from

being significant.

Is it possible that where swearing is concerned the influence of these adolescents of teachers and other adults with whom they come in contact is greater than that of fathers on their own sons? If the fathers themselves swear fairly habitually at home their views on the subject may carry less weight with their sons than their views in the other areas of behaviour covered by the survey such as honesty, aggression and courage. If this is a tenable premise, it could perhaps account for the low correlation coefficient for the choices answers made by fathers and sons in question 4A, in spite of the high correspondence between the views of the adults and the adolescents as discussed in (f) above.

.....

QUESTION 4 B.

Ian and his friend Terry were playing at Ian's home when they started arguing about a trivial matter. Ian became annoyed and swore at Terry.

What should Ian's parents, who overheard the incident, do about it:

- i) Ignore the swearing.
- ii) Repeat the episode as a joke in Ian's hearing.
- iii) Scold him for his behaviour.
- iv) Punish him lightly.
- v) Regard it as a serious offence and punish him severely.

For Question 4 B the re-arrangement of the structured answers, from least to most severe, was as follows:-

- No. (i) became a value of 2 on the scale of severity.
No. (ii) became a value of 1 on the scale of severity.
No. (iii) became a value of 3 on the scale of severity.
No. (iv) became a value of 4 on the scale of severity.
No. (v) became a value of 5 on the scale of severity.

(a) On Page IV, Graphs 7 and 8 reflect the adolescents' choices of answers based on the scale of severity.

Here it is apparent that Answer 4B (iii), which has a value of 3 on the scale of severity, was the most popular with both the language sections. This answer suggests that the culprit should merely be scolded for swearing at his friend.

In the Afrikaans-speaking section the five age-groups formed a more homogeneous group in their choice of a value

of 3 than the five age-groups of the English-speaking section.

In the former section only 16% less 18-year-olds than 14-year-olds chose a value of 3, the 14-year-olds choosing this value most frequently and the 18-year-olds least frequently of the five age groups, while in the latter section 30% less 14-year-olds than 16-year-olds chose it, the 16-year-olds choosing it most and the 14-year-olds least frequently of the English-speaking age-groups.

(b) On Page V Graph No. 10 shows the average percentage of choices, for each answer, of all tested adolescents within each language section.

Two aspects of this graph are striking when it is compared with the corresponding graph for Question 4A.

(i) The graphs which reflect the choices of answers, which are arranged on the severity scale, made by the English-speaking adolescents in both Question 4A and Question 4B are very similar. These graphs show that in both questions a value of 3 was the most popular choice with the English-speaking section, and in both questions the values of 4 and 5, demanding punishment of the culprit, were chosen by about 37% of all the English-speaking adolescents.

(ii) On the other hand, the graphs reflecting the choices of answers made by the Afrikaans-speaking adolescents reveal a great difference in their judgement of the swearing as depicted in Question 4A and in Question 4B.

In Question 4A the most popular choice among the Afrikaans-speaking adolescents was answer No. 4A (ii)

which has a value of 1, 36% of all tested Afrikaans-speaking pupils thus indicating that they considered it proper to make a joke of the episode in the culprit's hearing. In the case of Question 4B only 1% took this view.

In Question 4A only 13% chose a value of 4 or 5 indicating that they thought the culprit should be punished, whereas in Question 4B 45% took this view.

It is thus apparent that there was a big difference in the attitude of the Afrikaans-speaking adolescents towards swearing in the circumstances described in Question 4A and in those described in Question 4B.

In their response to Question 4A they registered much milder disapproval of swear-words used as a release for the feelings of a child who had hurt her thumb, than in Question 4B where the words were directed at another person.

The English-speaking section, however, were fairly consistent in their estimate of the seriousness of swearing per se, irrespective of the circumstances under which it took place.

Referring back to Graphs Nos. 5 and 7 on Pages III and IV, it is apparent that while this difference of attitude to the swearing in the two questions of Section 4 was common to all of the five age-groups of the Afrikaans-speaking section, it is even more marked in the 18-year-old group than in the other four age-groups.

In Question 4A only 8% of the Afrikaans-speaking 18-year-olds selected the answers having the most severe values of 4 and 5 which demanded punishment of the culprit,

while in Question 4B no less than 56% of them indicated that they thought the culprit should be punished. The views of the English-speaking 18-year-olds, on the other hand, were much the same in both questions.

It is most interesting to compare the difference of attitude on the part of the Afrikaans-speaking adolescents to the two questions of Section 4 on Swearing, with the difference of their attitude towards the two types of Aggression dealt with in Section 2.

In Section 2 both language sections regarded the verbal aggression depicted in Question 2B in a more serious light than the physical aggression depicted in Question 2A, but in the case of Question 2B the Afrikaans-speaking section judged very much more severely than the English-speaking section did. Only 5% of all tested Afrikaans-speaking pupils viewed physical aggression as a serious misdemeanour which should be severely punished as against 38% who saw verbal aggression in this light.

It would seem, therefore, that the members of the Afrikaans-speaking section of the sample who participated in the survey took a very serious view of verbal aggression whether in the form of swearing directed at another person or derogatory remarks.

(c) On Page VII, Graphs Nos. 16 to 18 show the percentage of each of the five age-groups in each language section who chose each of the structured answers.

The two language sections did not differ very greatly in the choices of answers they made in Question 4B, as is shown by Graph No. 10 on Page V. No statistically significant differences were found between the two sections

in their choices of any answer.

In their selection of a value of 5, however, four of the five Afrikaans-speaking age-groups selected this most severe value on the severity scale more frequently than their English-speaking counterparts. The 't' for this difference is 2.5 giving a Probability value of .06 which is not statistically significant.

(d) On Pages X and XI, Graphs Nos. 29 to 34 compare the choices of English-speaking boys with those of English-speaking girls, and the choices of Afrikaans-speaking boys with those of Afrikaans-speaking girls.

As was the case in Question 4A, the two sexes within each language section viewed the problem posed by Question 4B in much the same way. No statistically significant differences were found between their choices of any answer.

(e) On Pages XIV and XV, Graphs Nos. 45 to 50 compare the choices of English-speaking and Afrikaans-speaking girls on the left and those of English-speaking and Afrikaans-speaking boys on the right.

Not much difference was found between the choices of the two language sections within either sex group, but what differences there were occurred between the choices of the two sections of boys.

Answer 4B (iii) which has a value of 3 on the scale of severity, was chosen by more English-speaking than Afrikaans-speaking boys. The 't' value of this difference is 1.74 which is not statistically significant.

Answer 4B (v) which has the highest value on the

scale of severity, namely a value of 5, was chosen by more Afrikaans-speaking than English-speaking boys. The 't' value of this difference is 2.95 giving a Probability value of .04 which approaches statistical significance at the 4% level of confidence.

It appears, thus, that the slightly more severe attitude to swearing displayed by the Afrikaans section when compared with the English-speaking section in their selection of a value of 5 was largely due to the severe choices made by the Afrikaans-speaking boys.

This was a little surprising as it might possibly have been expected that the so-called "gentler" sex would be more severe in their disapproval of rough language than their male counterparts.

This tendency was, however, also seen in the assessment of Aggression made by the two sexes, in Section 2. In both language sections the girls took a less severe view of verbal aggression than boys did, and in the English-speaking section this was also the case in their view of physical aggression.

(f) On Page XVI, Graph No. 52 compares the choices made by English-speaking fathers with those made by Afrikaans-speaking fathers.

The views of the fathers in each language section corresponded to a considerable extent with the views of the adolescents in their respective language sections.

Like the English-speaking adolescents, the English-speaking fathers assessed the seriousness of swearing as depicted in the two stories of Section 4, namely Questions 4A

and 4B, more or less equally severely. The assessment of the fathers, however, was slightly less severe than that of the adolescents. Most of the English-speaking fathers, namely 69%, selected a value of 3 on the severity scale, thus indicating that they considered a scolding sufficient punishment for the culprit.

Like the Afrikaans-speaking adolescents, the Afrikaans-speaking fathers took a more serious view of the swearing in Question 4B, where a companion is sworn at, than of the bad language used in Question 4A where the child who swears is alone. In the latter case, Question 4A, 14% of the Afrikaans-speaking fathers indicated that they would make a joke of the swearing and only 1% viewed it as a serious offence. In the case of Question 4B, however, only 2% accepted the suggestion that swearing at a companion be regarded as a joke and 20% regarded this as a serious offence.

(g) The correlation coefficient for the choices of 230 fathers and those of their own sons (English-speaking) was +.24 as illustrated by the scattergram for Question 4B on page XVI. This value for 'r' gives a 't' value of 3.73 which, according to Milton Smith's table, has a Probability value of .023 which can be regarded as significant.

.....

SUMMARY OF STATEMENT OF RESULTS, SECTION 4, (SWEARING)

The most striking features of an analysis of the responses made by the 3000 tested adolescents and 460 fathers to the problems posed by the two questions of Section 4, dealing with swearing, were :-

(a) In the case of Question 4A, the adolescents of the two language groups differed greatly in their selection of answers.

The English-speaking section were more severe than the Afrikaans-speaking section in their assessment of the seriousness of the use of swear-words under the circumstances described in this story.

36% of the English-speaking section as against 13% of the Afrikaans-speaking section selected a value of either 4 or 5, thus indicating that they regarded the swearing in a serious light.

Only 7% of the English-speaking section as against 36% of the Afrikaans-speaking section selected a value of 1, which offered the suggestion that the swearing should be made a joke of in the culprit's hearing.

In the case of Question 4B there was very little difference in the choices made by the two language sections, except that the Afrikaans-speaking group selected the most severe value on the severity scale, namely a value of 5, rather more frequently than the English-speaking group. 29% of the Afrikaans-speaking group chose this value as against 20% of the English-speaking group.

(b) The attitude revealed by the choices made by the

English-speaking section was much the same in Question 4B as in Question 4A. In both cases a value of 3 was their most popular choice and in both cases the most severe values of 4 and 5 were chosen by about 37% of all tested English-speaking adolescents. Their judgement of the seriousness of the swearing described did not, therefore, alter appreciably when the circumstances under which it took place were changed.

On the other hand, the choices of answers made by the Afrikaans-speaking section differed greatly in the two questions. Their selection of answers changed from being much less severe than that of the English-speaking section in Question 4A to being slightly more severe than that of the English-speaking section in Question 4B.

In the case of Question 4A, 36% of all the tested Afrikaans-speaking adolescents selected a value of 1, indicating that they considered it permissible to make a joke of the swearing. In Question 4B only 1% of them made this choice. In Question 4A only 13% of the Afrikaans-speaking section selected a value of 4 or 5 indicating that they thought the culprit should be punished. In Question 4B 45% of them selected one of these values.

Thus the Afrikaans-speaking section took a far more lenient view of the use of swear-words in the story where the child who swore was alone, than in the story where the child swore at a companion.

(c) This change of attitude towards the swearing described in the two stories, revealed by the Afrikaans-speaking group, was most marked in the 18-year-olds of this language section.

In Question 4A only 8% of the Afrikaans-speaking 18-year-olds selected one of the two most severe values, namely a value of 4 or of 5, whereas 56% of them chose either a value of 4 or 5 in the case of Question 4B.

The attitude of the English-speaking 18-year-olds was very much the same in both Questions 4A and 4B. Their responses were rather less severe than those of most of the other four English-speaking age-groups, particularly in Question 4A.

(d) It is interesting to compare the responses of the Afrikaans-speaking adolescents to the two stories of Section 4, with their attitude towards the two types of aggression dealt with in Section 2.

Both these Sections reveal that the members of the Afrikaans-speaking group of the sample who participated in the survey took a very serious view of verbal aggression both in the form of swear-words directed at another person or of derogatory remarks.

(e) The two sexes within each language section viewed the swearing described in this Section in much the same way. Only in one instance, answer 4A (iv) which has a value of 4 on the scale of severity, did the difference between the choices of the two sexes approach statistical significance. More English-speaking girls than English-speaking boys chose this answer.

(f) Comparison of the choices made by English-speaking girls with those made by Afrikaans-speaking girls revealed that the English-speaking girls were slightly more severe in their assessment of the seriousness of the use of swear-words

described in Question 4A. In Question 4B the girls of the two language sections made much the same choices of answers.

On the other hand, comparison of the choices of English-speaking boys with those of Afrikaans-speaking boys revealed that in Question 4B the Afrikaans-speaking boys were slightly more severe in their assessment of the seriousness of the swearing while in Question 4A the boys of the two language groups made much the same choices of answers.

(g) Analysis of the responses of 230 English-speaking and 230 Afrikaans-speaking fathers revealed that the fathers of the two language sections differed in much the same way as the two language sections of adolescents.

In Question 4A the English-speaking fathers, like the English-speaking adolescents, were the more severe of the two language sections in their assessment of the seriousness of the swearing as described in this story. The fathers, however, were slightly less severe than the adolescents in the English-speaking section.

In Question 4B the Afrikaans-speaking fathers, like the Afrikaans-speaking adolescents, were the more severe of the two language sections in their assessment of the seriousness of the swearing.

Thus both fathers and adolescents in the Afrikaans-speaking section took a more serious view of swearing in the story where a child swore at a companion than in the story where a child swore when alone.

Both fathers and adolescents in the English-speaking section did not appreciably change their view of the

seriousness of swearing when the circumstances under which it took place were changed.

The majority of fathers of both language sections preferred answers 4A (iii) and 4B (iii) both of which have the value of 3 on the scales of severity. They indicated, thus, that they considered it sufficient for the culprit to be scolded.

(h) This is the first Section, of the four dealt with thus far, in which the correlation coefficients for the choices of 230 fathers and those of their own sons (English-speaking) are low.

In Question 4A the Probability value of 37 is not statistically significant while in Question 4B the Probability value of .023, although it can be regarded as significant, is very much less significant than was the case in any of the previously discussed Sections.

One wonders whether many fathers are possibly in the habit of swearing fairly often at home themselves and, if so, whether their sons are therefore less prone to imitate them in this area of behaviour than in the other areas covered by the survey, since teachers, Ministers of religion and other adults with whom adolescents come in contact probably do not take a tolerant view of swearing. If this is the case, perhaps these adolescents are influenced less by their fathers than by the other adults in their lives where swearing is concerned.

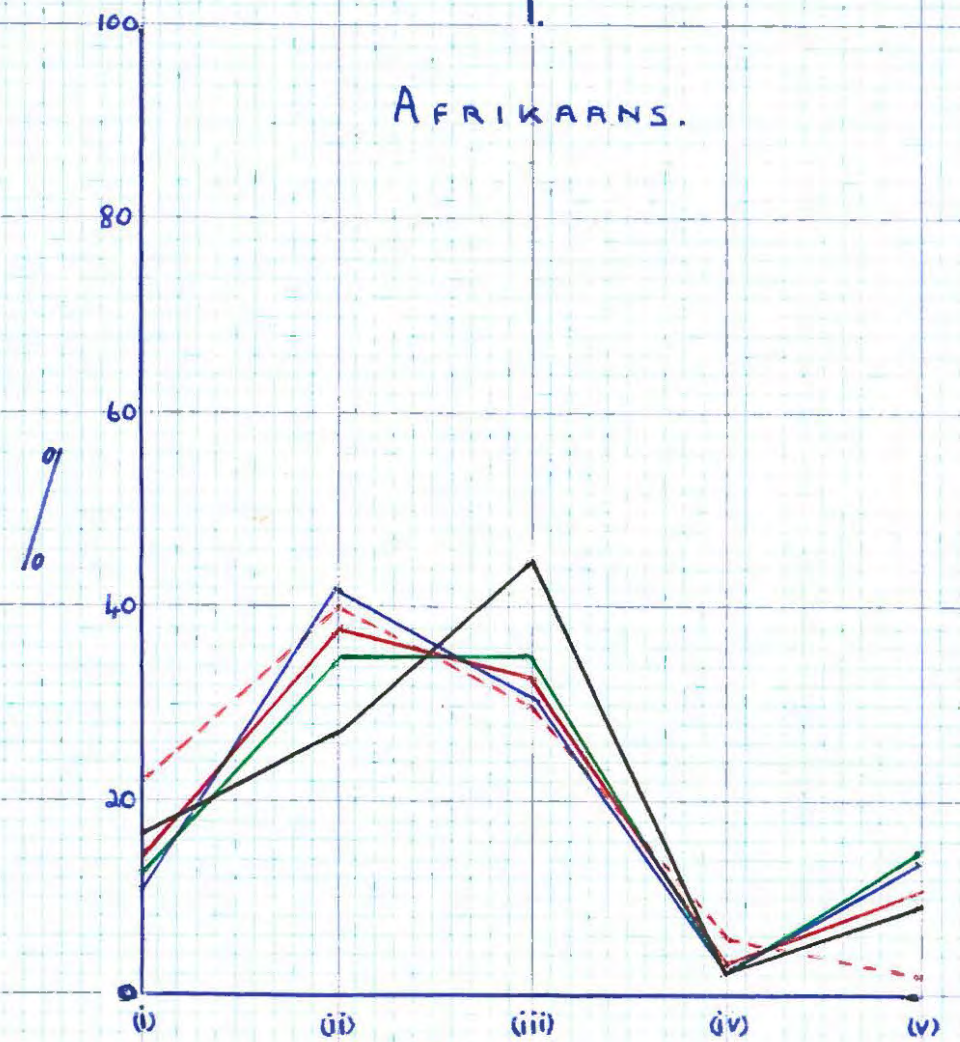
In this connection the findings of McCord and McCord (53), who studied the effect of the parental role model on criminality, may be of interest. They found that there is, as yet, no empirical support for the implicit assumption that

identification is total, i.e. that the child strives to emulate the parents in all respects. They found that boys whose fathers are criminals are less apt to become criminals if accepted by their fathers than if rejected by them. This finding stresses that the parents' love may operate against identification when the parent model is opposed to the norms of the larger society.

.....

1.

AFRIKAANS.



ANSWERS

— 14

— 15

— 16

— 17

- - - 18

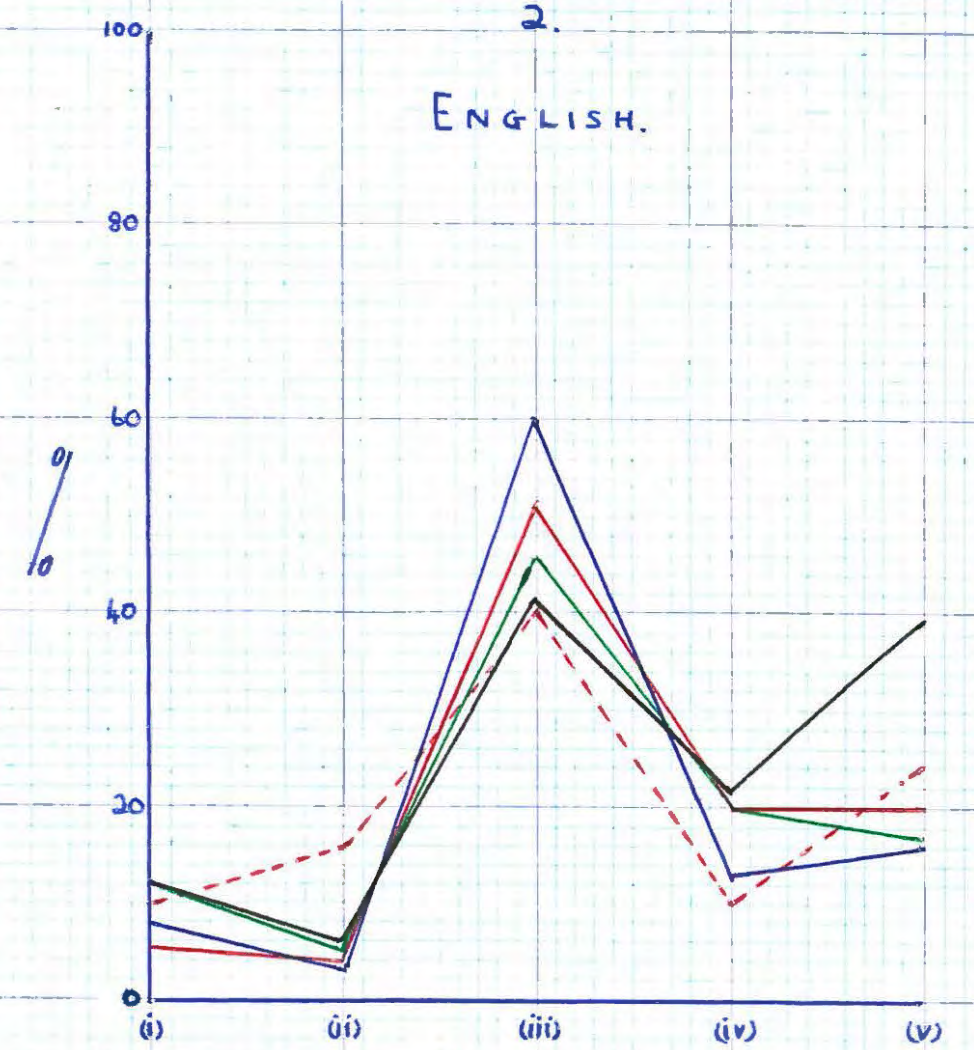
(AGE IN YEARS)

QUESTION 4A

SWEARING

2.

ENGLISH.

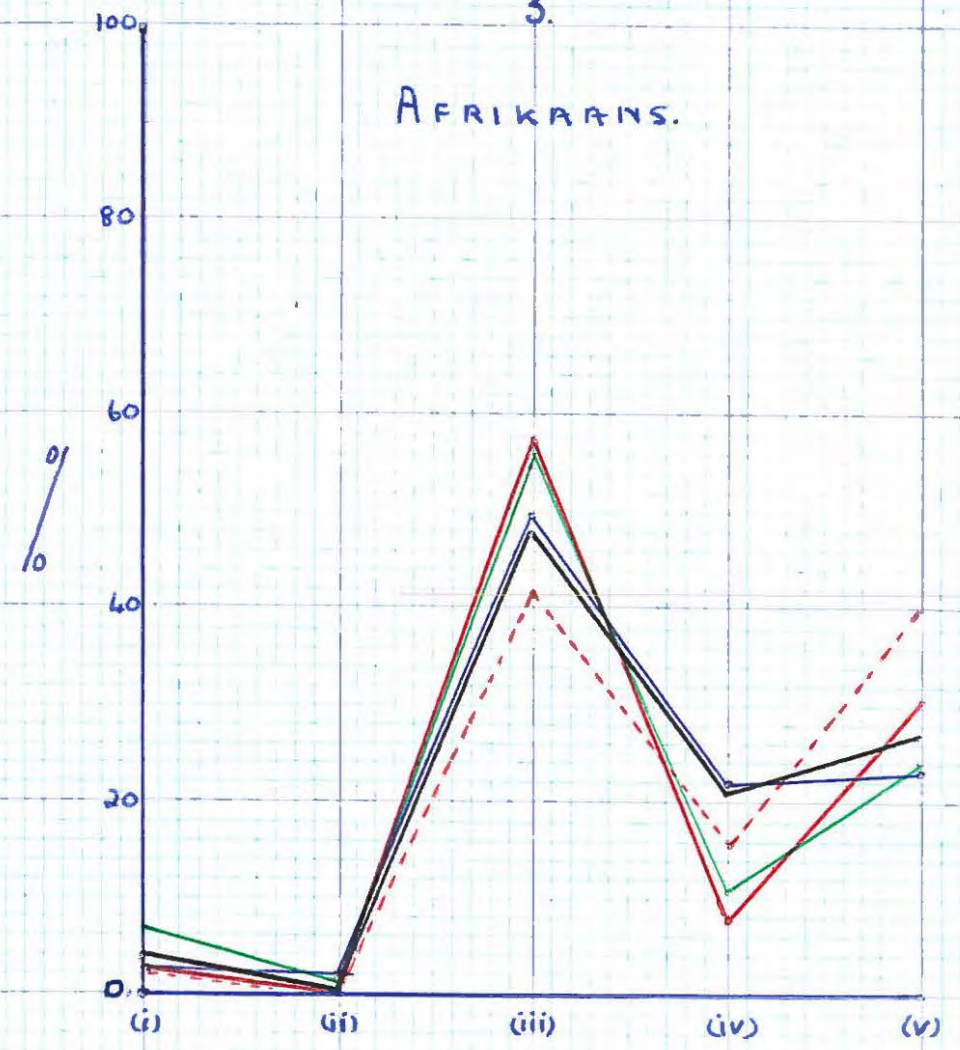


ANSWERS

I

3.

AFRIKANS.



ANSWERS

— 14 — 15

— 16 — 17

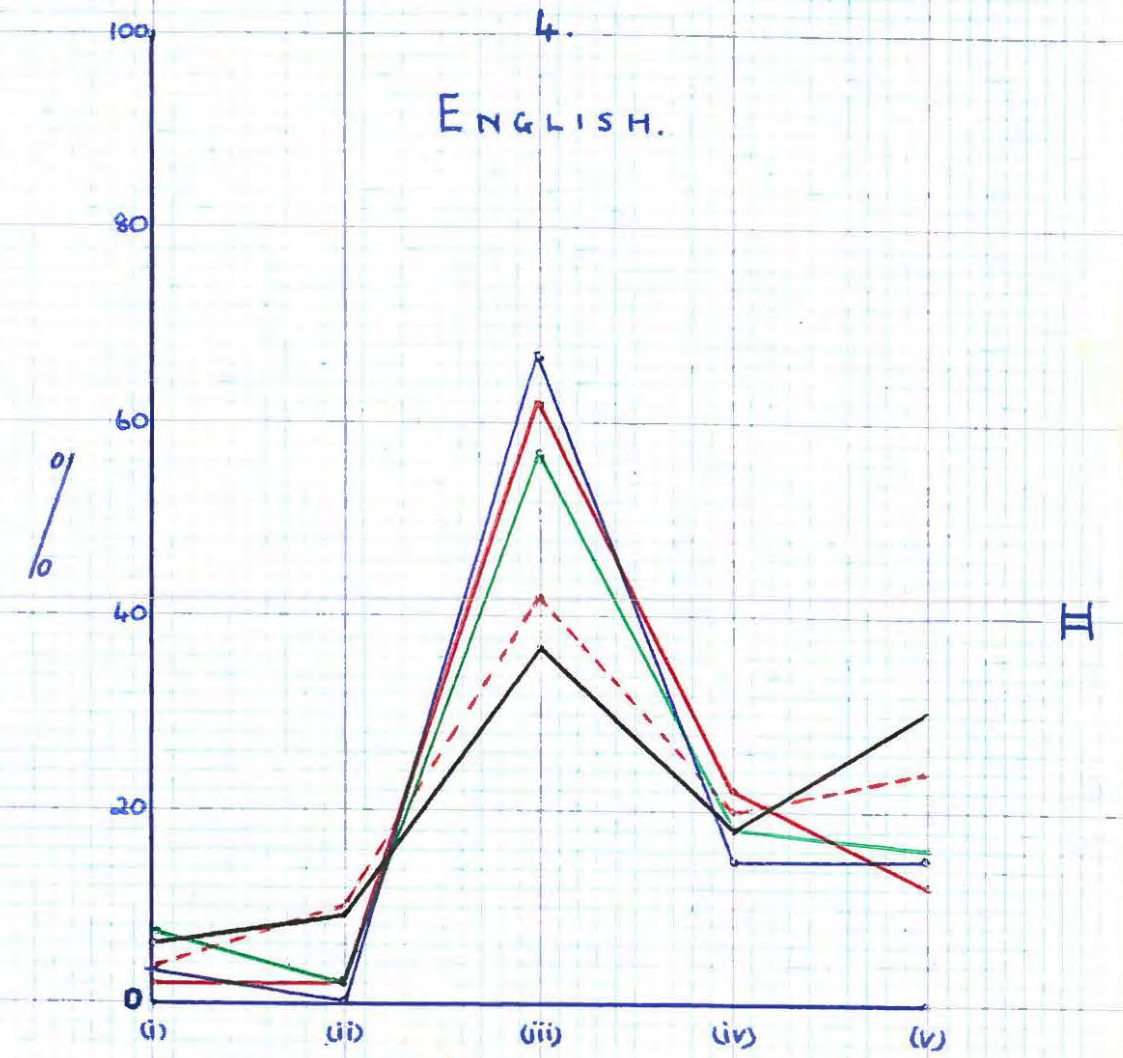
— 18 (AGE IN YEARS)

QUESTION 4B

SWEARING

4.

ENGLISH.

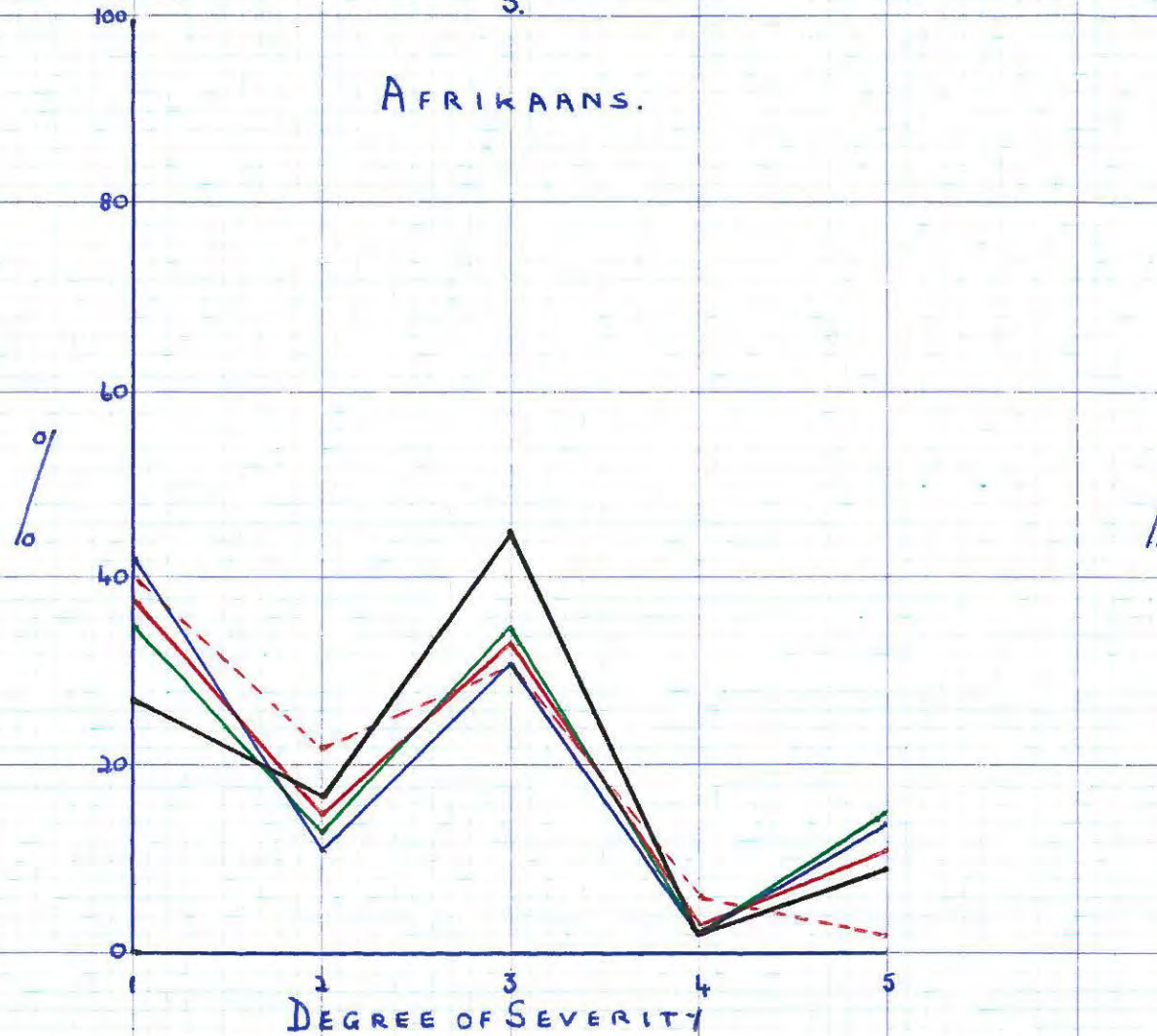


ANSWERS

II

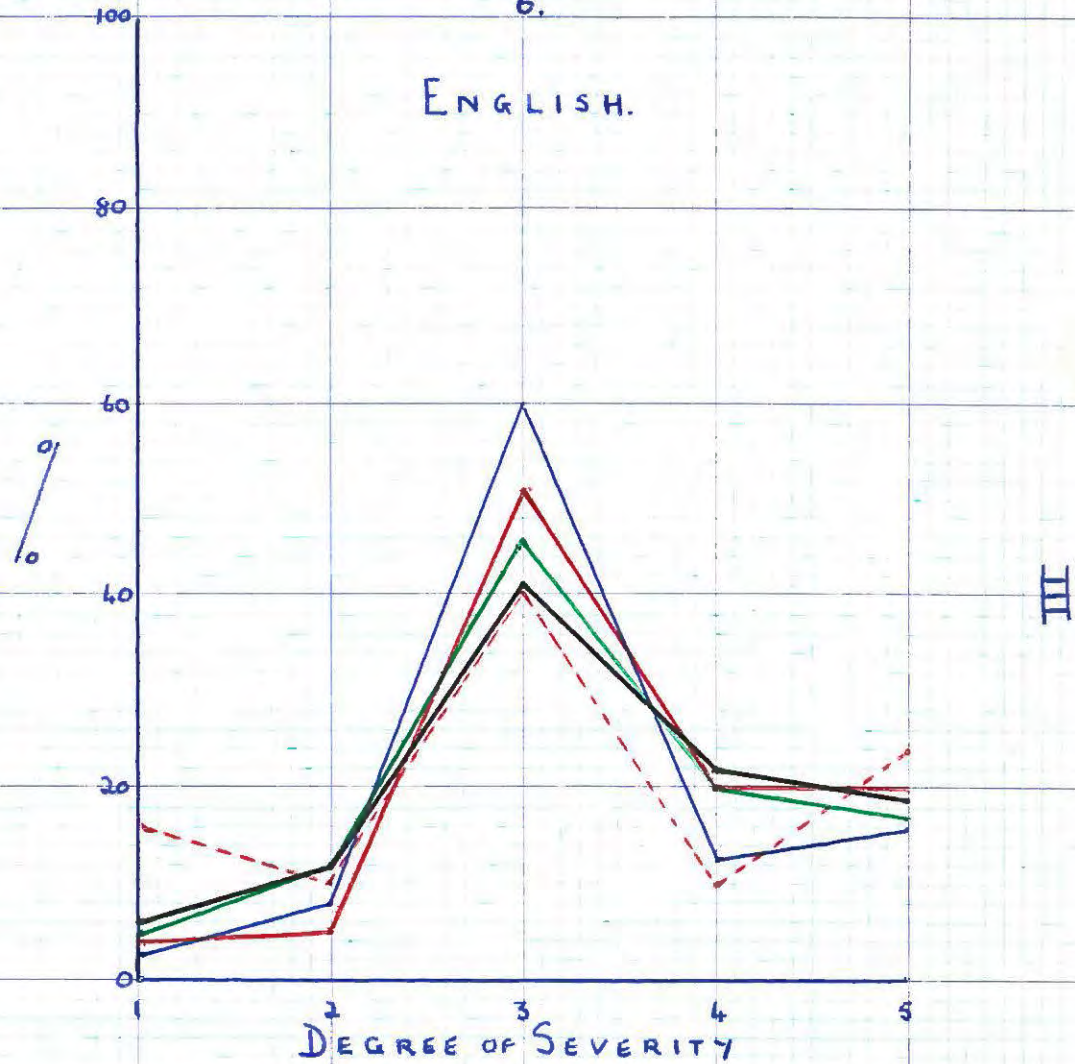
5.

AFRIKAANS.



6.

ENGLISH.



III

14

15

16

17

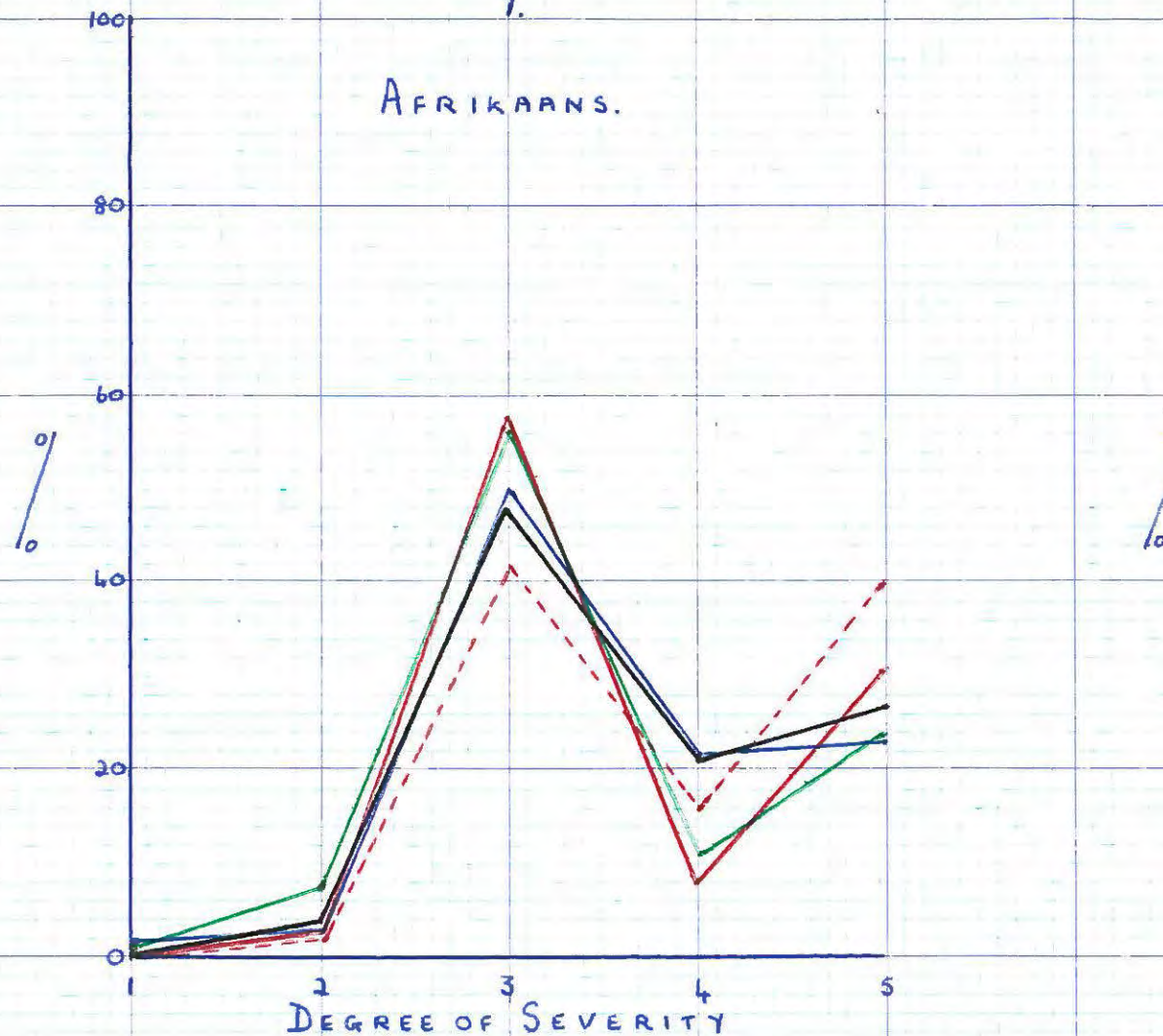
18

(AGE IN YEARS)

QUESTION 4A
SWEARING

7.

AFRIKAANS.



14

15

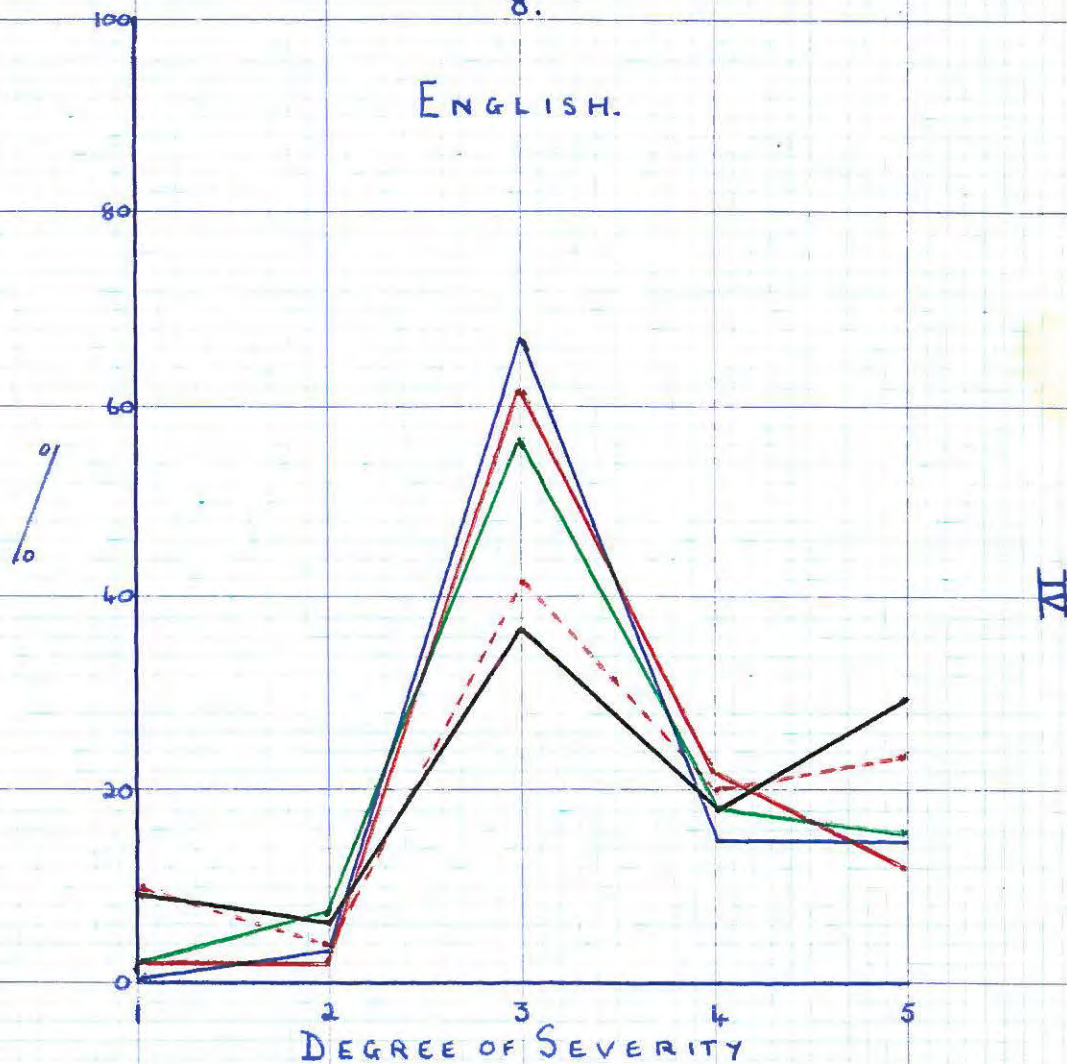
16

QUESTION 4B

SWEARING

8.

ENGLISH.



17

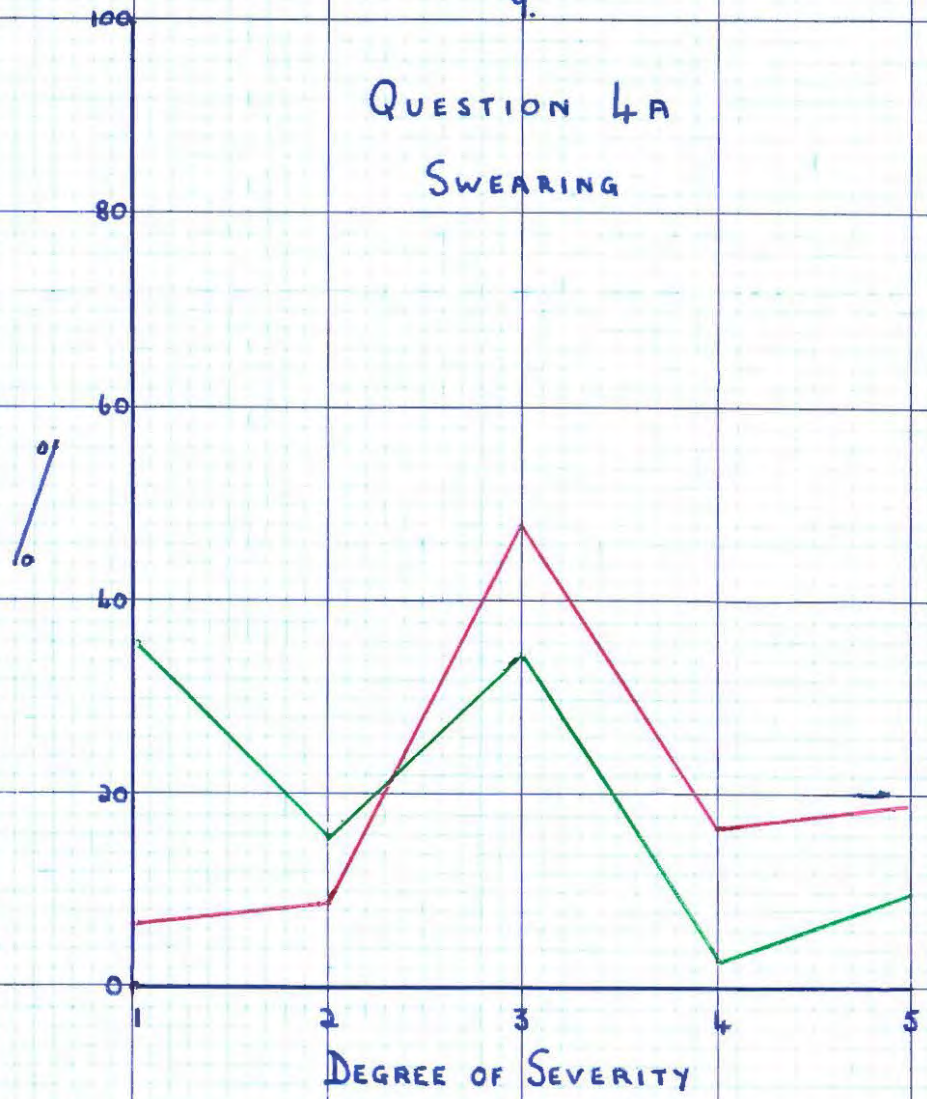
18

(AGE IN YEARS)

VI

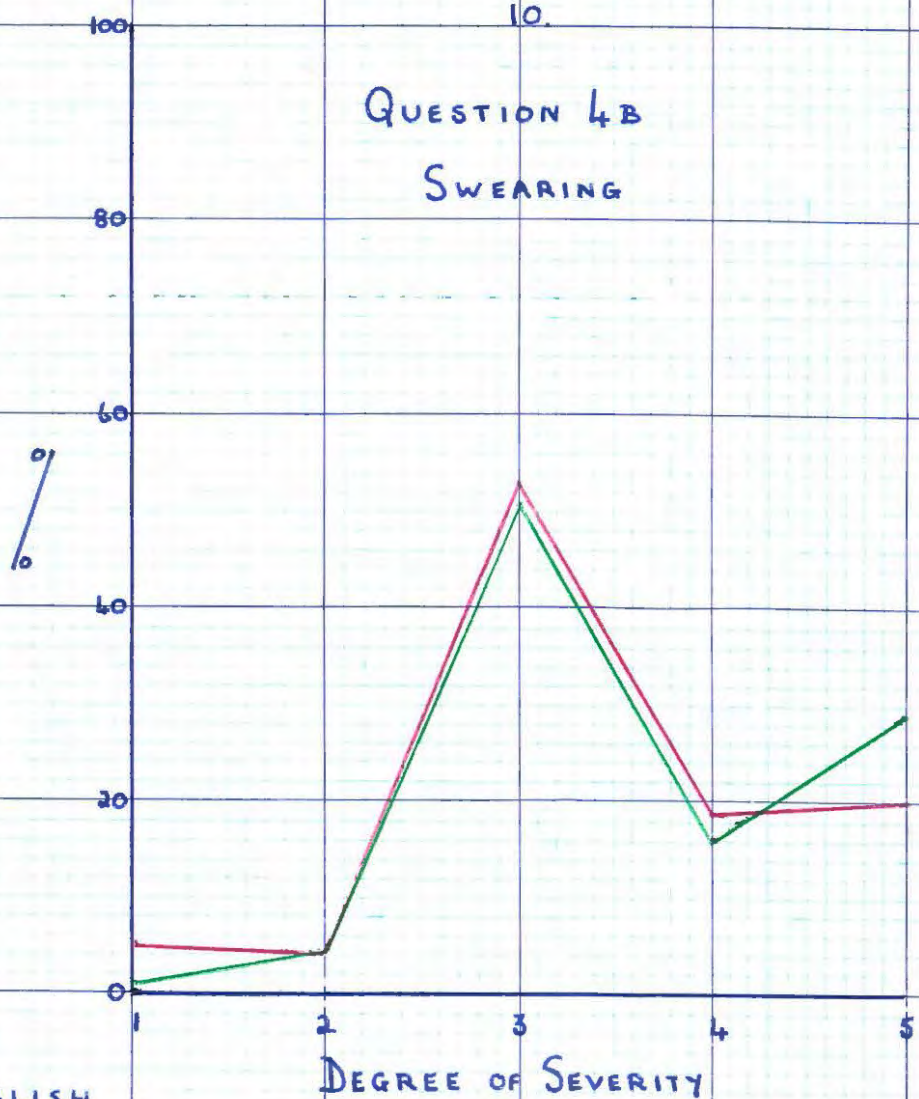
9.

QUESTION 4A SWEARING



10.

QUESTION 4B SWEARING



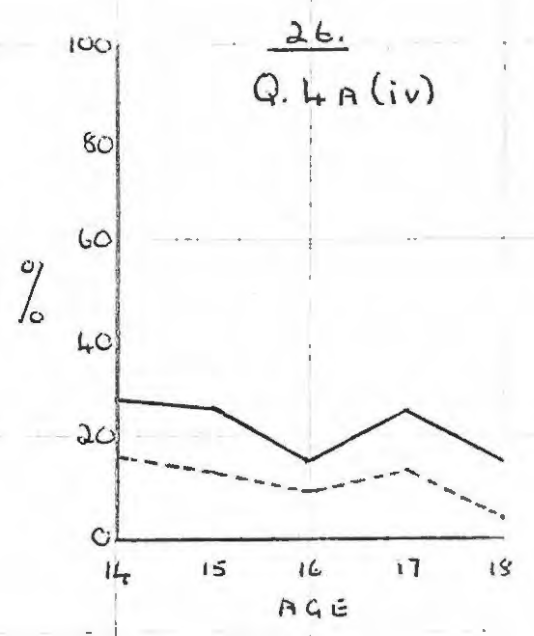
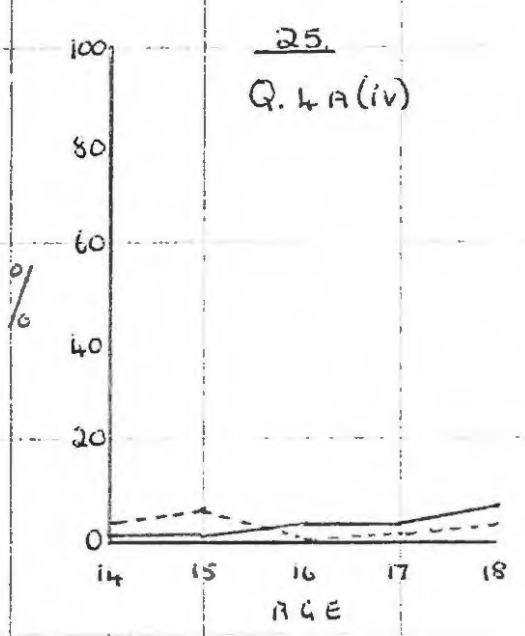
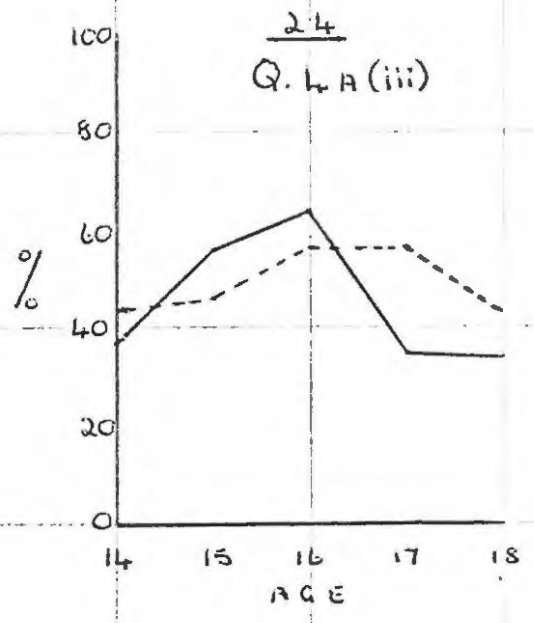
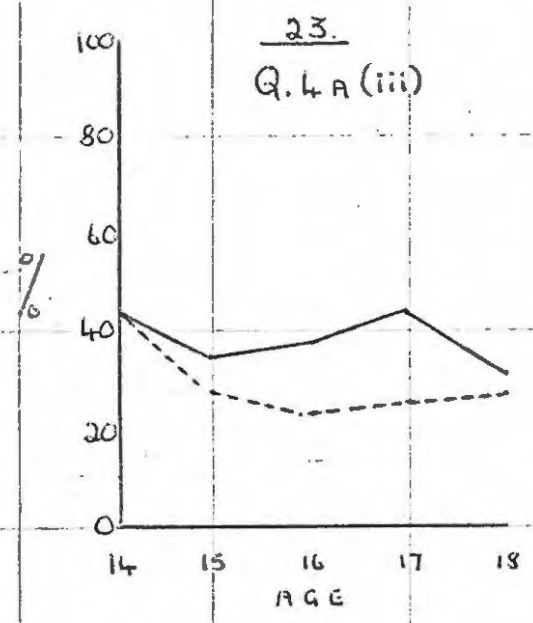
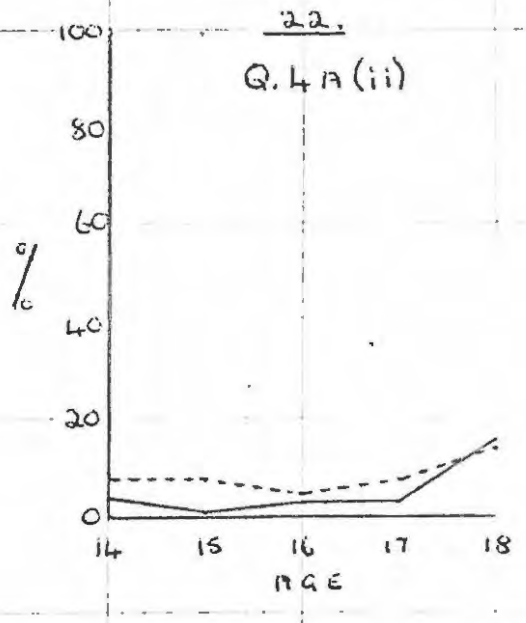
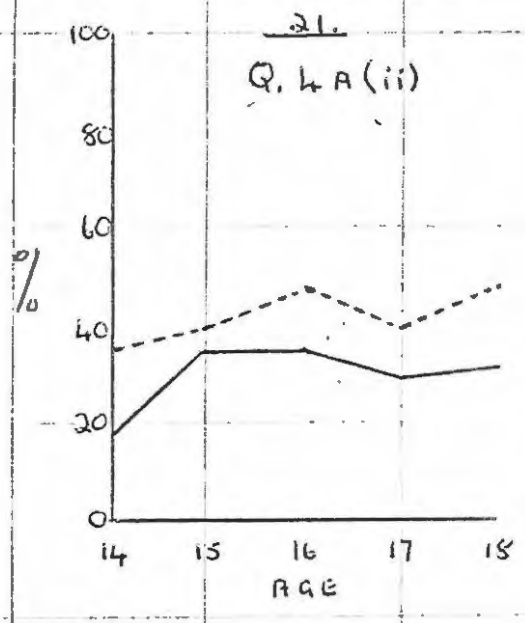
— ENGLISH
— AFRIKANERS

AVERAGE OF ALL TESTED ADOLESCENTS

IX

AFRIKAANS

ENGLISH



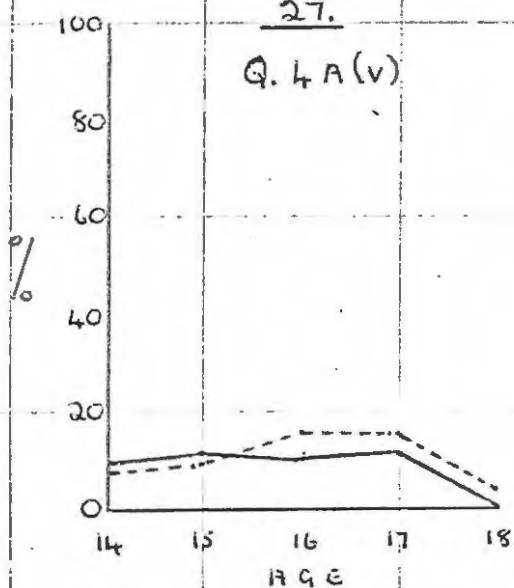
———— GIRLS
 - - - - - BOYS

X

AFRIKAANS

27.

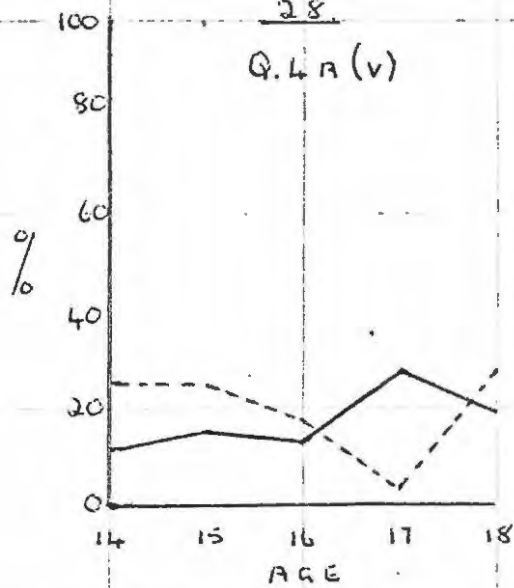
Q. 4A(v)



ENGLISH

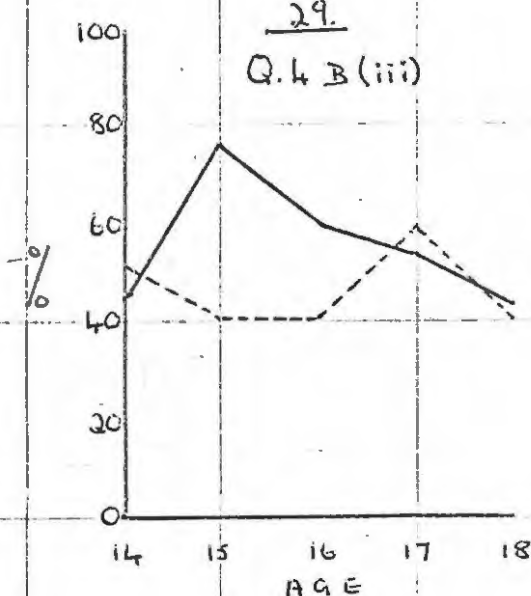
28.

Q. 4A(v)



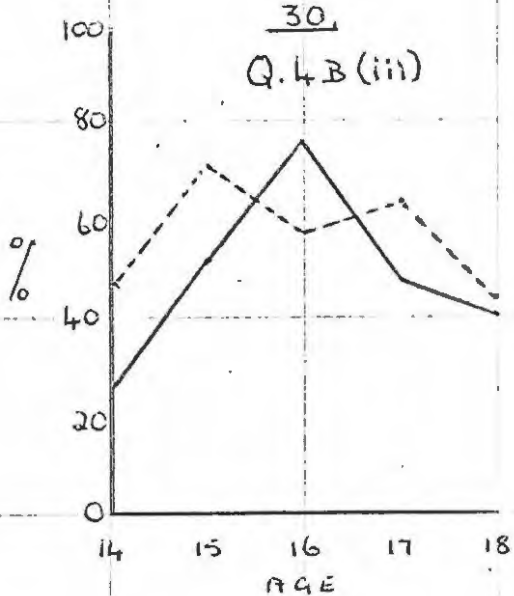
29.

Q. 4B(iii)



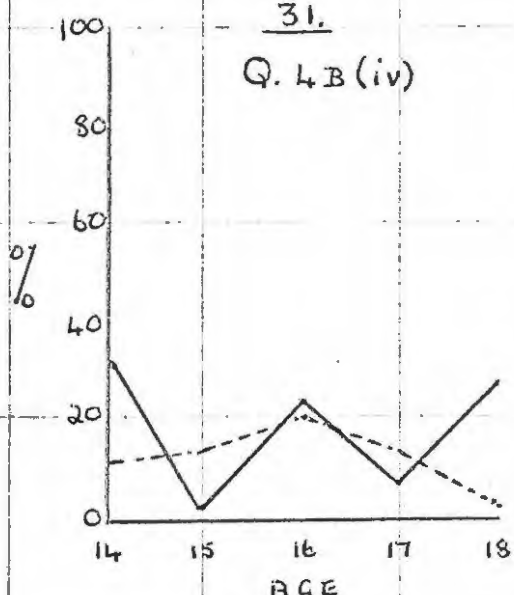
30.

Q. 4B(iii)



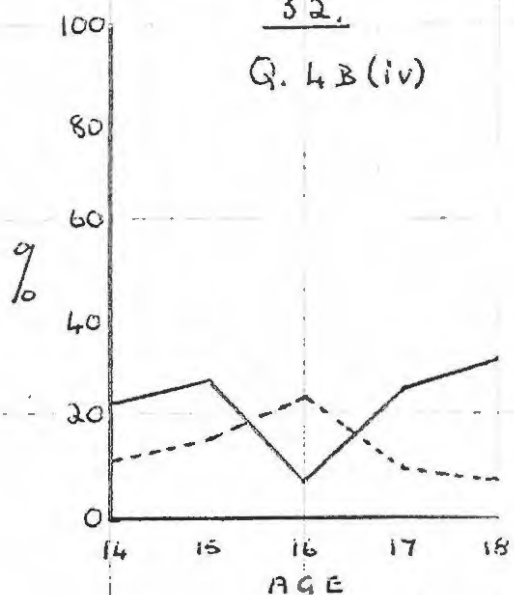
31.

Q. 4B(iv)



32.

Q. 4B(iv)



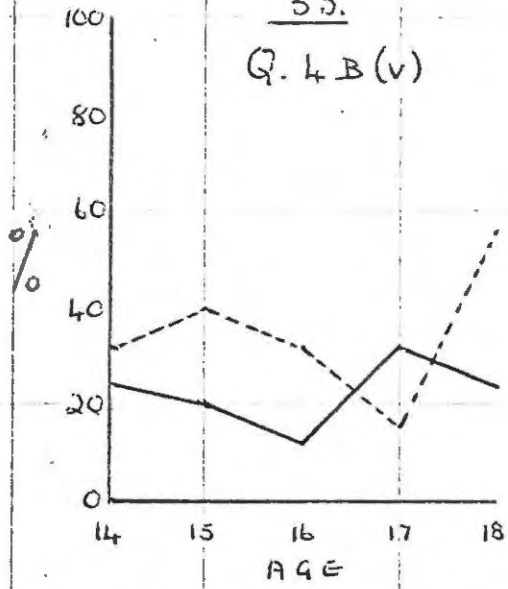
———— GIRLS

- - - - - BOYS

AFRIKAANS

33.

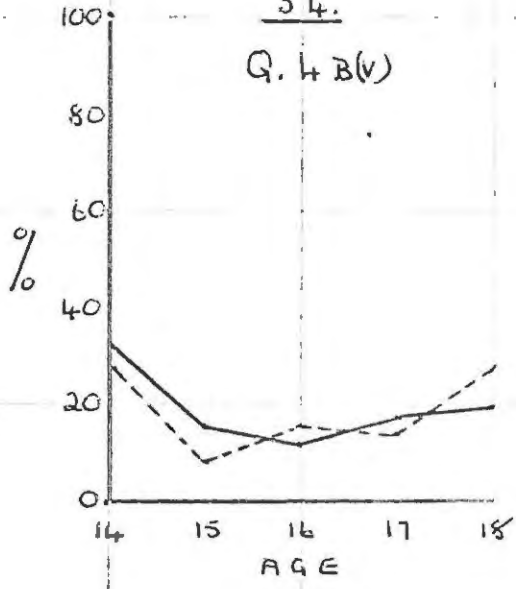
Q. 4 B (v)



ENGLISH

34.

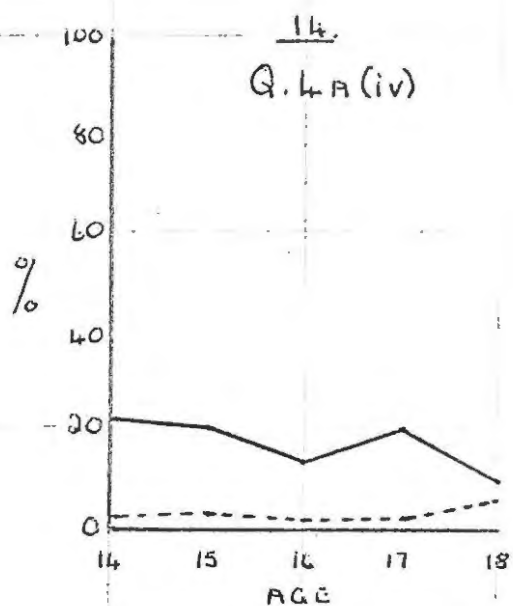
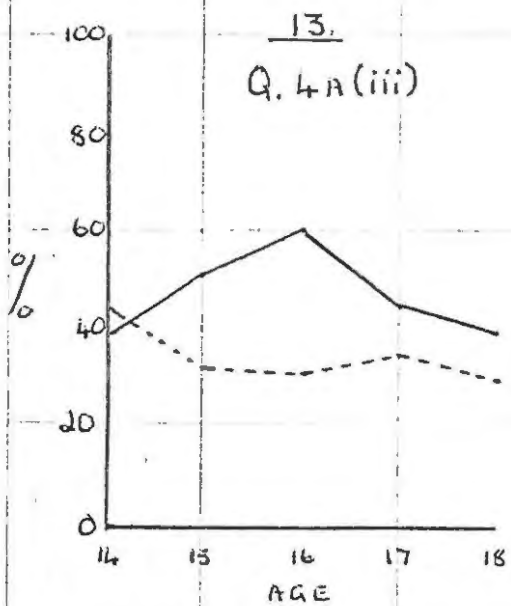
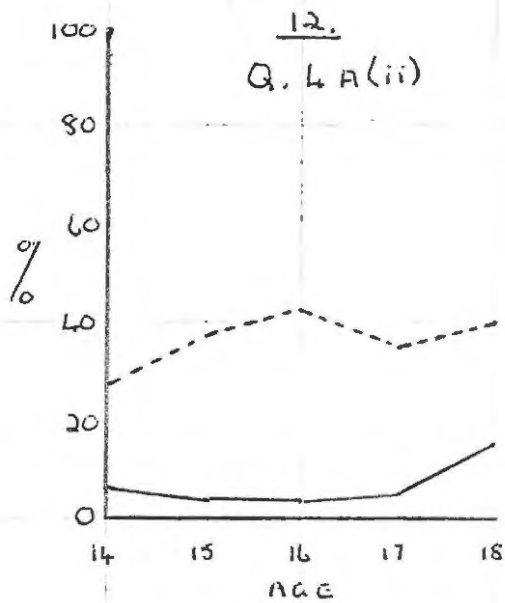
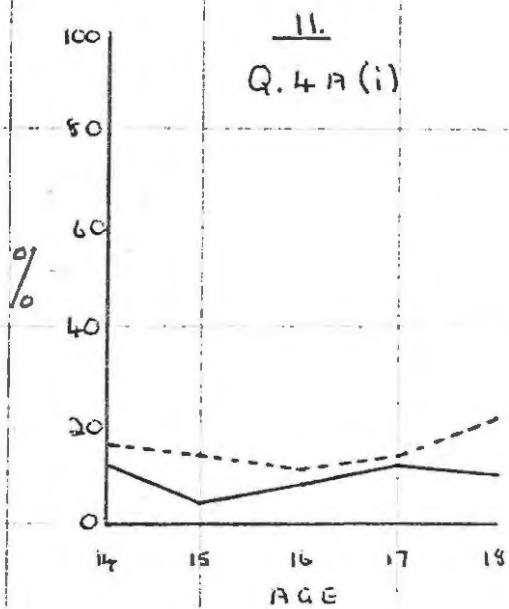
Q. 4 B (v)



———— GIRLS

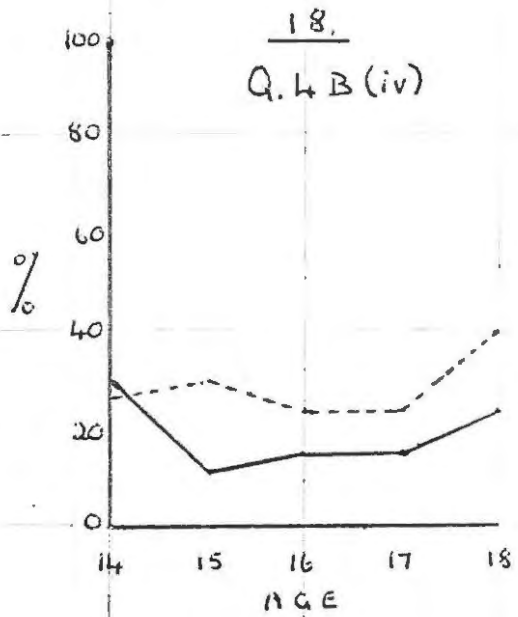
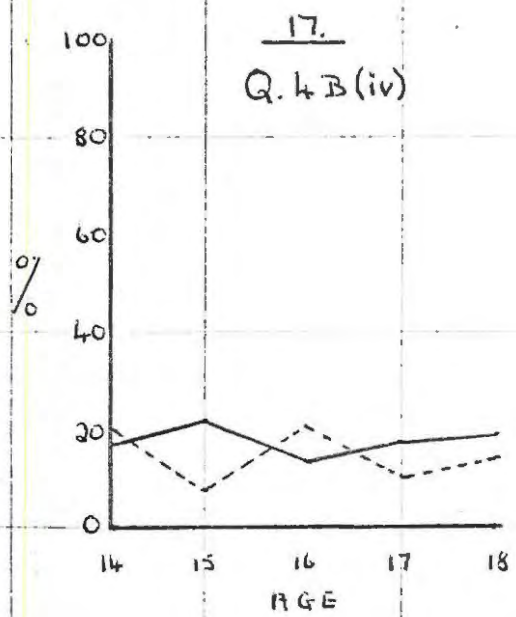
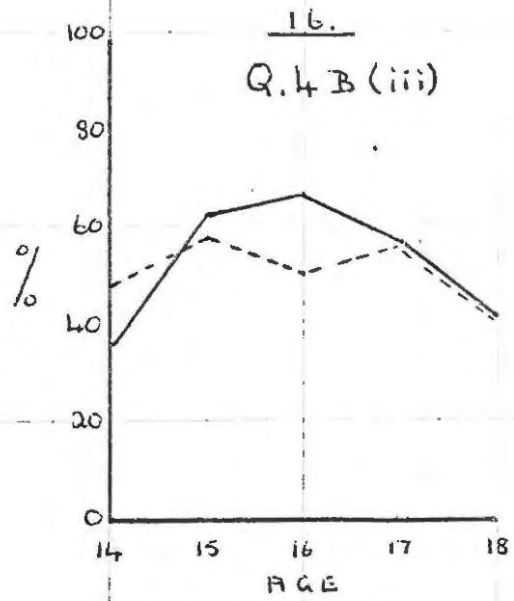
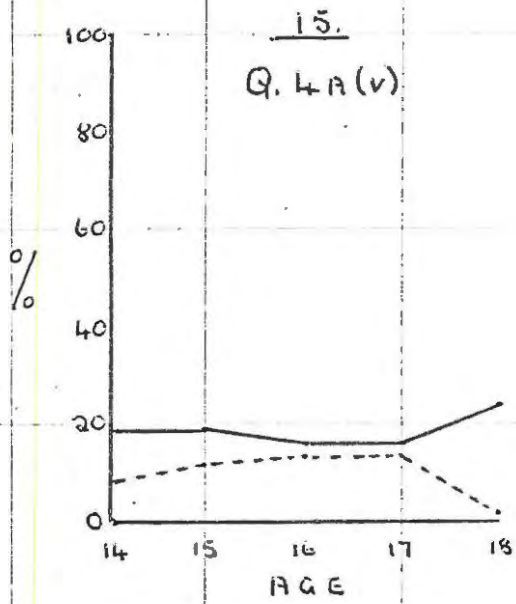
- - - - - BOYS

VI



————— ENGLISH

- - - - - AFRIKAANS



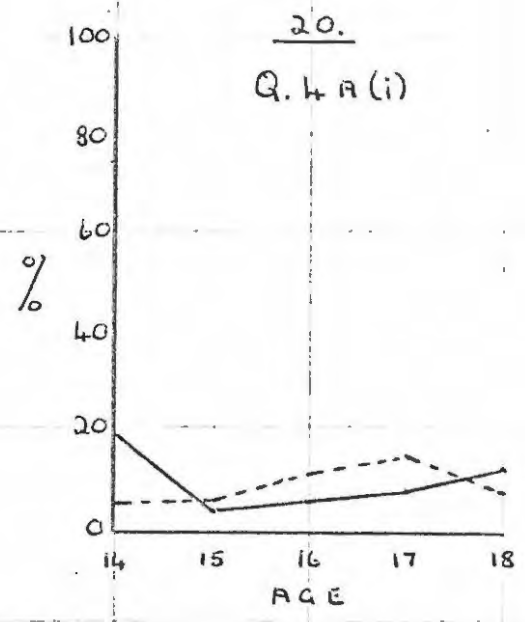
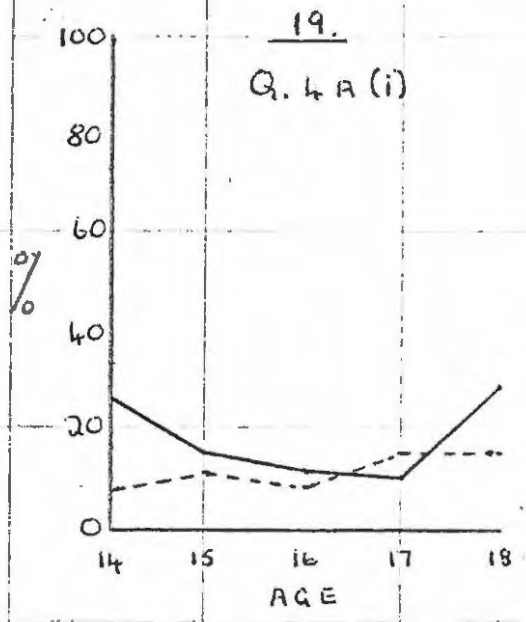
————— ENGLISH

- - - - - AFRIKANS

VIII

AFRIKAANS

ENGLISH

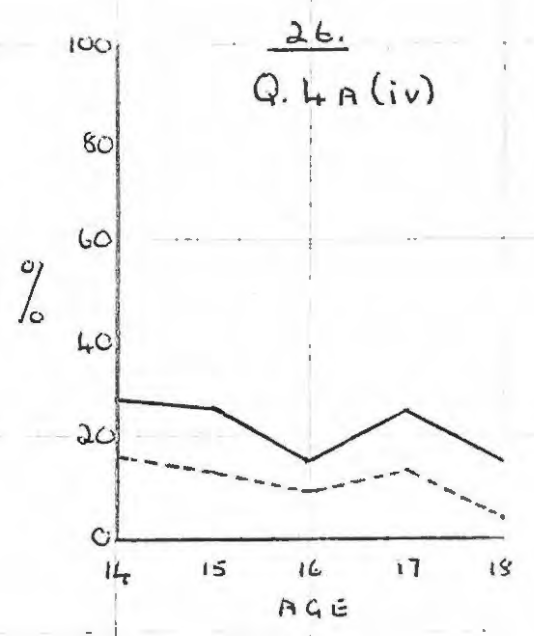
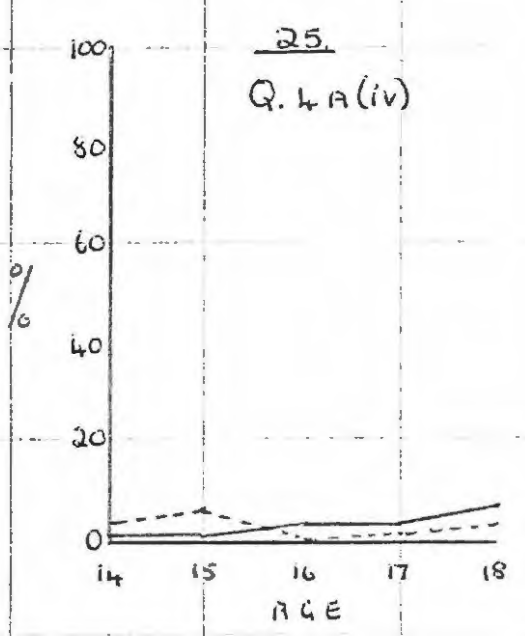
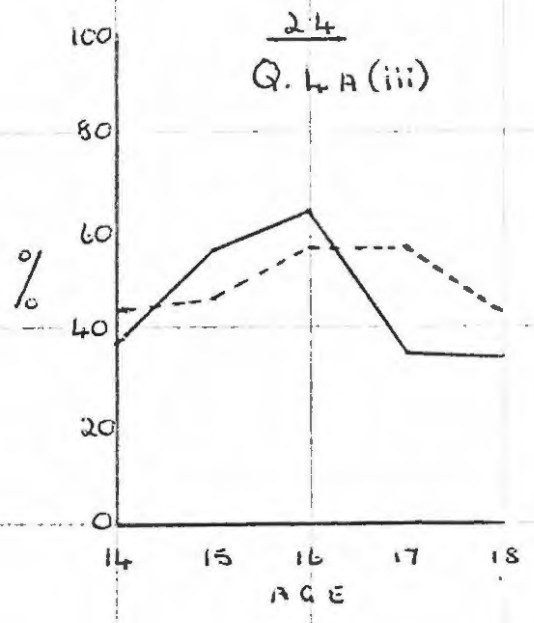
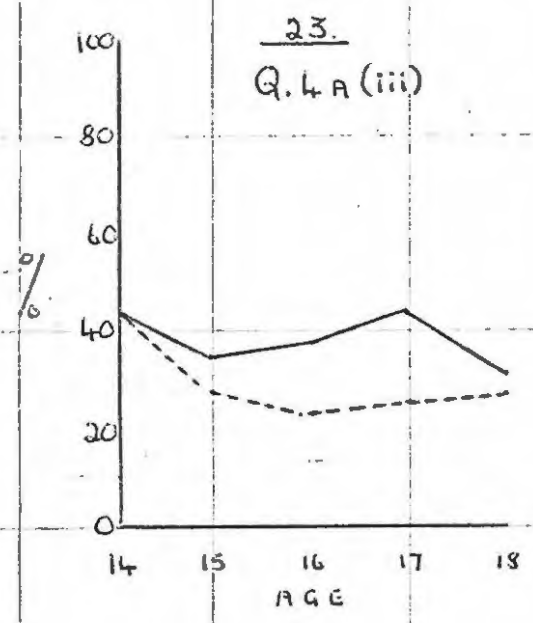
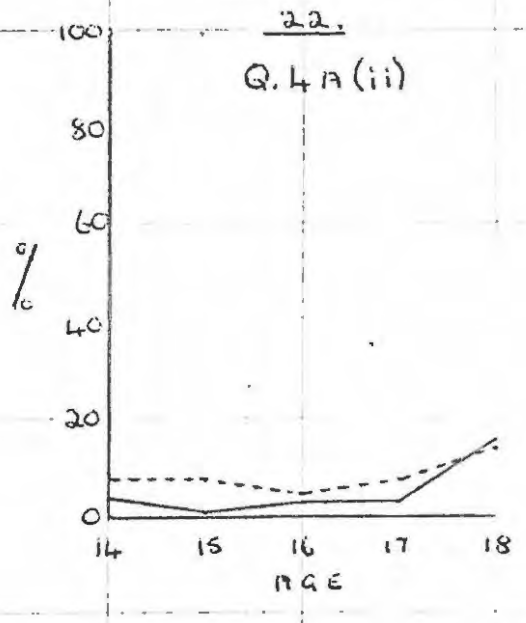
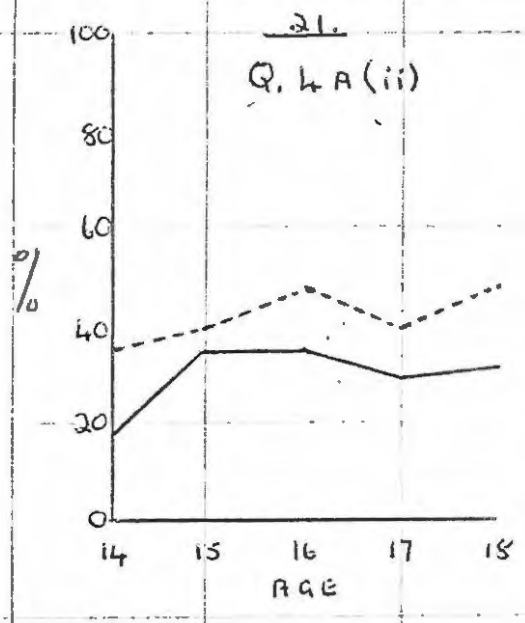


———— GIRLS
----- BOYS

IX

AFRIKAANS

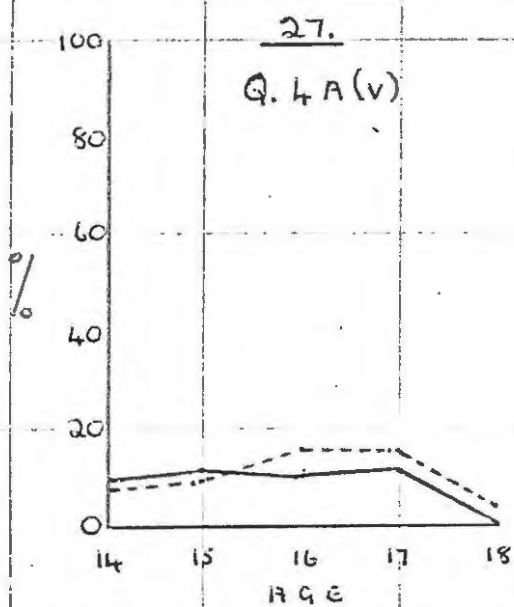
ENGLISH



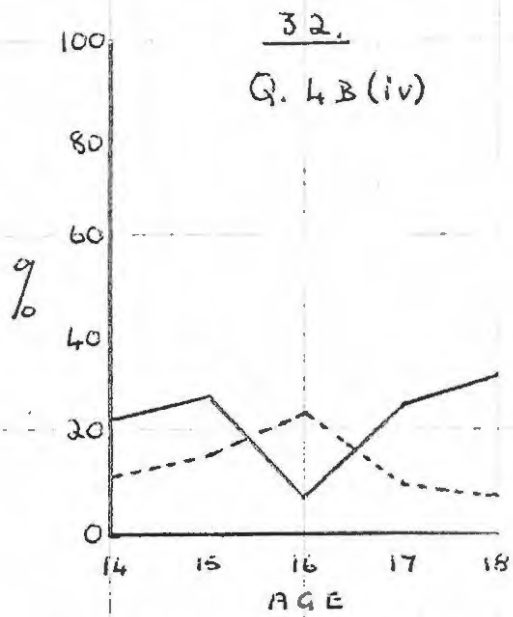
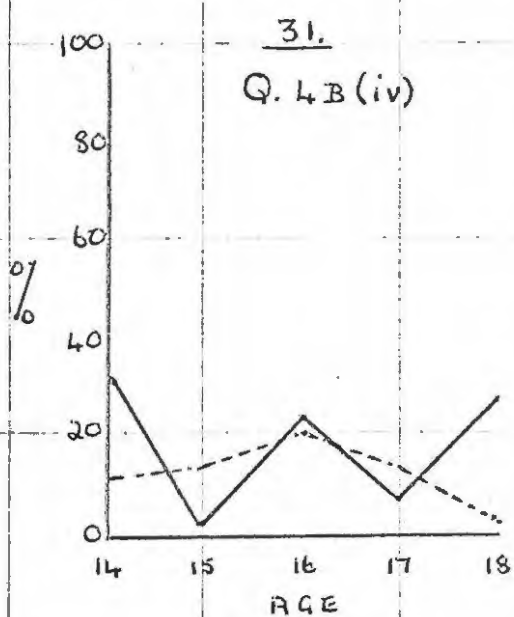
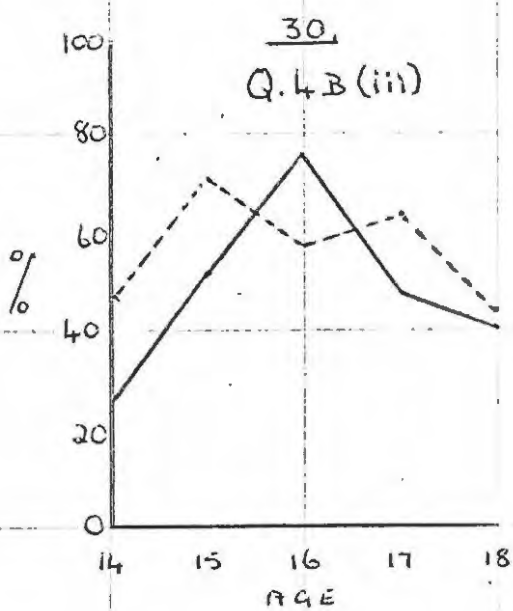
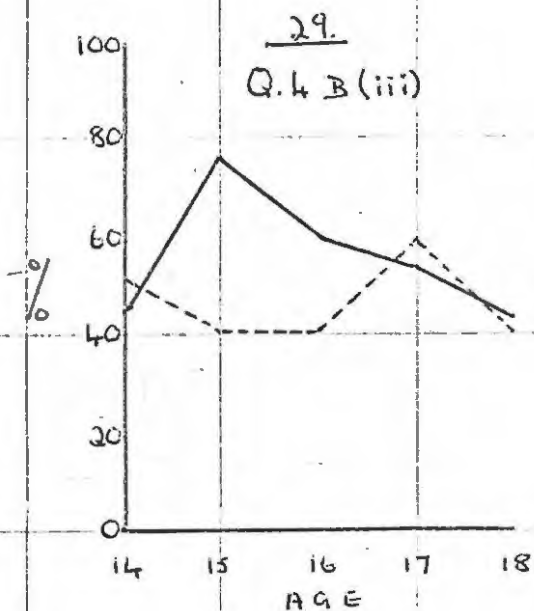
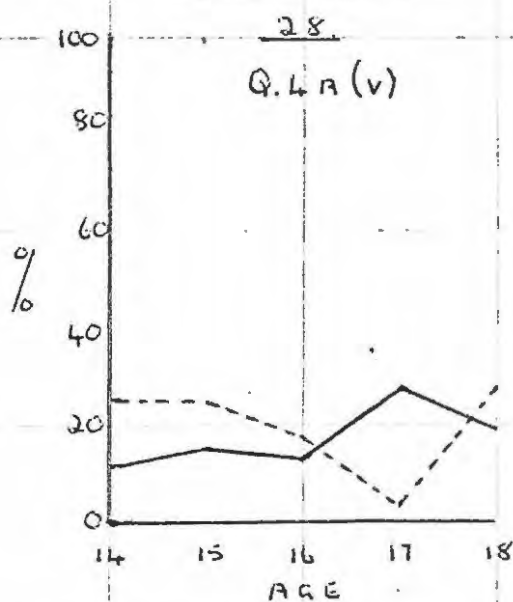
———— GIRLS
 - - - - - BOYS

X

AFRIKAANS



ENGLISH

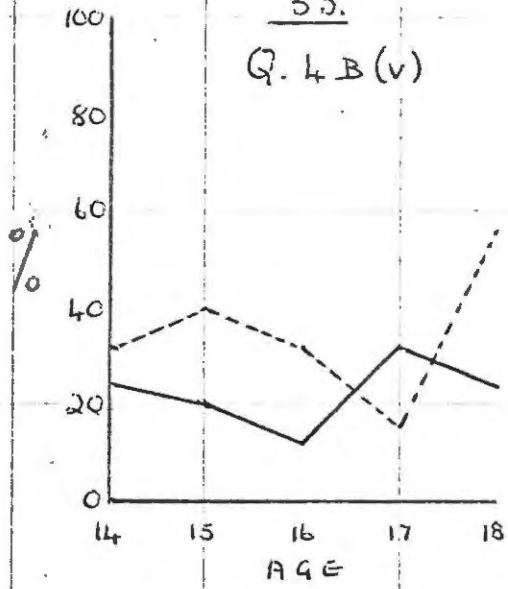


———— GIRLS
- - - - - BOYS

AFRIKAANS

33.

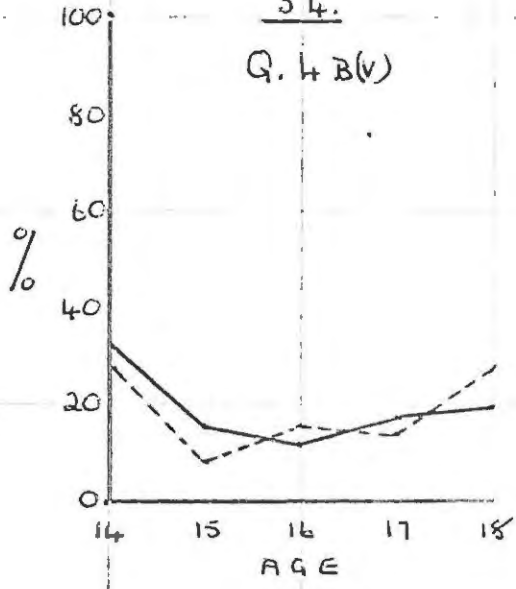
Q. 4 B(V)



ENGLISH

34.

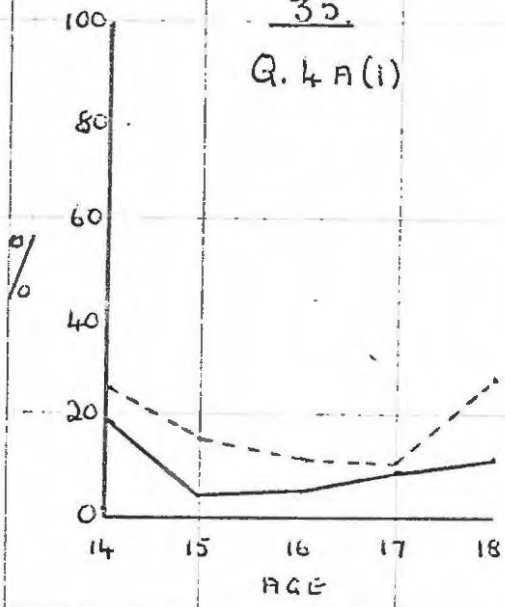
Q. 4 B(V)



———— GIRLS
----- BOYS

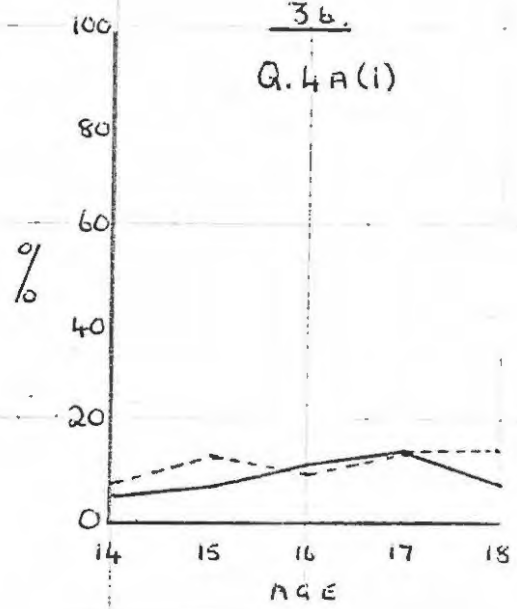
GIRLS

35.
Q. 4 A (1)



BOYS

36.
Q. 4 A (1)



————— ENGLISH

- - - - - AFRIKANS

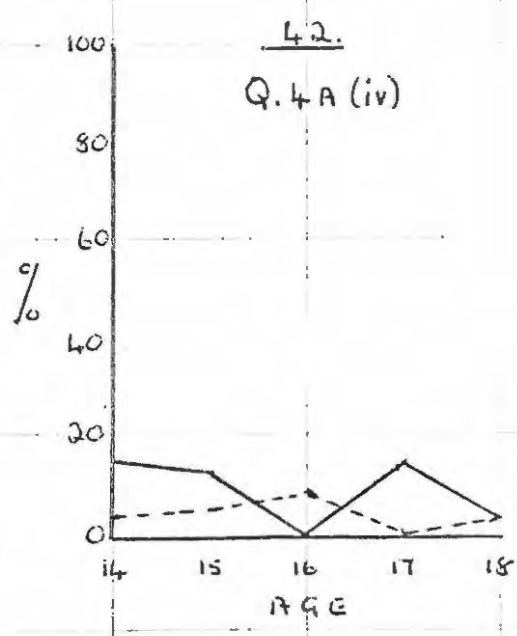
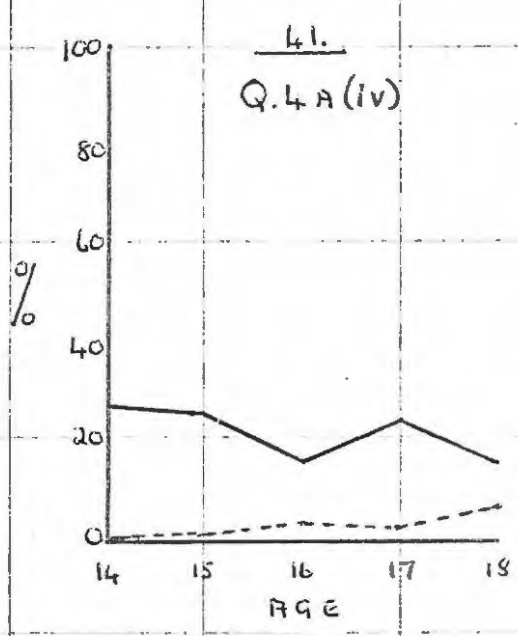
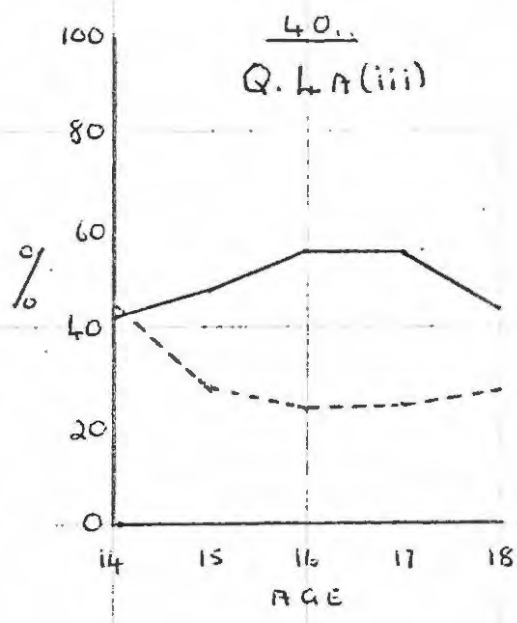
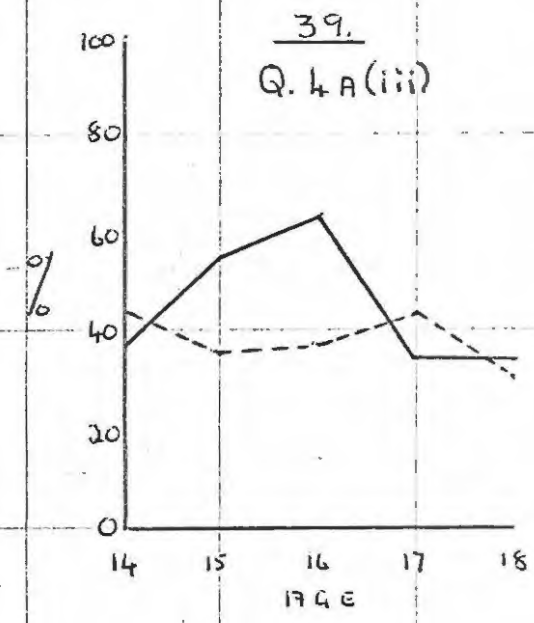
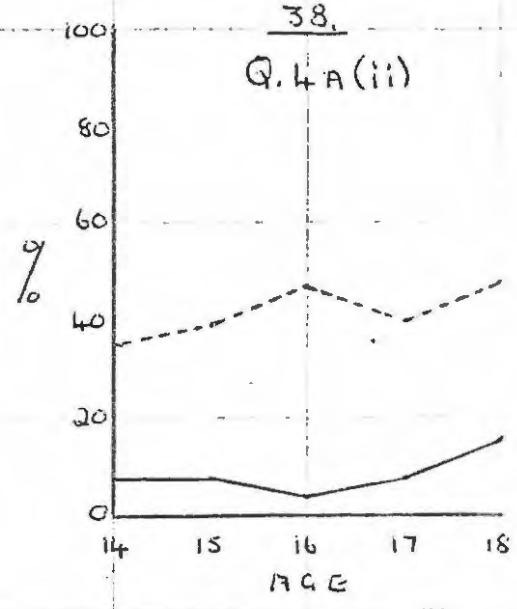
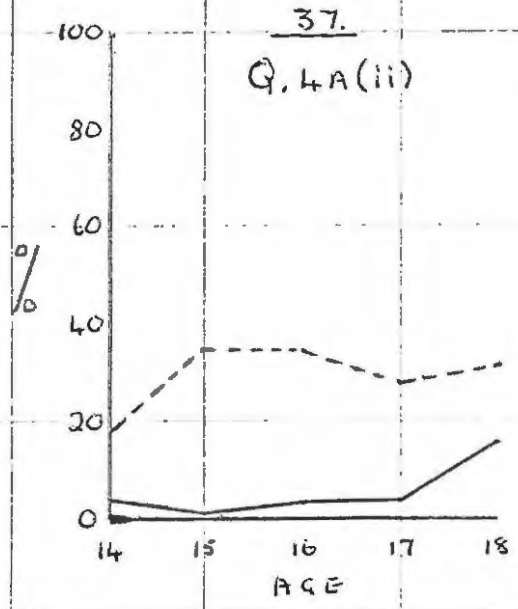


204c

XIII

GIRLS

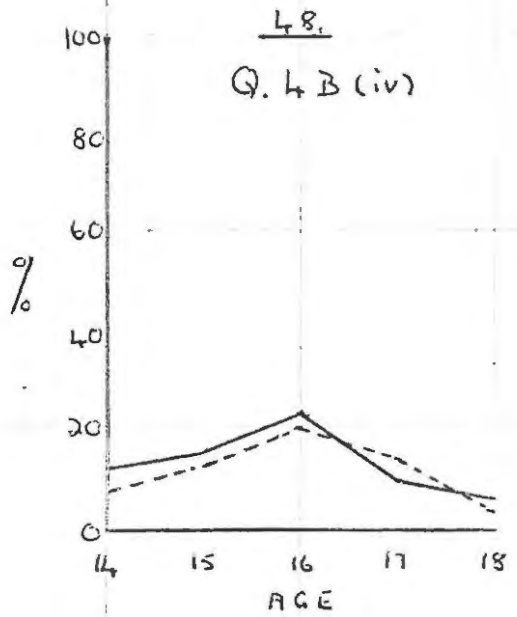
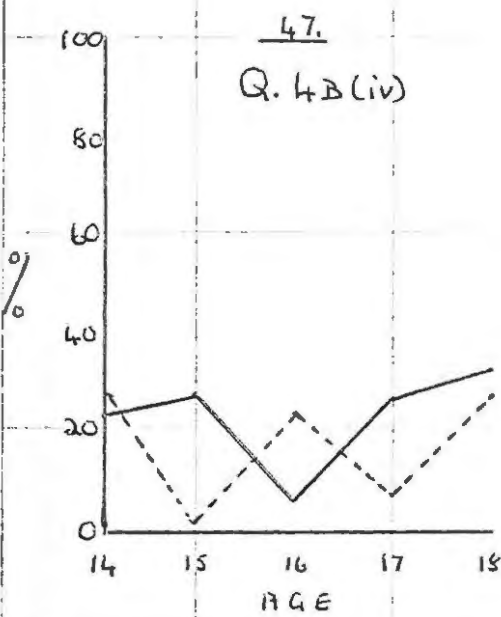
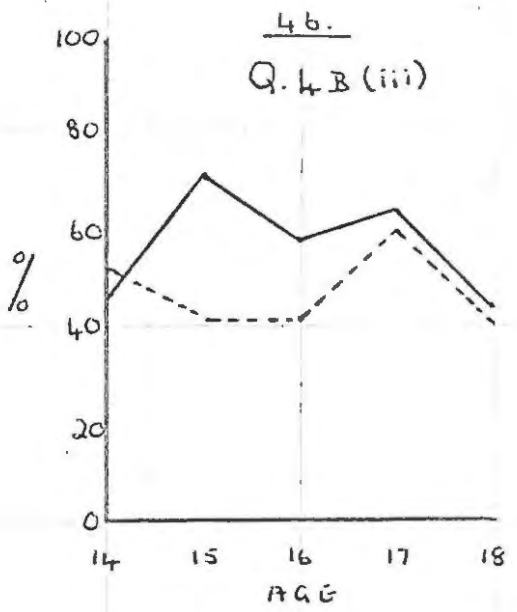
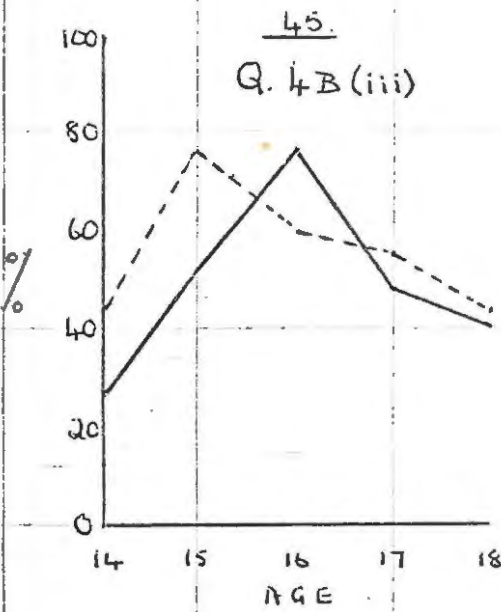
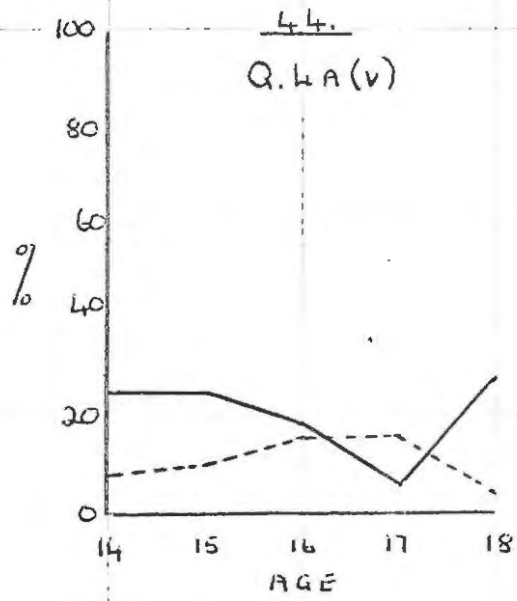
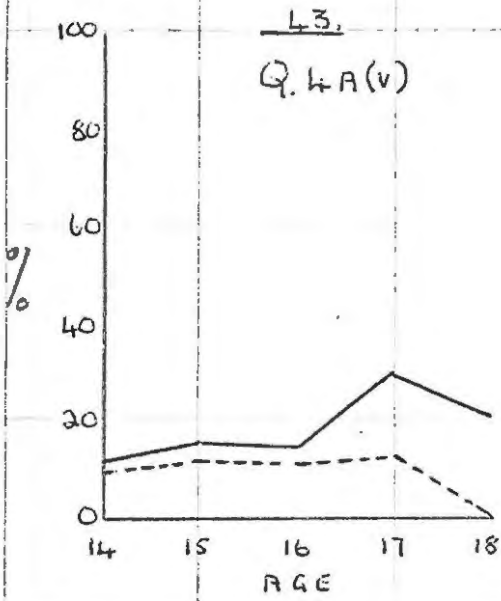
BOYS



———— ENGLISH
 - - - - - AFRIKAANS

GIRLS

BOYS



———— ENGLISH
 - - - - - AFRIKAANS

SCATTERGRAMS SHOWING 230 FATHER-SON COMBINATIONS.

ANSWERS ARRANGED ON SEVERITY SCALE.

Q. 4A

5	0	0	5	3	3
4	2	4	5	4	0
3	12	23	69	14	21
2	10	9	24	14	7
1	0	0	0	1	0
F A T H E R S					

Q. 4B

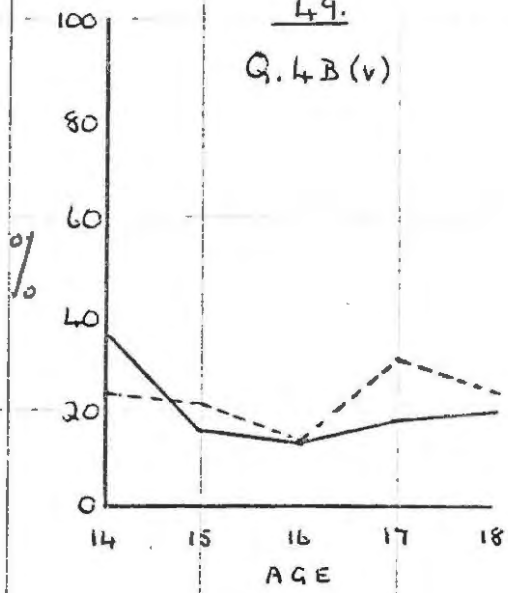
5	0	0	3	1	3
4	0	0	21	10	7
3	7	16	101	19	15
2	2	2	14	7	0
1	0	0	2	0	0
F A T H E R S					

1	2	3	4	5
S O N S				

1	2	3	4	5
S O N S				

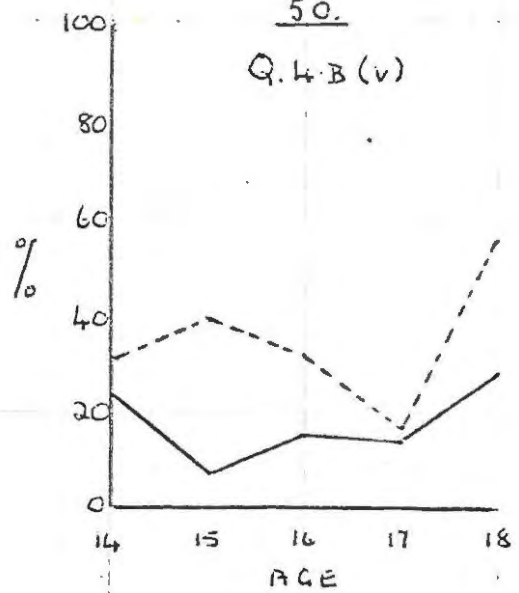
GIRLS

49.
Q.4.B(v)

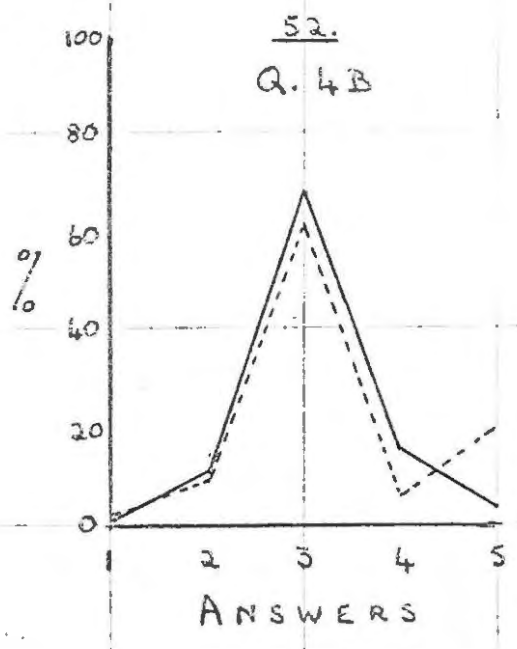
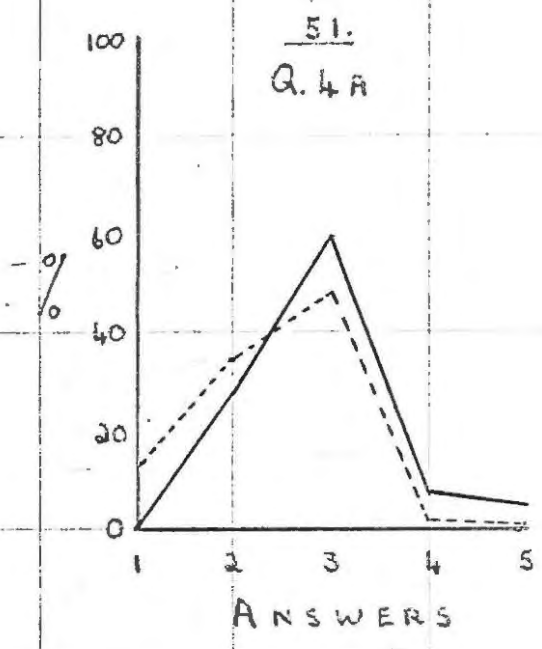


BOYS

50.
Q.4.B(v)



———— ENGLISH
----- AFRIKAANS



———— ENGLISH
 - - - - - AFRIKAANS

ENGLISH-SPEAKING AND AFRIKAANS-SPEAKING FATHERS.

ANSWERS ARRANGED ON SEVERITY SCALE.

SCATTERGRAMS SHOWING 230 FATHER-SON COMBINATIONS.

ANSWERS ARRANGED ON SEVERITY SCALE.

Q. 4A

FATHERS	5	0	0	5	3	3
	4	2	4	5	4	0
	3	12	23	69	14	21
	2	10	9	24	14	7
	1	0	0	0	1	0
		1	2	3	4	5
		SONS				

Q. 4B

FATHERS	5	0	0	3	1	3
	4	0	0	21	10	7
	3	7	16	101	19	15
	2	2	2	14	7	0
	1	0	0	2	0	0
		1	2	3	4	5
		SONS				

XVIII.

QUESTION 4.

The following figures express the percentages of the 230 English-speaking fathers and 230 Afrikaans-speaking fathers who chose each of the structured answers provided at the end of each question.

QUESTION 4 A

	English-speaking fathers	Afrikaans-speaking fathers
No. (i) which has a severity value of 2	28	35
No. (ii) which has a severity value of 1	0	14
No. (iii) which has a severity value of 3	60	48
No. (iv) which has a severity value of 4	7	2
No. (v) which has a severity value of 5	5	1

QUESTION 4 B

	English-speaking fathers	Afrikaans-speaking fathers
No. (i) which has a severity value of 2	11	10
No. (ii) which has a severity value of 1	1	2
No. (iii) which has a severity value of 3	69	62
No. (iv) which has a severity value of 4	16	6
No. (v) which has a severity value of 5	3	20

SECTION 5.SACRIFICE.QUESTION 5 A

Lynn had lots of toys but was especially attached to one of her dolls, which she called Dollop. One day Jenny, a little girl from a very poor home, came to Lynn's house and played with all the toys. When Jenny had to leave she hugged Dollop and cried bitterly when Lynn tried to take the doll away from her. Although attempts were made to give her one of the other toys, she only wanted Dollop, much to Lynn's grief.

What should Lynn's mother do:

- i) Promise Lynn a beautiful doll in place of Dollop if she allows Jenny to take it.
- ii) Allow Jenny to take Dollop on condition that Lynn is allowed to fetch it back later.
- iii) Insist on Lynn's giving up her doll to Jenny.
- iv) Attempt to smooth the situation over by distracting both children's attention to some other matter.
- v) Force Jenny to return the doll.

For Section 5 the structured answers were re-arranged on a scale reflecting the degree of sacrifice, from least to most, required to follow the line of action described in each of the answers.

For Question 5A the re-arrangement was as follows:-

- No. (i) became a value of 3 on the scale of sacrifice.
- No. (ii) became a value of 4 on the scale of sacrifice.
- No. (iii) became a value of 5 on the scale of sacrifice.
- No. (iv) became a value of 2 on the scale of sacrifice.
- No. (v) became a value of 1 on the scale of sacrifice.

(a) On Page 111 Graphs Nos. 5 and 6 reflect the adolescents' choice of answers based on the scale of sacrifice.

In their selection of answers 5A (ii) and 5A (iv), which have values of 4 and 2 respectively on the scale of sacrifice, there were fairly large percentage differences between the choices of the five age-groups in both language sections.

In the case of the value of 2, which suggested that the situation should be smoothed over by distracting both children's attention, the frequency with which this value was selected by the Afrikaans-speaking section, with the exception of the 16-year-olds, increased with the ages of the selectors, the 14-year-olds choosing it least frequently and the 18-year-olds most frequently.

The English-speaking 14-year-olds also chose the value of 2 least frequently of the English-speaking age-groups but the increase in the frequency of its selection with the increase in the age of the selectors was not as marked as was the case in the Afrikaans-speaking section. Here again the 16-year-olds did not fall into this pattern.

The value of 2 was the most popular choice in both the language sections, not only with the adolescents but also with the 460 tested fathers.

The fact that this answer was increasingly popular with the older age-groups of adolescents, as well as with the adult respondents, is interesting. Did increasing maturity make it increasingly easier to see the situation from the points of view of both the children in the story and thus more difficult to make a positive decision in

favour of either? Or was this an example of the not uncommon human inclination to avoid the necessity of taking a definite line of action by making use of a non-committal approach?

The answer, 5A (iv), is the approach often suggested to parents in dealing with similar situations by writers, such as Benjamin Spock, of books of advice on the handling of small children.

The next most popular choices were a value of 4 which suggested that Lynn should lend the doll to Jenny, and a value of 3 which suggested that Lynn should be bribed with the promise of a new doll if Jenny were allowed to take the old one.

Thus the remaining two values, namely the values of 1 and of 5, which were the ones requiring a decision in favour of one or the other of the children, were the least attractive to all age-groups of respondents, only 16% of adolescents and 17% of fathers selecting one of these.

The 14-year-olds of both language sections chose the answer having the highest value on the scale of sacrifice more frequently than any of the older age-groups. This could possibly be accounted for by a lesser degree of understanding, in these younger children, of the full implications of their answers. Perhaps an idealistic feeling that the rich child should sacrifice her doll to the poor child is as yet unclouded in this youngest age-group by the ability to see both children's points of view. Or possibly they may have been prompted in their choice of answer by their more recent memories of the pain suffered by a small child longing for an attractive but unobtainable toy.

It is interesting to compare the responses to Question 5A with those made to a similar story in the questionnaire which was used in the pilot-experiment and was given to 126 adolescents.

In the story in the pilot-experiment questionnaire (Page 89) a girl from a rich home was asked to give "some of her toys" to a girl from a poor home. 59% of the respondents thought that she should do this although some of them laid down conditions such as suggesting that she should only give away old ones, broken ones or those of which she was not very fond.

In Question 5A of the final questionnaire where the rich child of the story is required to give away her favourite toy, only 11% of all respondents thought that she should have to do so.

It seems possible that the adolescents of these samples were perhaps quite appreciably influenced by the value of the toys in question and that their judgements may have been based less on the principle of sacrifice embodied in the story than on the material significance of the suggested gifts.

(b) On Page V, Graph No. 9 shows the average percentage of choices, for each answer, of all tested adolescents within each language section.

This graph reveals that the choices of the two language sections corresponded fairly closely, although the English-speaking section were slightly more inclined than the Afrikaans-speaking section to grant the doll to the child from the "very poor home". 13% of the English-speaking section, as against 8% of the Afrikaans-speaking

section, chose the value of 5 indicating that they thought Lynn should be forced to give away her favourite doll.

(c) On Page VI, graphs Nos. 11 to 15 show the frequency with which each of the structured answers for Question 5A was selected by each of the five age-groups in both language sections.

As shown by Graph No. 9 on Page V, the two language sections made fairly similar choices of answers.

None of the differences revealed by this set of graphs thus proved to be statistically significant.

(d) On Pages VIII to X, Graphs Nos. 20 to 29 compare the choices of English-speaking boys and English-speaking girls and those of Afrikaans-speaking girls and Afrikaans-speaking boys.

There was a tendency among the boys of both language sections to prefer answer 5A (i), which has a value of 3 on the scale of sacrifice, and among the girls of both language sections to prefer answer 5A (iv), which has a value of 2 on the scale of sacrifice. More girls than boys, thus, were inclined to avoid making an issue of the matter and to distract the children's attention, while more boys than girls took the more materialistic view that Lynn should be placated by a bribe.

Neither of these differences, however, proved to be statistically significant when tested.

(e) On Pages XII to XIV, Graphs Nos. 38 to 47 compare the choices of English-speaking and Afrikaans-speaking girls on the left and those of English-speaking

and Afrikaans-speaking boys on the right.

It was interesting to note, on analysis of these graphs, that the choices of answers made by both girls and boys of the two language sections concerning the sharing of toys were very similar, and no statistically significant differences were found.

Agreement between the girls of the two sections was even closer than between the two sections of boys. In the case of answer 5A (ii), which has a value of 4 on the scale of sacrifice, the 't' value of the difference between the choices made by the English-speaking and Afrikaans-speaking boys is 2.1 giving a Probability value of .1 which is not statistically significant but it is, nevertheless, a greater difference than that between the choices of the girls of the two language sections.

This was also the case in answer 5A (iii), which has a value of 5 on the scale of sacrifice. Here the 't' value of the difference is 2.93 giving a Probability value of .05 which approaches statistical significance at the 5% level of confidence.

In both instances more English-speaking than Afrikaans-speaking boys chose these answers.

(f) On Page XVI, Graph No. 56 compares the choices of answers made by English-speaking fathers with those made by Afrikaans-speaking fathers.

As pointed out in (b) above, the two most popular choices with the fathers of both language sections were answer 5A (iv) and answer 5A (ii) which have values of 2 and 4 respectively on the scale of sacrifice, the preference for

these answers being shared by both sections of adolescents also.

8% more English-speaking than Afrikaans-speaking fathers selected a value of 5, which suggested that Lynn should have to give away her doll. Amongst the adolescents too, the value of 5 was selected by 5% more English-speaking than Afrikaans-speaking respondents.

(g) The correlation coefficient for the choices of 230 fathers and those of their own sons (English-speaking) was $+0.049$, as illustrated by the scattergram for Question 5A on Page XVII. This value means that the correlation does not approach significance.

.....

QUESTION 5 B.

Andrew and Larry were the best athletes in the school and near the end of the annual sports day meeting the two boys had an equal number of points towards becoming the Victor Ludorum. The last race of the day, the one mile, would decide who would win the Cup.

Andrew had been greatly handicapped by illness when he was younger and his family were extremely eager for him to win as a reward for perseverance and courage which had brought him so far.

Larry, however, was the better runner over a long distance like the one mile.

Do you think Larry, knowing these circumstances, should:

- i) Withdraw from the race.
- ii) Go all out and win if he can.
- iii) Run the race in such a lethargic manner that it is obvious he is trying not to win.
- iv) Hold back without seeming to do so, so that Andrew just manages to win.

For Section 5 the structured answers were re-arranged on a scale reflecting the degree of sacrifice, from least to most, required to follow the line of action described in each of the answers.

For Question 5B the re-arrangement was as follows:-

- No. (i) became a value of 3 on the scale of sacrifice.
No. (ii) became a value of 1 on the scale of sacrifice.
No.(iii) became a value of 2 on the scale of sacrifice.
No. (iv) became a value of 4 on the scale of sacrifice.

(a) On Page IV, Graphs Nos. 7 and 8 reflect the adolescents' choices of answers based on the scale of sacrifice.

In the Afrikaans-speaking section the five age-groups formed a fairly homogeneous group in their selection of answers, whereas in the English-speaking section there were fairly large percentage differences between the five age-groups in their choices of all of the four answers.

In only one instance, namely answer 5B (1), which has a value of 3 on the scale of sacrifice, did the frequency of selection vary in accordance with the ages of the selectors. This answer, which suggests that Larry should withdraw from the race, was chosen most frequently by the 14-year-olds and least frequently by the 18-year-olds of the English-speaking section.

In neither language section was there any one age-group which deviated markedly from the others. The 18-year-olds did not show any appreciable difference in outlook from the other age-groups, as they have so frequently done in the questions already discussed, but it is interesting to compare the contrasting views of the 18-year-olds of the two language sections in their selection of the values of 1 and 4.

52% of the English-speaking 18-year-olds, as against only 18% of the Afrikaans-speaking 18-year-olds, chose a value of 1 which suggested that Larry should go all out to win the race, while only 46% of the English-speaking 18-year-olds, as against 70% of the Afrikaans-speaking 18-year-olds, chose a value of 4 indicating that they thought Larry should sacrifice the honour of becoming Victor Ludorum without letting it be known.

(b) On Page V, Graph No. 10 shows the average percentage of choices, for each answer, made by all the

tested adolescents in each language section.

Two aspects of this graph are striking :-

1) A very low percentage of pupils, in both language sections, selected a value of either 2 or 3. The majority of respondents were not, therefore, in favour of Larry's withdrawing from the race nor of his making it obvious that he was not trying to win. They felt either that Larry should go all out and win if he could, or that he should allow Andrew to win without letting it be known that he was not trying.

This contrasts with the results of Question 5A where the middle values were more popular than the highest and lowest values on the scale of sacrifice.

ii) There were large percentage differences between the two language sections in their choices of the values of 1 and 4. Only 22% of the Afrikaans-speaking adolescents, as against 40% of the English-speaking section, chose a value of 1, indicating that they thought Larry should go all out and win if he could while 65% of the Afrikaans-speaking section, as against 48% of the English-speaking section, thought Larry should allow Andrew to win without seeming to do so.

These percentages indicate a higher degree of sacrifice, and possibly compassion, in the choices made by the Afrikaans-speaking section. It would be most interesting to know the reason or reasons behind this.

76% of the Afrikaans-speaking adolescents of the sample as against only 50% of the English-speaking section claimed to attend church regularly. Is it possible that this could have some bearing on their greater insistence

on sacrifice, one of the most highly valued qualities of the Christian teaching?

On the other hand, is it not possible that the English-speaking section may perhaps have seen in the problem a situation in which the principle of "fair play" would be upset if a boy deliberately set out to lose a race? They may, perhaps, have felt that for Larry to allow Andrew to win on purpose would be dishonest in an area of behaviour where they have been taught to admire the maxim "May the best man win."

Or is it the case that the competitive spirit was more strongly developed in the English-speaking section than in the Afrikaans-speaking section, thus making them feel that it was Larry's duty to win if he could?

(c) On Page VI, Graphs Nos. 16 to 19 show the frequency with which each of the structured answers for Question 5B was selected by each of the five age-groups in both language sections.

These graphs reflect the differences between the language sections in their choices of the values of 1 and 4, already commented upon in the discussion of Graph No. 10.

Answer 5B (ii), which has a value of 1 on the scale of sacrifice, was selected by many more English-speaking than Afrikaans-speaking adolescents. The 't' value of this difference is 3.54 giving a Probability value of .02 which is statistically significant at the 2% level of confidence.

Answer 5B (iv), which has a value of 4 on the scale of sacrifice, was selected by more Afrikaans-speaking than

English-speaking adolescents. The 't' value of this difference is 2.9 giving a Probability value of .04 which approaches statistical significance at the 4% level of confidence.

(d) On Pages X and XI, Graphs Nos. 30 to 37 compare the choices of English-speaking boys with those of English-speaking girls and the choices of Afrikaans-speaking boys with those of Afrikaans-speaking girls.

It was most interesting to find that in both language sections many more boys than girls chose a value of 1 which suggested that Larry should go all out and win, and many more girls than boys chose a value of 4 which suggests that Larry should allow Andrew to win without seeming to do so.

This could possibly be another example of the greater capacity for compassion in the female sex. This capacity for showing sympathy was also found amongst girls in their replies to Question 3A where a harassed teacher has disciplinary troubles in a classroom.

Or could it possibly be the case that a sports title such as Victor Ludorum means more to boys than to girls, and that boys would thus perhaps regard it as a far greater sacrifice to give this up than girls would? Perhaps many boys may have felt that to expect Larry to do so would be unjust.

This set of graphs revealed statistically significant differences in two instances.

Answer 5B (ii), which has a value of 1 on the scale of sacrifice, was chosen by more English-speaking boys than girls. The 't' value of the difference is 5.91 which has -

Probability value of less than .01 which is statistically significant at better than the 1% level of confidence.

Answer 5B (iv), which has a value of 4 on the scale of sacrifice, was chosen by more English-speaking girls than English-speaking boys. The 't' value of the difference is 6.21 which gives a Probability value of less than .01 which is statistically significant at better than the 1% level of confidence.

(e) On Pages XIV and XV, Graphs Nos. 48 to 55 compare the choices of English-speaking and Afrikaans-speaking girls on the left and those of English-speaking and Afrikaans-speaking boys on the right.

In their selection of answers 5B (i) and 5B (iii), which have the values of 3 and 2 respectively on the scale of sacrifice, both the girls of the two language sections and the boys of the two language sections chose these answers in much the same numbers.

On the other hand, in the selections of the highest and lowest values on the scale of sacrifice, namely answers 5B (ii) and 5B (iv), there were quite marked differences revealed by this set of graphs.

More English-speaking than Afrikaans-speaking girls and many more English-speaking than Afrikaans-speaking boys selected answer 5B (ii), which has a value of 1 on the scale of sacrifice.

More Afrikaans-speaking than English-speaking girls and many more Afrikaans-speaking than English-speaking boys selected answers 5B (iv) which has a value of 4 on the scale of sacrifice.

In neither of these answers did the difference between the choices of the girls prove to be statistically significant when tested. However, in both instances the differences between the choices of the boys were greater than was the case with the girls.

In the case of answer 5B (ii) the 't' value of the difference between the choices of the boys is 3.92 giving a Probability value of .02 which is statistically significant at the 2% level of confidence.

In the case of answer 5B (iv) the 't' value of the difference between the choices of the boys is 2.85 giving a Probability value of .05 which approaches statistical significance at the 5% level of confidence.

(f) On Page XVI, Graph No. 57 compares the choices made by English-speaking fathers with those made by Afrikaans-speaking fathers.

This graph follows a pattern very similar to that of graph No. 10 on Page V which shows the average percentage of choices, for each answer, made by all the tested adolescents in each language section.

Like most of the adolescents of both language sections, the fathers of both language sections chose either a value of 1 or a value of 4 and, as was the case with the adolescents, more Afrikaans-speaking than English-speaking fathers chose a value of 4 and more English-speaking than Afrikaans-speaking fathers chose a value of 1.

There was, however, a difference in the percentages of fathers and adolescents who chose these values. The value of 1 was chosen by 14% more English-speaking fathers

than English-speaking adolescents and by 16% more Afrikaans-speaking fathers and Afrikaans-speaking adolescents. On the other hand, the value of 4 was chosen by 16% fewer English-speaking fathers than English-speaking adolescents and by 25% fewer Afrikaans-speaking fathers than Afrikaans-speaking adolescents.

Do these percentages indicate a greater unwillingness on the part of the fathers to sacrifice a coveted award? Or could it be the case that the fathers, who have had more experience of life, felt that each individual ought to make the most of an opportunity when it presents itself? This could possibly account for their less idealistic and compassionate, and perhaps more realistic, view of the problem posed.

(g) The correlation coefficient for the choices of 230 fathers and those of their own sons (English-speaking) was low, namely +.14. This value of 'r' gives a 't' value of 2.14 which is of doubtful significance.

This low correlation coefficient for the responses of fathers and sons is analogous with the difference in the views of adolescents and adults commented on in (f) above.

The tested adults of the sample appeared to view the problem posed by Question 5B more materialistically than the adolescents did.

Stella Churchill in her "The Adolescent and the Family", like many other writers on adolescents, refers to the "tremendous sense of idealism, both social and religious" which frequently manifests itself during the period of adolescence.

It seems possible that the idealistic appeal inherent in the idea of sacrificing a Victor Ludorum award for the sake of a less fortunate associate may be very much stronger for adolescents than for adults.

.....

SUMMARY OF STATEMENT OF RESULTS. SECTION 5. (SACRIFICE)

The most striking features of an analysis of the responses of the 3000 tested adolescents and 460 fathers to the problem posed by the two questions of Section 5, dealing with sacrifice, were :-

(a) In question 5A there were fairly large percentage differences between the five age-groups, in both language sections, in their selection of the three middle values on the scale of sacrifice, namely the values of 2, 3, and 4.

In Question 5B, on the other hand, the five age-groups of both language sections formed more homogeneous groups in their selection of answers.

The only age-group which differed markedly from the others was the 14-year-old group which, in both language sections, stood out from the other age-groups in their selection of answers to question 5A. The 14-year-olds, more frequently than any other age-group, selected the highest value on the scale of sacrifice thus indicating that they thought the child with lots of toys should be made to give her doll to the child from a poor home.

It seems possible that this youngest group did not yet entirely realise the full implications of their answers, their view being perhaps more idealistic than that of the older age-groups who may have been able to see both children's points of view. Or possibly their memories of longing for unobtainable toys were still more vivid at this young age.

(b) In Question 5A, the three middle values on the

scale of sacrifice, namely the values of 2, 3 and 4, were the most popular choices both with the adolescents and with the fathers of the tested samples.

Most respondents, thús, were not inclined to make a decision in favour of one or the other child. In fact only 16% of the adolescents and 17% of the fathers selected a value of either 1 or 5 which required them to make such a decision.

This indecisive line of thought may perhaps have been because of the ability of the majority of respondents to take an objective view of the problem thus making it difficult for them to decide in favour of one or the other child. Or possibly it was, to some extent, because of the reluctance felt by many people to take a definite line of action if there are other alternatives to hand.

In Question 5B, on the other hand, many more of the respondents, both adolescents and fathers, selected the highest and lowest values on the scale of sacrifice than was the case in Question 5A. They thus showed a greater willingness to make a definite decision in the case of Question 5B.

(c) It was interesting to compare the responses to Question 5A with those made to a similar story used in the pilot experiment. In the latter story a rich girl was asked to give "some of her toys" to a poor girl and 59% of respondents thought that she should do so. In Question 5A where the rich girl is required to give away her favourite toy only 11% of all respondents thought that she should.

It seems possible that many of the respondents may have been influenced by the value of the toys rather than by

the principle of sacrifice in making their choices of answers.

(d) In Question 5A the choices of the two language sections corresponded fairly closely although the English-speaking section were slightly more inclined to grant the doll to the child from the poor home.

In Question 5B there were large percentage differences in the frequency with which the two language sections selected the highest and lowest values of 1 and 4. They selected the middle values of 2 and 3 in much the same way.

More English-speaking than Afrikaans-speaking adolescents chose a value of 1 indicating that they thought Larry should go all out to win the race, while more Afrikaans-speaking than English-speaking adolescents chose a value of 4 indicating that they thought Larry should, without seeming to do so, allow Andrew to win.

It would be interesting to know whether this difference in the views of the two language sections was due to a more compassionate willingness to sacrifice the award on the part of the Afrikaans-speaking section, or to a more highly developed competitive spirit in the English-speaking section or perhaps to a stronger allegiance to the principles of "fair play" amongst the English-speaking group.

(e) In the case of Question 5A, many more girls than boys in both language sections, were inclined to avoid making an issue of the matter of the doll by distracting the children's attention, while many more boys than girls in each section took the more materialistic view that the

rich girl should be placated by a bribe.

In the case of Question 5B, many more boys of both language sections thought that Larry should go all out to win the race while many more girls in both sections thought Andrew should be allowed to win.

It seems possible that this difference in the choices of the two sexes may perhaps be due to the greater capacity for compassion in the female sex. In their replies to Question 3A, the girls also showed more sympathy than boys in their reaction to the disciplinary problem of a harassed teacher.

(f) In Question 5A, the choices made by both the boys and the girls of the two language sections concerning the sharing of toys were very similar.

In Question 5B, the boys and the girls of the two language sections differed in their choices of the highest and lowest values on the scale of sacrifice, namely the values of 1 and 4. The value of 1 was chosen by more English-speaking boys and girls and the value of 4 by more Afrikaans-speaking boys and girls.

These differences were especially marked in the choices of the boys where differences of statistical significance were found between the choices of English-speaking and Afrikaans-speaking boys in their selections of both the values of 1 and 4.

(g) In both Questions 5A and 5B, the fathers of the two language sections differed in much the same way as the adolescents of the two sections did in their selection of answers.

In the case of Question 5A, most fathers, like most adolescents of the sample, thought the best solution to the problem posed was either to smooth the situation over by distracting both children's attention or to allow the child from the poor home to borrow the doll. That is to say, the majority of respondents, both adults and adolescents, chose the middle values on the scale of sacrifice.

In the case of Question 5B, on the other hand, the majority of fathers like the majority of adolescents, chose the highest or the lowest values on the scale of sacrifice thus indicating either that they thought Larry should go all out to win the race or that they felt he should allow Andrew to win without making this obvious.

There was, however, a difference in the percentages of fathers and adolescents who chose these answers. Of the respondents from both language sections, 15% more fathers than adolescents thought Larry should win if he could and 20% fewer fathers than adolescents thought Andrew should be allowed to win.

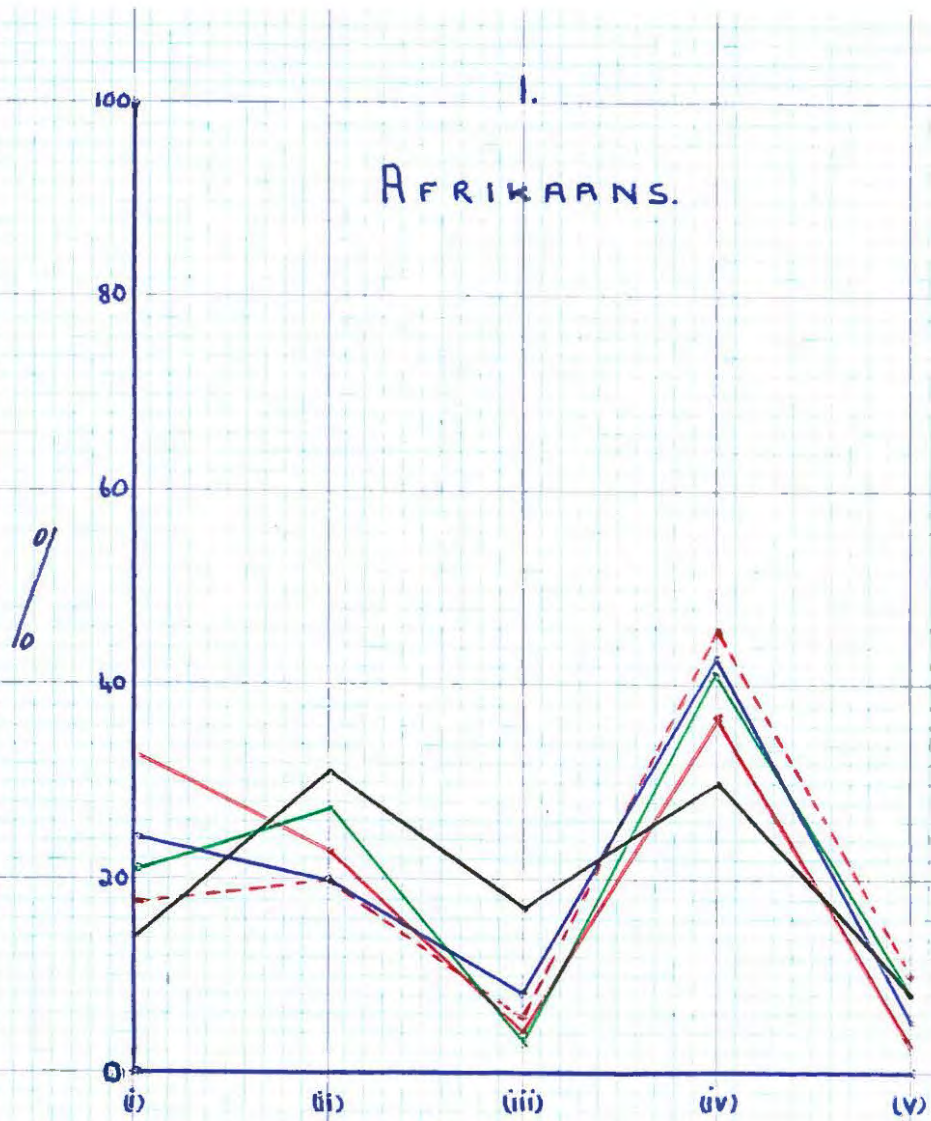
(h) In Question 5A the correlation coefficient for the choices of 230 fathers and those of their own sons (English-speaking) was not significant.

In Question 5B the correlation coefficient for the choices of the fathers and those of their own sons was of doubtful significance.

A larger percentage of all tested fathers than of all tested adolescents felt that Larry should win the race if he could. One wonders whether this, as well as the

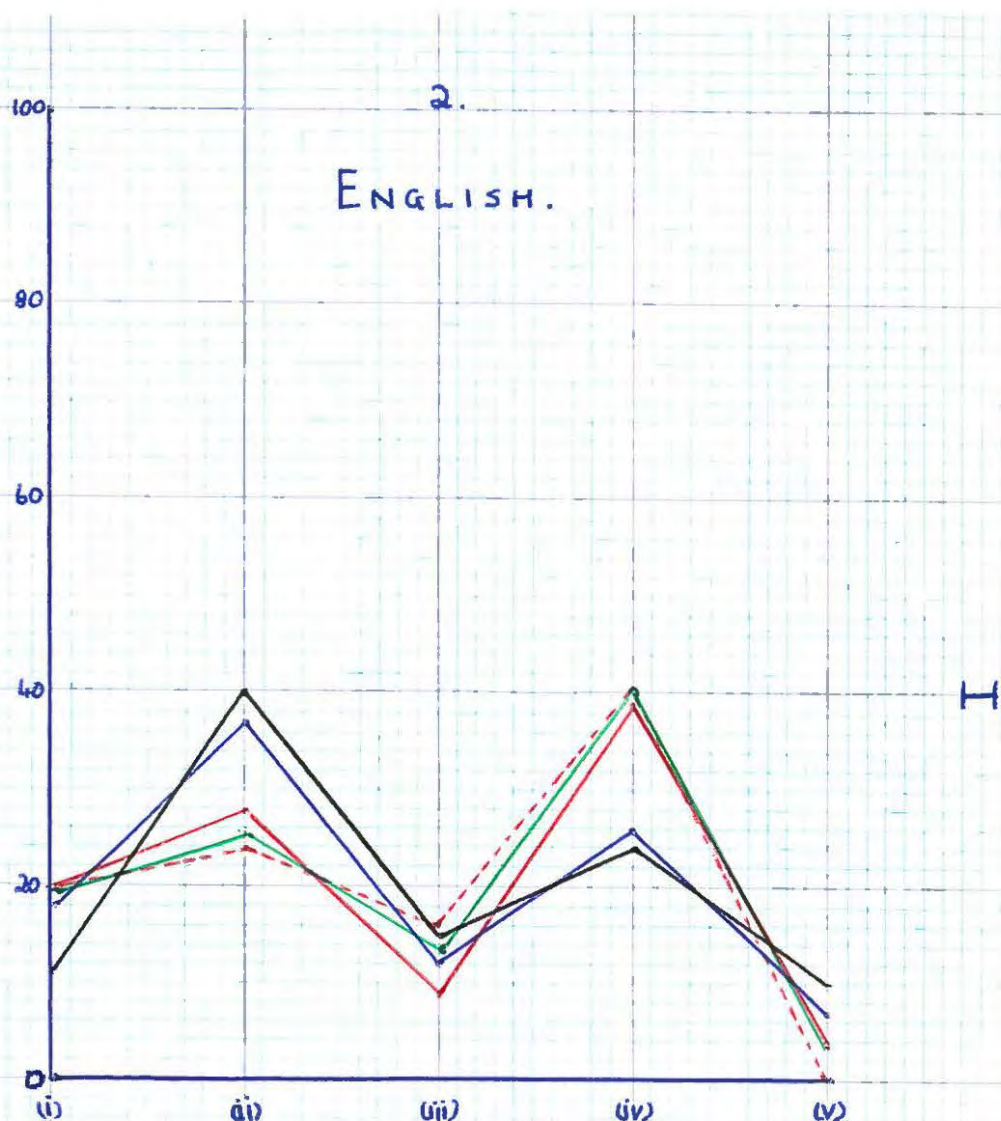
correspondingly low correlation coefficient for the choices of fathers and their own sons, could be due to the intensity of idealistic feeling during the years of adolescence as a larger percentage of all tested adolescents than of all tested fathers felt that Larry should allow Andrew to win without seeming to do so.

.....



ANSWERS

— 14 — 15 — 16



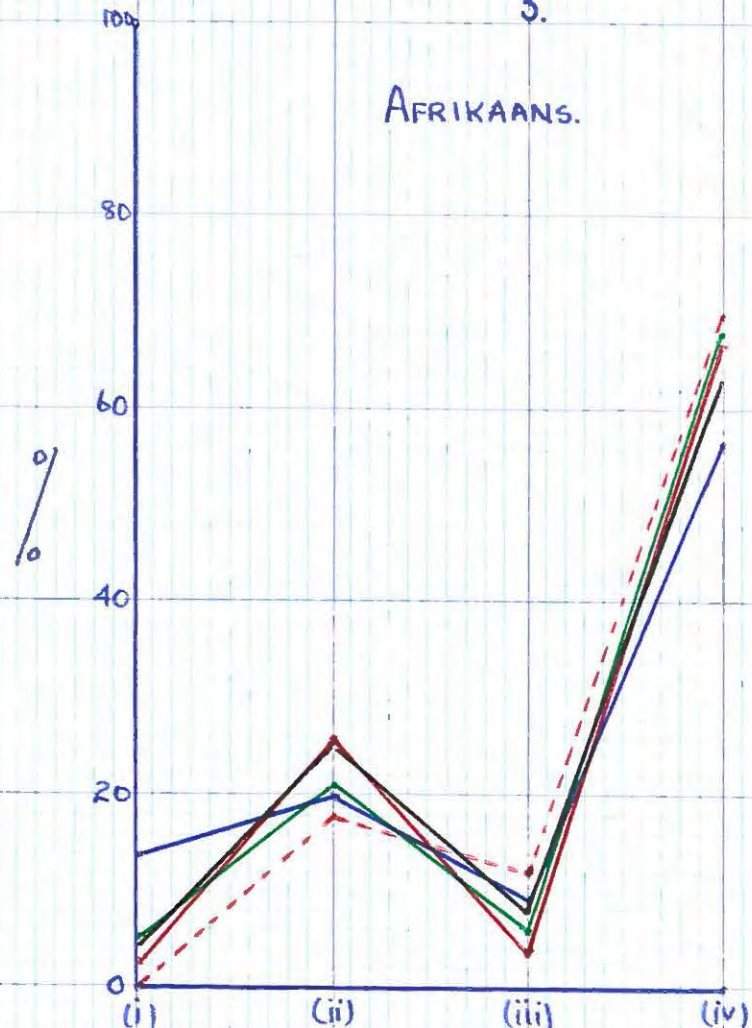
ANSWERS

— 17 - - - 18 (AGE IN YEARS)

QUESTION 5A
SACRIFICE

3.

AFRIKAANS.

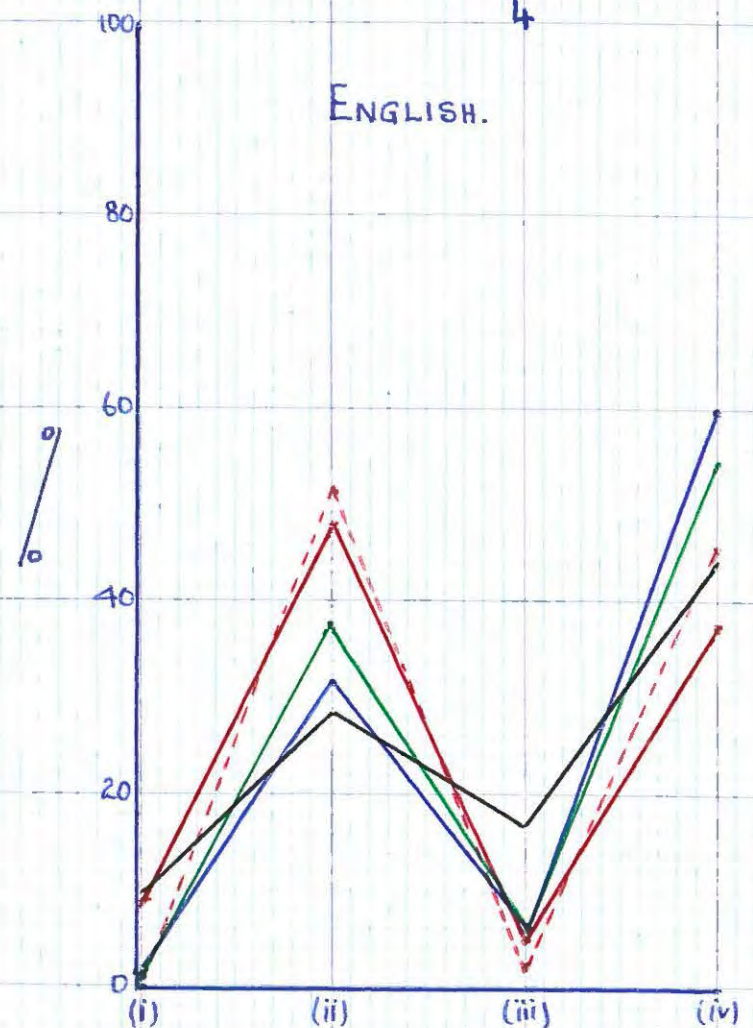


ANSWERS.

— 14 — 15

4.

ENGLISH.



ANSWERS.

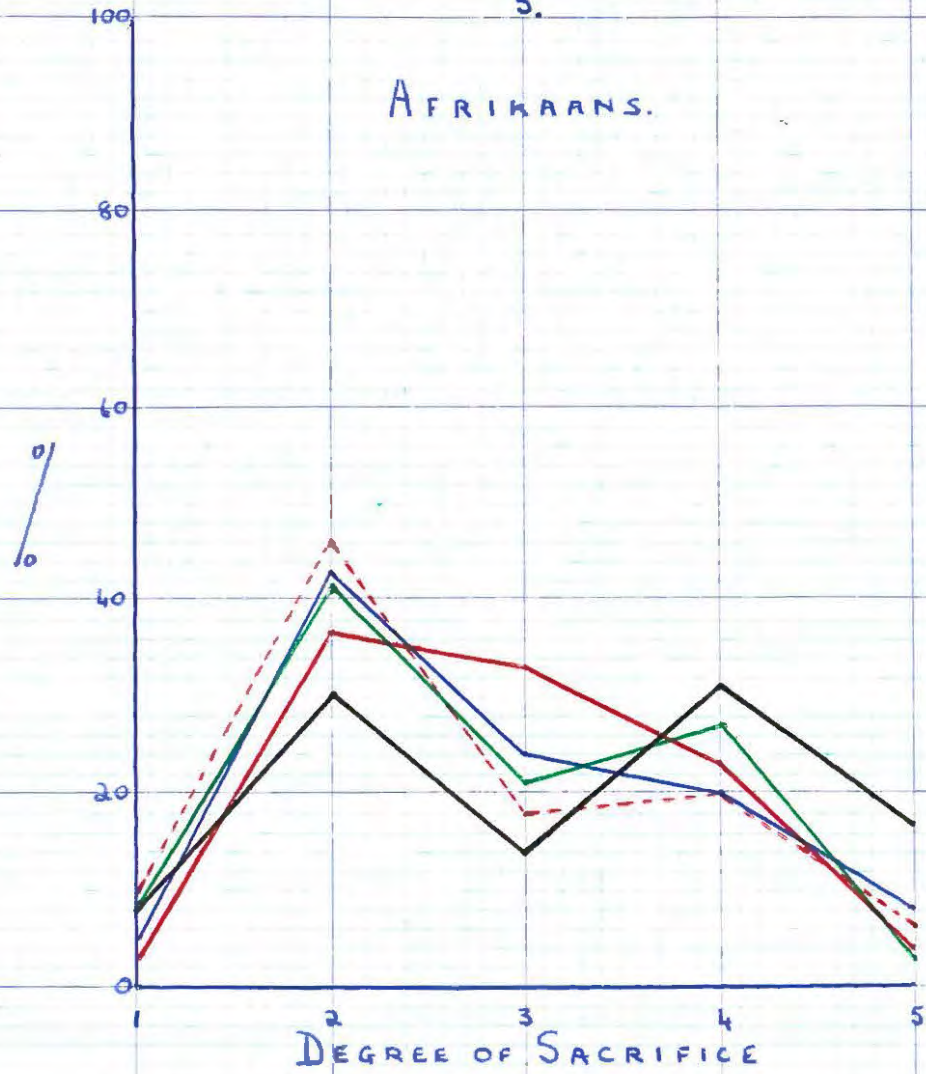
— 16 — 17 - - - 18 (AGE IN YEARS)

QUESTION 5 B
SACRIFICE.

II

5.

AFRIKAANS.



— 14

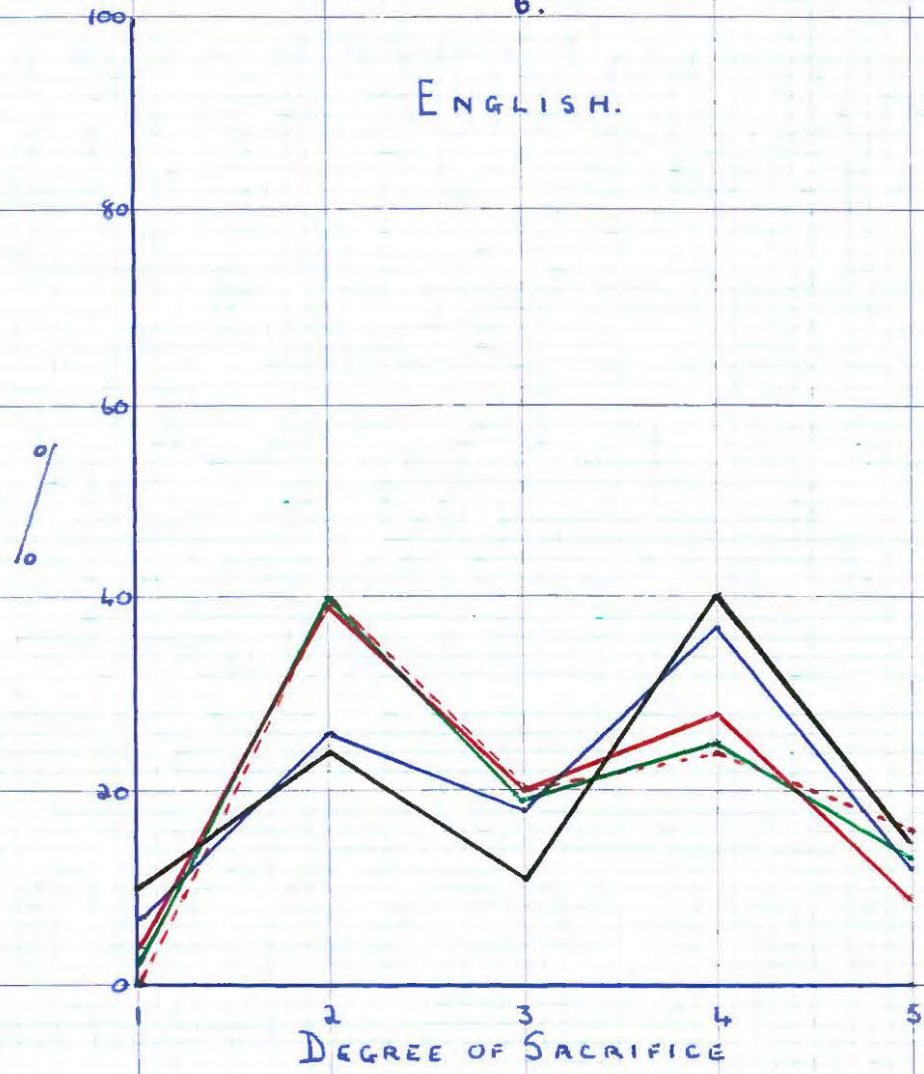
— 15

— 16

QUESTION 5A
SACRIFICE

6.

ENGLISH.

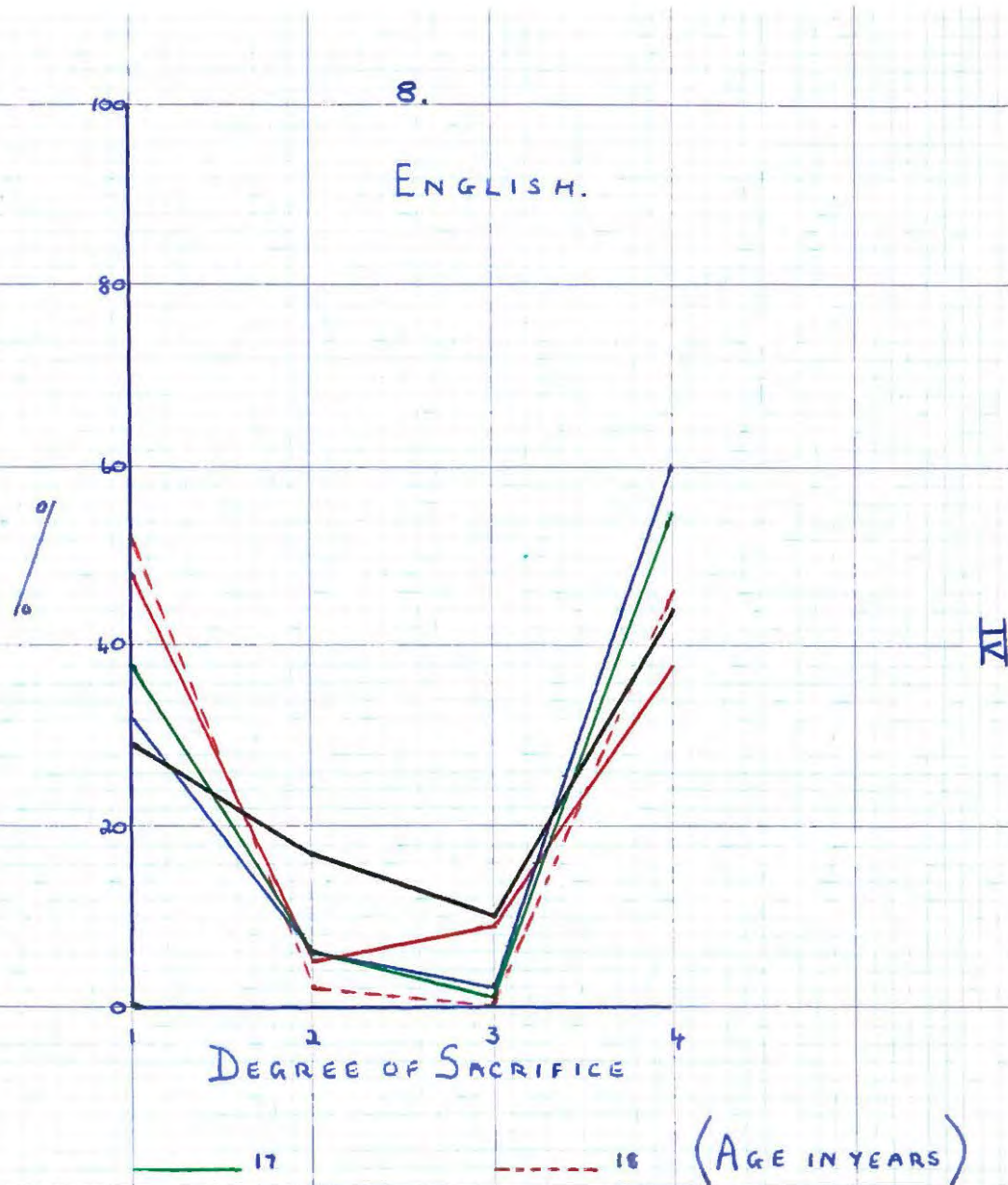
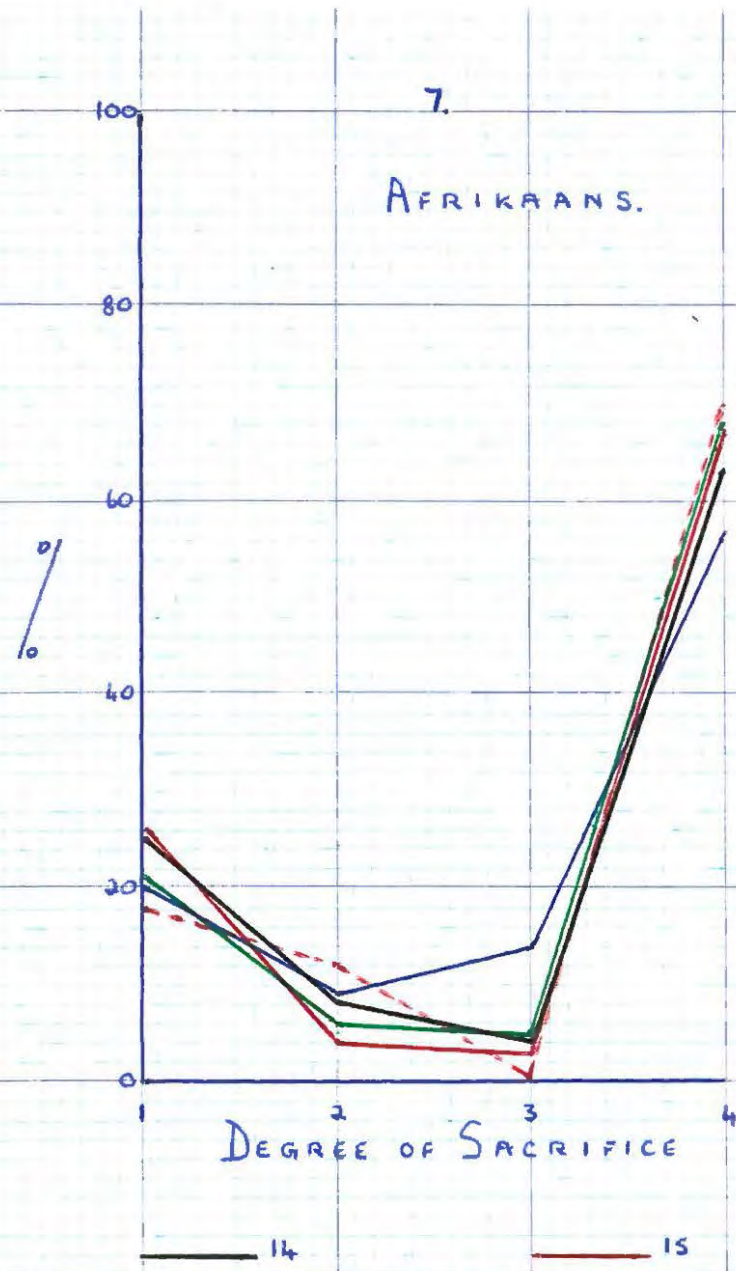


— 17

- - 18

(AGE IN YEARS)

III

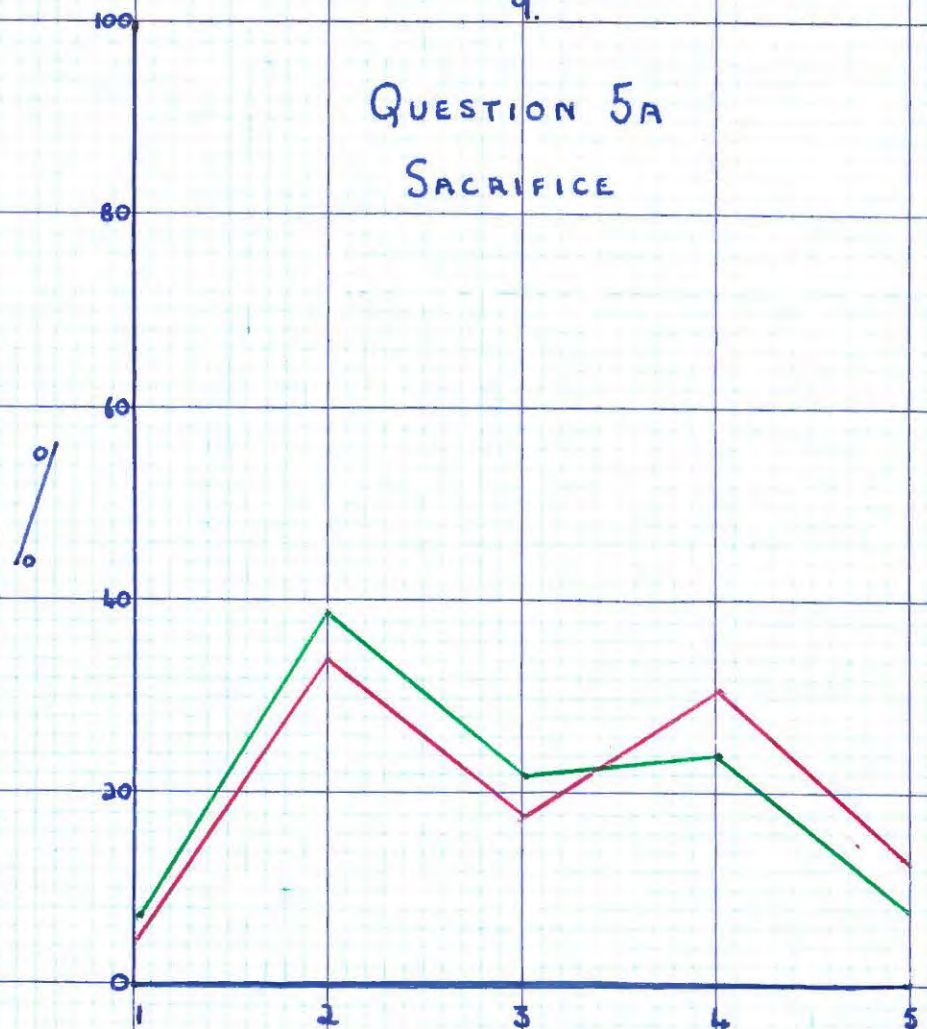


QUESTION 5B
SACRIFICE

IV

9.

QUESTION 5A SACRIFICE



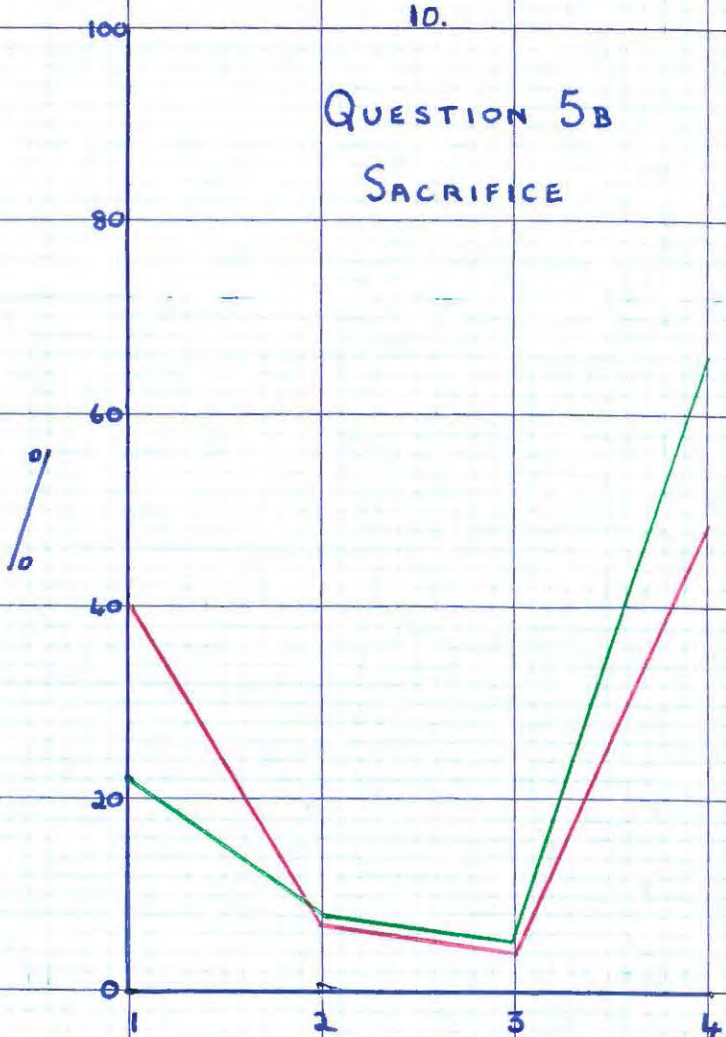
DEGREE OF SACRIFICE

— ENGLISH
— AFRIKAANS

AVERAGE OF ALL TESTED ADOLESCENTS

10.

QUESTION 5B SACRIFICE

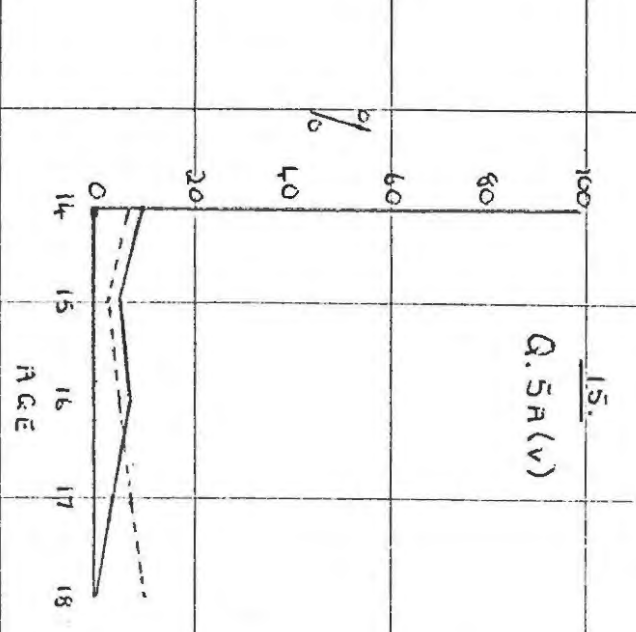
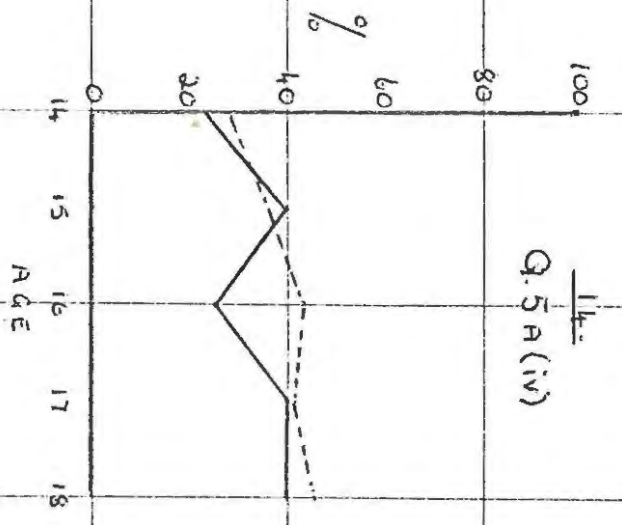
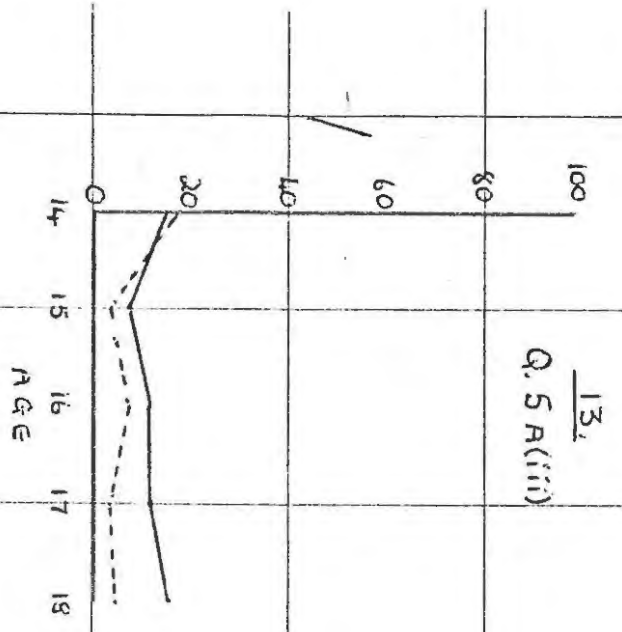
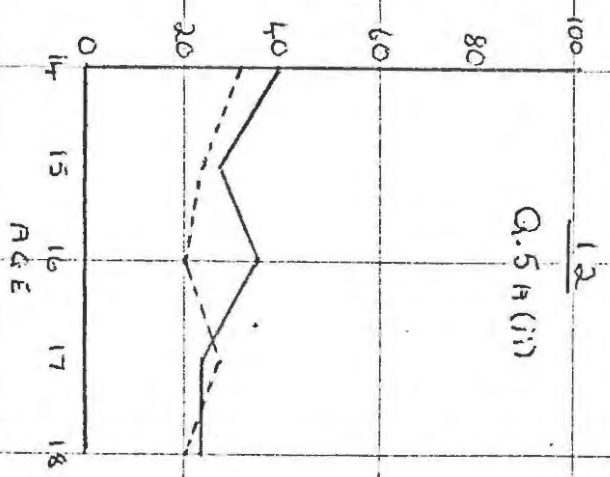
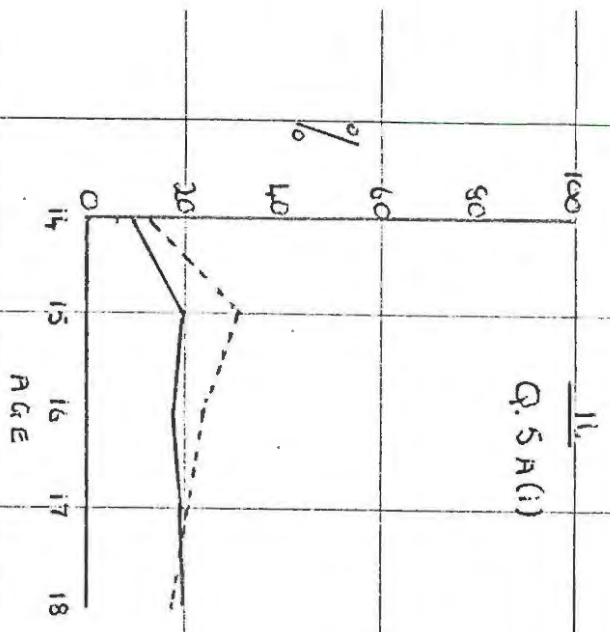


DEGREE OF SACRIFICE

— ENGLISH
— AFRIKAANS

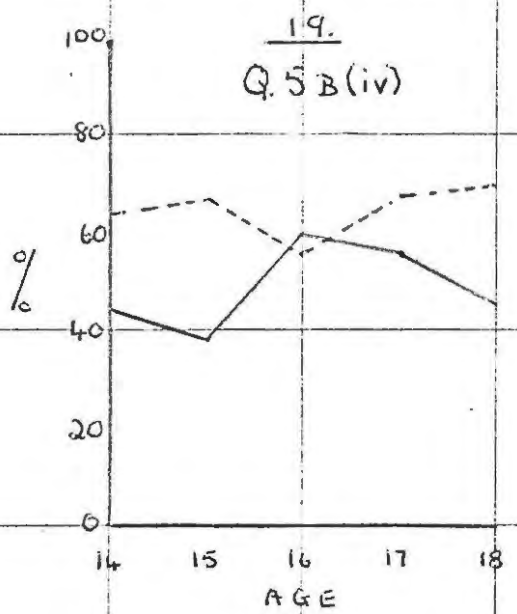
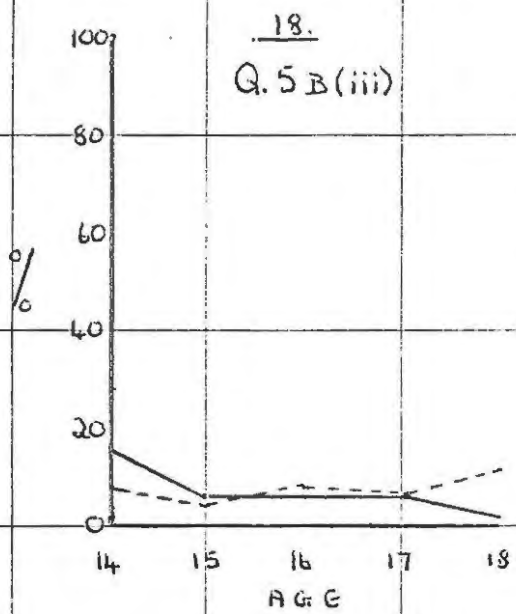
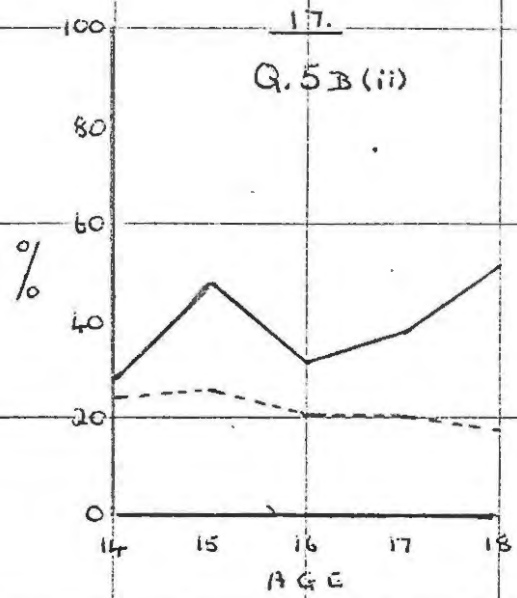
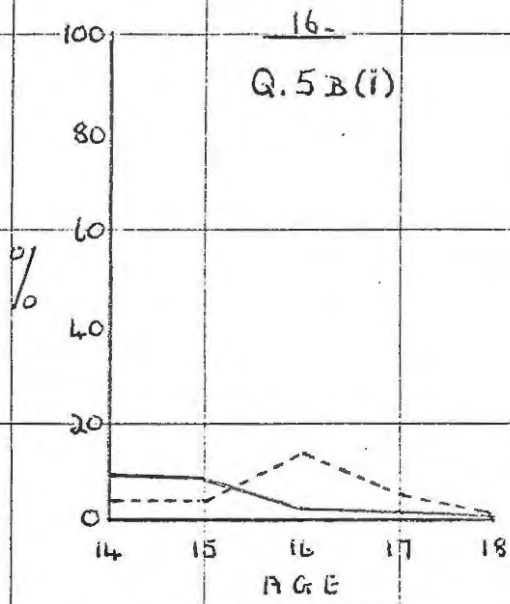
AVERAGE OF ALL TESTED ADOLESCENTS

VI.



English

Afrikaners



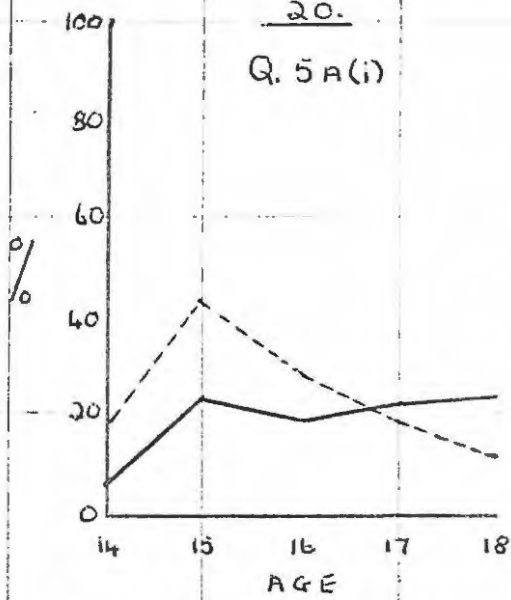
———— ENGLISH

----- AFRIKAANS

VIII

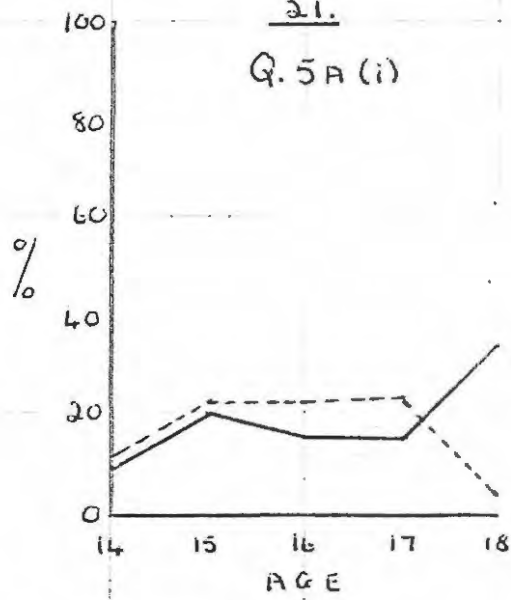
AFRIKAANS

20.
Q. 5A(i)



ENGLISH

21.
Q. 5A(i)

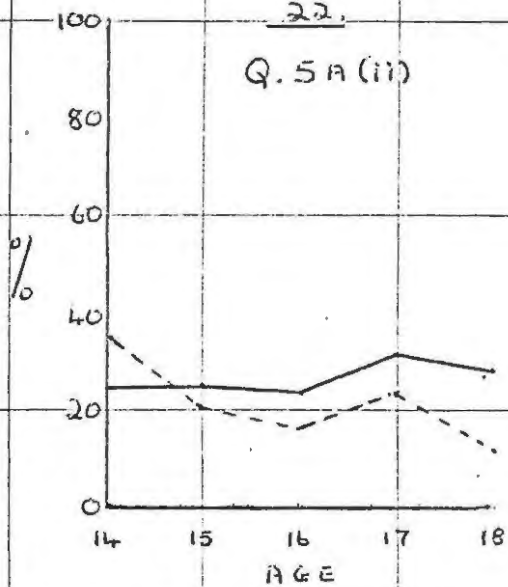


———— GIRLS
----- BOYS

AFRIKAANS

22.

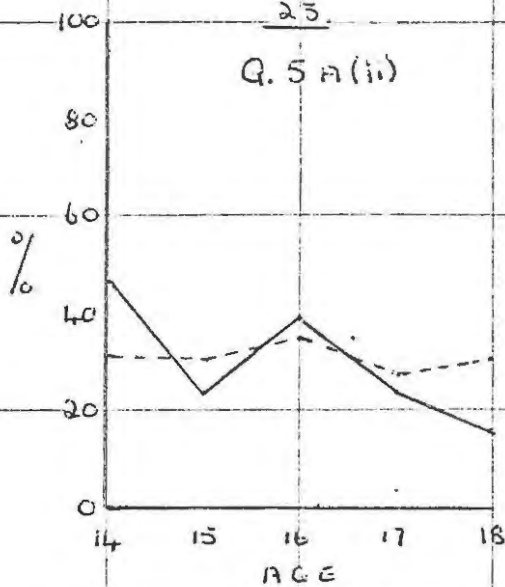
Q.5A(ii)



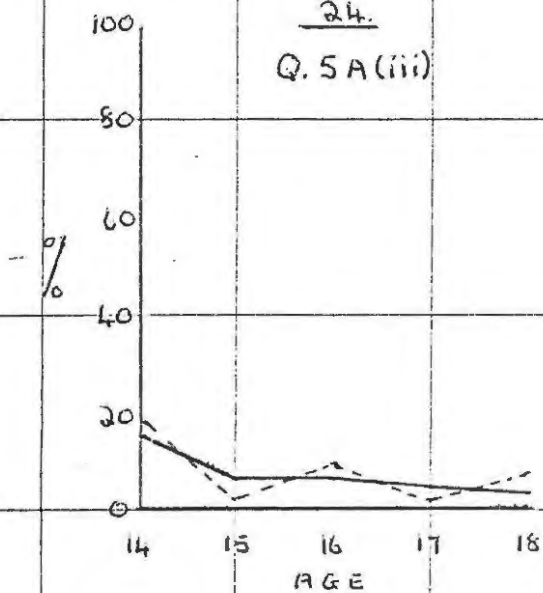
ENGLISH

23.

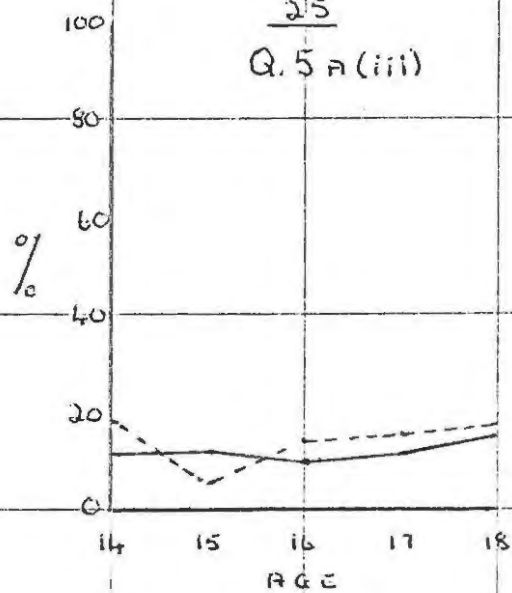
Q.5A(ii)



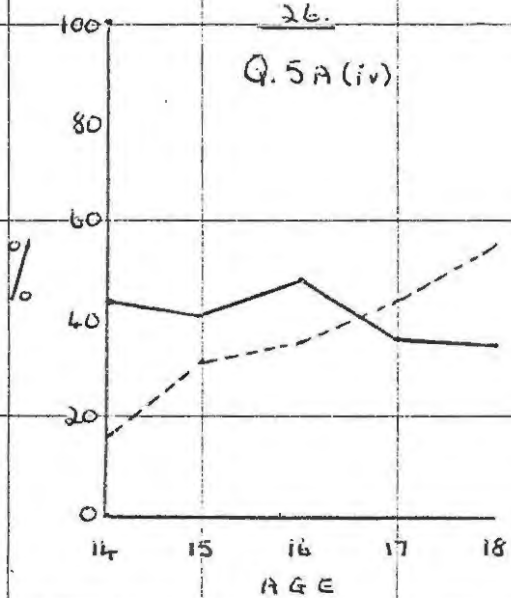
24.
Q.5A(iii)



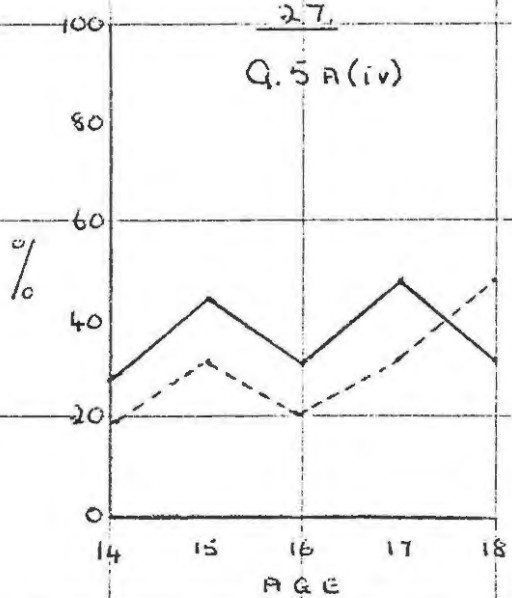
25.
Q.5A(iii)



26.
Q.5A(iv)



27.
Q.5A(iv)



———— GIRLS
 - - - - - BOYS

X

AFRIKAANS

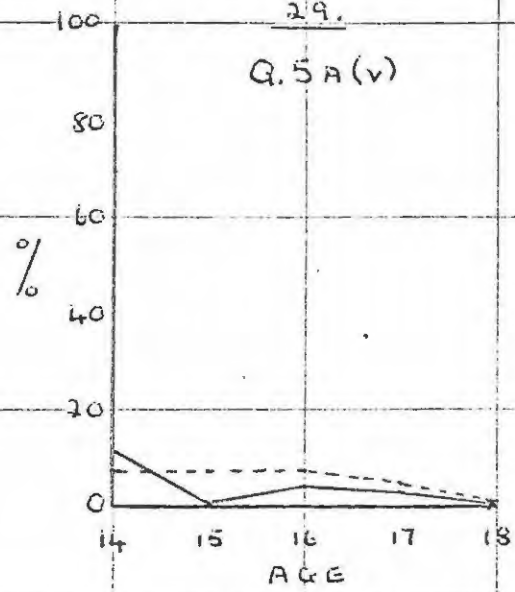
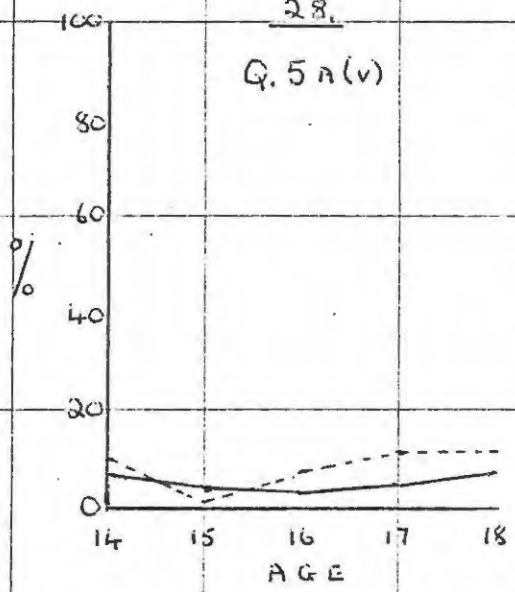
ENGLISH

28.

29.

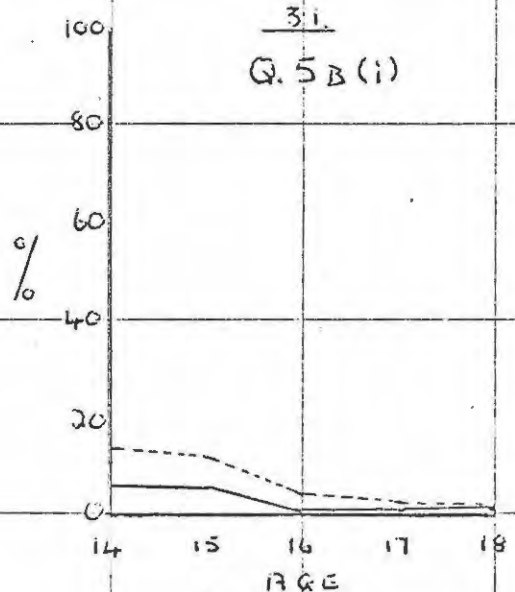
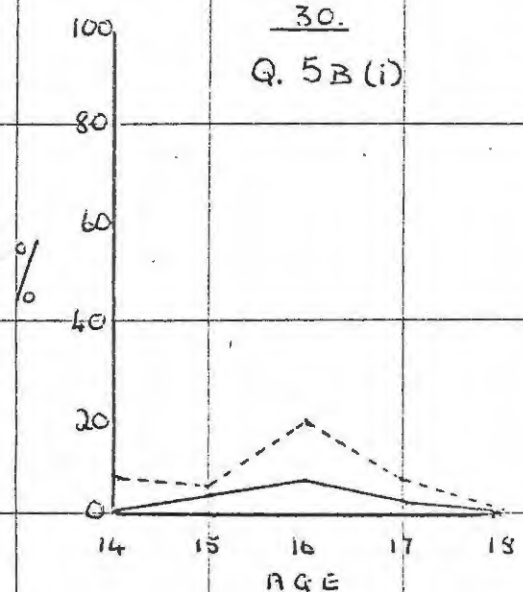
Q.5A(v)

Q.5A(v)



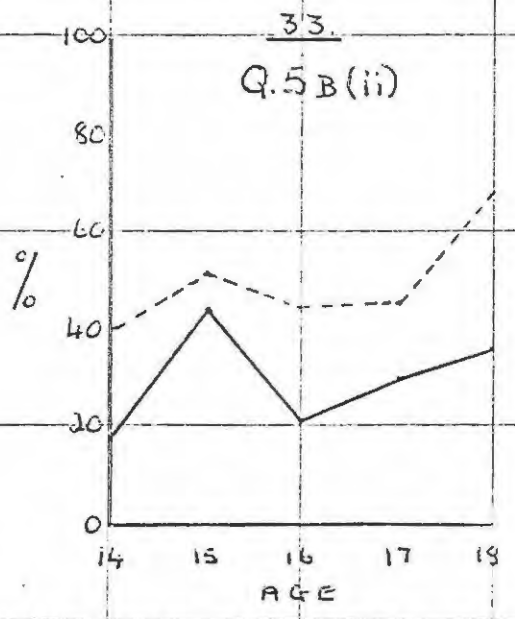
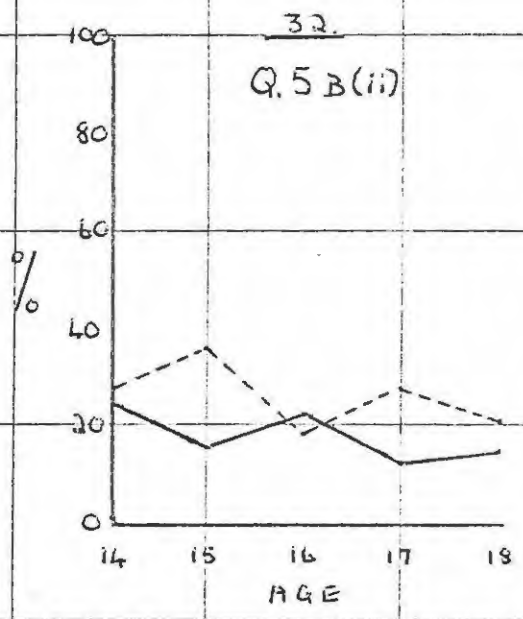
30.
Q.5B(i)

31.
Q.5B(i)



32.
Q.5B(ii)

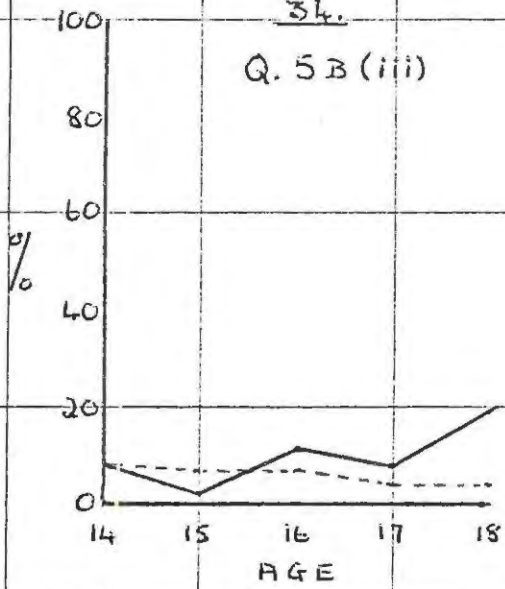
33.
Q.5B(ii)



— GIRLS
- - - BOYS

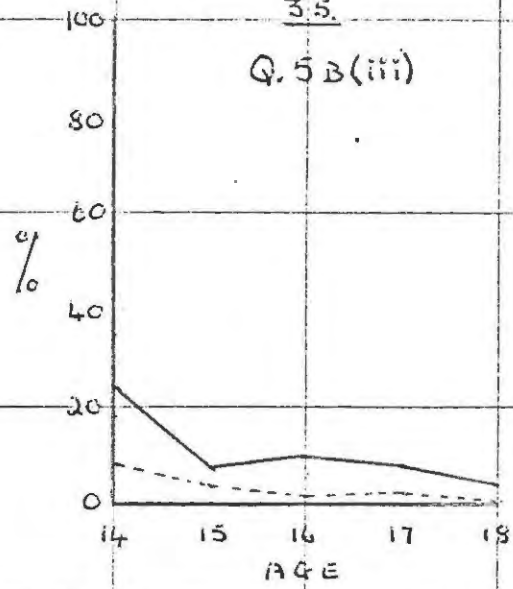
AFRIKANS

34.
Q. 5B (iii)

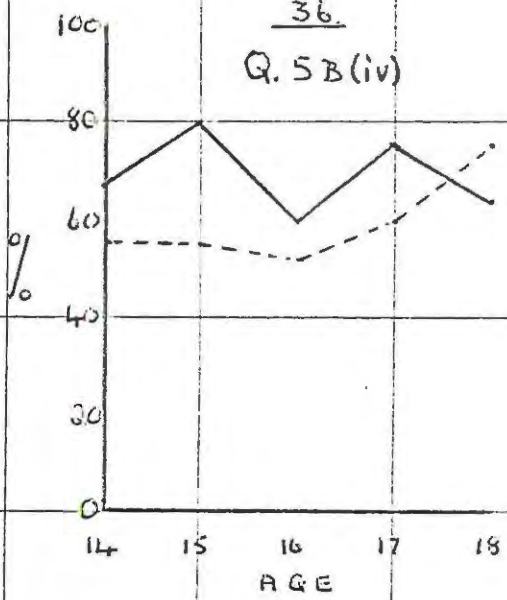


ENGLISH

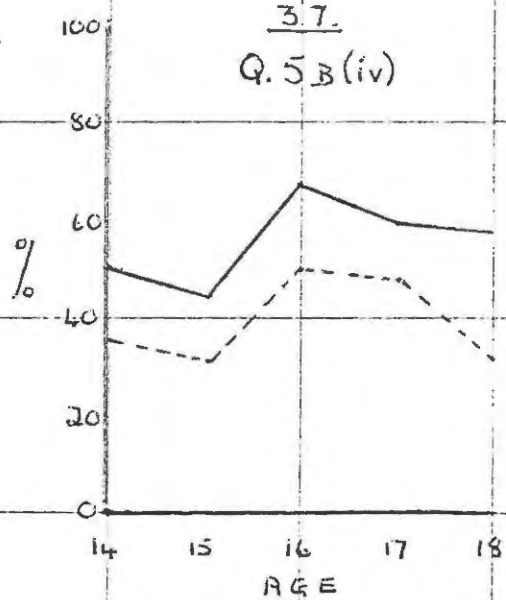
35.
Q. 5B (iii)



36.
Q. 5B (iv)



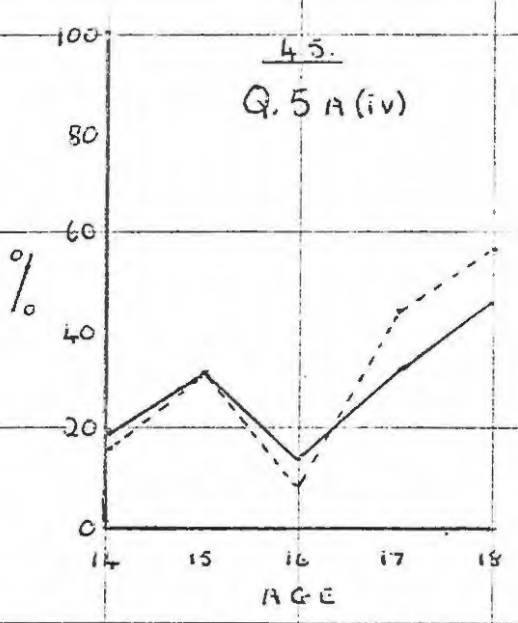
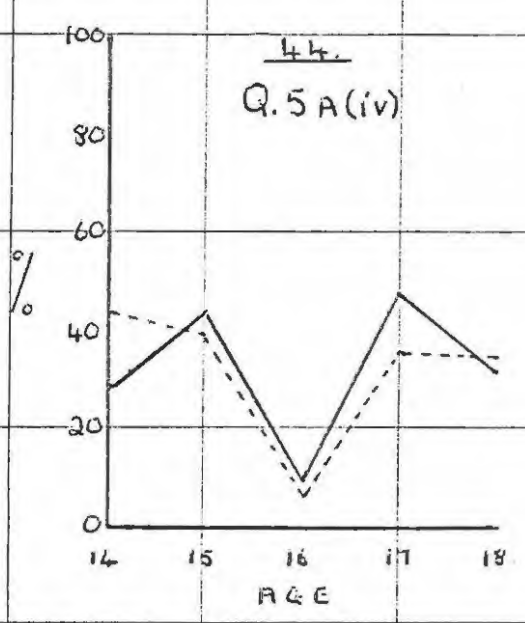
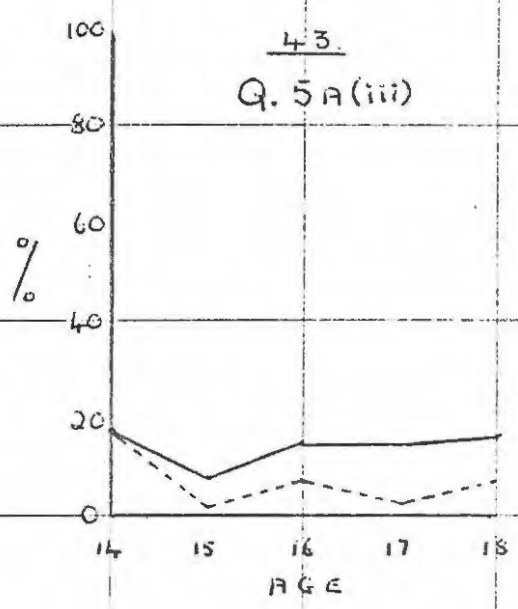
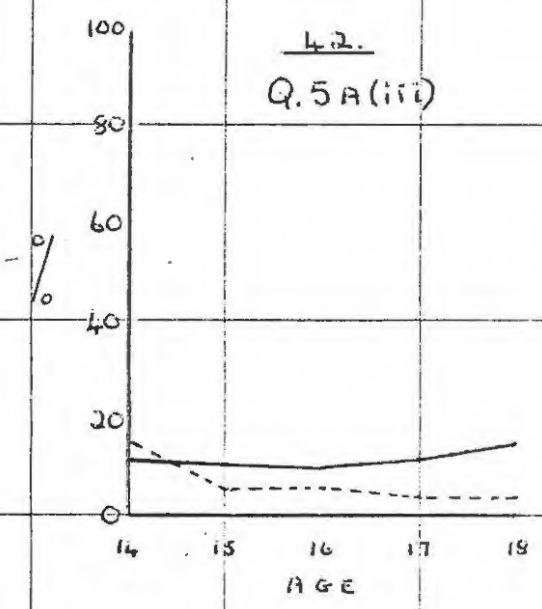
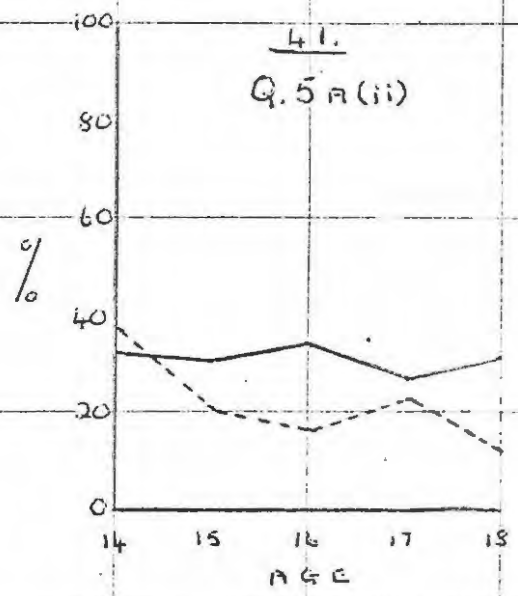
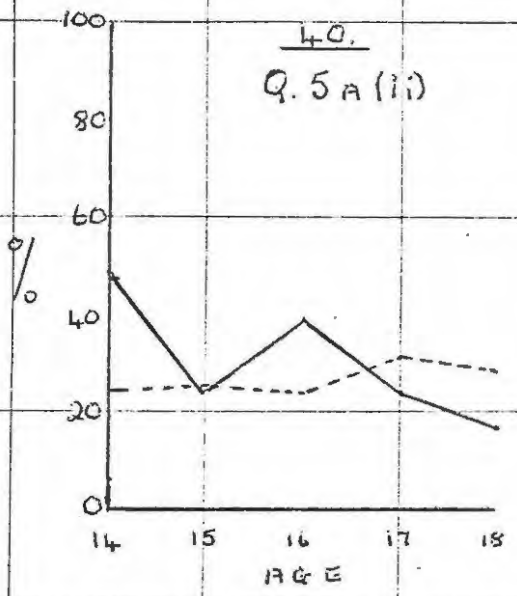
37.
Q. 5B (iv)



———— GIRLS
----- BOYS

GIRLS

Boys

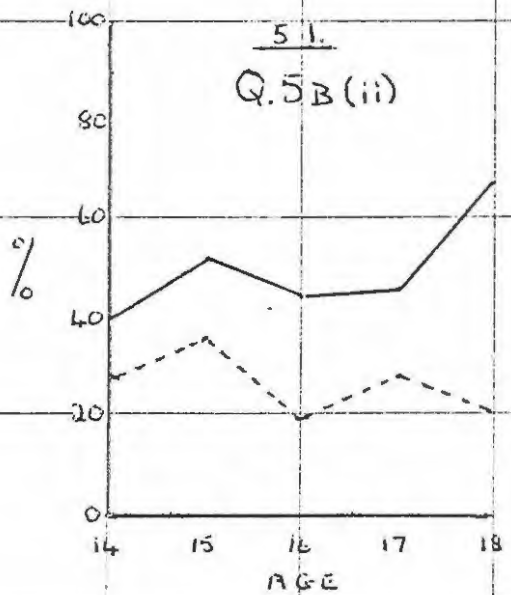
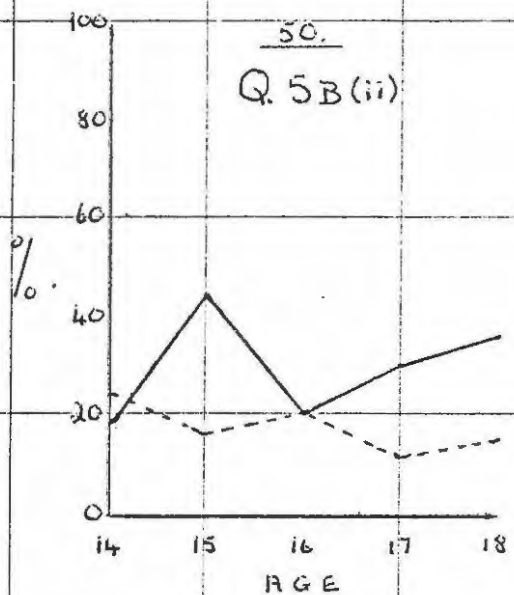
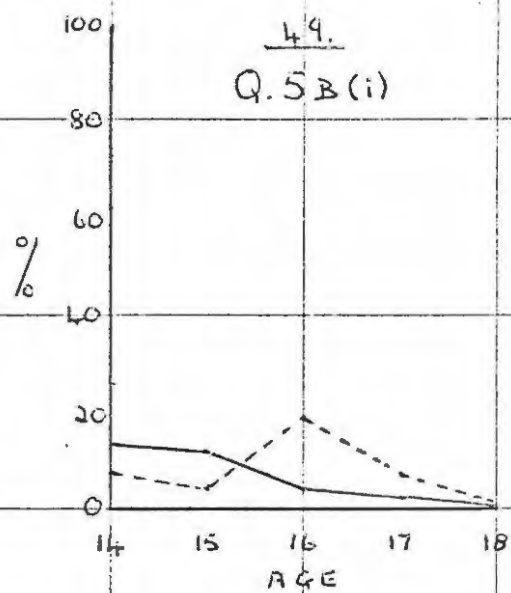
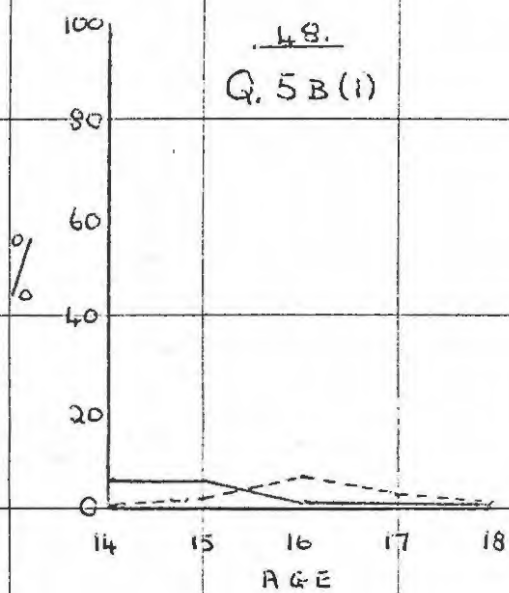
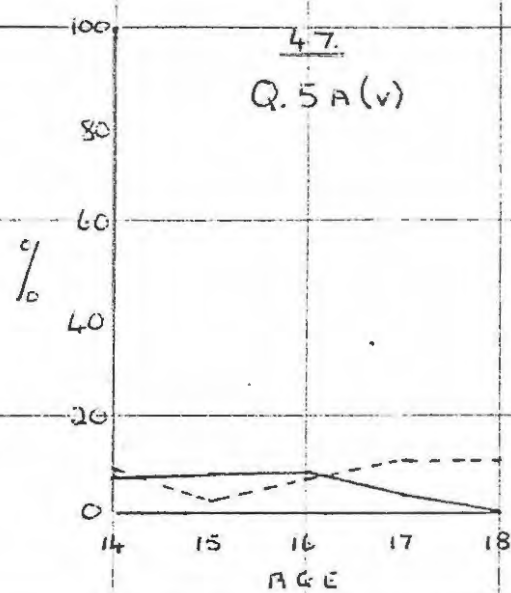
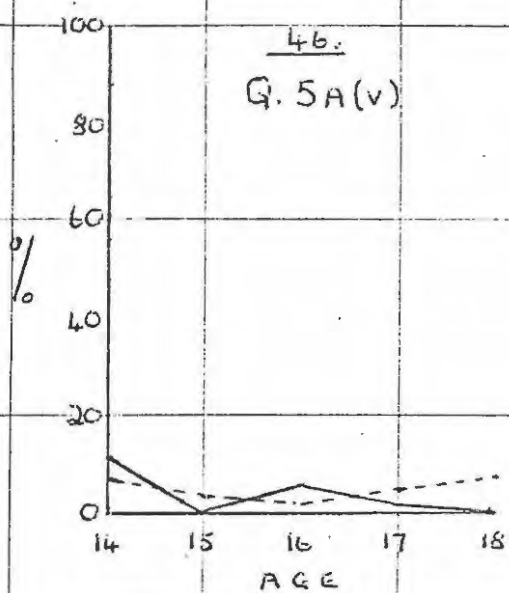


———— ENGLISH
 - - - - - AFRIKANS

XIV

GIRLS

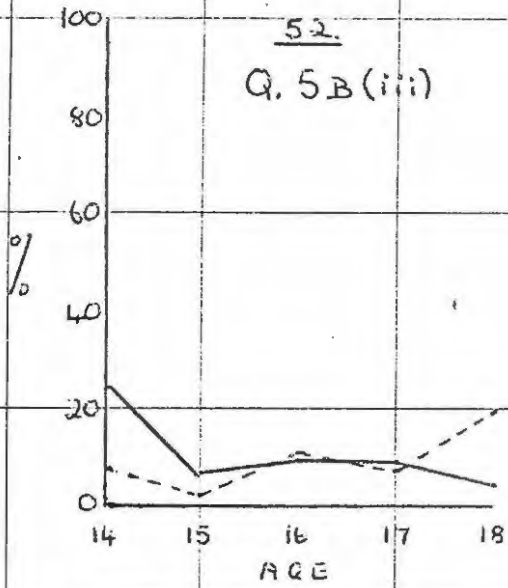
BOYS



————— ENGLISH
 - - - - - AFRIKAANS

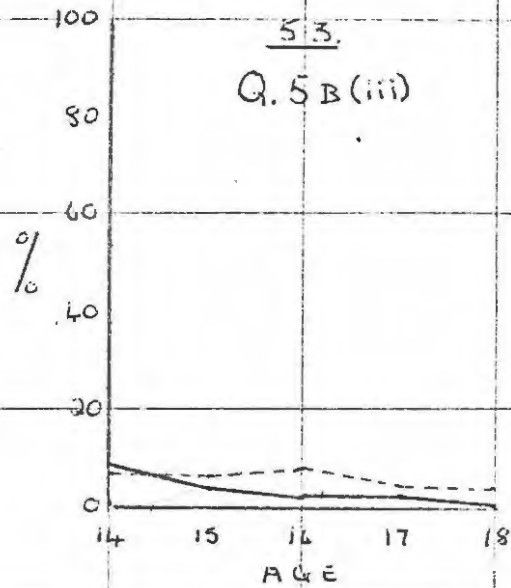
GIRLS

52.
Q. 5B (iii)



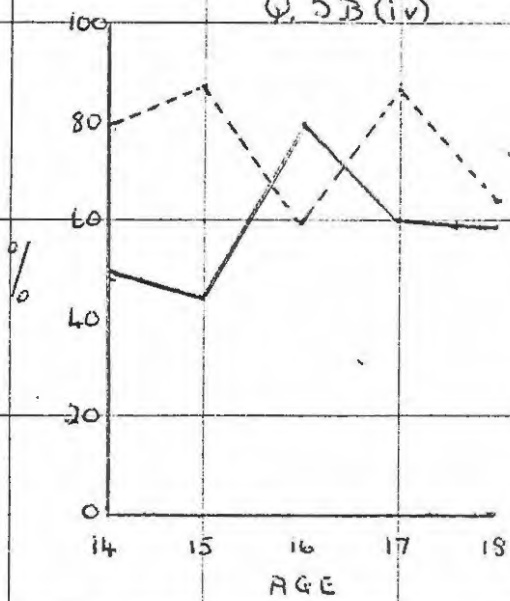
Boys

53.
Q. 5B (iii)



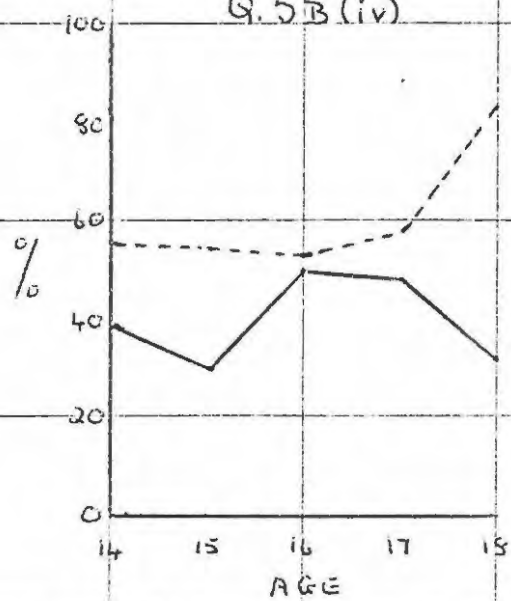
54.

Q. 5B (iv)

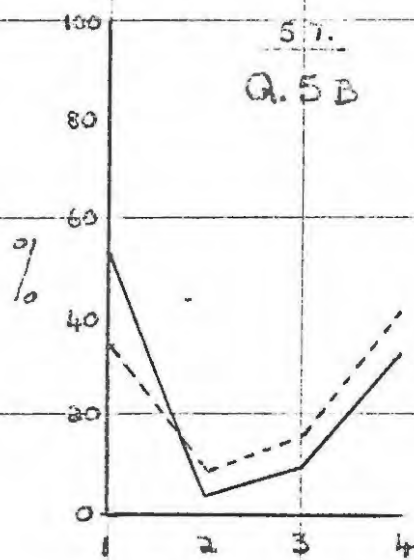
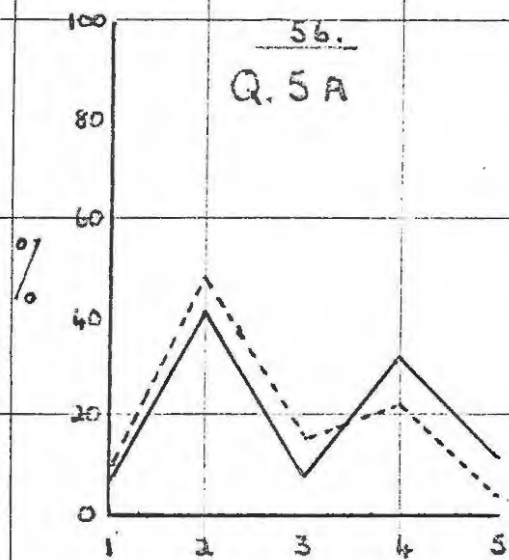


55.

Q. 5B (iv)



———— ENGLISH
----- AFRIKAANS



———— ENGLISH
----- AFRIKANS

ENGLISH-SPEAKING AND AFRIKANS-SPEAKING FATHERS

ANSWERS ARRANGED ON SCALE OF SACRIFICE

SCATTERGRAMS SHOWING 230 FATHER-SON COMBINATIONS.

ANSWERS ARRANGED ON SCALE OF SACRIFICE.

Q. 5A

	5	3	8	1	8	7
F	4	2	23	23	17	5
A	3	1	11	3	2	2
T	2	2	38	24	21	10
H	1	3	3	5	7	1
E						
R						
S						
		1	2	3	4	5
		S O N S				

Q. 5B

	4	31	5	7	33
F	3	7	4	5	6
A	2	3	3	0	4
T	1	70	7	6	39
H					
E					
R					
S					
		1	2	3	4
		S O N S			

XVIII.

QUESTION 5.

The following figures express the percentages of the 230 English-speaking fathers and 230 Afrikaans-speaking fathers who chose each of the structured answers provided at the end of each question.

QUESTION 5 A.

	English-speaking fathers	Afrikaans-speaking fathers.
No. (i) which has a value of 3 on the scale of sacrifice	8	16
No. (ii) which has a value of 4 on the scale of sacrifice	31	22
No. (iii) which has a value of 5 on the scale of sacrifice	12	4
No. (iv) which has a value of 2 on the scale of sacrifice	41	48
No. (v) which has a value of 1 on the scale of sacrifice	8	10

QUESTION 5 B

	English-speaking fathers	Afrikaans-speaking fathers
No. (i) which has a value of 3 on the scale of sacrifice	10	10
No. (ii) which has a value of 1 on the scale of sacrifice	53	34
No. (iii) which has a value of 2 on the scale of sacrifice	4	9
No. (iv) which has a value of 4 on the scale of sacrifice	33	41

THE ESSAY EXPERIMENT

The primary aim of this investigation was to determine how the adolescents of a selected sample would react to a number of moral problems presented to them in the form of fourteen stories.

The manner in which an individual conducts himself in such areas of moral behaviour as Honesty, Courage and Sacrifice is determined, to a large extent, by what he himself believes about the value of these traits. It seemed of interest, therefore, to find out what the beliefs of boys and girls are in this connection.

This aspect of the project was dealt with on Pages 102 to 226.

It was realised, however, that although analysis of the answers made by the chosen respondents revealed their reactions to the problems posed, such an analysis did not determine what influences were at work to cause them to judge as they did.

A secondary aim of the investigation was, therefore, to obtain some information about how the "ego-ideal" developed in a selected sample of boys and girls and thus to detect some of the influences which have a bearing on their assessment of moral values.

Miller and Dollard (42) found that children form an image of an "ideal self" which embodies something of their parents, teachers, youth leaders, heroes of adventure, attractive age-mates and others who seem to the child worthy of imitation. They found that unconscious imitation seemed to be the basic element in

personality and character development. According to these investigators a child, as he grows up, imitates all those people who have prestige in his eyes and whose behaviour he can observe closely enough to make imitation possible. As this is usually an unconscious process, a child cannot always tell whom he imitates. They maintain, nevertheless, that a child must have someone to imitate even if it is an historical character whom he knows only from descriptions in a book.

The Freudians explain the origin of the ego-ideal as due to identification with people whom the child loves or admires or fears, and believe that it is through the process of identification that the child comes to imitate the values and attitude of other people.

It is generally agreed that the ideal self is important in the development of character and that it is probably a composite of all the identifications that an individual has made. It is, therefore, important to know which adults are most attractive to the child for purposes of imitation, particularly to the adolescent as psychologists have found that the ideal self is especially important in directing behaviour and shaping character during the years of adolescence when the precepts and example of adults are no longer accepted with blind faith.

It was decided, therefore, to ask a sample of adolescent boys and girls in Senior schools to co-operate by writing an essay on a given topic. This sample, which was drawn from both English- and Afrikaans-medium schools in the Cape Province, consisted of :

183 English-speaking girls

175 English-speaking boys

180 Afrikaans-speaking girls.

171 Afrikaans-speaking boys.

The ages of the boys and girls who took part in the experiment ranged from 14 to 18 years.

As explained on Page 7, the subject of the essay was "The person I should like to be like when I grow up."

This topic was expected to cover the field of imitation in character formation. The clause "when I grow up" was added in the hope that this limitation would prevent many respondents from going into detail about the qualities of their age-mates instead of telling about older people who are responsible for the formation of their ego-ideal.

Analysis of the 709 essays showed that the people mentioned by these adolescents as the models they wished to imitate could be classified in the following categories :-

1. Composite characters, real or imaginary.

Most of these were based on the qualities of 2 or 3 real persons but sometimes they appeared to be wholly imaginary.

2. Attractive and successful young adults.

These were usually young people with whom the adolescent writers had come in contact and who were enjoying success in their studies at a university or in business ventures, or who were happily married with children of their own, or who were prominent as leaders in youth organisations. Most of them were cousins, young aunts or uncles, older siblings, young teachers or school prefects who were in their last year at school when the writers entered the

senior school.

3. Parents, other relatives of the parents' generation, and grandparents.

4. Heroes. Most of these were people who have achieved fame such as Churchill, Albert Schweitzer, President Kennedy, Pasteur, Paul Kruger and Voortrekker heroes. Certain living persons such as Jacqueline Kennedy and General Eisenhower were also classified with these.

5. Glamorous persons admired for the publicity and adulation they receive. Examples of these were the Beatles, Jim Reeves, James Bond, Springbok rugby players and other sportsmen.

6. Adults not related to the writers but of the parents' generation. These included teachers, doctors, nurses and family friends.

7. Self. In these essays the writers expressed the wish to remain as they are and were emphatic that they did not wish to imitate or "copy" anybody.

8. Miscellaneous responses which could not be classified in any of the above categories.

There follow :-

- a) Tables showing the percentage of each age-group of the two language sections whose essays fell into each of the above categories, and
- b) extracts from some typical essays which serve to illustrate the various categories. Translations of the Afrikaans excerpts are given.

PERCENTAGES OF ENGLISH-SPEAKING GIRLS AND BOYS
WHOSE ESSAYS FELL INTO EACH CATEGORY

GIRLS _____ 183 ESSAYS.

Age Group	14	15	16	17	18
No. of Essays	40	38	39	33	33
CATEGORY					
Composite	27	26	28	36	42
Young Adult	25	26	18	22	22
Parent	15	19	10	9	9
Hero	8	8	13	9	6
Glamorous Person	5	5	16	12	9
Other Adults	10	8	5	6	6
Myself	5	3	2	0	0
Miscellaneous	5	5	8	6	6

BOYS _____ 175 ESSAYS.

Age Group	14	15	16	17	18
No. of Essays	39	39	35	32	30
CATEGORY					
Composite	21	21	26	31	33
Young Adult	23	25	17	21	23
Parent	20	21	9	9	7
Hero	13	10	17	12	10
Glamorous Person	10	8	20	12	7
Other Adults	5	5	3	6	13
Myself	3	5	3	3	0
Miscellaneous	5	5	5	6	7

PERCENTAGE OF AFRIKAANS-SPEAKING GIRLS AND BOYS
WHOSE ESSAYS FELL INTO EACH CATEGORY.

GIRLS _____ 180 ESSAYS

Age group	14	15	16	17	18
No. of essays	38	38	36	35	33
CATEGORY					
Composite	16	16	17	20	21
Young adult	13	18	20	20	21
Parent	24	24	19	17	12
Hero	16	20	22	23	22
Glamorous person	5	5	8	6	6
Other adults	15	10	8	8	12
Myself	3	2	3	0	0
Miscellaneous	8	5	3	6	6

BOYS _____ 171 ESSAYS

Age group	14	15	16	17	18
No. of essays	37	36	34	32	31
CATEGORY					
Composite	14	14	15	19	19
Young adult	18	14	15	16	23
Parent	22	22	17	13	10
Hero	19	25	29	25	26
Glamorous person	5	8	9	9	6
Other adults	14	8	9	9	13
Myself	3	3	3	3	0
Miscellaneous	5	6	3	6	3

COMPOSITE CHARACTERS, REAL OR IMAGINARY.

1. "I would like to be like a person who has the following points. I shall refer to her as Jane.

Jane is a full-grown mature person, who does not indulge in endless giggling. She does, however, see the funny side of things and can laugh it off instead of brooding over it. She is a sincere and utterly reliable person. Jane is 'nobody's fool' and if she thinks a thing is wrong she will not do it. She reads a lot and takes an intense interest in what is going on around her. Jane plays sport, meets many people and can enter into any conversation quite easily. She is also a good listener and does not 'hold the floor'.

Jane has a wonderful personality, she is popular and treated with respect. She is content to spend the afternoon with an elderly lady and cheer her up for a time."

(17-year-old girl)

2. "When I grow up I should like to be like one of those people who are looked up to by every one else. I should like to be like those people who give advice and guidance to others and helps them overcome their problems. I should like to stand up on a stage and make a speech without being overcome, shy and nervous.

I should like people to laugh at my witty jokes. I do not want to make a fool of myself in public. I admire a person in whom everyone confides and whom everyone respects. It would be my greatest joy to help other people less privileged than myself and to help the crippled and ill people. I would like to help them

rehabilitate themselves.

I should like to act on the stage and make people laugh and be happy. But I should like them to laugh with me, not at me. I should like to be hardworking and intelligent and tolerant towards my fellow men."

(18-Year-old boy).

3. "I should like to select the outstanding qualities from various people I know and combine them into the person I should like to be like one day.

It is my aim to be fair, to have a sense of justice, to listen to both sides of an argument before making a decision. To be honoured and respected by all because of having an even temper, good common sense and a sense of humour. To be known as a person who can be depended upon and from whom others may seek advice. To have a sympathetic ear and good understanding of my fellow citizens and to be a help to the community.

One of my dearest wishes is, that if I ever marry, it be the right man, so that our children may be brought up in a happy stable home in the right environment where there is love and hard work to keep life interesting. I should like to be a person of many interests, the wider one's interests, the richer one's life. I should rather give to others than receive from them."

(17-Year-old girl).

4. "There are many men and women in the world today who are worthy of the greatest compliment their fellow men can give them: the decision to base their principles on the life of the person they admire.

There is no one person whom I admire so much that I am prepared to base my whole outlook on his or her

principles. What I really think is worthwhile is a combination of the best ideas and actions of the greatest people --- and by 'greatest' I do not necessarily mean those who are famous, or honoured or even worshipped, throughout the world."

(16-year-old boy).

5. "I don't think I should like to be like any other person, I would not like to be a carbon copy of another. I do, however, admire the great qualities of some people, and I would like to possess some of their great qualities,

I admire Jackie Kennedy's patience, quiet suffering and fortitude.

I want to be physically and mentally outstanding. I want to have a wonderful sense of humour, understanding and patient. I want to bubble with zest for life. I want to have a wide general knowledge about the affairs of today and yesteryear.

I admire a person who can look at a painting by Constable and enjoy it as much as a Picasso, a person who is eager to learn more about art and music and always wants to know more about things."

(15-Year-old girl).

6. "When I grow up I should like to be friendly and helpful. I should like to be popular and be able to laugh at myself as well as others. I would not like to be very rich. I would not judge the younger generation too harshly, and try to remember what I felt like at their age. I would try to keep up with the times and would not force my children to go to church."

(15-Year-old boy).

7. „My ideale persoon is iemand wat 'n talent besit en dit gebruik. Iemand wat interessant kan gesels en beseft is en nie altyd aandag wil trek nie.

As 'n persoon 'n goeie persoonlikheid het, is hy dedelik aantreklik vir ander mense. Hy moet takt hê, moet gewild wees maar moet net een of twee werklike vriende hê met wie hy sy lief en leed kan deel.

Ek wil nie soos party mense wees wat met alles saamstem wat hul maats sê nie. 'n Persoon moet die moed hê om te verskil as hy anders dink."

(My ideal person is someone who has talent and develops it, someone who can converse interestingly and who does not always want to draw attention to himself.

When a person has a pleasant personality he is immediately attractive to other people. He must have tact, must be popular but must have only one or two true friends with whom he can share his joys and sorrows.

I do not want to be like some people who agree with everything their friends say. A person must have the courage to disagree when he thinks differently from others.")

(15-Year-old boy).

8. „Mense bestaan uit so baie verskillende karaktertrekke, beide goed en sleg, dat niemand perfek is nie. My doel is om die beste van verskillende mense na te strewen sodat ek so goed as moontlik kan word. Daar niemand perfek kan wees nie, is daar 'n doel in die lewe waarna 'n mens kan strewen, om so na aan volmaaktheid te kom as moontlik.

Ek wil graag ander mense help, beide liggaamlik en gestelik. Ek sou graag die snaakse sy van die lewe wil

kan sien, sowel as die ernstige. Ek wil soos ander goeie mense wees wat hoë ideale en beginsels het sodat ek my toekoms op sulke vaste grond kan plan. Ek wil graag 'n sin van verantwoordelikheid en eerlikheid hê."

("People are made up of so many character traits, both good and bad, that no one is perfect. My aim is to copy the best characteristics of a number of people in order that I may become as good as possible. Owing to the fact that no one can be perfect, one's aim in life should be to strive to become as near perfect as possible.

I should like to help other people both physically and spiritually. I should like to be able to see the humorous as well as the serious side of life. I want to be like other good people who have high ideals and principles to enable me to plan my future on such a firm basis. I should like to have a sense of responsibility and honesty.")

(17-Year-old girl).

9. „Ek het nog nooit die soort persoon ontmoet soos wie ek graag wil wees nie, maar ek kan verskillende persone wat noemenswaardige eienskappe en karaktertrekke het. My ideale persoon sal dus iemand wees wat die goeie eienskappe van al hierdie mense oorgeneem het.

Eerlikheid is die vernaamste eienskap wat ek graag wil besit. Nie alleen eerlikheid teenoor anders nie, maar ook teenoor myself. Ek moet my eie foute kan sien, erken en probeer regmaak, voordat ek dieselfde foute in anders sien.

Ek wil graag 'n goeie sin van humor hê en vir myself lag sowel as vir my maats wanneer ek of hul in die verleentheid gestel word.

Ek wil graag in kuns, met al sy vertakkings, belangstel. Musiek, drama, ballet, skilderye moet my alles kan interesseer. Ek wil graag goed belese wees, 'n boeiende gesprek kan volhou. Ek wil graag verdragsaam teenoor ander mense se menings en smaak wees."

("I have not yet met the person like whom I should like to be, but I know several people who have commendable qualities and character traits. My ideal person would, therefore, be someone in whom all these good attributes are embodied.

Honesty is the most important characteristic I should like to have, not only honesty towards others, but also towards myself. I must be able to recognise, admit and try to correct my own faults, before I criticise others for having these same faults.

I should like to have a good sense of humour and be able to laugh at myself as well as at my friends when they or I should find ourselves in an embarrassing position.

I should like to be interested in art, in all its forms. Music, drama, ballet, painting should all be able to interest me. I should like to be well read and able to hold my audience's attention when I speak. I should like to be tolerant of other people's opinions and taste.")

(18-Year-old boy).

10. „Ek het nie iemand ontmoet wat al die hoedanighede van my ideale karakter besit nie. Die persoon moet vriendelik, bedagsaam wees. Sy moet altyd tweemaal dink voor sy iets sê of doen om nie ander mense seer te maak nie. Maar as sy menslik moet wees dan moet sy ook partykeer kwaad word en buie hê.

Sy moet 'n goeie sin van humor he, grappig wees. Sy moet erg oor kinders wees, moet godsdienstig wees, maar nie te veel nie want dan sal sy onverdraagsaam word, nougeset wees en aan niks anders as godsdiens dink nie. Sy moet 'n wil van haar eie he, maar as iemand teen haar gaan, moet sy nie kwaad word nie, maar moet die ander persoon vergewe.

Die karakter wat ek beskryf het, is miskien onmoontlik om na te boots, maar ek sal my beste probeer om so na as moontlik daaraan te kom."

("I have not yet met any one who has all the qualities I should like my ideal person to have. My ideal person must be friendly and considerate. She must always think twice before she acts in order not to hurt other people. But if she has to be human then she must get cross sometimes and have moods.

She must have a keen sense of humour and be full of fun. She must be fond of children and be religious, but not too much so, otherwise she will become intolerant, narrow minded and will think about nothing but religion. She must have a will of her own, but if someone should disagree with her, she should not get cross but should forgive that person.

The character I have described is perhaps impossible to imitate, but I shall do my best to come as near as possible to it.")

(17-Year-old girl).

Comments:- Some of the ideal characters described are wholly imaginary but others appear to be derived from people known to the writers.

The picture which emerges reveals a predominant concern among these young people for social adjustment and good human relationships, often linked with good appearance.

A thread of altruism runs through many essays. There is an urge to do good and to help the under-privileged.

Many respondents stress the fact that they do not know one person who is a model good enough to copy. Instead they want to combine the best characteristics of a number of people and feel that by doing so they may achieve a really worthwhile result.

In both language sections and among both sexes, there is a tendency to choose a composite character more frequently with increasing age.

In the English-speaking section composite characters were described by 27% of the 14-year-old girls as against 42% of the 18-year-old girls, and by 21% of the 14-year-old boys as against 33% of the 18-year-old boys.

In the Afrikaans-speaking section the increase was not nearly as marked but in both sex groups 5% more 18-year-olds than 14-year-olds did describe composite characters.

It seems possible that these adolescents, as their age and maturity increased, became less easily satisfied with one particular model on which to base their conception

of an ideal person. From the essays submitted it appeared that they became more critical and discriminating with increasing age and consciously selected the best traits from a number of people for incorporation in their ideal image.

Of the essays submitted only 17% of those by Afrikaans-speaking adolescents and 29% of those by English-speaking adolescents could be classified in this category.

In both language sections more girls than boys described a composite character. In the English-speaking section the difference was 6% and in the Afrikaans-speaking section the difference was 2%.

.....

YOUNG ADULTS.

1. "The person I should like to be like when I grow up is a young married woman of about 25. She has two young children and a very nice husband. I think I admire her most for her never-ending cheerfulness and friendliness. Whenever I visit her house she has something pleasant to say. She is not the most attractive of the female race, I think it is what is inside her that is so nice.

She is very sincere and when in her company I feel a deep sense of security. She is a person who hates nobody, or anyway, she does not show it. Once or twice when I have been worried, anxious or depressed I have had a chat with her and have always felt better afterwards."

(15-Year-old girl).

2. "The person I should like to be like is my young uncle who has just received a high degree at the university. I would like to be like him and one day when people point at me they must be able to say nice things about me. They must be able to say "Now that's a hardworking person, he helped everybody, he tried to be pleasant in times of difficulty and apart from all his degrees he also took part in different kinds of sport."

(14-Year-old boy).

3. "I would like to be like Jeanette who left school four years ago. I would like to be an actress and a model so Jeanette can always be there to help me. I like her to be there because she has a lovely

243.

personality and nature. She is a quiet type of girl and not always screaming and rowdy and does not always put on airs about herself as some people do."

(14-Year-old girl).

4. "The person I should like to be like when I grow up is my cousin John. He treats me like a person and not like some older people do, like a little child. John also treats older people with respect and is not rude to them. I know some people who treat their parents and grandparents as though they were equals in age and other things.

John is a very kind person and always thinks about others before himself. He does not lose his temper. My grandparents' memories are not what they used to be and they cannot remember what they have asked us or told us before. They simply adore John, they can ask a question dozens of times but John always answers them and does not raise his voice at all. They can tell him the same story three times and he listens patiently. This is the person I should like to be like when I grow up."

(16-year-old boy).

5. "The person I should like to be like when I grow up is our Scripture Union teacher. She is a Christian, of course, but now some people would say that I am stupid to say that I wanted to be like her one day. They also say that Christians don't go to dances and don't take part in the social life. So, one day I went to talk to her and asked her if Christians can go to dances and mix with other people. She then told me that she herself goes to parties and dances and that when Jesus was on earth he went to parties and even changed water into wine.

Another thing about my teacher is that she is philanthropic. She takes notice of people less fortunate than herself. She is also very sympathetic."

(16-Year-old girl).

6. "I would like to be like a friend of ours who is a young nurse. She is always friendly and helpful. She always considers other people before herself, she cheers up people who feel lonely and down in the dumps. People say it is being nosey if you worry about other things beside your own troubles, but if you take interest in others you will have many friends who will also consider you."

(15-Year-old girl).

7. "I should like to be an asset, an asset to my friends and my family. I would like to be benevolent, kind and good. If I was unable to accomplish the three, I would settle for kind. I could quite easily imagine a kind, good, intelligent and perfect adult, but I know that even if I do try I will accomplish only an improvement on the standards which I have already set myself. The person I should like to model myself on is my eldest brother who comes nearest to the things I would like to be like."

(17-Year-old boy).

8. „As ek groot is, wil ek graag soos 'n jong meisie wees wat ek ken. Sy is stil, verstandig, sy ken enige moeilikheid oorkom, haar eie sowel as anders s'n. Sy is baie slim en werk hard. Sy kan mense lei, en sy laat nooit merk as sy ongelukkig is nie. Sy is baie vertroubaar en voel baie gou as iets nie reg is nie. Sy is nie hoog in die wolke nie, maar kan met my praat

asof sy my ouderdom is. Sy het altyd goeie advies om 'n mens te gee."

("When one day I am grown up I should like to be like a young girl whom I know. She is quiet, sensible, she can overcome any difficulty, her own as well as other people's. She is very clever and works hard. She can lead people and when she is unhappy she never shows it. She is most dependable and whenever something is wrong she immediately senses it. She is not at all high brow, but can talk to me as though she were my age. She always has good advice to give one.")

(14-Year-old girl).

9. „Ek wil graag wees soos 'n persoon wat ek ken. Hy is 24 jaar oud en ek hou van al sy maniere en gewoontes. Hy kan maklik met mense omgaan, en ek is skaam en praat altyd onsin in geselskap. Die persoon kan met mense van alle stande meng en almal hou van hom. Hy praat intelligent en mense luister na hom.

Die persoon gaan na twist partye en skemerpartye, maar hy weet hoe om hom te gedra. Hy trek baie goed aan. Hy moedig my altyd aan om hard te werk want sonder werk kan 'n mens nie slaag nie. Hy maak asof hy in alles geïnteresseerd is en lyk nie verveeld as mense oor onsin praat nie."

("I should like to be like a person I know. He is 24 years of age and I like all his manners and habits, He is at ease with people while I am shy and usually talk ninsense when in company. This person can mix with people of all levels and every one like him. He speaks intelligently and people listen to him.

This person attends twist and cocktail parties

but he knows how to behave himself. He dresses well. He always encourages me to work hard because without hard work one cannot succeed. He pretends to be interested in all things and never seems bored when one talks about irrelevant things.")

(17-Year-old boy).

10. „Ek wil graag soos my jong tante wees, sy is baie optimisties en flegmaties. Sy verloor nooit haar humeur nie, sy is opgeruimd en opreg. Sy is 'n goeie organiseerder en weet wat om in tyd van nood te doen. Sy is baie simpatiek, maklik om mee klaar te kom en weet hoe om met tienerjariges om te gaan. Ek hou van haar omdat sy natuurlik is en nie ander mense wil na-aap nie."

("I should like to be like my young aunt. She is always very optimistic and phlegmatic. She never loses her temper, she is jovial and genuine. She is a good organiser and knows what to do in an emergency. She is very sympathetic, easy to get on with and knows how to handle adolescents. I like her because she is natural and does not always try to imitate other people.")

(16-Year-old girl).

11. „Eendag wil ek graag soos 'n vriend van my wees. Hy was 'n prefek en hoof van ons koshuis. Hy was goed in sport, maar het nooit te veel van homself gedink nie. Hy is baie goedhartig en almal het van hom gehou. 'n Mens kan enige tyd na hom gaan vir raad en hy sal jou altyd 'n reguit en hulpvolle antwoord gee. Hy is nou getroud en sy huis is altyd vol gelukkige en laggende jong mense. Ons is almal geneig om anders na te boots, die een van die nader. Dit is hoe my vriend my

beinvloed want ek boots sy maniere, gedrag en sienswyse na."

("One day I should like to be like my friend. He was a prefect and head of our boarding house. He was good at sport but never thought too much of himself. He is very generous and everybody liked him. One can go to him for advice at all times and he will always give you a straight and helpful answer. He is married now and his house is always filled with happy laughing people. We are all inclined to copy others. That is how my friend influences me because I copy him, his ways, behaviour and opinions.")

(15-Year-old boy).

Comments:- In both language sections this was the second-largest category, 22.5% of all the English-speaking pupils and 17.5% of all the Afrikaans-speaking pupils choosing a young adult as a model on which to base their image of an ideal person.

Attributes which were frequently mentioned as being attractive to the writers were cheerfulness, friendliness, sincerity, ability to help people with their problems, tolerance, dependability, and the gift of treating inferiors and younger people as their equals.

The percentage of adolescents who mentioned young adults as their ideal was much the same in both language sections and all the age-groups of the range. Only in one case of Afrikaans-speaking girls was there an indication of an increase, with increasing age, in the popularity of young adults as models.

.....

PARENTS

1. "The person I should like to be like is my mother. Mother is very good at her work, which is being a music teacher. When she comes home she is always pleasant and never moans about her trying pupils. Why I choose my mother, there are many different reasons. She is pretty, has a wonderful personality and a pleasant nature. She is always ready to lend a helping hand to others in trouble. I love music and want to play like her. There is a certain sweet touch which she has on the piano, which makes it soothing to listen to."

(14-Year-old girl).

2. "I would like to be like my father when I grow up because I admire him very much and think he is a great man. As my father is I would like to be a chap with a kind heart who treats those he works with or comes into contact with as someone of his own level, never placing himself above anybody else because they are also human beings. I would like to have a happy married life like my father and spend most of my time with my family."

(14-Year-old boy).

3. "On many a sweltering hot day I have found my way into my father's office in town only to find him sitting in his large cool office either speaking on the telephone or interviewing some downtrodden client with zest. To my mind his occupation is the only one. I would like to be like my father, a successful lawyer, who locks his door at 5 and journeys home for a peaceful evening with his family."

(17-Year-old boy).

4. "At the moment I have no particular wishes to be a famous actress or singer, I have none of these aspirations, instead I should like to be an ordinary working girl who falls in love, has a family and is well loved by her husband. I should like to model my life on that of my mother. She is loving, generous and sacrificing, all for the well-being of her family. No mother is perfect but I should like to come as near as possible to my mother. Firmly, but with love and understanding I shall govern my children. When they enter the difficult teenage years I shall endeavour to guide them with wisdom, love and patience through this awkward phase, like my mother has helped me."

(17-Year-old girl.)

5. "When I grow up I should like to be like my grandfather was. He was not a wealthy man but very lively and full of fun. I would like to be like him in his understanding ways. I would like to be as light-hearted as he was, for although he was a very ill man he would never burden any one else with his illness. I would like to be as considerate as grandfather was and I would also like to be able to tease and be teased like he was able to. Everybody was drawn into a spell of complete happiness when they were with my grandfather."

(16-Year-old boy).

6. "As I have been living with my parents since birth I should like to be like them when I grow up. They have influenced my way of behaving more than any one else. I find that the easiest way to learn anything is by example and it is from the example set by my family that my behaviour has been influenced."

(15-Year-old girl).

7. "The person I should really like to be like when I grow up is my mother. In my eyes she is kind and understanding and a real friend. She is intelligent and helps me in many ways. My mother has built up a wonderful home for us to come back to and she is always there to help and advise. She is not out playing bridge or visiting friends when she is most needed. When I grow up I should like to be good and wise and of some use to the world as I think my mother is."

(16-Year-old girl).

8. "I would like to be like my father when I grow up. He is a very generous man with many good qualities. When any one is in trouble or needs any advice they come to my father and sometimes he does not use much tact but he is very sympathetic. He has a cheerful nature and a very good sense of humour. He is very witty and always up to some harmless prank. He is well liked and not too forward like some people."

(15-Year-old boy).

9. "My begeerte was nog altyd om my ouma se voetspore te volg. Alhoewel sy nie meer vandag leef nie, sal haar goeie voorbeeld en maniere altyd tot nagedagtenis wees. Sy was 'n streng vrou. Sy was nooit kwaad nie en het nooit rusie gehad met haar medemens nie en almal was baie lief vir haar."

("My wish has always been to follow in my grandmother's footsteps. Although she is no longer alive, the good example she set and her good manners will always remain with us. She was a strict woman. She was never cross and never quarrelled with people and every one

loved her.")

(14-Year-old girl).

10. „In hierdie aand sit ek en peins oor my toekoms. 'n Entjie van my sit my moeder, besig met naaldwerk. Wat 'n voorreg het ek om so 'n moeder te he. Ja, ek wil soos sy wees as ek groot is.

Hoe ouer 'n mens word hoe meer onafhanklik word jy, maar nie onafhanklik genoeg om sonder jou moeder se hulp klaar te kom nie. My moeder staan my vandag nog voortdurend by en help my en kies my kant, beskerm my teen lelike dinge van die wereld en probeer my altyd die beste gee. Sy is 'n vrou met baie goeie eienskappe en my enigste begeerte is om al die mooi eienskappe van haar te he as ek eendag groot is."

("Tonight I sit and meditate about my future. A little distance from me my mother is busy with her needle-work. What a privilege to have a mother like I have! One day when I am grown up I should like to be like my mother.

The older one grows the more independent one becomes, but not sufficiently independent to do without a mother's assistance. Today still my mother helps and sides with me, she protects me against the ugly things in life and always tries to give me the best of everything. She is a person with many good qualities and my only desire, when I am grown up, is to possess the same wonderful characteristics she has.")

(18-Year-old girl).

11. „Ek sal eendag graag soos my oupa wees, hy was 'n goeie streng man, talentvol en het altyd alles op die regte tyd gedoen. Hy was pligsgetrou en het alles deeglik

gedoen. Hy was opgeruimd, plesierig en grappig. Hy was 'n beroemde grootwildjagter en hy het na baie lande gereis. My oupa was baie lief vir kinders en hy kon hom by enige geleentheid aanpas, ryk of arm het geen verskil vir hom gemaak nie, almal was vir hom mense."

("I should like to be like my grandfather who was a strict, talented person who always did things at the correct time. He had a sense of duty and was thorough in his work. He was jovial, pleasant and humorous. He was a famous big-game hunter and he travelled to many countries. My grandfather was very fond of children and he could adapt himself to all circumstances. Rich or poor made no difference to him, they were all people.")

(15-Year-old boy).

12. „Eendag wil ek graag soos my pa wees. Ek beny sy karaktertrekke en hoop dat ek hul ook eendag sal he. Hy is altyd so vriendelik en opgeruimd dat almal by hom tuis voel, sy vriende sowel as vreemdelinge. Hy is vrygewig en as hy siek is, kla hy nooit nie.

My pa stel belang alles wat ons doen. Ek dink 'n ouer moet gedurig belangstel in 'n kind, hul moet die kind vertel wanneer hy tuis moet wees na 'n party. Dit mag streng klink, maar al lyk dit asof 'n kind sulke instruksies kwalik neem, hou hy in werklikheid daarvan want dit laat hom voel dat sy ouers in hom belangstel en dat hulle hom lief het."

("One day I should like to be like my father. I envy him his character traits and hope that I too shall possess them one day. He is always so friendly and cheerful that people feel at ease with him, his friends

as well as strangers.

My father is interested in everything we do. I think a parent should show continual interest in their child, they must tell their child when he should return home after a party. It may sound strict, but although it may seem as though a child resents such instructions, in actual fact he appreciates it because it gives him the feeling that his parents are interested in him and love him.")

(16-Year-old boy).

.....

Comments:- Only 12.5% of the English-speaking respondents, as against 18% of Afrikaans-speaking respondents, chose one of their parents or grandparents as their ideal person. It seems possible that there could be a connection between these percentages and the signs of greater family solidarity shown by the Afrikaans-speaking adolescents in their replies to Question 1B on page 111.

Another interesting feature of the results of this essay experiment was the fact that in the case of both sexes of both language sections the tested adolescents chose their parents as their ideal models less frequently as they grew older.

In the English-speaking section, 6% less 18-Year-old than 14-year-old girls and 13% less 18-year-old than 14-year-old boys chose their parents as models.

In the Afrikaans-speaking section, 12% less 18-year-old than 14-year-old girls and 12% less 18-year-old than 14-year-old boys chose their parents.

It is interesting to note that the above-mentioned tendency was reversed in the case of composite characters which were chosen as models more frequently with increased age.

It seems likely, therefore, that these adolescents became more critical of their parents as they grew older and consequently less inclined to imitate them.

The qualities most admired in the mothers chosen as ideal models were ability to cope with any situation without becoming flustered, to give sound advice when

problems arise, to make sacrifices for their families willingly and without complaint and to create a warm, friendly, loving atmosphere in the home.

The fathers chosen were most admired for success in their jobs, kindness to others, ability to come down to their children's level, firmness in handling their children and keenness to come home after work in order to contribute towards the creation of family solidarity.

.....

HEROES

1. "The person I should like to be like when I grow up is Helen Keller. I should like to be like her because she has so much courage, she learnt to read, write and speak. Helen Keller is very good natured and very patient with blind, deaf and dumb people because she suffered herself."

(14-Year-old girl).

2. "One day when I have left school I would like to be a missionary like Albert Schweitzer in the tropical jungles of Africa. It is a wonderful thing to help the underprivileged, I want to help people and save lives in darkest Africa like Albert Schweitzer did."

(14-Year-old boy).

3. "I want to be like Winston Churchill, a famous man loved by all, half of whom did not know him. I do not want to be famous like him, I only want to have some of his characteristics. His dogged tenacity and his spirit of "I shall never give in" appeal to me. He had love for his fellow men, he showed kindness towards those who are less privileged than he is. He could stand up before a crowd of common people and deliver a speech which would move even the coldest heart and evoke sympathy from those who have never shown any feeling towards his neighbours."

(16-Year-old boy).

4. "When I am big I would like to have qualities similar to President Kennedy's. A man honoured and respected by people, a man to look up to and possibly

worship. I would like to think of everybody as my friends and form my ideas by their feelings. I would like to have his self-assurance, confidence, kindness, knowledge and understanding. The world would be so much better if every one could be able to handle problems with such skill without hurting people, as President Kennedy was."

(17-Year-old boy).

5. "When I grow up I should like to be like Jacky Kennedy because she is strong in character. When she was the First Lady she fitted a difficult position with ease and when her husband was killed she showed how brave she was by carrying her burden without complaining or showing her grief to the public. It was probably her influence that made Kennedy such a great man and thus the saying 'Behind every great man is a woman' rings true."

(16-Year-old girl).

6. "I have often seriously asked myself the questions: 'What person would you like to be like when you grow up?' By this question I mean not only the career I would like to follow but the character and personality I would like to have.

Edward Wilson, one of the members of Scott's last disastrous expedition to the Antarctic, was one of the few who possessed a practically flawless character. In all adversity Wilson always stood out like a rock, steady, patient, dependable, courageous, unselfish, uncomplaining in discomfort and forever calm and unruffled in danger. These qualities are a constant source of inspiration to me."

(18-Year-old boy).

7. "The character I would like to be like is like Albert Einstein. I would like to be a top scientist in the C.S.I.R. and if I had Einstein's character and brain I think I could get there. Another thing is that Einstein also failed mathematics at school."

(15-Year-old boy).

8. "I would like to be like Cornelius Sulla, the First Dictator of Rome for many years. He was the person who sought to bring justice to Rome during those years of corruption; and succeeded. He was a man with character and power, a man who lived for his people and his City."

(16-Year-old girl).

9. „Dit is my begeerte om eendag soos Bismarck te wees. Ek wil ook graag 'n voorstander van die monargie wees en gekant teen die liberale instellings wees. Bismarck het die moed gehad om teen die koning te gaan en hy was 'n groot vegter teen liberalisme."

("I should like to be like Bismarck when I grow up. I also want to champion the monarchy and fight against liberal institutions. Bismarck had the courage to oppose the king and he was a great opponent of liberalism.")

(15-Year-old boy).

10. „Die persoon wat vir my steeds die treffendste figuur in die geskiedenis was en sal bly is oom Paul Kruger. Ek wens dat ek eendag kan wees soos hy was. Ek begeer sy vasberadenheid wat my sal help om my tradisies te bly handhaaf. Sy wonderlike persoonlikheid het hom in staat gestel om besluite te neem, bevele te gee en hy is nooit verontagsaam nie."

("To me the most striking figure in history is Paul Kruger. I wish I could be like him when I grow up. I admire his determination which would enable me to maintain our traditions. His wonderful personality enabled him to make decisions, give commands and he was never disobeyed.")

(16-Year-old girl).

11. „Die persoon soos wie ek graag wil wees as ek groot is, is nie iemand wat baie bemind was toe hy geleef het nie; intendeel, hy was so gehaat dat hy met sy lewe aan 'n paal moes boet. Hierdie persoon is Jesus Christus, die seun van die enigste ware God, en in hom is al die goeie karaktereienskappe en voortreflike hoedanighede te vind wat 'n mens maar kan begeer."

("The person like whom I should like to be when I grow up is not someone who was well loved when he lived. On the contrary, he was hated so much that he had to die on a cross. This person is Jesus Christ, the son of the only true God, and in him all the best character traits and excellent qualities one may desire are embodied.")

(17-Year-old girl).

12. „Lister, 'n Engelse Professor in die snykunde, word bestempel as die vader van die antiseptiese snykunde. Ek wil graag 'n man soos Lister wees. Ek wil ook aan die universiteit studeer waar hy gewerk het en wil ook 'n dokter word. Dit is seker een van die edelste en interessantste werke in die wereld."

("Lister, an English professor of surgery, is known as the father of antiseptic surgery. I should like to be a person like Lister. I should like to study at the

university where he worked. I should like to become a doctor. It is without doubt the most noble and interesting career one can follow.")

(16-Year-old boy).

13. „As ek eendag groot is, wil ek graag soos Florence Nightingale wees. In daardie tyd toe Florence gelewe het, het die mense op verplegingsdiens neergesien. Vandag is verpleegsterswerk een van die edelste werke wat jy kan doen. Florence was die eerste vrou wat verpleegsterswerk as 'n hoe roeping beskou het. Ek admireer haar omdat sy sulke wonderlike deursettingsvermoe gehad het en die wereld gewys het hoe wonderlik dit kan wees om 'n verpleegster te wees."

("When one day I am grown up I should like to be like Florence Nightingale. In the days when Florence lived people looked down on the nursing profession. Today nursing is one of the most noble professions one can engage in. Florence was the first woman who regarded nursing as a calling. I admire her because she showed great perseverance and proved to the world how wonderful it is to be a nurse.")

(15-Year-old girl).

14. „Die persoon soos wie ek graag eendag wil wees is die beroemde Engelse Vlieënier, Douglas Bader. Ek dink altyd daaraan hoe baie moed hy gehad het om met twee kunsbene deur die grooste gedeelte van die oorlog te gegaan het. Hy is 'n vrolike persoon en het altyd sy kamerade opgeruim wanneer hul teneergedruk was."

("The person I should like to be like is the famous English pilot, Douglas Bader. I am constantly impressed

by the courage he showed to go through the greater part of the war with two artificial legs. He has a happy nature and always cheered up his comrades when they were depressed.")

(15-Year-old boy).

15. „Ek wil wees soos Generaal De Wet in die Boeroorlog, waar hy vir sy land en volk tot die bitter einde geveg het. Ek wil soos hy wees wat sy man kan staan, wat altyd gereed was om enige voorval die hoof te bied, wat aan 'n Opperwese glo en aan die voorbeeld van ons voorouers getrou bly."

("I should like to be like General De Wet who fought for his country and nation in the Boer War, until the bitter end. I want to be like him who could stand his ground, who was always ready to face any incident, who believed in a Higher Power and who remained true to the example set by our ancestors.")

(14-Year-old boy).

Comments:- It was interesting to note that many more Afrikaans-speaking than English-speaking respondents wrote their essay around a hero-figure, the percentages being 23% and 10.5% respectively.

The impression given by the essays of the Afrikaans-speaking section of this sample was that these adolescents have a deep reverence for great historical figures, in particular those of their own history such as famous generals and Voortrekkers. They show an idealistic desire to emulate the latter whom they believe to have sacrificed their comfort and sometimes their lives for the sake of their nation.

Although 10.5% of the English-speaking section chose famous heroes as models, these historical figures did not appear to be nearly as real and alive to the writers as was the case in the Afrikaans-speaking section. Could this possibly be a reflection of the way history had been taught to the two sections?

Another interesting fact was that 3% more English-speaking boys than girls and 4% more Afrikaans-speaking boys than girls expressed the desire to model their lives on that of a chosen hero. This could possibly be due to the fact that famous historical heroes are more often men than women.

Some of the qualities which impressed the adolescents whose essays fell into this category were courage, both physical and moral, endurance and strength in adversity, the urge to alleviate the suffering of others and the ability to speak well and sway an audience.

GLAMOROUS ADULTS

1. "When I grow up I should like to be like Paul McCartney, the Beatle. I would like to be like Paul because I think that it would be great fun to be the hero of many millions of screaming fans. One could always feel that one is wanted and that whatever country one went to one would be known."

(14-Year-old boy).

2. "I would like to be like the Beatles although I realise that it is probably due to the fact that anything that is in the fashion has a great influence on one's behaviour. The Beatles make me lose my head tremendously and I thus behave in public in such a way as I would not think of doing in my own home."

(15-Year-old boy).

3. "When I grow up I would like to be like Hayley Mills. A young talented actress who is so natural and does not try to show what a fantastic figure she has or how pretty she is. I would like her family life for an actress. Most actresses have broken homes but Hayley seems to have a natural happy family life. I am sure she must meet lots of interesting people. She is not very attractive but then not many people go for looks, it is her acting ability and personality that make her so marvellous."

(16-Year-old girl).

4. "My idol is Sophia Loren. Of all the people

I can think of she is the one person I should like to be like when I grow up. To my way of thinking she is probably the most beautiful looking woman I have seen. She has, however, sadness in her life as she cannot have a child. One cannot have everything, so a little sadness with the happiness builds one's personality.

Sophia is happy, famous, beautiful and meets lots of people. I love meeting people. She has, however, a quick temper. I love to let my emotions come out so I would not mind having a quick temper."

(17-Year-old girl).

5. "When I grow up I'd like to be one of the Springbok rugby players. Fancy being chosen out of thousands of players to be a Springbok. Travelling over the whole world, playing against famous people and being a hero wherever you go must be fabulous."

(15-Year-old boy).

6. "I used to want to be exactly like a well known South African cricket captain. He once signed my bat after he had shown great courage and friendliness on the sportsfield. I thought he was the greatest, that he could do no wrong and was all-wise and all-powerful. Recently he was divorced and now my admiration for him has gone. The truth is, now there is no person I would like to be like."

(17-Year-old boy).

7. "Four years ago I witnessed Peter Snell's world record run at the Olympic Games and ever since then he has been my idol. When I grow up I want to be exactly

like Peter Snell."

(16-Year-old boy).

8. "Oh! To be a great golfer like Gary Player! One can go overseas and earn much money. It must be a great feeling to win so much glory and money. Before Gary became famous he had to live on nothing more than bread and water and sleep on hard beds in second rate hotels, but once he got over that hurdle he made a lot of money."

(18-Year-old boy).

9. "I want to be a professional tennis player like Laver, Hoad and Rosewall. I would tour the world with them. Four nights a week would be taken up with tournaments where I would win thousands of pounds. The other nights would be spent at my leisure, taking a girl to the bioscope and in the morning I would sleep late."

(17-Year-old boy).

10. "I would like to be like Eve Boswell, not only because she can sing well and is famous, but also because she has such an excellent personality. She is a charming person and interesting to talk to. She has got everything a girl could wish for. She is not proud and haughty, but smiles and greets every one she can. She does not think that because she can sing well and is popular she is too "high and mighty" to mix with the ordinary people."

(16-Year-old girl).

11. „Ek wil graag soos Jim Reeves wees. Hy het wonderlike talente en ook 'n goeie persoonlikheid. Soos

ons almal weet, is hy 'n Amerikaner, maar baie gewild onder ons Afrikaners. Hy is nie net 'n groot kunstenaar nie, maar ook 'n goeie Christen wat goed doen aan ander mense. Al het Jim Reeves net soos baie van ons, as 'n arm seun, grootgeword, het hy roem met sy mooi stem verwerf."

("I should like to be like Jim Reeves. He has wonderful talents and also an attractive personality. As we all know, he is an American but he is very popular amongst us Afrikaners. He is not only a great artist but also a good Christian who helps others. Although Jim Reeves, just like many of us, grew up as a poor boy, he achieved fame with his beautiful voice.")

(16-Year-old boy).

12. „Ek wil graag soos Johnny Weismuller van die Tarzan Films wees. Daar is al sestig Tarzan prente gemaak en miljoene mense het hul gesien. Dit sal wonderlik wees om so beroemd en ryk soos Johnny te wees. Al wat hy in die films hoef te doen, is net om in die boom te swaai en 'n mooi meisie van die gevaar te red."

("I should like to be like Johnny Weismuller of the Tarzan films. Sixty Tarzan films have been made to date and millions of people have seen them. It would be wonderful to be as famous and as rich as Johnny. All he has to do in his films is swing around in trees and rescue a beautiful girl from danger.")

(15-Year-old boy).

13. „Ek wil graag 'n mannekyn soos Veronica Du Bois wees. Sy werk vir Madame Welenski wat wêreldberoemd is. Ek wil graag aantreklik, vrolik en lewendig soos

Veronica wees. Sy reis die wêreld deur, ontmoet baie mense en verdien baie geld. Sy dra die pragtigste rokke sonder om daarvoor te betaal. In die aand kan die aantreklike mans wat ek by die sjoue ontmoet, my uitneem."

("I should like to be a mannequin like Veronica du Bois. She works for Madame Welenski who is world-famous. I should like to be attractive, vivacious and gay like Veronica. She travels about the world, meets many people and earns a great deal of money. She wears the most beautiful clothes without having to pay for them. In the evenings the attractive men whom I meet at the shows can take me out.")

(17-Year-old girl).

14. „Om 'n Springbokrugbyspeler te wees, sal die wonderlikste ding in die hele wêreld wees. Net om te dink dat jy jou land op die voetbalveld kan verteenwoordig! Ek sal die wêreld deur toer en altyd van my beste in elke wedstryd lewer. Ek sal punte aanteken en dit sal lekker wees om so beroemd te wees dat almal jou ken as jy deur die straat loop. Hulle sal my hand kom druk en my vertel hoe goed ek gespeel het."

("To be a Springbok rugby player would be the most wonderful thing in the whole world. Just to think that you can represent your country on the football field! I shall tour the whole world and always give of my best in every match. I shall score many points and it will be wonderful to be so famous that everyone knows you when you walk in the streets. They will come up and shake me by the hand and tell me how well I played.")

(17-Year-old boy).

15. „James Bond is die persoon soos wie ek graag wil wees. 'n Geheime agent soos hy lei 'n gevaarlike lewe, maar die avonture wat hy belewe sou ek ook graag wil ondervind. Bond reis deur alle lande, he het altyd volop geld, die pragtige meisies hardloop agter hom aan en hy mag doodskiet sonder dat iemand enige vrae gaan vra. Wat wil 'n mens dan meer van die lewe hê?"

(“James Bond is the person whom I should like to be like. A secret agent like him has a dangerous life but I should very much like to experience the adventures which he has. Bond travels through all countries, always has plenty of money, beautiful girls run after him and he may kill and no questions will be asked. What more could anyone ask of life?”)

(14-Year-old boy).

16. „Ek dink ek sal graag soos prinses Alexandra wil wees as ek groot is. Sy is so grasiuus met 'n natuurlike gelukkige straling in haar gesig. Ek het haar nog altyd bewonder en na haar opgesien. Sy is gelukkig getroud en kan haar eie lewe lei en is nie altyd besig om in die publiek te verskyn waar 'n mens geen privaatheid het nie.”

(“I think I should like to be like Princess Alexandra when I am grown up. She is so gracious and has a natural and happy expression. I have always admired her and looked up to her. She is happily married and can lead her own life and is not always busy with public appearances which leave one no privacy.”)

(15-Year-old girl).

17. „Dit moet fantasties wees om soos John Lennon van die Beatles te wees. Hy kan doen net wat hy wil, wanneer hy wil en hoe hy wil. Hy het altyd meer as genoeg geld om hom uit enige moeilikheid te keep waarin hy hom mag bevind. Die hele tienerjarige bevolking aanbid hom en sy groep en as hy net sy vinger lig, sal ons almal doen net wat hy beveel. Hy kan die wereld deur reis en hul vra hom nooit vir sy paspoort nie. As hy 'n mooi meisie wil he, is daar duisende om van te kies. Ja, soos John sou ek graag wil wees.”

(“It must be fantastic to be like John Lennon of the Beatles. He can do just what he likes, when he likes and how he likes. He always has more than enough money to buy himself out of any trouble in which he may find himself. The entire teenage population adores him and his group, and he has only to lift his finger and every one of us will do whatever he commands. He can travel throughout the world without even being asked to show his passport. If he wants a pretty girl there are thousands for him to choose from. Yes, John is the person I should like to be like.”)

(17-Year-old boy).

Comments:- The people mentioned in these essays seemed to be admired because of the romantic circumstances of their lives or for the ephemeral fame and glory which they enjoy. Most of the adolescent writers in this category were obviously impressed by wealth, popular adulation and freedom from mundane responsibilities, but it was interesting to note that a number of respondents mentioned the more solid virtues of their glamorous heroes such as humility, consideration for "ordinary" people, graciousness, and the ability to achieve a happy marriage.

These essays illustrated quite poignantly the tremendous responsibility which rests on the prominent figures of the sport and entertainment worlds whose standards of behaviour are accepted as a pattern by their young admirers.

Several of these essays, such as the one from which extract No. 6 was taken, showed that the writers suffered acute disillusionment when they felt that one of these heroes had let them down in some way.

More English-speaking than Afrikaans-speaking respondents wrote essays which fell into this category, the percentages being 10.5% and 6.5% respectively. There was no appreciable difference in the percentages of the two sexes who chose a glamorous model.

In the English-speaking section at 16 years of age both boys and girls chose a glamorous figure as an ideal model more frequently than any other age-group in the range. No age-group in the Afrikaans-speaking section differed noticeably from the others in this respect.

OTHER ADULTS OF THE PARENTAL GENERATION

1. "I should like to be like Mr. Smith when I grow up. He is a director of Fisheries in the Cape. I am interested in marine biology and Mr. Smith is one of the most brilliant men in this field. He is one of the youngest directors of fisheries in South Africa. He works hard, sees that he knows his job and is helping to feed people who would go hungry otherwise as the land is becoming over populated."

(16-Year-old boy).

2. "Mr. Retief is one of the most understanding people I have ever met. He is the type of person you could tell all your troubles to. It must be a lovely feeling to know that people like to confide in you. I have never heard Mr. Retief say a mean thing about any one. He is always ready to say something good about a person, however bad he may be. My idea of a completely ideal person is filled by Mr. Retief, I would like to be like him one day."

(17-Year-old boy).

3. "I should like, when I grow up, to be like a family friend, Mrs. Wilkinson. She is a loving wife and gentle mother and always seems to be able to please every one. Her home is always tidy and open to all people who care to go in.

Although she is not so young, her sparkle and vitality from inside attract one. She is willing to do anything for anybody and never seems to rush around but

is always ahead of her chores."

(16-Year-old girl).

4. "I would like to be like the matron of our hospital. She is very strict, but is popular amongst the patients and the staff. She knows exactly what she wants and what is expected of her. She knows how to discipline the nurses, she knows everything's proper place and her office is always neat and tidy. I should like to nurse one day and try to be like our matron."

(14-Year-old girl).

5. "When I grow up I should like to be like a great friend of the family. Although she is no relation we call her "aunt Bess". I admire her good nature, her kind heart, her willingness to help you when you are in any kind of trouble, whether it interferes with her own plans or not.

Although Aunt Bess is poor and had four small children to bring up alone, she is always happy and never complains. Whatever happens she always tries to see the bright and funny side of it."

(15-Year-old girl).

6. "I want to be a teacher like Miss Smith in our school. She is the most loving kindhearted person I have ever met. She is about middle aged and quite good looking. All the children are fond of her, nothing is too much for her when you ask her for help. I would like to be like her and also teach and help children."

(14-Year-old girl).

7. "I always try to be like my teachers. They are such kind friendly people. The way they talk to a child I always like. They are so helpful to others, I also want to be like that. The teacher I most would like to be like is our Afrikaans teacher. She talks very nicely and does not mix her languages. She is always very fair and friendly to everybody."

(16-Year-old girl).

8. „Ek sal so bly wees as ek eendag soos ons Aardrykskunde onderwyseres kan wees. Ek wil so graag ook 'n onderwyseres word, maar ek is heeltemal te kort van draad, daarom wil ek graag haar as voorbeeld neem. Sy is so anders as die ander onderwysers en onderwyseresse. Sy is stil van geaardheid, maar baie vriendelik. Ons respekteer haar en sy het geen moeilikheid met disipline nie, nie soos die anders nie."

("One day I should like to be like our Geography teacher. My desire is to become a teacher, but I am so short-tempered that I want to use our teacher as an example. She is quite different from the other teachers. She is quiet and very friendly. We respect her and she has no disciplinary troubles, unlike the other teachers.")

(16-Year-old girl).

9. „Ek sal graag soos oom Daantjie Boplaas wil wees. Al is hy nou vandag nie meer daar nie, was hy altyd 'n oom gewees wat alles so na my hart gedoen het. Hy het altyd mooi met my gepraat, hy was baie lief vir wilde diere, net soos ek, en hy was 'n voorbeeld vir my in alles wat hy gedoen het."

("I should like to be like Uncle Daantjie Boplaas.

Although he is no longer with us, I shall always remember him as a person who did everything the way I liked it. He always spoke nicely to me, he was fond of wild animals, just like me, and he set a good example in everything he did.")

(17-Year-old girl).

10. „Die persoon wat ek die meeste bewonder en ook as ek groot is sy paadjie wil volg, is oom Jan Botha, 'n ou eenvoudige bywoner op ons plaas. Hy is 'n man wat nooit bedruk voel of kla nie, al is hy arm en kry hy baie swaar. Hy is 'n enthouer en tog hoor jy nooit dat hy 'n drinker verwyt nie, hy probeer eerder om hom op die regte pad te bring. As ons almal soos oom Jan sou wees, sou daar baie minder moeilikheid en kwaai-vriendskap in die lewe wees."

("The person I admire most and should like to be like when I grow up is Uncle Jan Botha, a simple squatter on our farm. He is never depressed and never complains, although he is poor and has a hard time. He is a teetotaller and yet one never hears him criticising people who drink. Instead he tries to show them a better way of life. If we were all like Uncle Jan, there would be much less trouble and ill feeling in the world.")

(16-Year-old boy).

11. „Ek wil graag soos ons familiedokter wees. Hy is altyd bereid om te help, arm en ryk. Hy is nie net agter die geld nie. As 'n mens arm is, vra hy maar min, maar hy gee dieselfde aandag aan jou. 'n Mens kan hom vroeg of laat roep, hy kla nooit nie en is altyd vriendelik as hy by jou kom. Ek wil ook graag eendag so 'n

familiedokter word on mense net hul lyding te help."

("I should like to be like our family doctor. He is always willing to help rich or poor. He is not only after money. If a person is poor he charges less but gives the same attention others get. One can call him early or late, he never complains and is always friendly when he arrives. I too should like to become a family doctor to alleviate suffering.")

(15-Year-old boy).

.....

Comments:- In these essays school-teachers and close family friends were mentioned most frequently. The qualities for which they were admired were willingness to listen sympathetically to adolescents' troubles, tolerance, kindheartedness and success and proficiency in their work.

Almost twice as many Afrikaans-speaking as English-speaking adolescents chose an adult of their parents' generation as the person they would like to be like, the percentages being 11% and 6.5% respectively. This could possibly be partly due to the following two factors:-

i) Many of the adults mentioned by the Afrikaans-speaking adolescents were close family friends. Since 18% of the Afrikaans-speaking section, as against 12.5% of the English-speaking section, chose their parents as models it seems possible that this admiration of the parents could be extended to their friends. It is interesting, in this connection, to note that in their responses to Question 1B of the questionnaire, referred to on Page 111, the Afrikaans-speaking section seemed to show a highly developed sense of family solidarity.

ii) One teacher in particular at one of the Afrikaans-medium schools seemed to have an unusually strong influence on his pupils and a large percentage of one class chose him as their ideal model.

.....

MYSELF

1. "When I grow up I would still like to be the same person that I am now ---- that is myself. I could be expected to say that I should like to be like my dad who is fairly wealthy, healthy and who has children and a faithful wife. Or perhaps like Paul Getti, the world's richest man, someone who surely has everything he desires. But I have no desire to model myself on the lines of another person or even persons. I am happy as I am."

(16-Year-old boy),

2. "I don't particularly want to be like anyone. I want to be like myself. Unfortunately I have acted to be someone who I am not really. I have hidden all my feelings by this act --- except when it broke through when I was emotionally upset.

We are all puppets on a big stage, all playing our different parts, some better than others. So when I grow up and reach maturity, I want to settle down and just be myself."

(15-Year-old girl).

3. "Besides being able to be no one else except for yourself, you would always choose to be yourself. Since you are now established and cannot change your person, you might as well settle down and fend for yourself. Any man, who chooses to be someone else, is what we would call a spineless, brainless pessimist.

With regard to the unhappy few, I suggest that they

should fight bravely on and never, should never, give up till they are satisfied with themselves.

I would like to be an ordinary person. World famous people live for pleasure and fun and entertainment. It is therefore most essential that I remain myself, an average person, because if I become famous I would never be able to resist the temptations such great people are subjected to."

(16-Year-old girl).

4. "To be honest with you, my readers, I should like to be an average person. I would not like to be a John Glenn or Peter Snell or one of the Beatles. I would not like to be a great statesman. I would like to be a pebble on a beach of many pebbles, not a rock.

I am an average schoolboy, average at sport, and schoolwork, and enjoy it; why accept the responsibility of the leader? I have ambition, but average ambition, I want to be an ordinary lawyer. I am practical and realise my own limitations, which is perhaps a good thing. The one thing I would like to be more than average at is Honesty. When I 'adultify' I should like people to say of me 'He is an honest man.' That is why I am honest now, I want to be myself."

(17-Year-old boy).

5. „Ek wil graag my eie karakter vorm. Daar is niemand soos wie ek graag wil wees as ek groot is nie. Ek wil niemand na-aap nie. Ek het mense gesien soos wie ek graag sou wees, die wat altyd lag, nie verspot nie, maar op die regte tyd. Die wat weet hoe om met die minder-bevoorregtes en die ongelukkiges en teneergedruktes om te

gaan, sonder om hul seer te maak. Die wat met enigiemand kan omgaan, en hul nie laat voel dat hy hoer as hulle is nie. Maar ek kan nooit daardie hoe dinge bereik nie. Ek sal maar bly soos ek is en net myself wees."

("I wish to shape my own character. There is no-one like whom I should like to be when I am grown up. I wish to imitate nobody. I have seen people whom I would not mind being like; those who laugh often, not foolishly but at the right time. Those who know how to treat the under-privileged, the unfortunate and the suppressed without hurting their feelings. Those who can associate with anyone without making him feel that they are superior. But I shall never be able to reach such high standards. I shall just remain as I am and be myself.")

(16-Year-old girl).

6. „Daar is so baie dinge in die lewe wat ek wil uitrig. Ek wil die minderbevoorregtes, sielsiekes, armes en wese help. Ek wil die mense wat maar te dikwels vergete bly, gelukkig maak en sonskyn in hul lewe bring. Om dit te kan doen, moet ek eers iemand van aansien word. Dit kan ek alleenlik doen as ek getrou aan myself bly. Ek wil myself leer ken, ek wil alles uit my haal wat in my is. Ek wil net myself bly, ek wil nie ander mense maboots nie, dan sal ek nie wees wat ek is nie, maar wat andere is, en dit sal my nie help om myself te leer ken en my ideale te verwesenlik nie."

("There are so many things in life which I should like to achieve. I should like to help the under-privileged, the mentally ill, the poor and the orphans. I should like to bring happiness to those who are too often forgotten and to bring some sunshine into their lives. In order to

281.

achieve this I must become a person who deserves respect. This I can only do if I remain true to myself. I want to learn to know myself. I want to make the very best of my gifts. I want to remain myself rather than imitate others as then I should not be myself but only an imitation and that would not help me to know myself and realise my ideals.")

(17-Year-old boy).

.....

Comments:- Most of the 16 essays in which the writer expressed the wish to remain himself or herself were most interesting. Most of the writers showed an awareness of their own shortcomings and limitations coupled with a complete lack of confidence in their own ability to face up to these failings and improve on them. They adopted the attitude expressed by a seventeen-year-old writer who said : "I am what I am and I cannot help it. I will, therefore, have to make the best of what was given to me when I was born."

This contrasts interestingly with the more mature and confident approach of those respondents of the sample who chose a composite character as an ideal image. The latter picked out admirable qualities from a number of people and wished to strive to embody in their own ideal image the best of all of them.

.....

GENERAL COMMENTS

Analysis of the contents of the essays written by the respondents of this sample reveals the strong influence which adults have on these adolescents in the formation of their "ego-ideal". Most of the adults described are people who have prestige in the eyes of the adolescents because of success in their careers or, less frequently, in their private lives, because they are adulated by the public, or just because they are older and more experienced.

The adolescents of the sample were influenced more and more with increasing age by adults and near-adults outside the family circle, and less and less by their parents. The middle years of adolescence, approximately 16 and 17 years of age, appeared to be the period when the adolescents' identification with a parental figure became less pronounced.

At the age of 16 years the largest percentage of English-speaking adolescents of the sample described a composite figure and the second largest percentage described a young adult.

In the case of the Afrikaans-speaking section the largest percentage of the 16-year-olds and the older age-groups chose a famous hero as an ideal model and the second and third most frequent choices were a young adult and a composite character.

However, the following two facts which were observed during analysis of the essays are suspected of having influenced the responses of the Afrikaans-speaking section of the sample:-

i) Essays by pupils at one Afrikaans-medium school mentioned one of the young teachers as an ideal model unusually frequently. The impression gained was that this teacher possibly has an exceptionally attractive personality which influenced her pupils' choice of a model quite considerably and consequently affected the percentage quoted for the Afrikaans-speaking section who chose a young adult as a model for their ego-ideal.

ii) In another instance, the essays of about 80% of one Afrikaans-speaking class described national heroes as their ideal models. It seemed possible that this class had recently dealt with the Great Trek in their history lessons with the result that the great figures of that period were uppermost in their minds at the time.

The fact that class teaching or contact with a colourful personality can temporarily affect a child's description of his ego-ideal is a weakness of this method of tracing the broad influences at work on his development of an ideal self.

On the other hand, however, it seems unlikely that an adolescent would describe a model repugnant to him and one can, therefore, assume with some safety that whatever ideal he writes about must incorporate at least a part of his genuine ideal he cherishes at the time.

Almost every essay received, with the exception of those in the "myself" category, made it clear that it was the behaviour and example of the individuals quoted as models which constituted their influence on these adolescents and not their precepts.

It was interesting to find that although several respondents chose as their ideal models people who had strong religious convictions, not one of the 700 adolescents who submitted essays expressed the desire to be like a minister of religion.

It was reassuring to see that the qualities which these adolescents admired and incorporated in their ego-ideals were on the whole desirable ones. It was apparent that responsibility rests heavily upon the adults who are in contact with these adolescents and whose behaviour is so influential in the moulding of the young people's standards and ideals.

.....

BIBLIOGRAPHY

1. Carritt, E.F., 1928, "The Theory of Morals." Oxford University Press, London.
2. Fowler, T., and Wilson, J.M., 1894, "The Principles of Morals." The Clarendon Press, Oxford.
3. Gesell, A., Ilg, F.L., and Ames L.B., 1956, "Youth!" Hamish Hamilton, London.
4. Flugel, J.C., 1932, "Man, Morals and Society." Duckworth, London.
5. Mc Donald, J., "Education of Ethical Consciousness." Ph.D. Thesis, University of Alberta.
6. Welton, J., and Blandford, F.G., 1909, "Principles and Methods of Moral Training." University Tutorial Press, Oxford.
7. The National Opinion Research Center, June, 1944, University of Denver.
8. Havinghurst, R.J., and Taba, H., 1949, "Adolescent Character and Personality." John Wiley and Sons, New York.
9. Locke, J., "An Essay Concerning Human Understanding." Edited by Wilburn, R. 1948, Dent, London.
10. Davidson, W.L., 1916, "The Utilitarians, from Bentham to Mill." H. Holt and Co., New York.
11. Hume, D., 1894, "An Enquiry Concerning the Principles of Morals." Clarendon Press, Oxford.
12. Seth, J., 1911, "Ethical Principles." Blackwood, Edinburgh.
13. Seth, J., 1912, "English Philosophers and Schools of Philosophy." Dent, London.

14. Waddell, C., 1920, "An Introduction to child Psychology."
15. Mc Dougall, W., 1926, "An Outline of Psychology." Methuen, London.
16. Sutherland, A., 1898, "The Origin and Growth of the Moral Instinct." Longmans Green, London.
17. Drever, J., 1923, "An Introduction to the Psychology of Education." Arnold, London.
18. Sorley, W.R., 1911, "Moral Life and Moral Worth." Cambridge University, London.
19. Swainson, B.M., 1949, "The Development of Moral Ideas in Children and Adolescents." Ph. D. Thesis, Oxford University.
20. Piaget, J., 1932, "The Moral Judgement of the Child." Kegan Paul, London.
21. Benedict, R., 1935, "Patterns of Culture." George Routledge, London.
22. De Bussy, I.J., 1898, "Inleiding tot de Zedekunde." J.H. de Bussy, Amsterdam.
23. Fleming, S., 1933, "Children and Puritanism; the Place of Children in the life and Thought of the New England Churches. 1620 to 1847." Yale University Press, New Haven.
24. Josselyn, I.M., 1955, "The Adolescent and his World." Family Service Association of America, Lexington Ave., New York.
25. Wall, W.D., 1948, "The Adolescent Child." Methuen, London.
26. Burt, C., 1927, "The Young Delinquent." University of London Press, London.

27. Bovet, P., 1928, "The Child's Religion; a Study of the Development of the Religious Sentiment." Translated by Green, G.H., Dutton, New York.
28. Durkheim, E., 1961, "Moral Education." Free Press of Glencoe, New York.
29. Buhler, C., 1937, "From Birth to Maturity." John Day, London.
30. Elkin, F., 1960, "The Child and Society." Random House, New York.
31. Kagan, J., and Moss, H., November, 1959, "Parental Identification in Young Children." Genetic Psychology Monographs.
32. Kagan, J., and Lemkin, J., November, 1960, "The Child's Differential Perception of Parental Attributes." Journal of Abnormal and Social Psychology.
33. Sears, R., Maccoby, E., and Levin, H., 1957, "patterns of Child-rearing." Row Peterson and Co., Illinois.
34. Wolfe, M., and Fiske, M., "The Children talk about Comics."
35. Hoffman, L.S., and Lippitt, R., 1960, "The Measurement of Family Life Variables." Handbook of Research Methods in Child Development. John Wiley and Sons, New York.
36. Brim, O.G., 1958, "Sociology and the Field of Education." Russel Sage Foundation, New York.
37. Smucker, O., 1947, "The Campus Clique as an Agency of Socialisation." Journal of Education Sociology, Vol., 21.
38. Nunn, T.P., 1945, "Education, its Data and First Principles." Arnold, London.
39. Coleman, J.S., 1961, "The Adolescent Society." The Free Press of Glencoe, New York.

40. Eppel, E.M., March, 1963, "Adolescent Values." New Society, No. 26.
41. Coetzee, A.J.S., 1952, "Die Ontwikkeling van die Sedelike Oordeel by Leerlinge van die Middelbare Skool." D.Ed. Thesis, University of Pretoria.
42. Miller, N., and Dollard, J., 1941, "Social Learning and Imitation." Yale University Press, New Haven.
43. Monroe, P., 1914, Encyclopedia of Education, Vol. 4. Mc Millan and Co., New York.
44. James, W., 1931, "Principles of Psychology." Vol. 2. H. Holt, New York.
45. Land, F., 1960, "The Language of Mathematics." John Murray, London.
46. Johnson, C.J., June, 1962, "A Study of Children's Moral Judgements." Child Development, Vol. 33.
47. Boehm, L., Sept., 1962, "The Development of Conscience." Child Development, Vol. 33.
48. Peters, R.S., Nov., 1960, "The Development of Moral Values in Children." The British Journal of Educational Psychology, Vol. 30, Part 3.
49. Johnson, C.J., Sept., 1962, "Early Studies of Children's Moral Judgements." Child Development, Vol. 33.
50. Barnes, E., 1895, "Punishment as seen by Children." The Pedagogical Seminary.
51. Schallenberger, M., 1894, "Children's Rights." The Pedagogical Seminary.
52. Hoffman, M.L., June, 1963, "Childrearing Practices and Moral Development." Child Development, Vol. 34, No. 2.
53. Mc Cord, J., and Mc Cord W., 1958, "The Effect of Parental Role Model on Criminality." Journal Soc. Issues, Vol. 14.

54. Hoffman, M.L., and Saltzstein, H.D., 1960, "Parent Practices and the Child's Moral Orientation." Paper read at meetings of the American Psychological Association.
55. Argyle, M., September, 1963, "The Psychology of Morals." New Society, Vol. 2, No. 52.
56. Morris, J.F., 1958, "The Development of Moral Values in Children." British Journal of Educ. Psychology, No. 28.
57. Rummel, J.F., 1958, "An Introduction to Research Procedures in Education." Harper Bros., New York.
58. Smith, G. Milton, 1946, "A Simplified Guide to Statistics for Psychology." Rinehart and Co., New York.
59. Noble, A., 1955, "The Development of Certain Moral Ideas in English-Speaking Children of the Middle and Upper Socio-Economic Group in Selected Primary and Secondary Schools." M.Ed. Thesis, University of Natal.
60. Selltitz, C., Jahoda, M. and others, 1962, "Research Methods in Social Relations." Holt, Rinehart and Winston, New York.
61. Golding, W., 1954, "Lord of the Flies." Faber and Faber, London.
62. Rousseau, J.J., 1957, "Emile." Translated by Foxley, B. J.M. Dent and Sons, London.
63. Wiseman, S., 1960, "Reporting Research!" Manchester University Press, Manchester.
64. Conger, L., 1963, "Adventures of an Ordinary Mind." Norton, New York.
65. Hartshorne, H., and May, M., 1929, "Studies in Character." Mc Millan, London.

A P P E N D I X

ON THE FOLLOWING PAGES TABLES OF RESULTS ARE
PRINTED WHICH GIVE THE PERCENTAGE OF EACH OF THE
FIVE AGE GROUPS WHO CHOSE EACH OF THE STRUCTURED
ANSWERS,

SHOWING :-

- i. PERCENTAGE OF TOTAL NUMBER OF
TESTED PUPILS.
- ii. PERCENTAGE OF GIRLS.
- iii. PERCENTAGE OF BOYS.

I.

14-Year-oldsHONESTYQuestion 1.

<u>Story 1 A</u>	Answer i		Answer ii		Answer iii		Answer iv		Answer v	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
Total	14	9	16	8	18	11	35	34	17	38
Girls	1	6	25	12	20	9	33	37	21	36
Boys	27	12	7	4	16	13	37	31	13	40
<u>Story 1 B</u>										
Total	17	40	12	15	56	32	10	6	5	7
Girls	22	47	9	20	57	21	8	6	4	6
Boys	12	33	15	10	55	43	12	6	6	8
<u>Story 1 C</u>										
Total	6	3	77	65	12	29	0	3	5	0
Girls	2	2	93	63	3	23	0	2	2	0
Boys	10	4	61	57	21	35	0	4	8	0
<u>Story 1 D</u>										
Total	5	5	50	53	28	22	7	3	10	17
Girls	8	4	43	55	25	17	12	2	12	22
Boys	2	6	57	51	31	27	2	4	8	12
<u>Story 1 E</u>										
Total	1	0	0	13	42	40	9	17	48	30
Girls	0	0	0	17	31	51	15	14	54	18
Boys	2	0	0	9	53	29	3	20	42	42

II.

15-Year-Olds

HONESTY.

Question 1.

<u>Story 1 A</u>	Answer i		Answer ii		Answer iii		Answer iv		Answer v	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
Total	10	6	10	9	16	20	26	34	38	31
Girls	5	4	11	6	13	14	25	37	46	39
Boys	15	8	9	12	19	26	27	31	30	23
<u>Story 1 B</u>										
Total	12	33	15	3	60	43	7	7	6	14
Girls	15	41	9	0	65	47	7	2	4	10
Boys	9	25	21	6	55	39	7	12	8	18
<u>Story 1 C</u>										
Total	6	6	72	60	12	16	6	13	4	5
Girls	4	0	79	63	7	21	8	14	2	2
Boys	8	12	65	57	17	11	4	12	6	8
<u>Story 1 D</u>										
Total	8	6	40	50	39	15	3	2	10	27
Girls	4	4	45	59	43	16	2	2	6	19
Boys	12	8	35	41	35	14	4	2	14	35
<u>Story 1 E</u>										
Total	0	0	6	8	48	47	3	6	43	39
Girls	0	0	5	6	55	61	4	6	36	27
Boys	0	0	7	10	41	33	2	6	50	51

III.

16-Year-olds

HONESTY.

Question 1.

<u>Story 1 A</u>	Answer i		Answer ii		Answer iii		Answer iv		Answer v	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
Total	12	10	7	7	25	23	26	28	30	32
Girls	13	4	8	5	17	19	33	35	29	37
Boys	11	16	6	9	33	27	19	21	31	27
<u>Story 1 B</u>										
Total	23	37	2	1	48	45	16	4	11	13
Girls	26	44	4	2	35	41	20	2	15	11
Boys	20	30	0	0	61	49	12	6	7	15
<u>Story 1 C</u>										
Total	22	10	62	68	4	13	9	8	3	1
Girls	16	6	65	71	2	19	15	4	2	0
Boys	28	14	59	65	6	7	3	12	4	2
<u>Story 1 D</u>										
Total	3	4	48	55	33	16	2	1	14	24
Girls	4	2	46	65	33	13	2	0	15	20
Boys	2	6	50	45	33	19	2	2	13	28
<u>Story 1 E</u>										
Total	2	0	8	4	40	43	2	6	48	47
Girls	2	0	6	6	49	41	2	4	41	49
Boys	2	0	10	2	31	45	2	8	55	45

IV.

17-Year-OldsHONESTY.Question 1.

	Answer i		Answer ii		Answer iii		Answer iv		Answer v	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
<u>Story 1 A</u>										
Total	10	15	6	6	15	15	27	34	42	30
Girls	6	9	4	8	19	9	28	41	43	33
Boys	14	21	8	4	11	21	26	27	41	27
<u>Story 1 B</u>										
Total	26	50	1	1	50	25	12	13	11	11
Girls	29	62	2	0	44	19	17	12	8	7
Boys	23	38	0	2	56	31	7	14	14	15
<u>Story 1 C</u>										
Total	2	8	70	69	13	12	9	9	6	2
Girls	0	11	77	71	16	11	6	6	1	1
Boys	4	5	63	67	10	13	12	12	11	3
<u>Story 1 D</u>										
Total	4	5	39	51	42	19	1	5	14	20
Girls	2	4	45	43	43	29	0	7	10	17
Boys	6	6	33	59	41	9	2	3	18	23
<u>Story 1 E</u>										
Total	0	0	0	8	44	36	2	2	54	54
Girls	0	0	0	4	55	43	2	2	43	51
Boys	0	0	0	12	33	29	2	2	65	57

V.

18 Year-oldsHONESTYQuestion 1.

<u>Story 1 A</u>	Answer i		Answer ii		Answer iii		Answer iv		Answer v	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
Total	8	6	12	0	8	12	18	32	54	50
Girls	4	4	13	0	3	11	19	37	61	48
Boys	12	8	11	0	13	13	17	27	47	52
<u>Story 1 B</u>										
Total	34	44	4	0	32	34	20	10	10	12
Girls	27	49	4	0	37	23	16	13	16	15
Boys	41	39	4	0	27	45	24	7	4	9
<u>Story 1 C</u>										
Total	16	8	70	64	2	12	0	16	12	0
Girls	24	12	57	55	3	17	0	16	16	0
Boys	8	4	83	73	1	7	0	16	8	0
<u>Story 1 D</u>										
Total	0	16	30	30	52	16	1	0	17	38
Girls	0	15	23	41	61	24	1	0	15	20
Boys	0	17	37	19	43	8	1	0	19	56
<u>Story 1 E</u>										
Total	1	0	0	1	53	39	8	0	38	60
Girls	1	0	0	1	39	48	11	0	49	51
Boys	1	0	0	1	67	30	5	0	27	69

VI.

14-Year-OldsAGGRESSIONQuestion 2.

	Answer i		Answer ii		Answer iii		Answer iv		Answer v	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
<u>Story 2 A</u>										
Total	3	0	52	52	32	36	5	7	8	5
Girls	2	0	51	55	27	39	6	2	14	4
Boys	4	0	53	49	37	33	4	12	2	6
<u>Story 2 B</u>										
Total	1	4	41	15	21	25	31	39	6	17
Girls	0	8	33	9	30	24	31	35	6	24
Boys	2	0	49	21	12	26	31	43	6	10

VII.

15-Year-Olds

AGGRESSION

Question 2.

	Answer i		Answer ii		Answer iii		Answer vi		Answer v.	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
<u>Story 2 A</u>										
Total	3	5	56	52	32	34	2	0	7	9
Girls	4	6	59	61	35	29	2	0	0	4
Boys	2	4	53	43	29	39	2	0	14	14
<u>Story 2 B</u>										
Total	5	5	31	12	30	23	34	39	0	21
Girls	4	6	27	7	33	30	36	43	0	14
Boys	6	4	35	17	27	16	32	35	0	28

AGGRESSIONQuestion 2.

	Answer i		Answer ii		Answer iii		Answer iv		Answer v	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
<u>Story 2 A</u>										
Total	5	1	49	67	38	24	2	0	6	8
Girls	4	2	51	73	37	22	0	0	8	3
Boys	6	0	47	61	39	26	4	0	4	13
<u>Story 2 B</u>										
Total	3	0	38	12	28	35	24	42	7	11
Girls	2	0	31	10	29	43	28	39	10	8
Boys	4	0	45	14	27	27	20	45	4	14

IX.

17-Year OldsAGGRESSIONQuestion 2.

	Answer i		Answer ii		Answer iii		Answer iv		Answer v.	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
<u>Story 2 A</u>										
Total	4	6	62	64	26	19	3	1	5	10
Girls	4	2	61	73	28	17	3	0	4	8
Boys	4	10	63	55	24	21	3	2	6	12
<u>Story 2 B</u>										
Total	3	4	44	10	25	33	23	43	5	10
Girls	0	1	46	8	35	35	12	51	7	5
Boys	6	7	42	12	15	31	34	35	3	15

X.

18-Year-olds

AGGRESSION

Question 2.

	Answer i		Answer ii		Answer iii		Answer iv		Answer v	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
<u>Story 2 A</u>										
Total	4	4	52	46	36	22	0	6	8	22
Girls	5	2	35	51	52	23	0	4	8	20
Boys	3	6	69	41	20	21	0	8	8	24
<u>Story 2 B</u>										
Total	14	0	36	20	28	30	22	34	0	16
Girls	25	0	32	24	15	23	28	41	0	12
Boys	3	0	40	16	41	37	16	27	0	20

COURAGE

Question 3.

	Answer i		Answer ii		Answer iii		Answer iv		Answer v	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
<u>Story 3 A</u>										
Total	8	17	9	9	41	40	42	34		
Girls	8	16	5	13	51	49	36	22		
Boys	8	18	13	5	31	31	48	46		
<u>Story 3 B</u>										
Total	40	20	22	35	1	2	6	12	31	31
Girls	57	17	17	40	0	0	2	20	24	23
Boys	23	23	27	30	2	4	10	4	38	39
<u>Story 3 C</u>										
Total	17	18	63	50	20	32				
Girls	23	23	61	37	16	40				
Boys	11	13	65	63	24	24				

Question 3A has only 4 answers

" 3C " " 3 answers.

XII.

15-Year olds.COURAGEQuestion 3.

	Answer i		Answer ii		Answer iii		Answer iv		Answer v.	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
<u>Story 3 A</u>										
Total	12	13	10	22	35	30	43	35		
Girls	8	14	6	18	39	29	47	39		
Boys	16	12	14	26	31	31	39	31		
<u>Story 3 B</u>										
Total	34	31	26	29	5	1	7	10	28	29
Girls	39	27	31	38	0	0	8	6	22	29
Boys	29	35	21	20	10	2	6	14	34	29
<u>Story 3 C</u>										
Total	11	14	66	54	23	32				
Girls	3	14	68	61	29	25				
Boys	19	14	64	47	17	39				

XIII.

16-Year-OldsCOURAGEQuestion 3.

	Answer i		Answer ii		Answer iii		Answer iv		Answer v	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
<u>Story 3 A.</u>										
Total	8	18	14	28	44	27	34	27		
Girls	11	18	9	33	47	24	33	25		
Boys	5	18	19	23	41	30	35	29		
<u>Story 3 B</u>										
Total	22	19	34	48	1	2	16	9	27	22
Girls	21	22	43	55	0	2	14	6	22	15
Boys	23	16	25	41	2	2	18	12	32	29
<u>Story 3 C</u>										
Total	15	11	58	67	27	22				
Girls	4	6	75	79	21	15				
Boys	26	16	41	55	33	29				

XIV.

17-Year-oldsCOURAGEQuestion 3.

	Answer i		Answer ii		Answer iii		Answer iv		Answer v	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
<u>Story 3 A</u>										
Total	10	14	8	25	44	35	38	26		
Girls	14	7	5	16	50	47	31	30		
Boys	6	21	11	34	38	23	45	22		
<u>Story 3 B</u>										
Total	32	24	28	43	3	4	14	10	23	19
Girls	45	18	22	37	2	6	7	11	24	28
Boys	19	30	34	49	4	2	21	9	22	10
<u>Story 3 C</u>										
Total	19	16	58	60	23	24				
Girls	14	12	69	69	17	19				
Boys	24	20	47	51	29	29				

COURAGE.Question 3.

	Answer i		Answer ii		Answer iii		Answer iv		Answer v	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
<u>Story 3 A</u>										
Total	16	18	12	22	40	24	32	36		
Girls	24	11	7	13	48	23	21	53		
Boys	8	25	17	31	32	25	43	19		
<u>Story 3 B</u>										
Total	36	24	26	34	2	4	22	0	14	38
Girls	40	15	23	28	0	4	16	0	21	53
Boys	32	33	29	40	4	4	28	0	7	23
<u>Story 3 C</u>										
Total	26	30	62	34	12	36				
Girls	23	19	56	45	21	36				
Boys	29	41	68	23	3	36				

14-Year-oldsSWEARING.Question 4.

	Answer i		Answer ii		Answer iii		Answer iv		Answer v	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
<u>Story 4 A</u>										
Total	17	12	27	6	45	41	2	22	9	19
Girls	26	18	19	4	45	39	0	27	10	12
Boys	8	6	35	8	45	43	4	17	8	26
<u>Story 4 B</u>										
Total	4	6	0	9	48	37	21	18	27	30
Girls	2	8	0	7	45	27	30	23	23	35
Boys	6	4	0	11	51	47	12	13	31	25

XVII.

15-Year-oldsSWEARING.Question 4.

	Answer i		Answer ii		Answer iii		Answer iv		Answer v	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
<u>Story 4 A</u>										
Total	15	5	38	4	33	51	3	20	11	20
Girls	16	4	35	0	37	55	0	26	12	15
Boys	14	6	41	8	29	47	6	14	10	25
<u>Story 4 B</u>										
Total	3	2	0	2	58	62	8	22	31	12
Girls	2	2	0	2	75	53	2	28	21	15
Boys	4	2	0	2	41	71	14	16	41	9

XVIII.

16-Year-olds

SWEARING.

Question 4.

	Answer i		Answer ii		Answer iii		Answer iv		Answer v	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
<u>Story 4 A.</u>										
Total	11	8	42	3	31	60	2	13	14	16
Girls	12	5	35	2	38	63	4	16	11	14
Boys	10	11	49	4	24	57	0	10	17	18
<u>Story 4 B</u>										
Total	3	3	2	0	50	67	22	15	23	15
Girls	2	4	2	0	59	76	24	7	13	13
Boys	4	2	2	0	41	58	20	23	33	17

SWEARING.Question 4.

	Answer i		Answer ii		Answer iii		Answer iv		Answer v	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
<u>Story 4 A</u>										
Total	13	12	35	5	35	46	2	20	15	17
Girls	11	9	29	2	44	35	3	25	13	29
Boys	15	15	41	8	26	57	1	15	17	5
<u>Story 4 B</u>										
Total	7	7	1	2	57	57	11	18	24	16
Girls	6	5	0	2	55	49	8	26	31	18
Boys	8	9	2	2	59	65	14	10	17	14

SWEARINGQuestion 4.

	Answer i		Answer ii		Answer iii		Answer iv		Answer v	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
<u>Story 4 A</u>										
Total	22	10	40	16	30	40	6	10	2	24
Girls	29	12	32	17	31	35	8	16	0	20
Boys	15	8	48	15	29	45	4	4	4	28
<u>Story 4 B</u>										
Total	2	4	0	10	42	42	16	20	40	24
Girls	4	4	0	3	43	40	29	33	24	20
Boys	0	4	0	17	41	44	3	7	56	28

SACRIFICEQuestion 5.

	Answer i		Answer ii		Answer iii		Answer iv		Answer v	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
<u>Story 5 A</u>										
Total	14	11	31	40	17	15	30	24	8	10
Girls	9	10	25	47	16	12	43	29	7	12
Boys	19	12	37	33	18	18	17	19	9	8
<u>Story 5 B</u>										
Total	4	10	25	29	8	17	63	44		
Girls	0	6	23	19	8	25	69	50		
Boys	8	14	27	39	8	9	57	38		

Only 4 answers for Question 5 B

SACRIFICEQuestion 5.

	Answer i		Answer ii		Answer iii		Answer iv		Answer v	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
<u>Story 5 A</u>										
Total	33	20	23	28	4	9	37	39	3	4
Girls	23	19	26	25	6	11	41	45	4	0
Boys	43	21	20	31	2	7	33	33	2	8
<u>Story 5 B</u>										
Total	3	9	26	48	4	5	67	38		
Girls	2	6	17	43	2	6	79	45		
Boys	4	12	35	53	6	4	55	31		

XXIII.

16-Year-oldsSACRIFICEQuestion 5.

	Answer i		Answer ii		Answer iii		Answer iv		Answer v	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
<u>Story 5 A</u>										
Total	24	18	20	37	8	12	43	26	5	7
Girls	19	15	23	39	7	10	49	31	2	5
Boys	29	21	17	35	9	14	37	21	8	9
<u>Story 5 B</u>										
Total	14	2	20	32	9	6	57	60		
Girls	7	0	21	21	11	10	61	69		
Boys	21	4	19	43	7	2	53	51		

SACRIFICEQuestion 5.

	Answer i		Answer ii		Answer iii		Answer iv		Answer v	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
<u>Story 5 A</u>										
Total	21	19	27	25	3	13	41	40	8	3
Girls	23	16	31	23	4	11	37	48	5	2
Boys	19	22	23	27	2	15	45	32	11	4
<u>Story 5 B</u>										
Total	5	1	21	38	6	6	68	55		
Girls	2	0	13	30	8	9	77	61		
Boys	8	2	29	46	4	3	59	49		

SACRIFICEQuestion 5.

	Answer i		Answer ii		Answer iii		Answer iv		Answer v	
	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.	Afr.	Eng.
<u>Story 5 A</u>										
Total	18	20	20	24	6	16	46	40	10	0
Girls	24	35	29	17	4	15	35	33	8	0
Boys	12	5	11	31	8	17	57	47	12	0
<u>Story 5 B</u>										
Total	0	0	18	52	12	2	70	46		
Girls	0	0	15	37	20	4	65	59		
Boys	0	0	21	67	4	0	75	33		

Please say what you really feel and NOT what you think is expected of you.

1. Peter was one of the key players of a rugby team which was going on a holiday tour. Because the standard of his school work was poor, he was told that he would be allowed to go only if his marks showed an improvement in the coming examinations..... While writing the history paper Peter copied a number of answers from James who sat in front of him. James knew what Peter was doing..... The teacher suspected ~~that Peter had~~ that Peter had copied some answers and questioned James about it.

Should James :-

- a. Tell the truth about Peter's dishonesty?
 - b. Pretend to know nothing about it.
 - c. Suggest that the teacher should ask Peter about it.
- Say why you think so.
-

2. Sally was invited to a party at Jane's house. Sally's best friends were also invited and were looking forward eagerly to the evening. Unfortunately, Sally's mother disapproved strongly of Jane's family and Sally feared that she would be forbidden to go to the party if her mother knew at whose house it was to be held.

Should Sally :-

- a. Tell her mother the truth about the party at once.
- b. Go to the party and only tell her mother about it afterwards.
- c. Tell her mother the party was being held elsewhere and thus get permission to go.

Say why you think so.

3. There was a school rule that no one must talk in the corridor, though no one knew why this rule had ever been made. Gladys always kept the rule because she said

QUESTIONNAIRE IN

AFRIKAANS

Please say what you really feel and NOT what you think is expected of you.

1. Peter was one of the key-players of a rugby team which was going on a holiday tour. He raised the standard of his school work very poor, he was told that he would be allowed to go only if his marks showed an improvement in the coming examinations..... While writing the history paper Peter copied a number of answers from James who sat in front of him. James knew what Peter was doing..... The teacher suspected that Peter had copied more answers and questioned James about it.

Should James:-

- a. Tell the truth about Peter's dishonesty?
- b. Pretend to know nothing about it.
- c. **PILOT QUESTIONNAIRE** Tell Peter about it.

Say why you think so.

2. Sally was invited to a party at Jane's house. Sally's best friend who was also invited and was looking forward eagerly to the evening. Unfortunately, Sally's mother disapproved strongly of Jane's family and Sally feared that she would be forbidden to go to the party if her mother knew at whose house it was to be held.

Should Sally:-

- a. Tell her mother the truth about the party at once.
- b. Go to the party and only tell her mother about it afterwards.
- c. Tell her mother the party was being held elsewhere and thus get permission to go.

Say why you think so.

3. There was a school rule that no one must talk in the corridors, though no one knew why this rule had ever been made. Birds always kept the rule because she said

XXVII.

"Older people know best". Alice broke it because she said she did not believe in blindly obeying rules made by grown-ups.

- a. If you were a pupil at that school would you act like Gladys or like Alice?
- b. Say why you would act in this way.

4. Some boys borrowed a car one night from a friend. They went for a ride in the country and since they all had drivers' licences, they took turns at driving. They all drove carefully but one drove a bit fast and the car skidded into a ditch.

- a. Was the one driving responsible for the accident or should they all be held responsible?
- b. Why do you think so?

5. A blind beggar stood on a street corner holding a tin that contained a few coins. John walked past, grabbed 40 cents from the tin and ran away.

Mike went to a large departmental store and took 40 cents from a counter while the salesgirl's back was turned.

- a. Whose action is worse, John's or Mike's?
- b. Why do you think so?

6. You are walking along a road when you see ahead of you a group of your schoolmates tormenting another boy of much the same age and size but of a different race from the rest of you. They are taunting him with the facts of his racial background and he is obviously frightened.

- a. What do you think you ought to do?
- b. Why do you think so?

XXVIII.

7. A young man, Barry, broke into a store one night and stole R1,000.

By pretending that he needed it for an operation, Simon obtained R1,000 from a man known to help people in need.

- a. If you had to choose which one's behaviour was worse, would you choose Barry or Simon?
- b. What are the reasons for your choice?

8. A man who needs a certain drug to save his wife's life, tries every available legitimate means of obtaining it and finally, in desperation, breaks into a store and steals the drug.

- a. Do you think the man's action was Right or Wrong?
- b. Why do you think so?

9. George bumped against Bob by mistake in the street and Bob's 20 cent piece fell out of his hand into the gutter and was lost down the drain. Some of the other boys said that George ought to give Bob 20 cents from his own money, but others said he need not as he did not bump Bob on purpose.

- a. What do you think George ought to do?
- b. Why do you think so?

10. Peter and Wally, two friends, were playing together when Peter hurt Wally by accident. Wally turned round and swore at Peter. Wally's parents, who were in an adjoining room, overhead this swearing.

- a. What do you think the parents should do?
- b. Why do you think so?

11. A poor little girl, Susie, who very badly wanted to have a few toys, went to play with Jane, a girl from a rich family. It was suggested to Jane that she should give some of her toys to Susie, but Jane was not at all

XXIX.

keen to do this.

a. What do you think Jane should do?

b. Why do you think so?

QUESTIONNAIRE IN

ENGLISH

XXX.

TO THE TEACHER

Will you please be good enough to assist by explaining any words or expressions which the children may not understand.

TO THE PUPIL

I am busy writing a book which will trace the reasons why boys and girls think as they do about various aspects of honesty, courage and other types of behaviour.

I have given you 14 little stories about situations in which children found themselves. At the end of each story I have put down a number of possible solutions to the problem which the story presents.

Will you please read each story carefully, considering all the given circumstances, and then put a cross next to the reply which you would choose.

You need NOT give your name or address. No one will therefore know which reply is yours.

Please help me by choosing the answer you really prefer and not the one you think grown-ups would expect you to prefer!

HONESTY

1 A Peter's father receives a letter from his son's house-master at boarding-school in which he tells the father about a raid on a farmer's orchard in which Peter has taken part. The house-master takes a serious view of this raid and asks the father to punish Peter accordingly.

Do you think the complaint against Peter should be viewed :-

- i) As an innocent schoolboy prank, which should be ignored.
- ii) As a crime to be viewed seriously and punished accordingly.
- iii) As an act requiring light punishment.
- iv) As an act for which Peter should be warned and required to pay from his "pocket money" for the fruit he took.
- v) As a schoolboy prank for which Peter should be reprimanded.

1 B Fifteen-year-old Peggy's father was unemployed and could not find any work, however hard he tried. They were very poor and Peggy, who was the eldest child, could no longer bear to see her younger brothers and sisters go hungry. She went out and took a loaf of bread from an unattended baker's van.

Do you think that Peggy should be :-

- i) Warned never to repeat her act.
- ii) Praised for helping her family.
- iii) Excused, under the distressing circumstances, for taking the bread, and the theft ignored.
- iv) Told that her act was in fact a serious crime which must be severely punished.
- v) Punished lightly.

XXXII.

1 C. Molly and Jean were great friends. One day Molly lost her pencil and took Jean's to replace it. She said that taking a friend's belongings did not matter.

Should Molly's parents:-

- i) Treat it as a serious crime and punish her quite severely.
- ii) Warn her about the wrongness of her act and require her to buy Jean another pencil out of her own money.
- iii) Accept Molly's explanation and ignore the matter.
- iv) View it as a trivial offence and reprimand her.
- v) Punish her lightly.

1 D. A young man, John, had just started his own business. At the end of the first financial year an experienced business friend explained to John how to make up his books in a dishonest way so as to evade paying a certain amount of income tax. John's father happened to hear about this.

If you had been John's father would you have:-

- i) Told him that, although it is not quite right, so many people do this without being found out that there is no reason why he should not try it too.
- ii) Given him a serious warning and asked him to return the money to the government.
- iii) Regarded it as a very serious crime.
- iv) Told John that it is not dishonest to evade taxes.
- v) Reprimanded John, asking him not to do it again.

XXXIII.

1 E A boy, David, belonged to a group at school who regarded themselves as the leading boys who set the tone of the school. They proved their superiority and manliness by breaking into shops and homes and stealing "for the thrill of it."

If you were David's parent would you:-

- i) Regard it as innocent fun and ignore it.
- ii) Regard it as schoolboy devilment and reprimand him.
- iii) Warn him not to take part in such raids again and insist upon his returning the stolen goods.
- iv) Give him some light punishment.
- v) Regard the matter as a serious crime.

AGGRESSION

2 A. Little Malcolm still believed in fairies, elves and dragons and said that they were really true. Ralph said: "There are no such things." Malcolm said: "If I believe in them I shall say so." To which Ralph replied: "It's wrong of you to say what is not true and I shall fight you until you say there are no fairies, elves and dragons."

Do you think Ralph's parents should:-

- i) Praise him for fighting for his beliefs
- ii) Warn him never to use physical force in an attempt to alter another person's beliefs.
- iii) Regard it as a childish quarrel and ignore it.
- iv) Regard it as a very serious misdemeanour which should be punished severely.
- v) Punish him lightly for using physical force in this way.

XXXIV.

2 B. Tommy was in the street one day when a few boys came up and called him horrid names. They said he was a mean pig, a rotten little coward and many worse things.

Should the parents of those boys:

- i) Punish them lightly.
- ii) Take a serious view of such verbal aggression and punish them severely.
- iii) Remonstrate with them telling them that this is undesirable behaviour.
- iv) Make them make amends to Tommy in whatever way they can.
- v) Regard this as normal schoolboy behaviour and ignore it.

COURAGE.

3 A. A student teacher comes to your school and takes your class for a lesson. Most of your classmates tease him, ridicule him and make things as difficult as they can for him.

Would you :-

- i) Sit quietly, so as not to add to the teacher's discomfiture.
- ii) Join your classmates and take part in the ragging.
- iii) Answer the teacher's questions to the best of your ability so as to make things easier for him.
- iv) Remonstrate with your classmates and ask them to stop.

3 B. You are walking along the road when you see ahead of you a group of your school mates tormenting another boy of much the same age and size but of a different race from the rest of you. They are taunting him with the facts of his racial background and he is obviously frightened.

Would you:-

- i) Try to distract the attention of the tormentors without taking sides.
- ii) Remonstrate with the tormentors and ask them to stop.
- iii) Join in with your schoolmates and torment him also.
- iv) Ignore the scene.
- v) Take sides with the tormented boy and try to help him escape.

3 C. Your parents have forbidden you to go to a certain snack-bar, because an undesirable type of teenager frequents it. Some of your friends plan to go there, and urge you to accompany them.

Would you :-

- i) Go with them.
- ii) Say that your parents have forbidden it and refuse to go.
- iii) Make up excuses to explain your reluctance to go without mentioning that your parents have forbidden you to go.

SWEARING

4 A. Alice was busy making a wooden cage for her pet guinea pig when she bruised her thumb by hitting it with a hammer. Her parents, who were in an adjoining room, heard her utter a few nasty swear words.

What should the parents do:

- i) Pretend they did not hear her swear.
- ii) Make a joke of it in Alice's hearing.
- iii) Regard it as a natural reaction and admonish her not to swear.
- iv) Punish her lightly.
- v) Regard her swearing as a serious offence and punish her accordingly.

4 B. Ian and his friend Terry were playing at Ian's home when they started arguing about a trivial matter. Ian became annoyed and swore at Terry.

What should Ian's parents, who overheard the incident, do about it:-

- i) Ignore the swearing.
- ii) Repeat the episode as a joke in Ian's hearing.
- iii) Scold him for his behaviour.
- iv) Punish him lightly.
- v) Regard it as a serious offence and punish him severely.

XXXVII.

5 A. Lynn had lots of toys but was especially attached to one of her dolls, which she called Dollop. One day Jenny, a little girl from a very poor home, came to Lynn's house and played with all the toys. When Jenny had to leave she hugged Dollop and cried bitterly when Lynn tried to take the doll away from her. Although attempts were made to give her one of the other toys, she only wanted Dollop, much to Lynn's grief.

What should Lynn's mother do:

- i) Promise Lynn a beautiful doll in place of Dollop if she allows Jenny to take it.
- ii) Allow Jenny to take Dollop on condition that Lynn is allowed to fetch it back later.
- iii) Insist on Lynn's giving up her doll to Jenny.
- iv) Attempt to smooth the situation over by distracting both children's attention to some other matter.
- v) Force Jenny to return the doll.

5 B. Andrew and Larry were the best athletes in the school and near the end of the annual sports day meeting the two boys had an equal number of points towards becoming the Victor Ludorum. The last race of the day, the one mile, would decide who would win the Cup.

Andrew had been greatly handicapped by illness when he was younger, and his family were extremely eager for him to win as a reward for perseverance and courage which had brought him so far.

Larry, however, was the better runner over a long distance like the one mile.

Do you think Larry, knowing these circumstances, should:

- i) Withdraw from the race.
- ii) Go all out and win if he can.
- iii) Run the race in such a lethargic manner that it is obvious he is trying not to win.
- iv) Hold back without seeming to do so, so that Andrew just manages to win.

XXXVIII.

Will you please fill in the following personal details:-

- vi Boy or Girl?
- vii What is your age?
- viii In what standard are you?
- ix What is your father's occupation?
- x To which Church do you belong?
- xi How often do you go to Church:
 - a) Regularly?
 - b) Sometimes?
 - c) Never.

XXXIX.

AAN DIE ONDERWYSER

Sal u asseblief so vriendelik wees om my te help deur woorde of uitdrukkings, wat die kinders miskien nie verstaan nie, aan hulle te verduidelik.

AAN DIE LEERLING

Ek is ^{besig} om 'n boek te skryf wat die redes sal nagaan waarom seuns en dogters verskillende aspekte van gedrag in 'n sekere lig beskou.

Ek het jou 14 kort stories gegee omtrent verskillende situasies waarin kinders hulself bevind. Aan die einde van elke storie het ek 'n aantal moontlike oplossings van die probleem wat in die storie voorkom, neergeskryf.

Lees asseblief elke storie sorgvuldig deur, dink goed na oor al die gegewe omstandighede, en maak dan 'n kruisie langs die antwoord wat jy sou kies.

Jy hoef NIE jou naam of adres te gee nie. Niemand sal dus weet watter antwoorde joune is nie.

Help my asseblief deur die antwoorde te kies wat jy werklik verkies, en nie die wat jy dink grootmense sou verwag dat jy moet kies nie!

EERLIKHEID

1 A. Piet se pa ontvang 'n brief van sy seun se koshuisvader, waarin hy die vader vertel dat Piet aan 'n strooptog op 'n boer se vrugteboord deelgeneem het. Die huisvader beskou hierdie vrugtestelery as 'n ernstige oortreding en vra dat die pa Piet daarvolgens moet straf.

Hoe dink jy moet hierdie aanklag teen Piet beskou word :-

- i) As 'n onskuldige kwajongstreek wat ignoreer moet word.
- ii) As 'n misdaad wat as ernstig beskou word en daarvolgens gestraf moet word.
- iii) As 'n daad wat 'n ligte straf verdien.
- iv) As 'n handelswyse waarteen Piet gewaarsku moet word en dat hy beveel moet word om die boer vir die gesteelde vrugte uit sy sakgeld te vergoed.
- v) As 'n kwajongstreek waarteen Piet net vermaan moet word.

1 B. Annie, 'n 15-jarige dogter, se vader was sonder werk en al het hy alles in sy vermoë probeer, kon hy nie werk^{kry} nie. Hulle was baie arm en Annie, wat die oudste kind was, kon dit nie langer verduur om te sien hoe haar jongstebroers en susters sonder kos moes bly nie. Sy het na buite gegaan en 'n brood van 'n bakker se wa geneem terwyl die bakker elders besig was.

Dink jy dat Annie:

- i) Net gewaarsku moet word om dit nie weer te doen nie.
- ii) Geprys moet word omdat sy haar familie gehelp het.
- iii) Vergewe moet word, onder die smartlike omstandighede, dat sy die brood geneem het en dat die diefstal ignoreer moet word.
- iv) Ingelig moet word dat haar handelswyse 'n ernstige misdaad is wat swaar gestraf moet word.
- v) Lig gestraf moet word.

XLI.

1 C. Susan en Bettie was boesemvriende. Een dag het Susan haar potlood verloor en in plaas van om 'n nuwe een te koop, het sy Bettie se potlood geneem. Sy het gese dat dit nie saak maak as 'n mens 'n vriend se besittings neem nie.

Dink jy Susan se ouers moet:

- i) Dit as 'n ernstige misdaad beskou en haar swaar straf.
- ii) Haar aandag daarop vestig dat haar daad baie verkeerd was en dat sy Bettie 'n potlood met haar eie geld moet koop.
- iii) Haar verduideliking moet aanvaar en die saak daar laat.
- iv) Dit as 'n onbelangrike misstap beskou en haar net derispe.
- v) Haar lig moet straf.

1 D. 'n Jong man, by name Jan, het so pas sy eie besigheid begin. Aan die einde van die eerste boekjaar het 'n besigheidsvriend aan Jan verduidelik hoe om sy boeke onwettig op te maak sodat hy heelwat inkomste-belasting kon ontduik. Nadat Jan sy vriend se raad gevolg het, het sy pa van die saak te hore gekom.

As jy Jan se pa was, sou jy Jan :-

- i. Vertel het dat alhoewel dit nie heeltemal reg was wat hy gedoen het nie, so baie mense die regering elke dag verneuk dat daar geen rede is waarom hy nie ook kan probeer om dit reg te kry nie.
- ii. Ernstig gewaarsku het en hom gevra het om die geld aan die regering terug te gee.
- iii. Daarvan oortuig het dat dit 'n baie ernstige misdaad is om geld van die staat te neem.
- iv. Vertel het dat dit nie oneerlik is om belasting te ontduik nie.
- v. Berispe het en hom gevra het om dit nie weer te doen nie.

XLII.

- 1 E. 'n Seun, Dawid, het aan 'n groep seuns by sy skool behoort wat hulself as die vernaamste en toonaangewende groep beskou het. Om hul manlikheid en meerderwaardigheid te bewys, het hul by winkels en huise, net vir opwinding, ingebreek en goed gesteel.

As jy Dawid se ouers was, sou jy :

- i. Dit as onskuldige pret beskou het.
- ii. Dit as kwajongstreke beskou het en hom net berispe het.
- iii. Hom gewaarsku het om nie weer aan sulke strooptogte deel te neem nie en daarop aangedring het dat hy die gesteelde goedere moet gaan teruggee.
- iv. Hom lig gestraf het.
- v. Die saak 'n ernstige misdad beskou het.

AGGRESSIE

- 2 A. Klein Petrus het nog in feë, dwergies en drake geglo en gesê dat daar werklik sulke goed is.

Ciske het gesê :- „Daar is nie sulke goed nie.“
Petrus het gesê: „As ek in hul glo, sal ek so sê.“
Waarop Ciske geantwoord het: „Dit is verkeerd van jou om iets te sê wat nie waar is nie, en ek sal met jou baklei totdat jy erken dat daar geen feë, elwe en drake is nie.“

Dink jy Ciske se ouers moet :-

- i. Hom prys omdat hy manmoedig vir sy sienswyse geveg het.
 - ii. Hom waarsku om nooit liggaamlike krag te gebruik om 'n ander persoon van sienswyse te laat verander nie.
 - iii. Dit as 'n kinderagtige twis beskou en die saak ignoreer.
 - iv. Dit as 'n ernstige wangedrag beskou wat swaar gestraf moet word.
 - v. Hom lig straf omdat hy 'n ander seun om die bogenoemde redes aangeval het.
-

XLIII.

2 B. Tom was een dag op straat toe 'n paar seuns na hom gekom het en hom lelik uitgeskel het. Hul het gese dat hy 'n gemene vark, slegte klein lafaard en nog baie erger goed was.

Dink jy die kinders se ouers moet :-

- i. Hulle lig straf.
- ii. Sulke woordkritiek as 'n ernstige saak beskou en hul swaar straf.
- iii. Hul net vermaan en hul laat besef dat dit onwenslike gedrag is.
- iv. Daarop aandrang dat hulle Tom op alle moontlike maniere vergoed.
- v. Dit as normale skoolgedrag moet beskou en dit ignoreer.

MOED

3 A. 'n Leerlingonderwyser kom na jou skool en word na jou klas gestuur om daar onderwys te gee. Die meeste van jou klasmaats terg hom, laat hom belaglik voel en maak die wêreld baie moeilik vir hom.

Sou jy :-

- i. Doodstil sit en op die manier help om sake nie te vererger nie.
 - ii. Saam met jou klasmaats aan die onordelikheid deelneem.
 - iii. Die onderwyser se vrae na jou beste vermoë beantwoord en dus help om sake vir hom te vergemaklik.
 - iv. Jou klasmaats vermaan en hul vra om met hul tergery op te hou.
-

XLIV.

3 B. Terwyl jy een dag op straat is, sien jy 'n paar van jou skoolmaats wat besig is om 'n seun van hul eie ouderdom en grootte, maar van 'n ander nasionaliteit, te tormenteer. Hulle is besig om hom oor sy rasseagtergrond te terg en hy is klaarblyklik baie bevrees.

Sou jy :-

- i. Probeer om die aandag van die vervolgers weg te neem sonder om kant te kies.
- ii. Die vervolgers vermaan en hul vra om op te hou.
- iii. By jou maats aansluit en saam met hul die seun tormenteer.
- iv. Die affêre ignoreer.
- v. Die tormenteerde seun se kant kies en hom help om te ontsnap.

3 c. Jou ouers het jou verbied om na 'n sekere kafee te gaan omdat 'n onwenslike tipe tienerjarige dikwels daar aangetref word.

'n Paar van jou vriende besluit een aand om na hierdie kafee te gaan en dring daarop aan dat jy hul moet vergesel.

Sou jy :-

- i. Saam met hul gaan
- ii. Weier om saam te gaan en erken dat jou ouers jou verbied het om daarheen te gaan.
- iii. Allerhande verskonings maak om jou onwilligheid om saam te gaan, te verduidelik, sonder om hul te vertel dat jou ouers jou verbied het om te gaan.

VLOEKERY

4 A. Annie was besig om 'n houtkissie vir haar mak konyne te maak. Met die werkery het sy haar duim met 'n hamer raakgeslaan. Haar ouers, wat in die kamer langs haar was, het haar 'n paar lelike vloekwoorde hoor sê.

Dink jy haar ouers behoort :-

- i. Haar lig te straf.
- ii. Dit as 'n natuurlike reaksie te beskou en haar net vermaan om nie te vloek nie.
- iii. Haar vloekery as 'n ernstige oortreding te beskou en haar daarvolgens straf.
- iv. 'n Grap van die vloekery, in Annie se teenwoordigheid, te maak.
- v. Voor te gee dat hul haar nie gehoor het nie.

4 B. Fanie en sy vriend Alwyn het by Fanie se huis gespeel toe hul oor 'n nietigheid begin stry het. Fanie het hom vererg en Alwyn gevloek.

Wat behoort Fanie se ouers, wat die stryery en vloekery gehoor het, daaromtrent te doen?

- i. Die vloekery ignoreer.
- ii. 'n Grap van die voorval in Fanie se teenwoordigheid maak.
- iii. Hom vir sy gedrag berispe.
- iv. Hom lig straf.
- v. Dit as 'n ernstige oortreding beskou en hom swaar straf.

OPOFFERING

5 A. Katie het baie speelgoed gehad, maar was veral geheg aan een van haar **poppe** wat sy "Dollop" genoem het. Een dag het Marie, 'n dogtertjie van 'n baie arm huis, by Katie gaan speel. Toe Marie terug na haar eie huis moes gaan, het sy Dollop vasgehou en baie gehuil toe Katie die pop van haar wou wegneem. Alhoewel die grootmense probeer het om haar een van die ander speelgoed in plaas van Dollop te gee, wou sy, tot Katie se groot ontsteltenis, niks anders as Dollop hê nie.

Wat behoort Katie se ma te doen :-

- i. Katie belooft dat sy 'n pragtige nuwe pop sal kry as sy Marie toelaat om Dollop te neem.
- ii. Marie toelaat om Dollop te neem op voorwaarde dat Katie toegelaat word om dit later te gaan haal.
- iii. Daarop aandring dat Katie die pop aan Marie moet gee.
- iv. Probeer om die twee dogtertjies se aandag van die pop weg te neem deur oor iets anders te praat.
- v. Marie forseer om die pop terug te gee.

5 B. Willem en Flip was die beste atlete op skool en aan die einde van die jaarlikse sportbyeenkoms het die twee seuns 'n gelyke aantal punte gehad om die Victor Ludorum beker te verower. Die laaste wedren van die dag, die een myl, sou **Beslis** watter seun die beker gaan kry.

Toe Willem 'n jong seuntjie was, was hy baie sieklik en sy familie was baie angstig dat hy die beker moes wen, wat 'n beloning vir sy moed en volharding sou wees.

Flip was egter 'n beter langafstand-atleet as Willem.

Wat dink jy moet Flip, wat van Willem se omstandighede geweet het, doen :-

- i. Hom van die wedloop onttrek.
- ii. Sy uiterste bes probeer om die wedloop te wen.
- iii. Die reises so lusteloos aanpak dat dit duidelik is dat hy nie probeer om te wen nie.
- iv. So hardloop dat Willem net-net wen, sonder dat dit ooglopend is dat hy nie sy uiterste probeer het om self te wen nie.