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A STUDY OF ALIENATION AND PERSONALITY TRAITS CONDUCTED
AMONG "COLOURED" AND WHITE MALES IN SOUTH AFRICA

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ABSTRACT

A measure of four types and five contexts of alienation, as well as ten personality traits, was obtained via the application of the Alienation Test and Howarth's Personality Questionnaire. The sample ($n = 195$) comprised of both high school pupils and adults drawn from the local population of English and Afrikaans speaking Whites and "Coloureds" from a town in the Eastern Cape of South Africa. These six sample groups allowed for comparisons on the measures for factors such as race, age and cultural differences. The literature review showed repeated reference to the "alienation" of the "Coloured" people of South Africa in the political, social and cultural spheres. However, the research in this area has been sparse. The main object of the study, therefore, was to determine if "Coloureds" do feel alienated, as well as the contexts of this alienation, using Whites as a comparative group. Possible differences in personality traits between "Coloureds" and Whites have been associated with the differences in behaviour exhibited by these two groups, but past research has failed to find many differences. The second objective of this study, therefore, was to determine if there are differences between the personality traits of "Coloureds" and Whites, and to extend the past research. Researchers have shown that there is a relationship between alienation and personality traits, but have not adequately addressed the nature of this relationship or its implications. Following from this, the third objective of the study was to examine the relationship between alienation and personality traits, as well as their ability to predict alienation. Results on the Alienation Test showed that "Coloureds" do differ significantly from Whites and exhibit far higher levels of alienation. These differences are most marked on those types and contexts of alienation reflecting a distance from the social and political environment. Results on the personality measure showed minimal differences in personality traits between the groups. Where they were evident, they could be attributed to environmental factors. Lastly, there was a relationship between alienation and certain personality traits, but these traits had limited power to predict alienation. Taking all findings of the study into account, it is evident that the social environment, and specifically a discriminatory social environment, affects feelings of alienation to a far greater extent than personality traits. In addition, the large differences in scores of the "Coloured" and White groups on the measure of alienation and the minimal differences on the measure of personality, provides evidence that what is measured by alienation and what is measured by personality traits, are two distinctly different constructs.

PERSONAL NOTE

When I was a child, my "Coloured" maid, Lizzie, washed me, dressed me and held me; I loved her and she loved me - we both accepted that. As I grew older she still loved and cared for me, as I did for her; we both still accepted that. However, a distance grew between the two of us; not a distance born out of class or position-in-life, but a distance based on racial divisions. No warm embraces were permitted as a result although I often felt the urge to do so; we both accepted this. I felt sad and disillusioned as a result.

I have not seen Lizzie for a number of years, and in the interim I have both conducted this study and been on a long journey during which I came to know my true self. The other night I dreamt about Lizzie. I was in a state of emotional turmoil and standing outside the house in which I grew up. I was scared and I asked Lizzie to hold me, to contain me. This she did.

Lizzie, I am going to see you very shortly. However, this time I will embrace you, as I did in the beginning.

This thesis is dedicated to Lizzie and all the so-called "Coloured" people of South Africa. I am saddened by your plight, but richer from my experience of your life.

"...The wind laments
that I no longer
sing with the
lyrical voice of the poet,
that my tongue
has become as hard
and sharp
as the silence
of the rocks..."

Achmat Dangor

"...I stray along
the abandoned streets
of your sorry history
without my ancestors'
bastard pride
and dream
of coming home..."

Achmat Dangor

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CHAPTER ONE

ALIENATION - A REVIEW OF A MULTIDISCIPLINARY CONCEPT

1.1 INTRODUCTION

When stripped to its essence the term "alienation" implies "separation (or distance) between two or more entities, accompanied by anguish or tension resulting from such separation" (Schacht, 1971, p.3). However, its application has been so diverse among the social scientific disciplines that the plethora of meanings derived therefrom has almost led to its abolition as a concept (Guthrie and Tanco, 1980). To understand how this situation arose it is necessary to examine the origins plus contributions made by the most significant alienation theorists in the fields of Philosophy, Sociology and Psychology.

1.2 THEOLOGICAL AND PHILOSOPHICAL ORIGINS

The term alienation has an old historical origin and is referred to in the Bible, the writings of Greek philosophers, and Roman literature. In theological literature alienation referred to states of separation of human beings, from their institutions, and from God. The meaninglessness of human existence was therefore explained in terms of spiritual alienation (Kanungo, 1979).

The Romans had two distinct meanings for the term. These were, "transfer of ownership of something (usually property) to another person and a state of separation or dissociation" (Kanungo, 1982, p.9) between two elements.

Two eighteenth century philosophers, Rousseau and Hegel, used the word to describe the fate of man in society. Both suggested man's alienation was a result of his transition from an individual-orientated to a society-orientated existence.

Rousseau described the world as alienating to man and his existence in such a world as inauthentic. He refers to a detachment experienced as a result of man's association with the social system and the transmission of all his rights to the community. According to Rousseau, such alienation did not exist when man lived in a natural state maintaining himself as a fisherman or hunter (Backzo, 1963).

Hegel also saw alienation as being a result of man's detachment from nature and his contact with the social institution of private ownership. To him man lives in a world shaped by his work and his knowledge, but it is a world in which man feels himself alien, a world whose laws prevent need satisfaction (Marcuse, 1960).

1.3 SOCIOLOGICAL THEORIES

The start of the Industrial Revolution in nineteenth century Europe brought about radical social change. People had worked in agriculture for generations in a relatively secure day-to-day existence. The vast spread of industrialization and urbanization that took place meant that they could no longer comfortably identify with the behaviours and values of the past. Concurrently, there was also insecurity about coping with the future which it seemed would bring more changes at an even faster pace. It was during this time that the field of Sociology emerged, bringing with it the study of the relationship between man and his society.

Considering the difficulty that man was experiencing in coping with the demands of industrial society it was an appropriate time for sociologists to seek explanations for the "separation" between the two. Thus, the study of alienation moved across from Philosophy and Law and into the field of Sociology as well.

1.3.1 Marx's theory of "Economic Alienation"

Marx was a major contributor to the alienation theories that hold society responsible for man's alienation. He was greatly influenced by the writings of Hegel. The base for his theory was not, as with Hegel, the socialization process, but the capitalist economic system and its exploitation of man (Israel, 1971).

Economic alienation was for Marx the most basic alienation. He viewed the alienation process, which prevented man from achieving self-fulfillment, as a direct cause of the following economic conditions:

1. Private property and private ownership
2. The fact that man and his labour power are transformed into a marketable commodity
3. The division of labour

The fact that man did not own any part of the product he produced and that he now stood opposed to it, in a capitalist industrial society, was for Marx the greatest contributing factor towards man's alienation as a worker. The sale of the worker's labour (Entausserung or surrender) resulted in his becoming "alien" to his own activity. This activity is then no longer perceived as the satisfaction of a personal need, but only a means for satisfying other needs such as the need for shelter, warmth and food. Through the division of labour and inability to control the pace and movement of his work (as on a production line) the worker experiences powerlessness (Israel, 1971). Dissatisfaction with this system would lead to a worker revolution, the overthrowing of capitalism and establishment of a new society governed by all men.

1.3.2 Durkheim's concept of "Anomie"

Durkheim agreed with Marx in that he too held society responsible for man's alienation. However, Durkheim based his theory of alienation on the social as opposed to the economic control of man. He viewed man as a creature whose desires had to be kept in check by social control. When societal controls break down (as they did during the

Industrial Revolution), according to Durkheim, individuals are left to their own devices and this gives rise to "anomie". That is, "a condition of relative normlessness in a whole society or in some of its component parts" (Coser, 1977, p.133). Any rapid movement in the social structure (such as increased industrialization) that upsets previous networks in which lifestyles are embedded can induce anomie. Complete anomie or total normlessness, according to Durkheim, is impossible. However, he stressed that all societies are characterized by greater or lesser degrees of normative regulation and within any society groups may differ in the degree of anomie that besets them.

As the relationship between man and society is disturbed in an anomic society and the individual man's desires are no longer regulated by common norms, he is left without moral guidance in the pursuit of his goals. In order to survive within society he creates his own rules and regulations which serve as his yardstick. Ultimately this can lead to deviant behaviour being accepted as the norm within an anomic society. However, as posited by Merton (1968), adaptations to these conditions can take many forms (see section 1.3.3), which differ in degrees of deviancy from the norm of conformity.

Durkheim was also concerned with the fine balance between the claims of the individual and those of society. He was aware of both the dangers of the breakdown of social order and its detrimental effect on indivi-

duals, but recognised that total control by society would be as detrimental. In order to examine the effects of societal controls on man, Durkheim conducted an extensive empirical investigation of the relationship between social integration and anomic suicide (see section 2.1), a type of suicide resulting from a weakening of the collective conscience and relaxation of the normative regulations surrounding individual conduct.

In summary, Durkheim made two main contributions to the study of alienation. Firstly, he realized the construct had to be limited to manageable terms for the purpose of analysis. Secondly, he conducted the first in-depth study of alienation by reporting on the relationship between the alienative or anomic experiences of the individual and the norms of society (Britt, 1973).

Many contemporary alienation theorists (Blauner, 1964; Fromm, 1976, 1979; Merton, 1968; Seeman, 1959) were influenced by the theories of Durkheim and Marx (see sections 1.3.3, 1.4.1 and 1.4.3).

1.3.3 Merton's "Alienation Adaptation" model

Merton's (1968) central concern was with the overall implications of Durkheim's anomie theory for individuals, and specifically with the deviant modes of adaptation to society's structures. According to Merton, there are two basic elements within social structure. The first element is the cultural structure or goals and purposes of society.

The second element is the social structure or the means acceptable to society for achieving the goals or cultural structure. Both the goals and the means are limited by social norms, but the means are more limited. Merton, therefore, defined alienation as, a state of affairs in which the societal goals are acceptable to the individual but conventional means for attaining them are not accessible, or the conflict of the individual with these goals. He was concerned with the social and moral implications of the differences in the accessibility of the goals and means:

"Insofar as one of the most general functions of the social structure is to provide a basis for predictability and regularity of social behaviour it becomes increasingly limited in effectiveness as these elements of the social structure become dissociated" (Merton, 1968, p.213).

In a society which places goals above means, the most effective means become preferred to prescribed conduct according to Merton. In this process the society becomes unstable and a state of what Durkheim (1951) calls anomie (or normlessness) develops (see section 1.3.2).

The preference in a society for means above conduct leads to deviant modes of adaptation to society's structures which Durkheim viewed as a symptom of the dissociation between the culturally prescribed aspirations and the avenues for realizing them. Merton sees society as it exists in the twentieth century, with its overemphasis on the attainment of wealth at any cost, as existing in such a state.

Table 1

A Typology of Modes of Individual Adaptations

<u>Modes of Adaptation</u>	<u>Cultural Goals</u>	<u>Institutionalized Means</u>
I - Conformity	+	+
II - Innovation	+	-
III - Ritualism	-	+
IV - Retreatism	-	-
V - Rebellion	±	±

(Merton, 1968, p.194)

Merton suggested that people adapt to alienation in many ways and defined five types of adaptations made by individuals living in such an alienative environment. These are schematically set out in Table 1. These modes, as indicated in the table, are either accepted (+) or rejected (-), in terms of the cultural goals and institutionalized means, or signify rejection of prevailing values and substitution of new values (±). Although people may shift from one alternative to another as they participate in different social activities, the social structure operates to exert pressure on individuals to adopt one or another of these alternative modes of adaptation at any one time.

Merton's adaptations are considered by him to be a framework of structural sources of deviant behaviour. He envisaged that this framework

would act as a guide for other researchers who wished to investigate elements, such as the social-psychological processes, which might determine the specific incidence of the deviant responses themselves.

1.4 PSYCHOLOGICAL THEORIES

Theories of alienation have been far more abundant in Sociology than Psychology. It was only during the nineteen fifties that alienation emerged as a central term for contemporary psychologists.

Western society was disorientated following the Second World War. Industrialization was again rapidly increasing and German sociologists such as Durkheim, Simmel and Weber, who stressed bureaucratization and the resultant helplessness of the individual in industrial societies, were growing in influence (Bell, 1962). Tillich's theological writings which emphasized the depersonalization of man in modern society, were being widely read (Schacht, 1971), and Marx's early writings, in which alienation had been a key concept, were discovered (Ollman, 1971).

Man once more began to feel insecure about himself, as he had done during the Industrial Revolution; he began to doubt who he really was and, importantly, his relationships with others. From the intra-psychic approach of Freud, psychologists' focus moved into the area of interpersonal processes and the self. Increasing numbers of people were seeking

psychotherapy, questioning their existence and the meaning of life, and psychologists (Frankl, 1962; Fromm, 1976, 1979; Horney, 1950; Maddi, 1967, 1970) began to seek answers for the origin and development of man's alienation from self, from others and from his family.

1.4.1 Fromm's "Flight from Freedom" theory

Fromm (1976) adopts a neo-Marxist approach to alienation. According to him the social structure of the capitalist market system transforms man into a commodity. A commodity which now only has value in terms of the ability to sell itself or its goods to the highest bidder. Man thus experiences himself not as a person with love, fear, convictions and doubts but as an abstract alienated thing. Alienation is viewed by Fromm (1979, p.120) as the following condition:

"A mode of experience in which the person experiences himself as an alien. He has become estranged from himself. He doesn't experience himself as the centre of his world, as the creator of his own acts. But these acts and their consequences have become his masters, whom he obeys or whom he may even worship. The alienated person is out of touch with himself as he is out of touch with any other person. He, like others, is experienced as things are experienced, with the senses and common sense, but at the same time without being related to himself and to the world outside productively".

Fromm sees alienation in modern society as being all-embracing. It is found in each man's relationship to his fellow man where, having been transformed into a commodity, he sees and relates to everyone else as commodities. Superficial friendliness exists, borne only out of some

usefulness to be gained from the friendship. Alienation is also manifest at the workplace where work is becoming increasingly alienating, repetitive and thoughtless with managers and planners stripping man of his right to think and move freely.

The process of consumption is as alienating for Fromm as the means of production. Man acquires commodities more for their status than for their real use. He is, however, never satisfied and has developed an ever increasing need for more. As Fromm (1979, p.135) puts it:

"To buy the latest gadget, the latest model of anything that is on the market is the dream of everybody, in comparison to which the real pleasure in use is quite secondary".

In his psychoanalytic approach to the problem of alienation, Fromm stresses that there are certain common human needs. These needs, which are not primary or biological needs, but those which define basic conditions of human existence, are:

1. The need to establish social relations with others
2. The need to be actively creative
3. The need for fixed roots
4. The need for one's own identity
5. The need for orientation

A society which does not allow for the satisfaction of these needs prevents man from living a healthy mental life. Therefore, it is the society that must adjust to the needs of man. It is the society that is sick and which is the cause of alienation, concludes Fromm (1976).

1.4.2 Horney's "Alienation from Self, Others and Family" theory

In her book, New Ways in Psychoanalysis, Horney (1939) refers to a psychological condition in which a person's "spontaneous individual self" (p.189) has been stunted, warped or smothered. A certain type of "selfhood" remains unrealized as a result thereof, and the person is alienated from his self.

Later, in Our Inner Conflicts, this alienation from self is described by Horney (1945) as one in which "the person simply becomes oblivious to what he really feels, likes, rejects, believes - in short, to what he really is" (p.111). What he really is, is his real self, states Horney, and one who has become alienated from himself has lost contact with his real self, that is "the alive, unique, personal centre of ourselves; the only part that can, and wants to grow" (Horney, 1950, p.155).

For Horney (1945), such a condition arises when the person develops an "idealized image" (p.111) of himself, an image which is far removed from the real self. The alienated person "clings to the belief that he is his idealized image" (Horney, 1945, p.111) thus maintaining a wide gap between the idealized and real self.

A person detached from his real self loses his positive emotional ties with others and his capacity to love. Thus, when he marries, he may be able to maintain a decent, although distant, relationship, provided that the spouse is detached as well according to Horney. If there is

not much in common with the spouse, the person will put up with the situation and try to abide by his duties both as a father and a husband. Thus his alienation from self and others extends into an alienation from family as well.

Miller (1983) refers to a similar self-alienation in the development of an "as-if personality" (p.12) in people who are brought up to accommodate themselves to the needs of their parents. Such a person reveals only what is expected of him and fuses so completely with what he reveals that it is difficult to see behind this masked view. Such a person cannot develop and differentiate his "true self" (Miller, 1983, p.12) as he is unable to live it. It remains in a state of non communication.

In Horney's last book, Neurosis and Human Growth (1950), she describes the core of alienation as the loss of being an "active, determining force" (p.157) in one's life. Here she distinguishes between two types of alienation; alienation from the actual self and from the real self.

Alienation from the actual self involves a blotting or dimming of all that a person is or has. The core of this alienation lies in an unawareness of one's own feelings, wishes, beliefs and energies.

Alienation from the real self involves being alienated from the alive centre and source of spontaneous interest, energies and feelings. One then does not have access to this necessary source of energy. Horney admits, however, that one cannot always distinguish neatly between alienation from the actual self and that from the real self.

Horney can be commended for explicating self-alienation and identifying the necessity to distinguish between different types of alienation, thereby recognizing that alienation is too complex a concept to be discussed as a general term.

1.4.3 Seeman's "Multidimensional" model

One of the largest contributors to both the systematization and differentiation of the different theories of alienation was Melvin Seeman. Although a sociologist by profession, Seeman's (1959) work is of special interest to the field of psychology as he studied alienation from a social-psychological perspective.

Seeman's outline of types of alienation was based on an extensive review of both traditional and contemporary sociological and psychological uses of the term. The purpose of his review was both to present an organized view of the concept, and to make it more amenable to empirical analysis.

Seeman identified five distinctly different types of alienation, namely, powerlessness, meaninglessness, normlessness, isolation and self-estrangement, and discussed these in terms of expectancies and rewards.

Later, however, Seeman (1972) proposed that isolation be changed to cultural estrangement and added a sixth category, social isolation.

Each variant, according to Seeman, refers to a different subjectively felt psychological state of the individual caused by different environmental conditions (Seeman, 1959).

A. Powerlessness

Originating from Marx's view of the worker in capitalist society, powerlessness is defined as "the expectancy or probability held by the individual that his own behaviour cannot determine the occurrence of the outcomes, or reinforcements he seeks" (Seeman, 1959, p.784).

Rotter's (1958) social learning theory influenced Seeman to a large degree, and this definition of powerlessness as an expectancy greatly resembles Rotter's definition of a person with an external locus of control. Rotter singles out two types of people, one whom he defines as internally controlled and the other as externally controlled, on the basis of their differential learning experiences. People who experience an internal locus of control have been conditioned to perceive themselves as being able to control their own environment and outcomes.

On the other hand, people who experience an external locus of control have been exposed to early socialization processes which have resulted in them perceiving themselves as pawns controlled by external forces and processes beyond their control. They, therefore, greatly resemble those people experiencing a state of powerlessness. Seeman acknowledges the close relationship between the two concepts and suggested the following:

"That the congruence in the formulations leaves the way open for the development of a closer bond between two languages of analysis - that of learning theory and that of alienation - that have long histories in Psychology and Sociology" (1959, p.785).

Based on an analysis of data from a survey conducted among workers from printing, textile, automobile and chemical plants, Blauner (1964) studied powerlessness, as well as meaninglessness, isolation and self-estrangement, all defined by Seeman, as applied to the field of work. He related the origin of powerlessness, as with Marx, to the control of the means of production by entrepreneurs and division of labour. At the workplace powerlessness occurs when a worker feels controlled by others, or by a technological production system to the extent that he cannot alter his conditions. The influence of these factors would result in him experiencing self-estrangement, that is, a failure to identify with the work organization and the viewing of work only as a means to an end.

Blauner's results indicated that workers in the automobile and textile industries were more powerless (as well as more alienated in the other areas measured) than those in the printing and chemical industries. He argued that the craft and continuous process technology of the latter two industries allowed the workers a greater degree of freedom and integration at work than the mechanized assembly-line and machine-tending technology of the automobile and textile industries. Adding an historical note, Blauner (1964) drew the following conclusion:

"In the early period, dominated by craft industry, alienation is at its lowest level and workers' freedom at a maximum. Freedom declines and the curve of alienation ... rises sharply in the period of machine industry" (p.182).

The consequences of alienating work among Swedish workers of all ages were examined by Seeman (1967) himself. He applied a number of scales including an index of work alienation (based on an index developed by Blauner), powerlessness, anomia (Srole's scale - see section 2.2.1), intergroup-hostility and political withdrawal, and found little support for the idea that alienating work results in any of these. However, he acknowledged that the effects of alienating work could possibly be contained by a stable, highly organized and fundamentally democratic social order as is found in Sweden. In the USA and France, which he saw as less stable than Sweden, alienating work at the lower income level, for example, could have different effects. Another of his explanations for the lack of negative effects of alienating work was that, for the most part, workers come to terms with the only work life they know and can expect for themselves. They combat alienation by identifying themselves with the product they are producing and the company they are working for.

B. Meaninglessness

Operationally Seeman (1959) defines meaninglessness as "a low expectancy that satisfactory predictions about future outcomes of behaviour can be made" (p.786). Individuals experiencing meaninglessness live in a state of social chaos defined by ambiguity, senselessness and insignificance. High alienation is experienced as the person is "unclear as to what he ought to believe ... minimal standards for clarity in decision making are not met" (Seeman, 1959, p.786).

Meaninglessness was the core of Frankl's (1962) therapeutic approach. His logotherapy focuses upon man's striving for meaning, or will to meaning, that is, a reason for his complicated and troubled existence. When an individual cannot find meaning for his life he experiences what Frankl terms existential frustration which may then result in a neurotic symptomatology termed nöogenic neurosis. Logotherapy then attempts to guide people in the search for the discovery of that meaning (see section 2.2.4 for a description of the development of Frankl's Purpose In Life Test based upon his theory). Frankl did not refer directly to the term "alienation" when discussing the concept of nöogenic neurosis. Kruger (1984, p.87), however, states:

"One may say that Frankl's existential neuroses are intense and personalized instances of the more pervasive societal malady of alienation. People use various strategies to overcome feelings of loneliness, emptiness and futility e.g. by living it up, shopping, by filling their lives up".

Meaninglessness was also an important concept for Kenniston (1960). In his discussion on the decline of utopia in modern time he views the situation as rather bleak: "Hopeful visions of the future idealism and utopias become increasingly rare and difficult. In short, the direction of cultural change is from commitment and enthusiasm to alienation and apathy" (Kenniston, 1960, p.162).

Maddi (1967, 1970) views meaninglessness as the core of an existential neurosis (see section 1.4.6) in which the person is unable to believe in the intrinsic value of anything he is engaged in. He considers himself merely a player of social roles and an embodiment of biological needs. As a result, he remains cut off from his instinctual psychological self, his feelings and others.

C. Normlessness

Seeman's concept of normlessness is derived from Durkheim's theory of "anomie", wherein societal norms have disintegrated to the point that there exists confusion as to what the actual norms are. As such, they are no longer effective as guides for behaviour (see section 1.3.2).

Seeman (1959) defined the anomic and normless situation, for the individual, as one in which there is a "high expectancy that socially unapproved behaviours are required to achieve given goals" (p.788).

As norms can no longer guide individuals in the attainment of personal goals, they find it increasingly necessary to indulge in socially disapproved of behaviour. This nonconformity then becomes an accepted way of life, with its own norms to guide behaviour. However, as their norms are different from others, according to Seeman, such individuals may eventually see themselves as separate and dissociate themselves from others.

D. Social isolation

The dissociation described in meaninglessness results in a type of alienation termed social isolation in which there is the assignment of a "low reward value given to goals or beliefs that are typically highly valued in the given society" (Seeman, 1959, p.789).

A socially isolated individual has a low expectancy for inclusion and social acceptance. He experiences loneliness, rejection and a feeling that he does not belong (Seeman, 1971). The reactions of such a person will be the same as those of a person experiencing normlessness. He may either withdraw or attempt to bring about a change in the social structure through rebellion (see Merton, section 1.3.3, in which these types of reactions to alienation are discussed).

An example of coping with the social isolation described by Seeman is given by Merton and Nisbet (1976), who ascribe the forming of subcultures by the lower classes to frustration in the face of, and the subsequent rejection of, middle class values:

"Working-class children are systematically disadvantaged in the competitive pursuits of status and may find themselves at the bottom of the heap with their self-respect damaged. One way of coping with this problem is to draw together with others who have the same problems, to reject the middle-class culture and the middle-class reference world, and, through sympathetic interaction, collectively develop a new subculture, in which virtue consists of defying middle-class morality" (p.75).

E. Self-estrangement

The final variant of alienation identified by Seeman (1959) is self-estrangement which he defines as "the degree of dependence of the given behaviour upon anticipated future rewards" (p.790). Here Seeman refers to the notion of the loss of intrinsically meaningful satisfaction or pride in work which Marx (see section 1.3.1) and other alienation theorists tend to view as the core of modern alienation.

A detailed discussion of self-estrangement is found in Fromm's (1979) book The Sane Society discussed in section 1.4.1. As Fromm (1979, p.120) puts it: "By alienation is meant a mode of experience in which the person experiences himself as an alien. He has become, one might say, estranged from himself". Karen Horney's (1939, 1945, 1950) "alienation from self" theory also focused in depth upon this area (see section 1.4.2). Stout (1970) suggested that the self-estrangement described by Seeman resulted from a society's lack of emphasis on inner satisfactions for efforts expended. One's behaviour then becomes too dependent upon future anticipated rewards which lie outside the activity itself.

Seeman (1959) both identified the multidimensionality of alienation and defined five important variants based upon the culmination of previous theorists' work. Although criticized (Browning et al., 1961; Israel, 1971) for not having converted his theory into operational measures of alienation, his work is recognised as having provided the basis for the

possible empirical study of alienation. Many alienation researchers (Burbach, 1972; Dean, 1961; Holian, 1972; Maddi et al., 1979; Neal and Rettig, 1963) have developed scales based on his dimensions (see sections 2.2.2, 2.2.3, and 2.4).

1.4.4 Kenniston's "Uncommitted Youth" versus Oken's theory of "Alienation and the Search for Identity"

With the increase in social protests and the birth of the hippy movement in the nineteen sixties, with their philosophy based on anti-materialistic and anti-capitalistic views, youths increasingly became referred to as alienated because of their lack of interest and non-participation in society's norms and values. As a result they became the subject of vast social theory and research in this area (Adelman, 1973; Allen and Sandu, 1967; Kenniston, 1965; May, 1967).

Alienation became the catchword for explaining all types of behaviour among youths from drug abuse (Rollins and Holden, 1972) to delinquency (Clarke and Levine, 1971) and poorer learning (Bickford and Neal, 1969). In previous times the youth may have been referred to as troubled, unhappy or angry. However, now they were alienated. There was express fear, specifically in the USA, that the country was "declining". That in the future the country would be governed by amoral people of loose sexual and social mores.

Scales were developed to measure levels of alienation in adolescents by, inter alia, Allen and Sandhu (1967) and Clarke and Levine (1971).

Feelings of alienation such as: personal incapacity, the feeling of not having the skills to succeed; cultural estrangement, the rejection of the predominant criteria for success; and guidelessness, the rejection of socially acceptable means of achieving goals, were identified by researchers, such as Mackey and Ahlgren (1977), concerned with adolescent alienation. Community and school programs all developed rapidly with the express aim of curtailing the further growth of alienation. The focus was specifically on the middle and upper-middle class youth, and college students. The "counterculture" that was developing was seen as estranged from American society and its norms defined by the adults.

Kenniston's (1965) The Uncommitted is based on extensive research conducted with male undergraduate students at Harvard University who, judging from interviews and their performance on psychological tests, were considered to be extremely alienated. He noted that his subjects all lacked commitment, an active conscious decision, in which they rejected the culture which shaped them, and its goals and values.

In addition, these students suffered from a number of common symptoms. These were: historical dislocation, in which they stressed the irrelevance of the past and expressed pessimism about the future, existing only in the present; a negative view of family life, with fathers being seen as weak and failures (despite their economic success), and mothers

playing a dominant role; a fragmentary self-image of confusion and disunity which, according to Kenniston, was the price paid for opposition to their society and its standards; a negative self-definition; and engagement in fantasy as a means of escaping reality and correcting their negative image of themselves.

Considering the general hysteria that abounded in the sixties and seventies regarding the sudden development, rapid growth and possible effects of alienation, it is worthwhile to consider Oken's (1973) view of alienation among youths.

Oken (1973) sees alienation as the person's search for identity with knowing who one is as the polar opposite of self-estrangement. As with Hegel (1949) and Horney (1939, 1945, 1950) (see sections 1.2 and 1.4.2), Oken sees self-alienation as the base for all other alienations. For Oken, however, identity development is not only confined to adolescents; it is an ongoing lifelong process. If difficulties occur at any stage and development of an integrated identity is impaired, these aspects of the self become the unconscious foci of neurotic conflicts in adulthood.

Consolidation of identity is seen as the primary task of adolescence in which alienation plays a major role. According to Oken, among youths, rejection of the current social order, rebelliousness, experimentation, withdrawal, and an uncommitted stance, all seen as symptoms of alienation, are not evils, but necessary processes. Adolescence is a

"moratorium", a time out, and Oken sees alienation as a transitory process necessary to work through or master in order to develop an adult identity. "Turbulence and alienation are the essential features of the 'identity crisis' of this growth stage" (Oken, 1973, p.90).

A placid, unruffled adolescent is seen by Oken as exemplifying avoidance behaviour or, alternatively, indicating that the struggle was felt to be so awesome that it was given up before it was even started. He argues that avoiding the realities of adolescence will result in pseudomaturity, colourlessness, rigid conformity or "other-directedness" (Reisman, 1961), leaving the person prone to breakdowns in later life.

In conclusion, the alienated behaviour of youths is a necessary prerequisite for attainment of a healthy identity, as opposed to a danger to society, according to Oken (1973). In any comparative study of adults and adolescents on alienation, one would then expect higher levels of alienation to be displayed among adolescents. On the other hand there are those adults whose identity remains diffuse, either by avoidance or failure of their tasks in adolescence, who would score highly on measures of alienation. As Oken (1973, p.91) puts it:

"Unable to commit themselves, they avoid choice, leaving themselves empty and apathetic, caring for and belonging to nothing. Their relationships are not enduring and do not involve truly loving others, but are based narcissistically: they choose those who are like them so as to help define themselves"

Thus, as adults, these people remain alienated from themselves and others, carrying their failed tasks with them, which contaminate all future tasks and prohibit integration of identity

Kenniston (1965) argues that the rapid change ethos, which has fragmented society and families, requiring that fathers spend more time at work and less with their families, has resulted in a matrifocal tendency. This, in turn, has resulted in the fragmentation of self and lack of commitment which was exhibited by the college youths in his study. However, as indicated by Oken (1973), adolescence, a moratorium for working through tasks of identity and questioning the values of society, has been extended even up to the age of thirty in recent times. Tertiary education, rapid change and the lack of mere acceptance of predominant values have all resulted in the extension of the boundaries of adolescence.

In addition, Oken views alienation, and a lack of commitment, as a necessary process for the attainment of an integrated identity in adulthood. Kenniston tends to view alienation among the youth as only negative, arguing for conformity and a return to traditional values, whereas unquestioned acceptance of such values would result in diffusion of identity in adulthood according to Oken.

1.4.5 Alienation and Race: "Avoidance, Acceptance and Aggression"

The concept that different race groups will vary as regards their levels of alienation is not new. The alienated plight of the Negro in American society is well evidenced in the writings of Black authors such as Baldwin (1962), Malcolm X (1964), and Carmichael and Hamilton (1967). Internationally the literature reflects that minority groups living in countries governed by Whites feel alienated in social, personal, cultural and political spheres (Dummett, 1973; Hiro, 1971; Liebow, 1967; McLain-Tatum, 1979) as a result of discriminatory social practices.

Research carried out in the United States also indicates that, in general, Blacks (American Negroes) are more alienated than Whites, feeling distinctly distanced from the society as a result of discrimination and inferior status.

Middleton (1963) measured the responses of American Negroes and Whites to six different types of alienation, powerlessness, meaninglessness, normlessness, cultural estrangement and estrangement from work, based on the writings of Seeman (1959), Srole (1956a) and Dean (1961) (see sections 1.4.3, 2.2.1 and 2.2.2). Results indicated higher feelings of alienation amongst Negroes on all the types of alienation except cultural estrangement. The lack of differences on this scale were felt to be due to the nature of the item used to measure it. It dealt only with attitudes toward the popular culture of the mass media and not with any other areas. Middleton still argued that Negroes may feel deeply

estranged from the core of American culture because they use the mass media as an escape mechanism to relieve the problems and tensions they experience in everyday life.

Burbach and Thompson (1971) used Dean's Alienation Scale (see section 2.2.2) to measure powerlessness, normlessness and social isolation among Negro and White college freshmen. Negroes were found to have higher scores on both powerlessness and normlessness. According to the researchers, the higher scores of normlessness found among Negroes suggests that they experience a greater sense of purposelessness (the loss of socialized values and the absence of values that might give purpose to life), and a higher feeling of being faced with contradictory normative patterns. The difference between Whites and Blacks on the measure of powerlessness is attributed by Burbach and Thompson (1971, p.251) to "heightened feelings amongst blacks that they lack control over the day-to-day events in their lives and that they are being used and manipulated for purposes other than their own". Reasons for the lack of difference on social isolation are not given. Further empirical investigation in the field of education (Allen, 1974; Fisher, 1981) consistently points to Negro students experiencing higher levels of alienation than their White counterparts.

In Britain and Canada findings have supported the American results. Research conducted among Black immigrants and citizens in Britain has indicated both a feeling of low self-esteem and of being "outsiders" (Dummett, 1973; Hiro, 1971; Mullard, 1973; Singham, 1967). In Canada, McLain-Tatum (1979) conducted a number of interviews with Black Canadians which revealed that many of them felt alienated from both the general society of Canada, as well as the political milieu.

Block (1969) notes that, in comparison to the alienated White college students studied by Kenniston (1965), who reject commitment to the goals and values of American culture (see section 1.4.4), young street-corner Black youths have no degree of choice regarding their situation. They are "pushed into alienation by forces outside of themselves" (Block, 1969, p.131). Although these Black youths may want to share in the American culture, no opportunity for obtaining entrance is present. Civil rights protest movements in the late nineteen sixties in the USA are acknowledged as having a direct relationship to this "exclusion" of Blacks from the means of attaining the rewards of that society.

Violence on both an interpersonal and social level is purported to be one of the results of feelings of alienation, and specifically powerlessness, among Blacks in the USA, described by the aforementioned authors and researchers. Stengel (1985, p.32) notes that "the hopelessness that pervades the urban ghetto ... fosters a kind of street-corner nihilism, a feeling that nothing is worth anything".

He suggests that this would explain why Black-on-Black violence is so high in the United States. Ransford (1968) studied Negroes' attitudes to, and participation in, the Watts riots. He concluded that "isolated Negroes and Negroes with intense feelings of powerlessness and dissatisfaction are more prone to violent action than those who are less alienated" (Ransford, 1968, p.588). In a study conducted by Gurin et al. (1969), a similar relationship was found between perceptions of external control (closely associated with feelings of powerlessness - see section 1.4.3 A), as measured by Rotter's Scale of Internal-External Control, and protesting behaviour among Negro youths.

The high scores of protesters for powerlessness/external control are surprising as people who feel powerless or externally controlled would not be expected to take active protesting stances. Such behaviour would be expected to be found among people who feel a sense of power or believe they exercise control over their lives (internal control) and are able to influence events.

Levenson (1974) was specifically concerned with such discrepancies between the scores of protesters on the I-E Scale and their behaviour. She argued that Rotter's two dimensional I-E Scale was too restrictive, and that the definition of external control was too broad, as it combined those who expected that fate and chance would control events with those who expected the same control from powerful others. She stressed that

"people who believe the world is unordered (chance) would behave and think differently from people who believe the world is ordered but that powerful others are in control" (Levenson, 1974, pp.377-378). In order to gain a better understanding of the relationship between involvement and expectation for control, Levenson refined Rotter's I-E Scale into three subscales, namely, internal, powerful others and chance, reflecting personal orientations.

After applying the new scale to political activists, Levenson and Miller (1976) did find extremely high scores on the powerful others scale for this group. This finding reflected that the activities of groups such as Black activists was not just an expression of frustrated fatalism, but rather instrumental attempts to affect change imposed by powerful others. Attributing the causes for negative conditions, such as poverty and racism, to powerful others instead of one's own inadequacies would "augment activism and lessen negative affect, because ... the external locus of causality reduces personal responsibility for present negative circumstances" (Levenson and Miller, 1976, pp.206-207). This would explain the relationship between high externality/powerlessness scores and the activist reactions of certain groups.

Simpson and Yinger (1953) state that aggression is only one of three ways that minority groups respond to oppressive (and psychologically repressive) conditions. The remaining two they identified were avoidance and acceptance. All three types were further refined by Mclain-Tatum (1979).

A stance of avoidance is adopted when a person belonging to a minority group, upon realising that he cannot alter the oppressive conditions, avoids situations where he will encounter discrimination and prejudice. McLain-Tatum (1979) posit that this avoidance can either be temporary, as in avoiding contact with Whites, or permanent, as in attempting to pass as White. However, there is the price of alienation from self and others to pay for such avoidance. Avoidance only exacerbates feelings of alienation according to McLain-Tatum.

According to McLain-Tatum, acceptance of oppressive conditions may assume three broad forms: wholehearted, specific and unconscious. Whole-hearted acceptance is when minority group members earnestly accept an inferior position. It is closely related to resignation and passivity and has the same consequences as avoidance. The person, by not taking a stance, will remain alienated, finding little meaning or purpose in life. Specific acceptance of an inferior role is the attitude that "we are moving slowly. You can not do everything too fast or too soon" (McLain-Tatum, 1979, p.365). Such a stance may alleviate feelings of alienation through achieving change by lobbying. On the other hand it may also increase feelings of alienation in that the control of the pace of change is still in the power of the oppressor and there is often no guarantee that it will take place. Unconscious adoption of inferiority and self-hatred produces ambivalence and tensions in the individual:

"As it is hopeless for him to consider righting this wrong by force, he identifies with his oppressor psychologically in an attempt to escape from his hopeless position. From his new psychologically 'white' position, he turns on black people with aggression and hostility, and hates blacks, among the black, himself" (Grier and Cobbs, cited in McLain-Tatum, 1979, p.167).

The effects of unconscious adoption of inferiority are only negative and extremely alienating, resulting in a high incidence of Black-on-Black violence among Negroes in the USA, as reported by Stengel (1985).

Aggressive responses to oppression can assume a number of forms according to McLain-Tatum (1979). Black-on-Black violence is a form of displacement of aggression felt towards Whites, the source of oppression. Working slowly and striking is another form of aggression. A third form is the leading of protest marches, organizing boycotts, and so on. The final form is direct physical aggression in the form of, for example, riots, and is directly aimed at the dominant White society, which is the source of the oppression.

McLain-Tatum points out that the first form of aggression does little to alleviate alienation. The other three, on the other hand, demonstrate increasingly aggressive means of trying to achieve change and appear to reduce feelings of alienation. As Maddi (1970) indicates, ideological protest was important for the Blacks in America in that it returned to them their belief in their own power. Hence, the Black Power Movement developed in that country. These protests frightened Whites and prepared the way for social reforms.

Destructive violence, however, for the mere goals of anarchism, is seen by Maddi (1970) as a form of alienation/nihilism projected to the social level. He warns against a person using this type of aggressive response in order to avoid the meaninglessness of his own existence. However, as pointed out by Du Preez (1979), the first attempt at choosing a self which is not negative, among people who have been construed in a negative way and forced to validate this negative construal through personal slights and social discrimination, is almost always negative for a definite reason. As Du Preez (1979) puts it:

"It is often remarked, in the initial stages of the transformation of identity, that violence is 'irrationally' directed against the property of those closest ... Churches, schools, libraries, clinics and shops which serve the 'negative' selves ... are burnt and looted ... This violence is directed against the old self which belongs to the powerful others anyway" (p.358).

Du Preez refers to the writings of Erikson (1968) who saw hope in the creation of a new and more whole identity, out of aggressive elaboration of the self, which would supersede the struggle between the old - positive and negative - images and roles.

1.4.6 Maddi's theory of "Alienation and Existential Neurosis"

Maddi (1967) believed that alienation and the problems of existence that were being seen as the sickness of our times were not just fads. There were too many people seeking psychotherapy because they were intensely

dissatisfied with the emptiness of their lives for it not to be taken seriously. However, he sought clarity and precision regarding the concept and its relationship to psychopathology and mental health.

A. Meaninglessness

In his paper The Existential Neurosis, Maddi (1967) postulated what he saw as a potentially research-orientated sense of existential neurosis. For Maddi, existential neurosis is characterized by a state of "meaninglessness, or chronic inability to believe in the truth, importance, usefulness or interest value of any of the things one is engaged in or can imagine doing" (1967, p.313). Affectively this results in apathy and boredom, and finally a lack of selectivity in actions. This cluster of symptoms is evident in the writings of other psychologists (Frankl, 1962; Fromm, 1955; Horney, 1939, 1945, 1950; May, 1953) as being symptomatic of contemporary life (see sections 1.4.1 to 1.4.3).

Although the existential neurosis Maddi (1967) defines may appear closer to alienation from self than alienation from society, he is clear that the existential neurotic "would be separated from deep interaction with others as well as from his own personal vitality" (p.313). Therefore, he would be alienated from both self and society.

For Maddi the character of Meursault in Camus's (1961) The Outsider, is the ideal example of the existential neurotic. He has all the characteristics described which embody such a neurosis. He is indifferent and

his affect is diminished. At most he experiences mild irritation. Ultimately he murders a man without reason, with no greater decision than the decision to take a walk. Anything is possible because nothing is important. Maddi (1967) refers to this person's existence as "psychological death" (p.314).

B. The premorbid personality

The premorbid personality out of which this existential neurosis develops is characterized by an identity which is overly concrete and fragmentary. Such an identity "leads the person to consider himself to be nothing more than a player of social roles and an embodiment of biological needs" (Maddi, 1967, p.315). Consequently, relationships with others are on the basis of contractual grounds, materialism is overemphasized, and fear and anxiety characterize his affect. There is constant worry as to whether other people consider him conscientious, a nice person, or can guess the base desires within him, and whether he can satisfy his needs without interfering too much with social role playing. He feels alone and as if something were missing from his life.

Maddi does not deny the necessity of the social and biological side of man, but stresses that what is evident in the ideal personality, and missing from the premorbid personality, is the psychological side which he sees as our most human side. In expressing your psychological side, as Maddi (1967, p.319) puts it,

"... you let your imagination reveal what you want your life to be, and then attempt to act on the knowledge. The psychological faculty of judgement functions as a check upon the validity of your imagination, you can evaluate the nature of your ensuing experience in order to determine whether it is really what you seem to want".

The premorbid person does not have available to him the generalizing, unifying, humanizing effect of psychological expression encompassing symbolization, imagination and judgement. He does not engage with the world, he cannot share his personal experiences with others, or any of his other feelings of loneliness, shame and guilt. He fears being discovered for who he really is, being judged and being found lacking. According to Maddi, such a person has grown up in significant relationship to others where only certain aspects of himself were valued, where social roles and biological needs defined life, and where the psychological side was seen as irrelevant.

The premorbid person's cloak of social roles and materialistic objects are a shield against the world. He is what May (1953) refers to as the "hollow man" (p.16). Being merely objects and roles these are easily broken down, leading to existential neurosis, by precipitating events such as the knowledge of one's imminent death (The Death of Ivan Illych by Tolstoi (1904) is a particularly clear literary example); disruption of the social order, for example, economic depression or anomie as described by Durkheim (1951) in section 1.3.3; and an accumulation of events, as outlined in the play Death of a Salesman by Miller (1967), as there is no inner strength to draw upon.

For the premorbid person, the future is fraught with fear and anxiety. For the ideal person (one free of the symptoms of existential neurosis), life will be a frequently changing, unfolding and challenging experience. He is a nonconformist in that he challenges social beliefs, doubts, and questions the meaning and purpose of life. He allows himself to feel emotions deeply and spontaneously, whether pleasant or unpleasant. Most importantly, he is enthusiastic and committed to his life, encompassing all aspects, be they social, cultural or economic. However, it does not mean that he has an idyllic trouble-free life. He will still experience hurt, failure, guilt and disappointments, but he is not powerless in the face of these. He sees himself as being able to influence his environment, able to incorporate these events into his life and meet the challenges of the future. According to Maddi, he experiences existential freedom as opposed to existential neurosis.

C. Crusadism and nihilism

In his later paper, The Search for Meaning, Maddi (1970) added two more forms of existential neurosis/sickness to the meaninglessness described previously. These were crusadism and nihilism. A person prone to crusadism "desperately pursues meaning in the form of big dramatic causes strongly believed in by others for fear that he will otherwise sink into meaninglessness" (Maddi, 1970, p.148). The vitality, drama, and group cohesiveness are more important than the actual content and goals being pursued. Should one cause not fulfill these functions the person will merely swop allegiances or become involved in another.

The nihilistic person "takes a desperate sense of meaning, based on paradox and absurdity, in tearing down apparent, conventional and appropriate meanings, which otherwise would not be able to elicit his commitment" (Maddi, 1970, p.148). His harsh feelings are borne out of despair and the angry pleasure involved in succeeding in destruction. Although he opposes all the sacred workings of society he does not propose any constructive alternatives.

Maddi sees nihilism as closest to meaninglessness out of the two types because of its negative form of meaning. Crusadism is further removed because the person is clinging to a positive form of meaning even though it is artificial and extreme. All three, however, share an underlying sense of meaninglessness, apathy and aimlessness, and are rooted in the premorbid personality. Although all three types are mutually exclusive terms, Maddi stresses that people probably possess varying degrees of the three states at any one time.

A number of years later Maddi converted his ideas into psychometric measures of the state of alienation (Maddi et al., 1979), feeling frustrated with the available ones. He incorporated all three of his types of alienation/existential neurosis, as well as Seeman's (1959) dimension of powerlessness, into what he termed the Alienation Test. These four states are also expressed within five contexts which incorporate the work of the most relevant theorists in both the psychological and sociological fields (see section 2.4 for discussion of this measure).

1.5 CONCLUSION

From its roots in theological and philosophical theory to its development into an accepted contemporary sociological and psychological concept, the term alienation has undergone various adaptations. Although there are diverse opinions regarding the nature, cause and outcome of alienation, all theorists agree that: (1) it implies a sense of man's "separation", whether this separation be from his self or from other entities such as his family or environment, and, (2) that people who feel alienated lead less satisfying and fulfilling lives than those who experience a sense of meaning in life. Chapter two reviews the empirical measurement of this concept and the problems associated with this measurement.

CHAPTER TWO

THE MEASUREMENT OF ALIENATION

2.1 INTRODUCTION

Empirically, a close interface has existed between the measurement and theory of alienation:

"Investigators have inferred the phenomenology of the alienated, developed statements expressive of alienation, and combined these items into scales. These scales in turn have become the operational definition of alienation and have contributed to theory development and further analysis of the phenomenon" (Guthrie and Tanco, 1980, p.20).

Durkheim (1951) conducted the first empirical measurement of alienation. Using suicide statistics gathered from a number of European countries, he investigated the relationship between the frequency of suicide and demographic variables such as religion, psychopathology, race, age, sex, height, alcoholism, frequency of insanity, and seasons of the year.

Failing to find support for a relationship between any of the above factors and the incidence of suicide, Durkheim examined social processes in an attempt to explain the phenomenon. His findings led to his classification of suicide into three types, namely, egoistic, anomic and altruistic, and his formulation of the concept of anomie (see section 1.3.2), a since extensively studied and researched area of alienation (see sections 1.3.3, 2.2.1, 2.6.4 and 3.6.3).

2.2 A REVIEW OF ALIENATION MEASURES

After Seeman's differentiation of alienation into five specific types in the late nineteen fifties (see section 1.4.3), measures of these dimensions, as well as numerous others, were rapidly developed as social scientific research strove for greater objectivity. Robinson and Shaver (1973) list more than fourteen scales purporting to measure, amongst others, alienation, helplessness, powerlessness, anomie and anomia.¹ Sections 2.2.1 to 2.2.5 are devoted to a discussion of the most well known/widely used measures in the field of alienation research; including their origins, development, uses and shortcomings.

2.2.1 Srole's Anomia Scale

Srole (1956a) based the development of his Anomia Scale on Durkheim's concept of "anomie" (see section 1.3.2) and the definitions of "anomie" of Maciver (1950) and Lasswell (1952), both of whom perceived modern man as feeling cut off, unwanted, unloved and unvalued.

Srole conceptualised anomia as a psychological state existing on a continuum with individual's generalised, pervasive sense of self-to-others belongingness at the one pole, and self-to-others distance/alienation at the other. He devised five items from ideational states that in theory represented internalised counterparts or reflections in the individual's life situation of the anomic state of mind.

¹This is the Greek word for a disordered condition in a society. Durkheim transliterated the word into French as anomie, and anomy is the English transliteration.

In order to assess the relationship between anomia, authoritarianism and attitudes towards minority and out-groups, Srole applied his Anomia Scale, in conjunction with scale designed to measure attitudes to minorities and a shortened version of the F (Authoritarianism) Scale, to a series of bus passengers. Results of this validation study supported his hypothesis that there was a link between feelings of anomia in individuals and their negative social attitudes towards minority and out-groups, independent of authoritarianism. An analysis of the scale also identified that it measured only one dimension as opposed to several underlying attributes.

Originally Srole tended to view social malintegration as the independent variable and the mental state of anomia as the dependent variable. In his later writings (Srole 1956b, 1962), he included the possibility that anomia might not only be sociogenic in origin, but also a result of psychogenic factors, for example, personality traits. Further investigation of this relationship between personality traits and both anomia and other types of alienation (McClosky and Schaar, 1965; Otto and Featherman, 1975), has resulted in these factors being viewed as a necessary consideration when conducting alienation research (see section 2.6.4).

Although several researchers have used Srole's Anomia Scale (Cilliers, 1979; Middleton, 1976; Pruden and Longman, 1972; Seeman, 1967; Shorkey, 1980), a number of methodological problems have been reported:

1. The items of the scale are open to misinterpretation owing to their abstract nature (Elmore, 1962)
2. Anomia is only one type of alienation and the scale, therefore, does not measure alienation to the depth required in research (Laird-Landon and Lundstrom, 1973; Neal and Rettig, 1963; Struening and Richardson, 1965)
3. Proneness to acquiescence (favourable response to items) among lower-class groups (Carr, 1971; Lenski and Leggett, 1960)
4. The scale is too short as it only includes five items (Guthrie and Tanco, 1980)

These types of problems with alienation scales are described in more detail in section 2.3.

2.2.2 Dean's Alienation Scale

Dean (1961) agreed with Seeman (1959) that alienation represented a multidimensional syndrome as opposed to a unitary process (see section 1.4.3). Out of the five dimensions which Seeman outlined, namely, powerlessness, meaninglessness, normlessness, social isolation and self-estrangement, Dean considered powerlessness, normlessness and social isolation to be the three major components of alienation. He compiled 139 statements expressive of these dimensions from alienation literature and interviews, and used seven sociologists to judge the relevance of the statements to these specific dimensions. Ultimately, he retained twenty-four items for his Alienation Scale.

This Alienation Scale was then used to study the relationship between alienation and social background. Dean hypothesized that there would be a negative correlation between alienation and both high social status

and rural background. On the other hand, he predicted a positive relationship between alienation and advancing age. Although there was indication that those higher in status felt less alienated, overall results of the study were inconclusive as the correlation coefficients were too low to predict degree of alienation.

As a result of these findings, Dean (1961) suggested that alienation might be a situation-relevant or contextual variable. This would mean that a person, regardless of social background, might have a high alienation-powerlessness score with regard to political activity, but not with regard to religion. Alienation may also only be experienced with reference to specific primary groups but not necessarily with reference to society as a whole.

Despite Dean having stated that additional research was required before the scale could be empirically validated as an analytical tool, his scale has since been used for alienation research purposes by, inter alia, Allison (1978), Burbach (1972), Burbach and Thompson (1971) (see section 1.4.5) and Patterson (1980). Critiques of the scale include:

1. The findings that the three subscales were so highly intercorrelated that they could have been combined into a single alienation measure (Neal and Rettig, 1967)
2. The content of the three scales did not coincide with the three a priori dimensions defined by Dean (Dodder, 1969)
3. Failure to distinguish between alienation from self and alienation from society (Taviss, 1969)

For more detailed discussion of these types of problems with measures of alienation see section 2.3.

2.2.3 Neal and Rettig's alienation measures

Neal and Rettig (1963) developed measures of the dimensions of powerlessness and normlessness as defined by Seeman (1959), and discussed in section 1.4.3. One of their objectives was to extend Seeman's work by developing scales based upon his theory of multidimensionality of alienation. The other purpose was to explore the relationship between their two dimensions and Srole's Anomia Scale (see section 2.2.1).

Neal and Rettig operationally defined powerlessness as a low expectancy for control over the outcome of political and economic events, and normlessness as a high expectancy that socially unapproved behaviour is required in goal attainment. They stressed that alienation is a multidimensional concept, and that their measures of these two dimensions should not be too highly correlated, as they were conceptually and empirically very different. They were critical of Srole's Anomia Scale as it measured alienation according to a unidimensional scale and they viewed alienation as being multidimensional.

The powerlessness scale, consisting of twenty-four items, was developed by listing some of the major political and economic issues of that period and selecting those that were most relevant for inclusion in the items. The twenty-four normlessness scale items were derived from discussions on unethical practices with the mass media. Each issue that was covered within the two scales included both a negatively-worded and

positively-worded item (unfortunately the researchers do not comment on their rationale for using a balanced scale nor do they outline the effect this approach might have had on their results).

Following a factor analysis of all three scales, Neal and Rettig (1963) concluded that there was evidence for the multidimensional approach to measuring alienation, as both their scales showed separation from each other and Srole's Anomia Scale. With regard to the relationship between these three factors, Neal and Rettig (1963) concluded that:

"The measures of powerlessness and normlessness in political and economic areas should not be interpreted as equivalents of conditions of despair and personal maladjustment as measured by Srole's scale" (p.606).

After re-analysis of their scales, Neal and Rettig (1967) found further support for the multidimensional treatment of alienation, stressing that "the development of additional measures of multidimensional techniques should provide for more effective and more specific predictions (and explanations) of diverse aspects of social behaviour" (p.63).

In the alienation literature, several researchers (Allison, 1978; Guthrie and Tanco, 1980; Otto and Featherman, 1975) acknowledge that Neal and Rettig were the first to address the issue in practice of unidimensionality versus multidimensionality of measures.

However, Maddi et al. (1979) criticize Neal and Rettig's measures for being "overly narrow and limited" (p.73) as they only focused on two out of many possible dimensions of alienation.

2.2.4 Frankl's Purpose in Life Test

Frankl (1955) used an informal set of open-ended questions, the responses to which he evaluated on a clinical basis, in order to demonstrate his theory on the existence of a new type of neurosis dubbed noögenic neurosis, which arises from a response to a complete emptiness, a lack of purpose in life or meaninglessness. This set of questions is known as the Frankl Questionnaire.

Crumbaugh and Maholick (1964) applied a psychometrically based approach to measuring Frankl's concept of purpose in life. They developed the Purpose in Life Test (PIL), an attitude scale, consisting of twenty-two items, specifically designed to evoke responses believed to be related to the degree to which the individual experiences "purpose in life". Crumbaugh and Maholick applied the PIL to a total of 225 subjects, from "high purpose" individuals who were coping effectively with life, to out-patients from psychiatric clinics, as well as hospitalized psychiatric patients. They hoped to show that the test measured:

1. What Frankl referred to by the phrase "purpose in life"
2. Something different from the usual pathology
3. Something identifiable as a distinguishing characteristic of pathological groups in contrast to "normal" populations

A high correlation between results obtained by the samples on the PIL and Frankl's psychometrically adapted original questionnaire supported the first hypothesis. A low correlation between scores on the PIL and scales of the Minnesota Multiphasic Personality Inventory (MMPI), only applied to hospitalized patients, supported the second.

There was only an overlap between the PIL and the K (Validity) and D (Depression) scales of the MMPI. However, Crumbaugh and Maholick state that some overlap between the PIL and these scales was predictable as Frankl postulated that noögenic factors may cause a breakdown of defense which could affect the other dynamic mechanisms. In addition, the correlation with the D scale was only limited, which suggested that the PIL was not, primarily, another indirect measure of depression.

The scale also distinguished patient from nonpatient populations giving support to the third hypothesis as well in that the "normal" group exhibited a higher degree of purpose in life than the pathological one.

The PIL's widest application has been in the field of clinical psychology, where it has been used in conjunction with Frankl's questionnaire, in order to identify those clients who experience a high, as opposed to low, purpose in life. For this reason it has been neglected in alienation research which has tended to concentrate on social as opposed to personal alienation.

2.2.5 Elmore's measure of "Psychological Anomie"

Psychological anomie is defined by Elmore (1962, p.3006) as "a descriptive term for a person's subjective reaction to social anomie, marked by feelings of confusion, frustration and despair". He was concerned with the theoretical confusion of the Srole's (1956a) original definition of the term (see section 2.2.1) and the lack of depth of Srole's Anomia Scale. Because of these problems, Elmore proposed to design a scale to measure the multiple aspects referred to by theorists as "psychological anomie", in order to gain clarity regarding the measurement of this concept.

A large pool of items gathered by Elmore was assessed by judge-agreement as to their appropriateness to anomie, and resulted in a 340 item scale, containing 20 items for each of the 17 hypothesized dimensions of anomie. This scale, in conjunction with the Srole Scale, was administered to patients at a Veterans Administration Hospital. Eighty-six items were excluded for lack of correlation with other items in the same subtest. A general factor and five sub-general factors were then identified by factor-analysis.

The general factor was defined as a feeling of meaninglessness, a feeling that "in the face of social and personal disintegration life is not worth living" (Elmore, 1962, p.3006). The sub-general factors were: a feeling of valuelessness, which reflects "the value chaos and inconsistencies found in a society where the source of directives cannot

be relied on" (Elmore, 1962, p.3006); a feeling of hopelessness, reflecting a pessimistic outlook on the future; a feeling of powerlessness, or a tendency to withdraw from incongruous social forces over which one has no control; and closed-mindedness, that is, feelings of resignation and conformity accompanied by prejudice.

The general feeling of meaninglessness, however, accounted for fifty-seven percent of the total variance of scores and was undoubtedly the single most important variable. Elmore proposed to construct an abbreviated scale of anomie by weighting certain items according to their importance thereby constructing a scale which would be particularly useful for future research. Elmore has been, and can be, criticized for:

1. Validating his scale on an atypical sample (Mackey and Ahlgren, 1977; Maddi et al., 1979), namely, Vietnam war veterans who were psychiatric patients
2. Not having conducted comprehensive studies to determine the validity and reliability of his factors prior to proposing that they be used as measures of alienation

Section 2.3 discusses these types of problems with alienation measures.

2.3 PROBLEMS ASSOCIATED WITH MEASURES OF ALIENATION

2.3.1 Introduction

Despite the complex nature of alienation highlighted by the literature, and as shown in the review of the most well known and/or widely used alienation scales in sections 2.2.1 to 2.2.5, many researchers have consistently adopted approaches to the development and application of

scales which have led to "unreliable and naive measurement" (Guthrie and Tanco, 1980, p.9) of this concept. These problems have led to confusion and contradictory outcomes when attempting to relate results obtained on these measures with social phenomena. In turn, this has hindered the further understanding of the concept of alienation. Sections 2.3.2 and 2.3.3 examine the most common problems associated with the scales reviewed in sections 2.2.1 to 2.2.5, as well as other measures.

2.3.2 Validity and reliability

Srole's Anomia Scale (see section 2.2.1), among others, only makes use of five items to measure alienation. In alienation research, Seeman (1975) considers these types of scales to be inadequate measures which make use of "quick fix - one-shot survey" (p.91) results. This type of approach is also criticized by Guthrie and Tanco (1980, p.22):

"The weakest element in most studies of alienation would appear to be the measure of alienation that is a short scale of five to ten items, sometimes only one or two, and thus is as much a measure of test-taking attitudes as of alienation"

Unfortunately, research in which this type of approach was applied is abundant in the literature on alienation (Allen and Sandhu, 1967; Clarke and Levine, 1971; Denhardt and Salomone, 1972; Wilson, Turner and Darity, 1973; Zurcher, Zurcher and Meadow, 1965). As pointed out by Guthrie and Tanco (1980), these scales would produce unreliable results.

The concept of a multidimensional approach to alienation was introduced by Seeman (1959) when he identified six historical and theoretical variants (see section 1.4.3). Numerous researchers (Allardt, 1965; Knapp, 1976; Mizruchi, 1964; Neal and Rettig, 1967; Struening and Richardson, 1965) have since addressed the issue of generality versus separability of alienation constructs or proposed a multidimensional approach to the empirical study of alienation. However, the empirical measures reviewed in sections 2.2.1 to 2.2.5 measure only a few of the variants of alienation. Maddi et al. (1979) criticize scales such as Neal and Rettig's (see section 2.2.3) for being "narrow and limited" (p.73). Use of these scales would fail to measure the complexity associated with alienation. Clearly, more conceptually comprehensive multidimensional scales to measure alienation are needed.

While all of the alienation scales reviewed have focused on measuring dimensions or types of alienation, there has been a failure to empirically specify the contexts within which alienation responses are measured. Operational definitions of alienation have been made, and measures developed around these definitions of alienation "as if it represented some 'free-floating' human condition irrespective of specific contexts which produce such mental states" (Aiken and Hage, 1966, p.497). Specification of the contexts within which alienation is experienced is important, as pointed out in the review of the

theoretical literature in chapter one. Alienation might be experienced with regard to the political institutions of society but not in relation to self or family, for example.

Other measures have been developed to study alienation within a specific context such as social systems (Clark, 1959), the family (Rosenstock and Kutner, 1967), university (Kenniston, 1965), and work (Blauner, 1964). However, none have attempted to incorporate a number of contexts in which alienation is expressed into the content of their scales. Scales need to be developed which adopt a "multi-item, multidimensional contextual measurement approach" (Burbach, 1972, p.232).

Despite the fact that there has been theoretical confusion surrounding the concept of alienation, as discussed in chapter one, researchers such as Srole (1956a), Dean (1961) and Elmore (1962) (see sections 2.2.1, 2.2.2 and 2.2.5), have shown no indication of having conducted construct validation studies. In the development of these scales, construct or content validation has merely been assigned to panels of judges (Elmore, 1962; Dean, 1961). Researchers have overlooked the necessity for comparing results obtained on their scales with those obtained, concurrently, by their samples, on comparative measures of relevance to alienation. By not relating their results to other comparable measures, these researchers did not determine if their scales measured in practice what they purported to measure in theory, and not some other construct.

A further methodological problem limiting the utility of various alienation scales has been their validation on limited and atypical populations. Elmore's (1962) measure was validated on samples of patients drawn from a Veterans Administration Hospital (see section 2.2.5). Other scales such as Clark's (1959), for example, were validated on members of an agricultural co-operative. In addition, for the majority of scales reviewed, very little information concerning the reliability of the measure is provided. When it is given, the reliability is generally of the split-half type (Dean, 1961) as opposed to the test-retest method. It is thus difficult to determine if the researchers' hypotheses were consistently supported, or whether or not the scale was reliable over time.

Mackey (1973) made researchers aware that nearly all available scales were developed in another era at the time, and this situation still prevails at present. This raises the issue as to whether the content of these scales are still measuring the construct "alienation", taking into account the changes in the norms and values of society in the interim. Mackey and Ahlgren (1977) stress that "in a period of emerging counter-cultures that use alienation as a fundamental precept, this is unacceptable; new eras require new instruments" (p.220). Therefore, all the scales reviewed in section 2.2 (Crumbaugh and Maholick, 1964; Dean, 1961; Elmore, 1962; Neal and Rettig, 1963; Srole, 1956a), which were developed either in the late fifties or early sixties, are outdated.

2.3.3. Response sets

The measures of alienation reviewed take the form of scales consisting of statements expressive of such states of mind as powerlessness, social isolation, anomia, and so on. Generally all items are phrased in a negative direction as is shown in the following examples selected from Srole's Anomia Scale (cited in Guthrie and Tanco, 1980, p.20):

- "2. Nowadays a person has to live pretty much for today and let tomorrow take care of itself
5. These days a person doesn't really know what he can count on".

Respondents are awarded points for agreeing with the statements. A problem associated with this unidirectional format is response set, which according to Cronbach is "any tendency causing a person consistently to make different responses to test items than he would have had the same content been presented in a different form" (1946, p.746). It includes behaviour such as (1) marking responses on a certain part of a page, (2) preferring certain categories on a response scale, like "agree" or "yes" when one has no opinion (Lorge, 1937), and (3) personality based tendencies to be agreeable and conciliatory.

While there are many response sets which affect unidirectional scales, most speculation surrounding alienation scales has been concerned with response acquiescence or acquiescence. That is a tendency to agree with any statement, often referred to as "yes-saying".

Contrariness or "nay-saying", on the other hand, is the tendency to disagree with most statements. It is argued that acquiescence affects the measurement of traits such as alienation, as this response set:

1. "inflates the correlation between pairs of items in a provisional form of a scale regardless of the content of the items" (Guthrie and Tanco, 1980, p.21)
2. "increases the correlation between tests which are worded in the same direction, beyond the level warranted by their content" (Altemeyer, 1981, p.144)

Both of these effects then raise the reliability and reproducibility of scales. However, there is a controversy among social scientists concerning the existence of response sets such as acquiescence, its effects upon answers, as well as its causes:

According to Guthrie and Tanco (1980), respondents who have lower education and/or income are more likely to agree with the unidirectional statements. However, by holding education constant, Lenski and Leggett (1960) found that acquiescence was still high among Negro respondents. They interpreted this to mean that the norms governing interclass and intercaste relationships caused respondents to agree with the items out of deference or acquiescence to the interviewer's superior position.

Carr (1971) used both White and Negro interviewers to apply both Srole's Anomia Scale (see section 2.2.1), and an obverse presentation of the scale in which items were structured in a positive as opposed to a negative direction, to Negroes. He found a slight, but not significant,

difference in acquiescence between those Negroes interviewed by Whites and those interviewed by Negroes. Carr did, however, note a reduction in tendency to agree with the obverse form of the scale and related this to the social undesirability of the form and content of the items on the original Anomia Scale. According to Carr, instruments like the Anomia Scale may always measure acquiescence to a certain degree among respondents of lower class and minority group status.

Psychologists (Bass, 1955; Gage and Chatterjee, 1960; Nadler, 1959) have been particularly concerned with the problems surrounding acquiescence. They have tended to view it as a psychological trait associated with personality characteristics and not as a phenomenon in the class and racial structure of society. However, subsequent research by Mcgee (1962) and Forehand (1962) has shown little evidence for the argument that the tendency to agree with statements is a manifestation of personality structure.

Mackey and Ahlgren (1977) constructed a scale to measure dimensions of adolescent alienation based on Seeman's (1959) definitions of alienation (see section 1.4.3). To reduce acquiescence they frequently reversed the polarity of items from a negative to a positive direction. Carr (1971) notes that the construction of a balanced scale such as this would reduce scores, but this would merely be an artifact of the ratio

of positively and negatively scored items in the scale. He argued that it was not possible to conclude that the reduction had balanced out acquiescence and that responses had been to the content and not the form of the items.

Altemeyer (1981) conducted in-depth research into the effects of response sets, and the balancing of scales, on the unidirectionally-worded Authoritarianism or F Scale designed by Adorno (1950). He was specifically concerned with a number of issues. These were:

1. The degree to which response sets affected answers
2. How well the content of contrait (oppositely worded) versions of items reflected the originals (protrait items)
3. Whether validity is improved or hindered by reversing the direction of items

Altemeyer's goal was to construct a balanced F Scale with content as identical as possible to the original. He identified that the construction of balanced scales had posed extreme problems in previous research in this area (Bass, 1955; Chapman and Campbell, 1957; Jackson and Messick, 1957), as researchers were not certain that the oppositely worded items had raised the same issues as the original items did. In practice, many of these items had shown extremely low correlation with the original items.

Once he had constructed his balanced scale with items of high relationship to the originals, and on which the effects of direction-of-wording would be cancelled out when the item scores were summed,

Altemeyer proposed a comparison of results obtained on this scale with results obtained the original F Scale. As both scales would be measuring the same issues, this comparison would then indicate, directly, any effects as a result of response set.

Starting in 1968, Altemeyer conducted ten studies on introductory Psychology students, in order to test the validity of contrait items developed by Christie, Havel and Seidenberg (1958). During this period he continually improved the psychometric properties of the reversed items. By 1970, after the tenth study, results indicated that a balanced version of the scale had successfully been constructed. Altemeyer's fourteen reversed items, selected from eighteen items which met the set criteria of item-whole correlations and reliability, to a high degree presented the same content as the items they replaced. In terms of the criteria established for item reversal adequacy, the psychometric properties of these items, after the tenth study, were as follows:

- "1. The mean test-retest reliability of the replaced items was .67; the mean correlation of the selected items with their originals was .53
2. The mean item score of the replaced originals was 3.26; the mean item scores of the selected reversals, with inverted keying was 3.29
3. The mean standard deviation of the replaced items was 1.86; the same statistic for the reversals was 1.87
4. The mean correlation of the replaced originals with summed scores on the original F Scale was .39; the same figure for the nonreplaced items was .41" (Altemeyer, 1981, p.131).

Altemeyer then used his balanced version and the original F Scale, both measuring the same construct but differing in susceptibility to direction-of-wording effect, to study the differences between scores produced by the two tests. Results indicated that:

1. Responses to the unidirectionally worded original F Scale items correlated twice as high with each other as did those on the balanced scale
2. There was a large difference in the variance of scores on the two scales
3. The major source of the difference in test variance was the discrepancy in correlations between the subsets of fifteen original items, common to both scales, and the remaining fourteen items (protrait on the original scale and contrait on the balanced scale). Correlations between these two subsets were .63 for the original F Scale and .09 for the balanced scale

Altemeyer had already shown that the fourteen reversals reproduced the content of the originals they replaced. He therefore concluded that the major cause of the differences in the two tests variance was a result of response set, which bound the two subsets together on the original F Scale, but which disassociated the protrait and contrait items on the balanced scale. Altemeyer (1981) estimated from his findings that the uncorrected influence of response sets had caused "at least 30% of the variance of the original F Scale scores in this study" (p.137).

Altemeyer also found that scores on the original F Scale, as compared to the balanced scale, were more extended at both ends of the distribution, with a more pronounced extension towards higher scores. This suggested that response sets appeared to cause some people to score higher and

others to score lower, on a unidirectionally worded test, than they would on a balanced test. He also stressed that:

"It is probable that these sets will particularly affect responses to ambiguous and vague items, and items about which the subject does not have a definite opinion. It has also been proposed that these sets may be common when subjects complete surveys carelessly" (Altemeyer, 1981, p.144).

Lastly, Altemeyer compared the usefulness of the original scale, as compared to the balanced scale, in predicting authoritarian behaviour such as sanctioned aggression, right-wing political sentiment and acceptance of the teachings of one's home religion. His results indicated that the response sets which produced a large degree of the variance of scores on the original scale, "detract from the scale's predictive usefulness - however much they might improve the internal consistency of the test and inflate correlations with other unidirectionally worded measures" (Altemeyer, 1981, p.144).

Response sets do exist and can affect scores on attitude surveys powerfully as shown by Altemeyer. His work represents a significant contribution to the study of response sets. In addition to pointing out the pitfalls of using unidirectional scales, such as those most commonly used to measure alienation, he provides valuable insight into ways of overcoming these problems. Unfortunately the constructors of alienation measures reviewed have shown little indication of having adopted strategies to avoid the effects of these response sets.

2.3.4 Conclusion

The development and application of scales to measure alienation which have been reviewed in the text, as well as other lesser known scales, have had major shortcomings. These shortcomings have resulted from, and include: reliance upon unidimensional and/or short scales, a failure to consider the effects of acquiescence, lack of construct validity, inadequate reliability studies, and validation on atypical samples.

Clearly, more contemporary, reliable, multidimensional, multi-contextual scales developed through comprehensive validation using multiple measures, larger sample sizes, more diverse population groups and longitudinal studies, are needed in order to provide more definitive measurement. This, in turn, would provide more definitive knowledge of the concept of alienation and assist in accurately relating it to social phenomena. Section 2.4 discusses one such measure which has adopted the approach stressed in the literature in order to overcome these problems commonly associated with measures of alienation.

2.4 MADDI, KOBASA AND HOOVER'S "MULTIDIMENSIONAL, MULTI-CONTEXTUAL" ALIENATION TEST

2.4.1 Introduction

As shown in the review of the major theories in chapter one, alienation is a complex term. Both social (Blauner, 1964; Kenniston, 1965; Marx, 1963; Merton, 1968) and interpersonal processes (Fromm, 1976, 1979; Horney, 1939, 1945, 1950; Maddi, 1967, 1970) drawing upon the writings

of both sociologists and psychologists need to be taken into account when constructing a measure of alienation. In order to encompass these approaches, a multidimensional, multi-contextual approach to measurement is required (see section 2.3.2). However, it is clear that a number of methodological problems are evident which limit the application of numerous of the most widely used alienation scales (see sections 2.2 and 2.3). The major problems "lie in ambiguous definitions of alienation and in unreliable and naive measurement" (Guthrie and Tanco, 1980, p.9).

Maddi et al. (1979) were aware of the shortcomings of previous measures of alienation and set out to develop an alienation scale that was conceptually comprehensive, reliable and valid. They viewed other tests in this area (Elmore, 1962; Kenniston, 1965; Neal and Rettig, 1963; Srole, 1956a) (see sections 1.4.4, 2.2.1, 2.2.3 and 2.2.5) as being either "too broad and imprecise or narrow and limited" (Maddi et al., 1979, p.73), and psychometrically unsophisticated. They addressed the relevant issues in the measurement of alienation (see section 2.3) by adopting a multidimensional, multi-contextual approach, and by applying rigorous methodological procedures to the construction of their Alienation Test.

2.4.2 The types and contexts of alienation measured by the test

Maddi et al. (1979) gathered a large pool of items in order to sample four types and five contexts of alienation representing the themes of relevant theorists and researchers. The four types are powerlessness, adventurousness, nihilism and vegetativeness.

A. Powerlessness

Based on Seeman's (1959) dimension of a psychological state of the individual (seen as closely resembling Rotter's (1958) definition of a person who experiences external locus of control) caused by environmental conditions (see section 1.4.3 A), and measures of this dimension (Elmore, 1962; Neal and Rettig, 1967), as discussed in sections 2.2.3 and 2.2.5, powerlessness is defined as "despair of any influence over social or personal affairs" (Maddi et al., 1979, p.73).

B. Adventurousness

Defined as, "the inability to experience vitality unless one is engaged in extreme and dangerous activities" (Maddi et al., 1979, p.73), this type of alienation is based on Maddi's (1970) concept of crusadism (see section 1.4.6 C) in which dramatic causes/activities are engaged in, in order to avoid being confronted with the emptiness of one's existence. In addition, Kenniston's (1965) work with alienated college students (see section 1.4.4), who showed a tendency to engage in fantasy to escape the negativism of their existence, is drawn upon here.

C. Nihilism

Based on Maddi's (1967) description of a nihilistic person (see section 1.4.6 C), nihilism is defined as "the insistent attempt to discredit anything that appears to have meaning" (Maddi et al., 1979, p.73). The norms and values of society are "torn down" but constructive

alternatives are not suggested. This type of alienation also draws on the work of Levin (1960) and McDill and Ridley (1962) who found that people who experienced alienation were either politically apathetic or consciously destructive when voting on political issues.

D. Vegetativeness

Vegetativeness is operationally defined as "the inability to believe in the truth, importance or interest value of anything one is doing" (Maddi et al., 1979, p.73). This scale draws on the research of Elmore (1962) in which he discovered a general factor of meaninglessness when drawing up his measure of anomie (see section 2.2.5), as well as the theories of Horney (1950) and Maddi (1967), discussed in sections 1.4.2 and 1.4.6. Maddi (1967) sees this type of alienation, which he originally termed meaninglessness, as being the core of existential neurosis.

The five contexts in which these types of alienation are expressed are alienation from work, alienation from social institutions, alienation from family, alienation from other persons and alienation from self.

E. Alienation from Work

The context of alienation from work which this scale covers is integrally related to Marx's (1963) concept of alienation in which the worker becomes a "commodity" separated from his labour in capitalist society (see section 1.3.1). In addition, the research on alienation

from work conducted by Blauner (1964) and Seeman (1967), discussed in section 1.4.3 A, as well as Miller's (1967) research, is drawn on. These researchers have focused on this concept's relationship to control of job activities, the intrinsic value of work and job satisfaction.

F. Alienation from Social Institutions

The content of this context of alienation is based on the work of Merton (1968), as discussed in section 1.3.3, who outlined the effects of a dissociation between the individual and the social structures of society. Kenniston's (1965) measurement of the rejection of these social structures (see section 1.4.4) is also a source.

G. Alienation from Family

The alienation from family context draws from Horney's (1950) theory which states that even though a person may abide by his family duties he might still maintain a distant alienative relationship with his family (see section 1.4.2). The research work conducted among alienated college students by Kenniston (1965), as discussed in section 1.4.4, in which family life is rejected, is also taken into account in this scale.

H. Alienation from Other Persons

Maddi's (1970) own work in this area, as well as the writings of Horney (1949, 1945, 1950), are the sources for this context of alienation (see sections 1.4.2 and 1.4.6). Maddi (1970) specifies that people who are alienated from other people overemphasize the contractual nature of

relationships, and define them solely in terms of what benefits can be gained from them. In alienative relationships like this, ultimately, the lack of "intimacy, commitment and spontaneity leads to a nagging sense of loneliness and disappointment" (Maddi, 1970, p.159). Horney (1950) also refers to the maintenance of a detached and distant relationship with others by an alienated person.

I. Alienation from Self

The context of alienation from self is derived from Maddi's (1970), Horney's (1950) and Fromm's (1976) theories (see sections 1.4.1, 1.4.2 and 1.4.6). For Maddi (1970), the person alienated from his self is detached from his psychological needs and has limited "expression of all that is in man's nature" (p.155). According to Horney (1950, p.155) the self-alienated person has lost touch with his real self, "the alive, unique, personal centre of ourselves". Fromm (1976) sees alienation from self as existing when the person experiences himself as an abstract alienated thing or "commodity", and not as a person with love, fear, and convictions.

2.4.3 Validity and reliability studies

Five comprehensive studies were undertaken by Maddi et al. in order to ensure both validity and reliability of their measure. Male and female college and high school students were sampled in studies one and four (age range thirteen to twenty-one). Adults, ranging in occupation from clerical and sales personnel to middle and upper-level management, were

sampled in studies two, three and five (age range nineteen to sixty-six). Both group and individual administration procedures were employed, and altogether 504 subjects were sampled.

The initial study examined internal consistency and reliability. From the results of this study, the large pool of items were reduced to a sixty item test (with each item covering both a type and a context of alienation simultaneously), with correlation coefficients of internal consistency ranging from .75 to .95, and a mean of .84 (see Appendix B, Table 56). All of these sixty remaining items were re-administered three weeks after the initial testing sessions in order to test for reliability. "Across the types and contexts of alienation, product-moment correlations ranged from .59 to .78 with a mean of .64, showing moderate though adequate stability" (Maddi et al., 1979, p.74). These results were duplicated in the second study.

The effect of age, sex and socio-economic status on alienation scores were all examined during the five studies. Results of these comparisons (see Appendix B, Table 58) showed that alienation tended to decrease with increasing age and socio-economic status, and males were less alienated than females. However, Maddi et al. warned that as the "range of age, sex and socio-economic status differed across samples ... further study is indicated before firm conclusions can be drawn" (1979, p.74).

Moderate to high intercorrelations among the types and contexts, ranging from .50 to .83, were found across all of the studies (see Appendix B, Table 57). Of the four types, powerlessness, vegetativeness and nihilism appeared "similar and somewhat different" (Maddi et al., 1979, p.74) from adventurousness. Maddi et al. explain this difference by pointing out that adventurousness encompasses a certain positive sense of meaning and direction to action whereas the others tend to denote a greater sense of passivity. Two groupings were found among the contexts, namely, a group comprising of alienation from work, alienation from social institutions and alienation from other persons, and a group consisting of alienation from family and alienation from self. The former group is referred to by Maddi et al. as a public grouping of contexts and the latter is seen to represent a private grouping of contexts.

Alienation Test results were compared with results on self-report measures of relevance to the construct validity of the test, such as Rotter's I-E Scale, Frankl's Purpose in Life Test and Spielberger's Trait Anxiety Test (see sections 1.4.3 A and 2.2.4 for descriptions of the first two measures and Appendix B, Table 59 for the results of the comparisons). These comparisons showed that people who scored highly on the various types of alienation

"... tend to believe in an external locus of control, experience existential vacuum rather than a sense of purpose, do not fear death though they experience considerable general anxiety, feel guilt over missed opportunities yet fear the future because of its uncertainty, and espouse conformist rather than individualistic values and views" (Maddi et al., 1979, pp.74-75).

These tendencies were least evident for adventurous people, stronger for nihilistic people, and the most marked for powerless and vegetative people. As regards the contexts of alienation, they were most marked when alienation was from self or from work, and least marked when alienation was from social institutions.

Measures of socially desirable responding, such as Crowne and Marlowe's (1960) scale, were included in three of the validity studies. Results in the first two studies showed that alienated people tended not to be associated with socially desirable responding, and in the third study correlations with this type of response set were not significant.

Maddi et al. stressed that, with such inconsistencies in results, it was difficult to argue that scores on the Alienation Test reflected nothing more than the opposite of socially desirable responding.

2.4.4 Conclusion

The Alienation Test designed by Maddi et al. is the most comprehensive measure of alienation to date. The test's multidimensional, multi-contextual scales were based on the work of numerous relevant sociologists and psychologists in the field of alienation theory and research. The content of the scales reflects issues of alienation of relevance to adults and youths, and has been validated at both these age levels. Methodological issues regarding the measurement of alienation, such as

atypical sampling, construct validity and socially desirable responding, have also been addressed in depth in constructing and validating the test. The development of the Alienation Test by Maddi et al. reflects a crossroads in the empirical approach to alienation and paves the way for a responsible, detailed and precise measurement of the concept which was lacking in the past.

2.5 SELECTION OF AN ALIENATION MEASURE FOR CONDUCTING RESEARCH

Taking all criteria into consideration regarding the measurement of alienation (see section 2.3), the Alienation Test, designed by Maddi et al. (1979) (see section 2.4), was considered to be the most appropriate alienation measure for conducting research on alienation in this study.

The test has a number of features which make it suitable. These are:

1. The test is multidimensional and thus recognises that alienation cannot be treated as a unitary concept, an approach stressed in the literature (see section 2.3.2)
2. A multidisciplinary approach is adopted as the constructs of the test draw heavily on the writings, concepts and research of numerous psychologists and sociologists, as discussed in chapter one and section 2.2 of chapter two
3. It is the only measure to have undertaken to include a number of specific contexts in which alienation is expressed such as work and social institutions (see section 2.3.2 for a discussion of the need to include contexts in the measurement of alienation)
4. Comprehensive validity and reliability studies were undertaken, using samples from a wide range of age, sex and socio-economic status, and showed conclusively that the test has acceptable levels of validity and reliability (see section 2.4.3)
5. The Alienation Test is easy to administer both on a group and individual basis and can also be completed in a relatively short time period of fifteen to twenty minutes

6. The problem of a response set of socially desirable responding has been addressed
7. The test has been developed for this specific era and is not out-dated as is the case with most other alienation measures (see section 2.3.2)

Further information regarding the format and application of the test is provided in section 4.3.1.

2.6 THE RELATIONSHIP BETWEEN ALIENATION AND PERSONALITY

2.6.1 Introduction

Guthrie and Tanco (1980) argue that insufficient attention has been given in the study of alienation to personality characteristics, such as hostility and anxiety, which may be closely related to alienation. They point out that theorists have tended to emphasise determinants within the social structure and neglected the association between personality and alienation. For them this association is important, as they suggest that personality variables could constitute plausible rival hypotheses to social determinants in accounting for alienation. When conducting research in this area, Guthrie and Tanco stress the need for the inclusion of multiple measures, such as personality scales, together with the alienation measure. Results would then demonstrate whether or not factors such as anxiety and hostility are highly correlated with alienation.

On the other hand, Maddi (1967, 1970) outlines a definite personality type, the conformist or premorbid person, whom he stresses will feel alienated. A person with these personality traits "accepts the meanings

imposed on him by society and a body that he has come to believe are absolutes which require that he serve them without any possibility of choice" (Maddi, 1970, p.183). His future is seen as fraught with both fear and anxiety and he feels powerless in the face of both his internal demands and the external demands of society. He is susceptible to existential neurosis/sickness which can take the form of various types of alienation (see sections 1.4.6 and 2.4). Maddi, therefore, saw a direct link between personality and alienation.

As the issue at hand is whether personality is related to alienation or not, it would be appropriate, at this stage in the discussion, to define what is meant by the concept of personality, outline how it is measured, and discuss research findings on its relationship to alienation. Sections 2.6.2 to 2.6.4 are devoted to these areas.

2.6.2 What is personality ?

Personality is a distinct subfield within Psychology comprising both theory and research. When seeking a definition of personality, however, one will find as many definitions as there are personality theorists. For a brief overview of the meaning of personality in Psychology one can consider the views of a few well known theorists in this field. For example, Rogers (1961) sees personality in terms of the self, an organized, permanent, subjectively perceived entity which is at the very heart of our experiences. Allport (1961) defines personality as what the individual really is, as an internal something that guides and

directs his characteristic behaviour and thought. On the other hand, Skinner (1971) rejects the idea of an inner autonomous man, and sees personality as characteristic behaviours shaped by contact with the environment.

2.6.3 Personality measurement

Psychological measurement is based on the idea that there might be an observable and measurable relationship between the physical and mental worlds. Subsequently, many researchers devised psychometric measures to measure these relationships and used statistical techniques to analyze them mathematically. The field of personality was incorporated into this area (Hjelle and Ziegler, 1976).

Personality tests date back to the Woodworth Personal Data Sheet used during the First World War to detect "neuroticism" among military draftees. Since then numerous personality tests have been developed and thoroughly researched. Their development "has three primary sources: the projective hypothesis, the construct approach, and the empirical approach" (Maloney and Ward, 1976, p.157).

The projective hypothesis holds that "when a person responds to a relatively unstructured, vague or ambiguous situation, the nature and content of his response will reflect his characteristics, propensities and dynamic traits" (Maloney and Ward, 1976, p.157). In line with this

hypothesis, tests were developed, such as the Thematic Apperception Test (TAT) and Rorschach Inkblot Test, which used unstructured or ambiguous stimuli, material or tasks to measure personality.

Empirically founded personality tests "are most often based on a criterion groups approach" (Maloney and Ward, 1976, p.158) (italics mine). This requires testing a group of people with known characteristics or attributes on a number of test items and selecting those items which reflect these known attributes. An example is the MMPI (Minnesota Multiphasic Personality Inventory), where people with different clinical diagnoses, as well as so-called "normal" groups, responded to a large number of items in the development of the test. Responses were then analyzed to determine which items discriminated between the two groups.

The construct approach "refers to tests which are designed to measure a single hypothetical trait, attribute or process" (Maloney and Ward, 1976, p.158). Their development rests on hypotheses regarding the specific phenomenon in question. Thus a test for depression might include items covering characteristics such as sadness, slowed down mental activity and feelings of worthlessness. From originally only measuring a single trait, for example the F (Authoritarianism) Scale, multi-trait tests have been devised which measure a diversity of personality factors such as anxiety, superego, inferiority, introversion, dominance, and so on. Examples include the Sixteen Personality Factors

(16 PF), the Californian Personality Inventory (CPI) and Eysenck's Introversion-Extraversion (I-E) Scale. Guilford (1959) saw personality as being defined by a person's unique pattern of traits, as it is this pattern which distinguishes one person from another. This viewpoint has been so extensively examined and researched that it has become known as the psychometric trait viewpoint.

2.6.4 Studies of the relationship between alienation and personality

Maddi et al. (1979) showed that people high in the various types of alienation, as measured by their Alienation Test, experienced considerable general anxiety and were conformist rather than individualistic in outlook (see section 2.4.3), as was predicted by Maddi (1967, 1970). Crumbaugh and Maholick (1964) compared results obtained on their Purpose In Life Test with those obtained on the MMPI (see section 2.2.4). They found a low correlation in scores obtained on the two tests, which led them to conclude that purpose in life, a measure of meaninglessness, was something different from the personality factors measured by the MMPI.

McClosky and Schaar (1965) specifically studied the relationship between measures of anomy or normlessness, developed by McClosky, and two scales designed to measure personality dimensions of hostility and anxiety, independently of the person's social status. They noted a conspicuous absence of literature in this area, even in the vast body of

psychologically-oriented writings: "Almost all work on anomie to date has employed 'sociological' explanations to the virtual exclusion of all others" (McClosky and Schaar, 1965, p.14). Their main concern was to show that, within the same society, some people are highly susceptible to anomie, and that this susceptibility may be determined by personality factors, regardless of the state of the society or one's social position within it.

McClosky and Schaar found that people who scored highly on the anomie scales also scored highly on both of the "neurotic" personality traits measured. To explain this phenomenon they concluded that anomie is likely to occur whenever learning of the norms of society is impaired. These impairments can be a result of an individual's social setting, personality characteristics, or a combination of both.

Otto and Featherman (1975) were influenced by the findings of McClosky and Schaar (1965). They too were interested in the role that personality traits played in determining alienation. They perceived alienation as resulting from inadequate socialization caused by both structural factors, such as socio-economic status (SES), and psychological factors, such as personality traits. In turn, both of these factors would affect an individual's integration into society. In 1957 they assessed 442 seventeen year old, male, high school pupils on measures of

SES and personal adjustment, namely, nervous tension/anxiety and emotional stability - factors Q4 and C from the Sixteen Personality Factors Test. Fifteen years later eighty-two percent of the original respondents were again assessed on measures of social integration and self-estrangement (two items designed by the researchers) as well as feelings of powerlessness (five items taken from Neal and Rettig's scale - see section 2.2.3).

Results showed that subjects of higher social status felt far more in control of their environment but not necessarily less self-estranged. Higher SES did not necessarily enable the individual to find high personal meaning in life. However, those subjects who exhibited lower levels of anxiety, and who were more emotionally stable, had lower scores for both powerlessness and self-estrangement. These findings led Otto and Featherman (1975, p.717) to conclude that the "better adjusted the individual, the better he learns societal expectations and to accommodate his aspirations to his resources" which then reduces alienation. They did not state that these personality traits were more important than the social factors in the explanation of alienation, but stressed that the two dimensions of alienation measured were affected by both structural and personality factors, providing evidence for the multidimensionality of the construct.

2.6.5 Conclusion

Past research indicates that anxiety and hostility are related to alienation but does not propose that these personality traits constitute rival hypotheses for the explanation of alienation. Instead the researchers emphasize the combination of structural and interpersonal processes in contributing to alienation. However, comparisons between personality and alienation, such as those conducted by McClosky and Schaar (1965) and Otto and Featherman (1975), have been limited by the use of one or two short scales designed to measure alienation (see section 2.3.2 for discussion of the problems associated with such measures). In addition, these studies have only taken into account the relationship between alienation and one or two personality traits. Crumbaugh and Maholick's (1964) research in this area was limited by the use of a measure designed to measure only one aspect of alienation. Even the research in this area conducted by Maddi et al. (1979), using a multidimensional, multi-contextual scale, has been limited.

Two important questions which still remain inadequately addressed, in the light of Guthrie and Tanco's (1980) argument that personality factors could be held accountable for alienation, are:

1. To what degree do anxiety and other personality traits predict feelings of alienation ?
2. If personality traits are highly correlated to alienation, might not personality traits, on the one hand, and measures of alienation, on the other hand, simply be two measures of the same subjectively perceived phenomenon ?

2.7 SELECTION OF A PERSONALITY MEASURE FOR APPLICATION IN THE
COMPARISON BETWEEN ALIENATION AND PERSONALITY.

2.7.1 Introduction

The most relevant application of projective and empirical tests, such as the TAT and MMPI, has been in the clinical diagnostic field. Other fields of Psychology have tended to use psychometric trait tests. When conducting research on alienation using alienation scales, trait tests also appear most applicable to use, in conjunction with the alienation measure, because of the similarity in construction. As with alienation scales, their development is based on measuring hypothetical constructs. However, a vast number of these tests exist and it is difficult to decide which would be most applicable for current research on the relationship between alienation and personality.

Tests such as the 16 PF and the CPI are well known, used and researched. However, these tests are lengthy and difficult to administer. In addition, as pointed out by Howarth (1980a), these tests were developed prior to 1971, when a factor analysis of a hundred variables was considered extensive. Developments in computer facilities have since provided for factoring far more comprehensive item pools which Howarth (1980a, p.171) states makes it possible to achieve "greater comprehensiveness and accuracy in the identification of major personality factors". Section 2.7.2 discusses the Howarth Personality Questionnaire, a scale which has been developed since these facilities have been made available, with the view to its applicability in the present study.

2.7.2 Howarth's Personality Questionnaire

Howarth (1980b) conducted a comprehensive and large scale analysis and validation of personality items from 1969 to 1980, with the purpose of producing "quite short, but factorially respectable (and recoverable!) scales" (p.2). The result was the Howarth Personality Questionnaire (HPQ) and the Additional Personality Factors Inventory (APF), two scales which measure twenty traits including anxiety, dominance and suspiciousness. The first ten traits are embodied in the HPQ. These are the most reliable with split-half correlations in the range of .7 to .8 (Howarth, 1980b). The last ten traits found in the APF are less reliable and tend to overlap to a fair degree. Scale descriptions of the first ten scales are presented below. The scales are:

1. Sociability (SY) This is the major factor (of which there are four) drawn from Eysenck's Extraversion Scale
2. Anxiety (AE) This scale represents a group of replicated marker items originating from Woodworth's (1917) research on neuroticism among army draftees
3. Dominance (AD) Ascendant or Dominant behaviours for which a genetic base is often claimed
4. Conscience/Superego (SG) A willingness to obey social norms and expectations
5. Hypochondriasis (HM) Together with the AE scale and the IF scale, these three traits form the "neurotic triad"
6. Impulsiveness (IP) Poorly inhibited actions, a failure to plan ahead and a lack of control

7. Cooperative Considerateness (CC) "empathy" A trait which overlaps with the concept of
8. Inferiority (IF) Feelings of unworthiness and inferiority
9. Persistence (PS) The ability to persist in activities
10. Suspicion vs Trust (ST) According to Howarth this title is self-explanatory

The 120 chosen items for the HPQ are intended to cover a large proportion of the variance of general personality factors. The HPQ covers both the "superfactors" (Eysenck's term) of extraversion and neuroticism as well as aspects of psychoticism and superego/control. However, as Howarth (1980b, p.1) points out, his scales are not intended to "rival" the projective devices:

"As personologists interested in operationalizing and testing for some of these characteristic behaviours, albeit artificially in miniature situations, we seek to tap nomothetic aspects of these consistencies without pretending that we are thereby measuring the full 'richness' of behaviour".

Howarth believes that greater objectivity through the development of miniature situations should be the goal of personality development. Although these measures are limited in application, valuable and revealing research can be carried out as evidenced by his work in the area of developmental research (Howarth 1980c) and group comparisons (Howarth, 1976).

2.7.3 Conclusion

The literature on alienation and personality has established that the psychological trait measurement of personality is most applicable for use when conducting research on alienation using alienation scales. However, many of the personality trait tests available were not considered suitable for this purpose for various reasons. On the other hand, the Howarth Personality Questionnaire (HPQ) accurately and precisely measures personality traits of relevance in the comparison between alienation and personality. The HPQ was therefore considered to be the most appropriate personality measure for research on the comparison between alienation and personality factors in this study. The test has a number of other features which make it suitable. These features are:

1. A large pool of items was gathered, over a period of ten years, and comprehensive factor analysis allowed for the factoring of these large pools, a facility not available to tests developed before the advent of computers, and which restricted their item pool size
2. It is a contemporary personality measure and was only made available for use a year prior to the research being conducted. This is an important consideration as the change over time in the norms and values of society can result in personality tests becoming outdated
3. The test is concise and easy to administer (approximate time for administration is 15-20 minutes), yet yields ten dimensions
4. Comprehensive validity and reliability studies were undertaken over a period of eleven years
5. Valuable previous research has been conducted using the test to compare the personality profiles of different groups (Howarth, 1976)

Information regarding the format and application of the test is contained in section 4.3.2.

2.8 CONCLUSION

A multitude of meanings have been attached to the term "alienation" and as shown in this chapter, a multidimensional, multi-contextual approach, drawing upon the sociogenic and psychogenic origins of alienation, must be adopted when conducting research in this field. With respect to this type of approach, a number of methodological problems with many of the scales used to measure feelings of alienation have been identified. Fortunately, the Alienation Test designed by Maddi et al. has addressed these issues in depth and shows promise in being able to distinguish clearly between different types and contexts of alienation.

In addition to applying a valid scale when conducting research on alienation, a measure of personality must be included so as to ascertain the relationship between alienation and personality traits, as it has been argued that these traits could explain alienation. The Howarth Personality Questionnaire lends itself to this purpose.

Internationally, results obtained from studies of alienation across race groups, show that, in comparison with Whites, minority groups living within countries governed by Whites feel "alienated" in social, personal, cultural and political spheres. The "Coloured" people of South Africa are a minority group living in a country governed by Whites, and it is the purpose of the present study to investigate whether they too feel "alienated" in comparison with White South Africans.

Guthrie and Tanco (1980, p.10) stress that the most productive approach, when conducting research on alienation across races, is "to specify conditions or causes and determine whether alienation follows".

Chapter three, therefore, provides an in-depth social and psychological analysis of the "Coloureds" of South Africa in order to outline conditions among these people as well as possible causes of alienation.

CHAPTER THREE

THE "COLOURED" PEOPLE OF SOUTH AFRICA

3.1 INTRODUCTION

"I feel that things are very difficult in South Africa altogether. When you literally cannot find a place to live, and are given this sort of proof of the Coloured person's position in South Africa, one wonders whether we have a place here at all" (Small, cited in the Eastern Province Herald, 23-7-74, p.12).

The above statement was made by distinguished playwright and author Adam Small, after being unable to find a house in Johannesburg for two years. He said he was considering leaving South Africa as he had tried his whole life to face the situation in this country with regard to the "Coloured" people, and to make something of it, but now felt disillusioned and sad.

3.2 WHO IS "COLOURED" ?

3.2.1 The Population Registration Act of 1951

Probably the best illustration of the ambiguous position of the "Coloured" person in South Africa is the Population Registration Act which classifies South Africans into distinct race groups. The Act does not contain a definition of a "Coloured" person but seeks to distinguish between who is "Coloured" and who is White, through its definition of a "White person". The Act defines a White person as a person who:

- "a) in appearance obviously is a white person and who is not generally accepted as a coloured person; or
- b) is generally accepted as a white person and is not in appearance obviously not a white person" (Lever, 1978, p.5).

Unfortunately the above act brings one no closer to an understanding of who the "Coloureds" are and has merely caused frustration and controversy (see section 3.5.1).

3.2.2 Coloured versus "Coloured"

"So many Coloured people, especially the more sophisticated, refuse to accept the 'label' (as they would call it) of Coloured. They do not mind being labelled Methodists, or tradesmen, or sportsmen or South Africans. Such labels are positive (except South African in certain overseas situations!), but to be labelled Coloured is regarded as negative" (Van Der Ross, 1979, p.104).

The word Coloured, without italics, has, in the past few years, become a derogatory word. A term which, according to Zille (1983a, p.29), underlies the "acceptance of the official obsession for placing all South Africans into neat ethnic compartments, in a formula that won't threaten white control". "Coloured", with italics, means "people who are classified by the Government as Coloured" (Zille, 1983a, p.29) and is denoted verbally by two hand-made scratches.

For the purposes of this study whenever the word "Coloured" is used in the text it will be presented in italics, except in quotes where italics

have not been used by the authors in the original texts and when referring to official bodies such as the Coloured Persons Representative Council.

A factual overview of the historical origin of the "Coloured" people is presented in section 3.3 in order to assist the reader to reach an understanding of the roots of the the "people who are classified by the government as Coloured" (Zille, 1983a, p.29).

3.3 HISTORICAL ORIGIN

3.3.1 The arrival of the White settlers

In 1652, the first settlers from Europe, the Dutch, under the command of Jan Van Riebeeck, arrived at the Cape. Their purpose was to set up a refreshment station to supply meat and fresh vegetables to the passing ships of the Dutch East India Company's busy spice trade with the East.

Upon arrival, the settlers encountered two indigenous tribes, the Bushmen and the Hottentots. The Bushmen were a "pure race" whereas the Hottentots were of mixed origin, thought to have evolved from a mixture of Bushmen, Bantu Negroes and Hamitic Mediterranean Whites (Mann, 1957). The Bushmen were shy and evaded the Europeans while the Hottentots traded with them and entered their services. However, the White settlers soon found the Hottentots to be "troublesome", "untrustworthy" and "lazy". Van Riebeeck, realising that neither of the two tribes

would effectively assist in helping to supply the ships travelling from Sumatra, Java and Ceylon, decided to settle more farmers and import slaves from other parts of Africa and Asia to meet the new settlers' labour needs (Cole, 1961). Van Riebeeck's decision to import slaves brought together all the groups who contributed to the development of the so-called "Coloured" population. Today, South Africa's third largest population group, the "Coloureds" are descendants of the slaves, Whites and indigenous tribes (Marais, 1957).

3.3.2 The slaves

Initially slaves were imported from West Africa. However, these slaves were found to be unsatisfactory as labour for the settlers and slaves were then brought from Mozambique, Madagascar, India, Ceylon and the Malaya Archipelago. The largest contingent came from Madagascar. They were negroid with a certain amount of Indonesian blood. The majority of the slaves who came from the East were Mohammedans, which resulted in the significant "Coloured" group known as Malays, who follow the Islamic religion. The slaves began interbreeding, with Hottentot and European strains being added to the mixture. Some fled from bondage and joined distant Hottentot communities, where they bred with Hottentot women (Mann, 1957).

3.3.3 The Whites

White women were scarce, being largely outnumbered by the male European settlers and transients. Marquard (1962) believes that this situation

resulted in seventy-five percent of the children born to slave mothers, during the first twenty years (1652-1672) at the Cape, having European fathers. Within time, sexual relations between slaves and European settlers was to decrease, but continued between passing sailors and slaves. Although frowned upon by the settler community, in some cases this practice was encouraged by certain settlers in order to improve the quality of their slave stock.

3.3.4 The Hottentots

The Hottentots, who originally traded with the Europeans, were weak in tribal organisation. Consequently, they increasingly entered the service of the Europeans and eventually lost their economic independence (Report of the Commission of Inquiry, 1937). One legal marriage took place between a Hottentot woman and a White man in 1664. However, such marriages were not encouraged by the settler community as the Hottentots were considered "heathens". Clandestine intercourse between Whites and Hottentots, however, continued to take place. Within time, the offspring of these unions came to be known as the "Basters".

A group of these "Basters" eventually cut themselves off from the other "Coloureds" and formed an elite group who only married among their own kind. They were forced to retreat across the Orange River when their land was dispossessed by the expanding colonists, and settled in areas such as Rehoboth in South West Africa/Namibia (Patterson, 1953).

The Griquas were another group of "Coloureds", of mainly White and Hottentot origin, who moved away from the Cape and established themselves elsewhere. Under the leadership of Adam Kok, who was himself of mixed blood, they formed a distinct clan and settled in what has since become known as Griqualand. They are currently the largest "Coloured" group, constituting 4.1 percent of the total population of "Coloured" people.

The Hottentots intermingled with the slaves when they entered the service of the White settlers. There was a scarcity of slave women (a 7:1 ratio of men to women existed in 1708) and this mixing between Hottentots and slaves resulted in another source of the "Coloured" population.

3.3.5 The Bushmen

The Bushmen avoided contact with the White colonists to a large extent, preferring to remain recluses living on game, insects and roots. Their supply of meat was drastically reduced in time, when the colonists started invading their land and hunting their game. A number were eventually forced to seek employment with the farmers as servants and herdsmen, and thus contributed, albeit in the least proportion, to the forging of the "Coloured" people (Edelstein, 1974). The Commission of Inquiry regarding the Cape Coloured Population of the Union (1937) concluded that the proportion of Bushman blood in the "Coloured" population was insignificant as they were too wild and avoided the Whites.

Most historians tend to agree that the Bushmen have contributed the least. However, as pointed out by Marais (1957), more information is needed in this regard as it does not allow for those who, having become more or less civilized, entered the "Coloured" population's ranks.

3.3.6 The contributions of the various strains

The "Coloured" people's nucleus was thus formed by hybrids of Whites and slaves, Hottentots and slaves, and Whites and Hottentots. The proportions of the various strains' contributions vary according to different historians. Marais (1957) stresses that the slave strain is the most important, followed by the Hottentots, Europeans and Bushmen in decreasing proportion, and that the European strain is of minor importance. On the other hand, the Report of the Commission of Inquiry (1937) concluded that "the slave, Hottentot, and European are the main strains present in the Cape Coloured, but there is a fourth strain of some importance due to contact with the Bantu" (p.8).

Since the nineteenth century various miscegenations (racial mixings) have added to the development of the group known as "Coloured" today. For example, the union of Whites and Blacks, especially in Natal and the Eastern Cape (Mann, 1957), mixing between "Coloureds" and Indians, and mixing between "Coloureds" and Blacks (Edelstein, 1974). Mann (1955) found that four percent of the population of a Black township in Durban were "Coloured" wives of Blacks or children resulting from such unions.

3.3.7 Conclusion

It is clear that a conglomerate of racial origins have contributed through both primary¹ and secondary miscegenation² to the formation of the "Coloured" people. There are four main "Coloured" groups. These are: (1) the Cape "Coloureds" who originated from the mixing of Whites, Khoi people (Bushmen and Hottentots) and slaves, (2) the Malays, originating in the Malayan peninsula, whose religion is Mohammedan, (3) the Griquas, who were a combination of Khoi people and Whites, and live in Griqualand and, (4) the "Basters" of Rehoboth, a group of "Coloured" people who crossed the Orange river and established themselves in Namibia.

Today the "Coloureds" number some 2 600 000. They are the third largest race group in South Africa and constitute nine percent of the total population. Approximately seventy-five percent of the total population of "Coloureds" reside in the Cape Province (Randall, 1983).

3.4 POLITICAL EXCLUSION, DISPENSATIONS AND RESISTANCE

An historical review of the "Coloured" people's political status during this century provides valuable insight into the process by which they have been excluded from effective participation at this level. Only in the past five years has there been an attempt to include the "Coloured" people in politics at a parliamentary level.

¹ Primary miscegenation is cross-breeding between two "pure" races. Strictly speaking, however, it is difficult to talk of "pure" races.

² Secondary miscegenation is cross-breeding of a "pure" race with a mixed race (Mann, 1957).

3.4.1 "Coloured" political rights prior to 1909

The "Coloured" people were actively involved in the political structure of the Cape Colony prior to 1909. Their right to political representation had been enforced by the introduction of Ordinance 50 by the British government, when it occupied the Cape, which stated that all Hottentots and other free persons (slavery still existed when the ordinance was originally proclaimed in the early part of the nineteenth century) of colour, lawfully residing within the Colony, are "in most full and ample manner entitled to all and every right, benefit and privilege to which any British subjects are entitled" (Noble, cited in Curry, 1972, pp.200-201).

The "Coloured" people were thus completely politically integrated at the Cape prior to 1909, being enfranchised citizens on a common voters role with the Whites. In the Boer Republics of the Free State and Transvaal, the Voortrekker leaders, however, refused to recognise this Ordinance and were determined to maintain a "master-servant" policy.

3.4.2 The period from 1909 to 1948

The South Africa Act of 1909 was an attempt by Britain to unite South Africa in a unionized colony. In order to secure the Boers cooperation, the "Coloured" people's political rights were removed. The Act disenfranchised the "Coloureds" from parliamentary representation in all but the Cape Colony (and here they could only be represented by Whites). Their right to parliamentary representation in the Cape, however, could

only be removed by a two-thirds majority vote of both houses of Parliament in a joint sitting (Curry, 1972).

3.4.3 Separate political representation

In 1948 the Nationalist Party came into power, bringing with it the policy of apartheid, and the first moves were made towards removing the "Coloured" males from the common voters role and placing them on a separate one (the vote had been extended to White women in 1930 but not to "Coloured" women). In 1951 the party introduced the Separate Representation of Voters Act (46 of 51). Although passed by Parliament, the Act was declared invalid by the Supreme Court as it had not been passed by a two-thirds majority. What followed will always remain a stormy and controversial constitutional issue.

Four years later, in 1955, the government introduced a bill which increased the Senate from forty-eight to eighty-nine members. This increase was only temporary and after a joint sitting in 1956, wherein the two-thirds majority vote on the Separate Representation of Voters Act had been obtained, the Senate was shrunk back to its normal size. Whereas previously the "Coloureds" had voting rights in all fifty-five Cape constituencies, this was diminished to the election of four members. Politically, this loss of rights was significant in that the "Coloureds" had considerably influenced thirty-two seats. These seats now became potential Nationalist seats as the "Coloureds" had largely voted for the United Party (Curry, 1972).

3.4.4 The Coloured Persons Representative Council

The government decided that representation by Whites in Parliament and on the Cape Provincial Council did not promote national "Coloured" interests because of its restriction to the Cape. Therefore, initially a Board, then a Council for Coloured Affairs, was provided for although elections were never held. The Coloured Persons Representative Council Act was passed in 1964 and an election for a council consisting of forty elected and twenty nominated members was held in 1969. The Council would have legislative as well as advisory powers. However, before any law could be introduced in the Council, it had to have the prior approval of the Minister of Coloured Affairs. According to the government, the outcome of the 1969 election, would determine whether the "Coloureds" were in favour of separate representation, or not (Curry, 1972).

Although five different parties took part in the election, two major political camps were formed, with two distinctly opposing policies, dividing the "Coloured" people in two. These parties were the Labour Party, which was anti-separate development and believed in complete equality for all race groups, and the Federal Party, whose rationale was that more can be gained through cooperation with the government than by opposing it. The Labour Party were the party who singularly received the largest proportion of votes in the election, securing twenty-eight of the forty elected seats. The government stepped in, however, and nominated twenty members, all who belonged to the Federal Party, and

fourteen of whom were defeated candidates from the election. Mr Tom Swartz, leader of the Federal Party, who was defeated in his own constituency, was appointed Chairman of the Executive (Morse and Peele, 1975).

"Despite this massive Labour victory the S.A.B.C.'s 'Current Affairs' programme presented these results as a massive endorsement of 'separate development' because so many people had participated in the elections (the actual total percentage poll was 48,7 per cent)" (Morse and Peele, 1975, p.18).

A second election for the Coloured Persons Representative Council (CPRC) was held in 1975. The Labour Party embarked on an extensive campaign stating that a vote for it would be a vote of no confidence in the CPRC. The Party successfully increased its margin of victory at the polls and its number of seats on the Council. However, the registration of eligible voters and overall percentage poll had dropped to 47.6 percent, with the Cape Peninsula poll dropping in total from 30 percent to 25 percent (Tobias, Van Der Merwe and Freedberg, 1979).

Tobias, Van Der Merwe and Freedberg (1979), compared socio-economic status (SES) with political participation among the "Coloured" people. They concluded that, although the rejection of the CPRC varied in intensity depending on the level of SES of the groups, it was to be found throughout all strata of the "Coloured" community as a whole.

Morse and Peele (1974) attributed the "Coloureds" political apathy and nonvoting behaviour to their "embourgeoisment" and the economic boom of the early seventies. Once minority groups, such as the "Coloureds", have attained a certain amount of satisfaction in terms of their aspirations, according to Morse and Peele, they are no longer prepared to risk all in an attempt to change the system. Hence their lack of interest in politics.

After studying attitudes which might affect voting behaviour, Morse and Peele (1975) labelled the "Coloureds" as politically apathetic and inert. This apathy, they stressed, was a result of their lack of involvement and identification with "Coloured Affairs" (Morse and Peele, 1975, p.26) of any nature. This lack of involvement then, in turn, they deduced, stemmed

"... from his origins in the country where he has had no distinct culture to which he can attach himself and where up to the present he has lived in a no-mans land between Black Africans and Whites. In language and culture akin to the Afrikaner, from whom he seeks acceptance, he is still denied recognition as an equal by the White man. Yet he cannot - nor does he want to - associate himself with the Black African" (Morse and Peele, 1975, p.26).

Morse and Peele (1975) concluded that the South African government, "by playing on this alienation, hopes to prevent the 'Coloureds' from spear-heading a non-white revolution, while the 'Coloureds' themselves continue to strive for whiteness that eludes them" (p.26).

Cubitt and Van Der Merwe (1973) present a somewhat different perspective in terms of the political trends observed among the "Coloured" people. They viewed the "Coloureds" negative political behaviour in terms of coercive compliance, that is coercive power-means (threats from outside) and alienative involvement. Coercive power, according to Cubitt and Van Der Merwe, can be identified by three characteristics: the application, or threat thereof, of physical sanction, restriction of movement, and control over basic needs. The "Coloured" people have been forced, through the application of coercive power, according to Cubitt and Van Der Merwe, to be involved in political bodies they do not identify with. This coercion has resulted in a more militant "Coloured" response. Cubitt and Van Der Merwe do not view the "apathetic" response of the "Coloured" people as merely due to a lack of interest in politics, but as the deliberate response to an objectional policy thrust upon them by the dominant White group.

Whatever the reasons for the apathetic response to the CPRC by the "Coloured" people, it seemed at the time, as if there was a general lack of faith in the CPRC and its effective functioning as a representative political body. As stated by Curry (1972, p.210), who was leader of the Labour Party at the time:

"I am personally convinced that the present policy is not one of power being shared, but one of political domination by the government under the guise of pretending that Mr Tom Swartz and his executive are really the decision makers".

3.4.5 The Theron Commission

"Coloured" political development underwent vast changes from the period 1976 to 1983. In March 1973, the Theron Commission, under the chairmanship of Professor Erika Theron, was appointed by the government to "inquire into, to consider, report and make recommendations into matters, inter alia; social, economic, education, and political, relating to the Coloured population group" (Van Der Horst, 1976, p.3). The Commission's report was completed in April 1976 and tabled in Parliament in June 1976. Politically, the Commission concluded that:

"The Coloured Persons Representative Council had not yet developed into an instrument through which the Coloured population could participate and have a say in matters affecting their interests as citizens of South Africa. It did not have powers even in matters of Coloured interest and no sphere of Coloured or common interest had yet been defined" (Van Der Horst, 1976, p.103).

The Commission found the majority of the "Coloured" population to be opposed to their present dispensation, and bitter because they had no real say in high-level decision making. The Commission indicated that radical constitutional adjustments would be of prime importance for future stability of the country, and for the "Coloureds" to accept that they were being adequately represented politically.

3.4.6 Black Consciousness

"Black Consciousness", with its philosophy that "Black" included all the "exploited" and "oppressed" victims of the regime, had arisen in the United States during the late nineteen sixties. All "Blacks", as such, were called upon to unite in order to bring about meaningful change in society. "Black Consciousness" arose in South Africa in the early nineteen seventies.

"Black Consciousness" met with mixed reactions from the "Coloured" political parties. The Federal Party did not identify with "Black Consciousness", preferring to remain "Coloured"-orientated. The Labour Party, on the other hand, identified themselves strongly with the "Black Consciousness" doctrines. As a political party, they expressed solidarity with the goals of common citizenship and full participation at all political levels of the Black resistance movements, such as the African National Congress (ANC) and the South West African People's Organisation (SWAPO). However, the Party still remained opposed to the use of violence to attain these ends (Gordon, 1981).

As the majority of "Coloured" voters belonged to the Labour Party their stance as regards "Black Consciousness" was somewhat anomalous. As a group they wanted to keep their stand on the White government-created CPRC, but they also wanted to identify with, and remain within, the realm of "Black Consciousness" and its antipathy towards Whites.

3.4.7 The Constitutional Proposals of 1977

The government introduced its new Constitutional Proposals in 1977, and presented them to the CPRC. Many of the changes in constitution, designed to bring the "Coloureds" more meaningfully into the political arena, were based on the Theron Commission's recommendations. The Labour Party totally rejected the proposals on the basis that they were an entrenchment of apartheid, and insisted upon parliamentary representation and a full say at all political levels (Van Der Horst, 1976).

The CPRC lasted two more years. In November 1979 the Labour Party held talks with the Government, after refusing to pass the budget, but they failed to achieve a reconciliation. A stalemate in "Coloured" politics had been reached.

3.4.8 The President's Council and the new Constitutional Proposals

The CPRC was formally dissolved on April 1 1980. As a replacement body, the government proposed that a council to be known as the South African Coloured Persons Council (CPC), consisting of not more than thirty members nominated by the State President, be formed. As only forty-two percent of the total amount of "Coloureds" of voting age had applied for registration, it was suggested by the government that this lack of interest signified a vote of no confidence by the "Coloureds" in the CPRC. Because the Labour Party refused to cooperate, continuation of the CPRC, the government decided, would hinder the development of the "Coloured" community's interests in all spheres.

The government also proposed the setting up of a President's Council (PC) consisting of sixty White, "Coloured" and Indian members. The function of this Council would be to advise the State President on matters of public interest. It was to consist of four committees, namely: Economic, Constitutional, Planning and Community Relations Committees (Gordon, 1981).

Again, as in the past, reaction to the proposals differed among the political parties. The Freedom Party (formerly the Federal Party) agreed to participate in both the CPC and PC. The Labour Party, on the other hand, condemned the dissolution of the CPRC, seeing it as an attempt to abolish the Labour Party. It adopted a vehement non-participatory stance as regards the CPC, and viewed its proposed introduction as a retrogressive step. In August 1980, representatives from the Party met with the Prime Minister, Mr P.W. Botha, and persuaded him to agree to abandon the plans for the formation of the CPC. However, the Party agreed to participate on the President's Council on condition that rural and urban Blacks were to be included (Gordon, 1981).

In January 1981 the National Party disclosed its constitutional plan to create a "third chamber" in Parliament for "Coloureds" and Indians. During that same year the President's Council sat for the first time. The PC's main objective was to investigate into the determination of a system of political representation for "Coloureds," Indians and Chinese in a common state with Whites. No members of the Labour Party sat on

the Council, only ex-members. The leader of the Labour Party, Reverend Allan Hendrickse, stated that his party was committed to achieving direct representation in Parliament but rejected "all constitutional plans which were just an extension of the policies of apartheid" (cited in Horrell, 1982, pp.13-14). The Labour Party's existence was severely threatened by differences in opinion of left-wing and right-wing leaders within the Party (three right-wing leaders had left the party in order to sit on the President's Council).

It was at this stage in the development of "Coloured" politics that the present study was undertaken. Subsequently, however, there have been considerable further developments which are discussed in the text in the present section and section 3.4.9.

The President's Council produced its first constitutional report in 1982, amidst varied reaction and controversy. Proposals were made for changes at both regional and national level. The most significant recommendations were those that proposed the vesting of an executive function in a President elected for a period of seven years. This President would be elected by representatives chosen from the majority party in each chamber, in the ratio 50:25:13, which corresponds with the population ratio of the three groups (Whites, "Coloureds" and Indians).

Theoretically, it would then be possible for a "Coloured" or Indian to hold the position of President (the offices of State President and Prime Minister would be united in the President). The President would be the final arbitrator over the decisions taken by the three chambers (Randall, 1983).

The Labour Party reacted less vehemently than on previous occasions to the proposals, stating that it would wait until its national conference in January 1983 before making a formal response. During 1982 a more "soft-line" negotiation policy had been adopted by the Party after its 1981 national congress, and meetings were called for between the Labour Party and the Prime Minister, and between the Labour Party and Freedom Party. As stated by Curry, one of the Party's leaders: "If a path of outright rejection was chosen, you either boycott yourself out of existence or the government boycotts you out of existence" (cited in Randall, 1983, p.17). The Labour Party's new negotiation policy was seen as a blow for the left-wing elements in the Party and an acceptance of the government's ethnic compartmentalisation process.

In 1983 the Labour Party decided to participate in the proposed three chamber Tricameral Parliament. Dr Hendrickse has placed the new system under a five year trial period, from its inception and the opening of the new Parliament in 1985, until 1990. If he is not satisfied with the progress of the Tricameral Parliament after this period, he has stated that he will dissociate himself and his party from this political system.

After stating that there would be no possibility of approval of the new parliamentary system, this was a radical about-turn which resulted in open confrontation between the Amandlas¹ (left-wings) and the Peecees² (right-wings), both groups within the Party (Zille, 1983a).

3.4.9 The rise of the United Democratic Front in opposition to the Tricameral Parliament

When the Labour Party decided to participate in the new Tricameral Parliament it "miscalculated the mood of its own constituency. Instead of using its powerful bargaining position to wring meaningful concessions from the government, it gave away every card in its hand" (Zille, 1983b, p.47). This left an opening for the Amandlas, which the United Democratic Front (UDF) took advantage of, and have used to their benefit.

In September 1983 the UDF was launched at a rally in Mitchells Plain, a recently developed "Coloured" suburb in Cape Town. It is not a political party but a non-racial front composed of various organisations, associations, clubs and committees with an original membership of one million, many of them "Coloureds", which has grown steadily ever since. The UDF was formed with a common purpose - a peaceful commitment to destroy the new Constitution - and establish a non-racial "United, Democratic South Africa on the will of the people" (Zille, 1983b, p.45).

¹"Amandla" means "power" and is derived from the black power chant, "Amandla Awhetu" meaning "Power is Ours".

²"Peecee" is the popular term for the Government's Constitutional Proposals among the "Coloureds". It is derived from the two letters PC which stand for the "President's Council".

The UDF opposed the participation of "Coloureds" in the Tricameral Parliament with Whites and Indians and the exclusion of Blacks from this Parliament. It effectively boycotted the 1984 "Coloured" elections as eighty percent of the electorate did not vote or even bother to register (A Special Correspondent, 1985). The Front has also played a prominent political role in 1985, in what to date has been the worst and most effective year of political unrest in South Africa. According to the Weekend Argus of 19-10-85, at least sixty-three people had died and damage of more than six-million rand had been incurred after three months of unrest in the Western Cape. Numerous UDF leaders and members have been detained and charged with treason. Although there was scepticism as to whether or not it was a "popular front" when the UDF was formed, its growth and role in opposition to both the Tricameral Parliament and apartheid have shown that it has become a force to be reckoned with.

The Labour Party obtained the majority of seats in Parliament in the 1984 elections and the new Tricameral Parliament was officially opened in January 1985. Since its inception, and by the end of 1985, the Labour Party had only succeeded in having the Immorality Act scrapped. The Group Areas Act, Population Registration Act, and the Separate Amenities Ordinance still remain intact, and it remains to be seen as to whether the new parliamentary system will succeed or not. The UDF's presence certainly poses a significant threat to institutionalised "Coloured" politics.

3.4.10 Conclusion

There has been an immense shift in "Coloured" Politics through almost a full circle in the last eighty years. Originally, "Coloureds" had full political rights and representation at a parliamentary level. These were disenfranchised and replaced by "ineffective" political organs, such as the Coloured Persons Representative Council, resulting in an "apathetic" outlook on politics among the "Coloureds". More recently, a new political dispensation has been granted to "Coloureds" in an attempt to draw them back into politics at a parliamentary level, but this dispensation may have been granted too late, gauging from the popularity of the UDF, and the level of "Coloured" political opposition and unrest, especially among the youths.

The present study was undertaken during the introduction of the "President's Council" and the new "Constitutional Proposals", both major occurrences in the field of political institutions. These changes in "Coloured" politics have lifted the "Coloureds" out of their state of "passive indifference", and have resulted in a definite "active interest" in politics, specifically in opposition to these new developments and their exclusion of Blacks. Subsequent developments have revealed that this active interest has shown rapid and overwhelming growth.

3.5 SOCIAL AND CULTURAL STATUS

The Immorality Act of 1950, the Prohibition of Mixed Marriages Act of 1950, the Group Areas Act of 1951, the Population Registration Act of 1951, and the Separate Amenities Ordinance of 1955, are all laws which have reduced the freedom of choice of the "Coloured" people. Although the first two acts have recently been scrapped, they were still enforced at the time that the research was conducted.

The "Coloured" people have not been subject to as many discriminatory laws as the Blacks have been, such as Pass Laws or Influx Control (only recently scrapped), but neither are they afforded the rights of the Whites. Having originally possessed numerous social rights prior to the introduction of the policy of apartheid by the Nationalist government, enforcement of the aforementioned acts has excluded the "Coloureds" socially and culturally, resulting in bitterness and resentment.

3.5.1 Cultural heritage

Culture is defined by Theron and Swart (1964) as "the customs, traditions and ideas that distinguish a specified population group from another" (p.156). It refers to the art, music, religion, language, education and literature of a community. Culturally, the "Coloureds" have been traditionally closely aligned with the Afrikaans speaking Whites as a result of their involvement with them over the years. Certain differences are evident in the aforementioned customs but only among specific "Coloured" groups, such as the Malays.

"Historically, culturally, economically and practically the Coloured was always and still is closely associated with the White society. Eighty percent of the population have Afrikaans as a home language and about seventy percent are members of either the Dutch Reformed, Anglican, Methodist or Congregational Churches" (Du Toit, cited in Edelstein, 1974, p.19).

Cilliers (1979) states that "the Coloured population is predominantly Western in culture, religion, life-style and economic involvement" (p.262). He sees their cultural heritage as resulting from their close integration into the economic, religious and political structure of the dominant White pattern of life which resulted in them assuming "the social and cultural characteristics of the dominant White European society. Thus it came about that the so-called Coloured people became Westerners" (Cilliers, 1979, p.262).

Their Christian-Western ties have resulted in the rejection of the concept, among certain Nationalist politicians, of a separate homeland for the "Coloureds". Hertzog, while Prime Minister, in reference to this issue, stated that the "Coloured" person "knows no other civilization than that of the White man. In his case there can be no talk of segregation" (cited in Lever, 1978, p.7).

Even if Whites and "Coloureds" do share the same culture, the "Coloured" person cannot, under present circumstances, attain the "status" equivalent of Whites, unless he actually becomes a White person through reclassification in terms of the Population Registration Act.

The introduction of this act in the early nineties has resulted in much mental anguish. By 1961 alone, some three thousand White-"Coloured" and some forty-two thousand "Coloured"-Asian-Black borderline cases had already been tried (Marquard, 1962).

Mann (1957) found that those "Coloureds" that strive to attain the status of White tend to be "marginal" between their own groups and the Whites, rather than between the Blacks and Whites (see section 3.7.1). If "Whiteness" is attained, the problems do not halt there. People can be called to reappear before the Appeal Board and as Marquard (1962) points out: "When individual members of Coloured families succeeded in passing for white they were loyally ignored by the other members" (p.77).

Momberg (1976) compared "Coloured" and White university students and school pupils on several measures of self-esteem (see section 3.6.4), and found that the self-esteem levels of "Coloured" students and pupils were equivalent or higher than Whites. Momberg suggested that his findings indicated that "Black Power" movements which had influenced South African Blacks for a number of years in the early seventies had begun to affect the South African "Coloured" community.

As evidenced by recent political developments, a certain proportion of the "Coloured" population is identifying with "Black Consciousness" (see sections 3.4.6 and 3.4.9) and traditionally Black political movements

such as the ANC. This would indicate that striving for "Whiteness" is no longer as important as it was ten or twenty years ago for the "Coloured" people. The treatment of the "Coloureds" by the politically dominant Whites, and specifically the Afrikaans Whites, with whom they have the strongest ties, has played a large role in their rejection of "Whites" and the identification with "Blacks" among a number of "Coloured" people, and specifically the youths. As shown by Edelstein (1974), eighty-one percent of a sample of five hundred "Coloureds" surveyed in Johannesburg believed that the policy of apartheid had caused the "Coloured" people to become increasingly alienated from the Afrikaner.

On a cultural level, the current situation in South Africa both "estranges" and isolates the "Coloureds" from the two dominant groups in South African society. On the one hand, there are those who perceive themselves as Black, as a result of the lack of political and social rights afforded them, not wanting to be pigeonholed as "Coloured" by the government. However, culturally, they are very dissimilar to the Black people of the country as their heritage is of Western origin. On the other hand, if they "strive for White", they may find themselves floating in a "marginal" position (see section 3.7.1), as defined by Mann (1957), between their own people and the Whites because, at present, they can never be accepted as fully fledged and participating members of the White community.

3.5.2 Work and recreation

Prior to the introduction of apartheid the "Coloureds" held positions alongside Whites such as firemen and traffic policemen, and even occupied seats on the City Council in Cape Town. The introduction of the Industrial Conciliation Act Amendment (section 77) of 1956 (Job Reservation) excluded them from being appointed to these types of positions. Besides the traditional occupation of artisan this has meant that the majority of "Coloureds" were forced to take up less meaningful employment, such as labourers and factory production line workers (Marquard, 1962). According to Randall (1983), fifty-nine percent of "Coloured" males were either unskilled labourers or unemployed in 1981, the year that the present research was conducted. Job Reservation was only scrapped by the Nationalist government in 1979. Its effects were still, therefore, very alive among the "Coloured" community at the time of the present study.

Prior to 1955, cinemas, city and town halls, beaches and sports' stadiums were "open" to "Coloureds". These were made either exclusively White or segregated following the proclamation of the Separate Amenities Ordinance of 1955. Only in the past few years, between 1980-1986, have cinemas, parks, theatres and certain beaches, become desegregated in cities in the Cape Province such as Cape Town and Port Elizabeth. The Ordinance's presence was, therefore, a very real factor affecting the "Coloured" people's lives at the time of the research.

Job Reservation and Separate Amenities have resulted in feelings of despair, frustration and bitterness among the "Coloureds". Job Reservation has prevented "Coloureds" from attaining many skilled or professional positions, regardless of how intelligent or hardworking they are. Having to use separate facilities such as beaches and toilets has merely added to this discriminatory situation. As Marquard (1962) puts it: "They form a community of their own and have their own social life, but ever present at the back of their minds is the realisation that they are not full citizens in the land of their birth" (p.83).

3.5.3 Housing

"It is difficult, if not impossible, for an outsider to relate to the pain and the disillusionment portrayed here ... even the tender love poems ... are veiled in a sombre bitterness" (Eastern Province Herald, 12-7-83, p.12), states Horn in his review of an anthology of poetry entitled Bulldozer (with reference to the levelling of District Six, an infamous "Coloured" suburb in the heart of Cape Town) written by "Coloured" poet Dangor (1983). Horn refers to the collection of poetry as "the voice of alienation - a child's elegy for the loss of a dream" (Eastern Province Herald, 12-7-83, p.12).

The "Coloured" people lived in communities with facilities such as community halls, churches, post offices, and parks prior to the proclamation of the Group Areas Act of 1951, which established areas for the exclusive use of persons belonging to a particular race, and has resulted

in them being forced to "rezone" in many cases. A number of these facilities were initiated and funded by the community. Poor and slumlike conditions had also existed. However, the style of life was generally peaceful and contact on a variety of terrains had led to healthy relations between Whites and "Coloureds" according to Van Der Horst (1976).

The Theron Commission (Van Der Horst, 1976) reported that, by the beginning of 1975, "Coloureds" had represented sixty-three percent of the total amount of families who had been resettled, and seventy percent of the families that still had to be resettled, in terms of the Group Areas Act. Table Two shows the disproportionate amount of "Coloured" families, in comparison to White families, who had either been resettled or were zoned for resettlement in 1974.

Table 2

Families Resettled and still to be Resettled
at December 1974

	<u>WHITE</u>	<u>COLOURED</u>
Families resettled	1 579	53 203
Families still to be settled	89	22 369

(Van Der Horst, 1976, p.62)

In Cape Town, the "ethnic compartmentalisation" policy has resulted in the levelling of "Coloured" suburbs such as District Six, and the moving of "Coloured" families to newly built areas such as Mitchells Plain,

on the Cape Flats or Atlantis, situated forty kilometres north of Cape Town. In the Eastern Cape, a similar situation has prevailed in areas such as South End, Mount Pleasant and Fairview in Port Elizabeth where many "Coloureds" have been forced to move to areas twenty kilometres north east of the city.

In Grahamstown in the Eastern Cape, where the present study was conducted, the "Coloured" people were granted title deeds by the Governor of the Cape of Good Hope in 1855. Fortunately, the proclamation of the Group Areas Act has not resulted in any forced removals in this community and the original village has been allowed to expand gradually over the years. However, socio-economic surveys of the the Grahamstown "Coloured" community (Bekker et al., 1981; Ridd and Edmonstone, 1972;) have discovered problems of overcrowding, a lack of facilities and a general insecurity resulting from a fear of crime, inadequate protection and unemployment among a significant portion of this community.

In 1981, the Member of Parliament for Albany, Mr Errol Moorcroft (cited in Grocott's Mail, 13-10-81, p.1), discovered that the amount of money spent by the local authorities on housing, schooling and improvement of facilities in the "Coloured" community of Grahamstown had been steadily decreasing since 1978. This decrease had reached the stage where in 1980, no money at all had been set aside for the community for these purposes. Moorcroft stressed that this meant that this community was at a severe disadvantage when compared to other "Coloured" communities.

By April 1983, the Group Areas Act had been responsible for the "forced removal of more than 100 000 families" (Zille, 1983a, p.32). Once close-knit communities had been disrupted and destabilised. New community networks have been reformed in their place, but the scars of disruption remain. Feelings as regards the Group Areas Act are expressed in the following quote by a "Coloured" woman cited in Zille (1983a, p.32):

"Dis dieselle no matter what. Hierdie beloved land se housing is gef**".

Groenewald (1979) states that, although originally having been set up in order to "enhance" the quality of life of the "Coloured" people, the "resettlement" programme has contributed to the disruption of social patterns and organisations. According to Lever (1978), the provision of social amenities necessary for healthy community life has usually been outstripped by the erection of houses. Families have been forced to move before adequate police protection, street lighting, electricity, recreational facilities, post and telecommunications, shops and various other facilities were close at hand.

Groenewald (1979, p.2) indicates some of the psychological effects that the Group Areas Act and resettlements have had upon the "Coloured" people:

"The fact that these resettlements were enforced in so many cases, and that it affected the Coloured group to such a great and disproportionate extent in comparison to other groups, also contributes to a feeling of estrangement and alienation, as well as a loss of community identity" (italics mine).

3.5.4 Crime

"Viewed in statistical terms, the Coloured population exhibits crime rates that compare unfavourably with those of the other population groups in the country" (Cilliers, 1979, p.261). The Cape Province, wherein over seventy-five percent of the "Coloured" population reside, has the highest crime rate for both urban and rural areas in South Africa, according to Newman and Midgley's (1975) analysis of official crime statistics.

Table 3 gives a more detailed breakdown of the individual race groups' convictions. As indicated by the figures in this table, the "Coloureds" conviction rates for drunkenness, assault, aggravated assault and theft, were three to four times higher than Blacks and six to seven times higher than Whites for the year 1968-69. The figure of 8 879 convictions per 100 000 of the population, rates as one of the highest in the world.

The figures showing the average number of prisoners per 100 000 of the population group for the year period 1978-79, released by the Minister of Prisons and displayed in Table 4, show that the "Coloureds", as a population group, still have the highest proportion of offenders.

Table 3

Offences - Number of Convictions per 100 000 of the Population
of 7 Years and over 1968-69

OFFENCES AGAINST OR RELATING TO	WHITE	COLOURED	ASIAN	AFRICAN
CLASS A: Safety of the State and Good Order	111	57	148	24
CLASS B: Communal Life	366	5 233	684	658
CLASS C: Personal Relations	140	1 219	332	726
CLASS D: Property	160	1 149	205	695
CLASS F: Social Affairs	611	608	473	343
ALL OTHER OFFENCES	109	613	110	160
TOTAL	1 497	8 879	1 952	2 606
<u>SPECIFIC CRIMES</u>				
Drunkenness	286	4 644	208	388
Assault	109	684	263	373
Aggravated Assault	17	501	59	324
Theft	149	1 029	182	654

(Cilliers, 1979, p.263)

Table 4

Average number of Prisoners per 100 000 of the Population
for each Race Group for the Year 1978-79

	<u>NO. PER 100 000</u>
WHITE	97.1
AFRICAN	450.6
INDIAN	68.1
COLOURED	847.2

(Gordon, 1981, p.237)

Groenewald (1979) estimated the crime growth rate for the "Coloureds", in 1979, to be in the region of five percent per annum; a figure far in excess of the other population groups and which exceeds the "Coloured" general population growth by two percent.

A large proportion of the crime rate is attributed to the existence of criminal and juvenile gangs, such as the "Mafia" and the "Mongrels" in the Eastern Cape. In the Western Cape a similar situation prevails, but on a larger scale, with the existence of gangs such as the "Genuine Schoolboys", the "Scorpions" and the "Three Bob Kids", who carry weapons ranging from switchblades, to pangas and sawn-off shotguns. The Cape Flats ranks as one of the most violent places in the world:

"With a murder every 12 hours, a rape every 6¼ hours, a robbery every 90 minutes, an assault every 30 minutes and a theft every 22 minutes, people take care to bolt themselves firmly into their houses" (Zille, 1983a, p.33).

Many researchers (Cilliers, 1979; Graser, 1976; Groenewald, 1979; Midgeley, 1975; Stone, 1972a, 1972b; Wightman, 1972) have studied and, in certain cases attempted to explain the reasons for, the high crime rate among "Coloureds". A few of these explanations are cited below.

Cilliers (1979) ascribes the high crime rate to the "marginal position" afforded the "Coloured" person within the wider South African society of which he forms a part. Wightman (1972) blames the racially-oriented South African society which enmeshes lower-class "Coloureds" in a web of poverty, and despair, and thus leads them to seek an outlet or escape, such as drinking or drugs. This, he concludes, ultimately leads to the acting out of their feelings in the form of violence.

Stone (1972a) did extensive research into delinquent crime among the "Coloureds", spending time with "Coloured" gangs (see section 3.6.2). He found the lower class delinquents defined themselves as "Gam", that is, the sons of Ham (Genesis 9:20-25; Joshua 9:17-23), who are scum. If you are "Gam", you define yourself as (1) "Coloured" and (2) poor and delinquent. Stone explains that the connection between the qualities and term is tautologous in that; I am "Coloured", poor and delinquent, therefore, I am "Gam"; I am "Gam" ergo I am "Coloured", poor and delinquent.

Stone (1972b) states that the most malevolent activity occurs when groups wander around a district, often under the influence of liquor and/or dagga, seeking "an object for their stirring hatred and pent-up aggression, which they will attack on a flimsy pretext" (p.401). He attributes the development of this negative identity and resultant violence to the continuing subordination of the "Coloured" people and the stigma attached to being called "Coloured".

Although not concerning himself directly with the "Coloured" gangs, psychologist Rollo May regards violence in general as being directly related to feelings of powerlessness, a theory which may help to explain their violent behaviour. May (1972, p.23) states:

"As people are made powerless, their violence is promoted rather than controlled. Deeds of violence in society are performed largely by those trying to establish their self-image and to demonstrate that they too are significant. Regardless of how derailed or wrongly used these motivations may be or how destructive their expression, they are still the manifestations of positive interpersonal needs. Violence arises not out of superfluity of power but out of powerlessness. Violence is the expression of impotence".

Seen from the point of view of alienative behaviour, violence can be a form of self-assertion for the alienated person, a type of "I kill, therefore I am" (Stengel, 1985, p.32). Killing someone else becomes a way of affirming the alienated person's existence. "Coloured" violence is rarely directed at the other population groups in South Africa.

One explanation for this fact could be proximity, that is, that you pick on whoever is closest. Poussaint (cited in Stengel, 1985) suggests otherwise, and he stresses that Black-against-Black violence is a manifestation of self-hatred and rage, which are the legacy of racism in the USA. Killing someone who mirrors oneself is then a reflection of this self-hatred. The reference by "Coloured" gang members to themselves as "Gam", a term which carries with it the connotations of being stupid, repulsive and a fool, indicates a definite type of self-hatred. Their highly aggressive and destructive behaviour towards their own kind can also be seen as indicative of expressing their rage upon a mirror image.

Belonging to a gang and engaging in extreme and dangerous activities can be viewed as an expression of feelings of adventurousness (Maddi et al., 1979) (see section 2.4.2 B), as such activity brings with it vitality, excitement and group cohesion. In this way the gang member can avoid his feelings of emptiness and loneliness (Maddi 1967, 1970). The types of indiscriminate violent actions of the gangs also appears to indicate high feelings of meaninglessness, wherein extremely violent action involves as much decision making as taking a walk (see section 1.4.6 A).

This discussion has, so far, focused on the types of violent crime manifest among the "Coloured" gangs. However, as is indicated in Table 3, drunkenness is the highest specific offence among "Coloureds", being ten or more times higher than that of the other population groups.

A survey of psychiatric illness conducted among the "Coloured" population of the Cape Peninsula (Gillis, 1977), showed that the percentage figures of disturbed individuals obtained were very close to those in other parts of the world. However, alcoholism was found to be a serious problem, with four percent of adults being addicted, and one in seven men being problem drinkers.

The high incidence of problem drinkers, and consequential high number of convictions for drunkenness, have been ascribed to the original "dop" system used by wine farmers, whereby labourers' wages would be supplemented by tots of wine (Graser, 1976). Although outlawed, the system is still to be found on certain farms in the Western Cape, with the "dop" not given in lieu of money, but as an extra bonus.

The "dop" system may have contributed to the "Coloureds" drinking problems. However, another factor which might play as large, if not greater role, are the feelings of low self-worth and self-hatred, such as those prevalent among American Negroes (Poussaint, cited in Stengel, 1985) and lower-class "Coloureds" in South Africa (Stone, 1972a, 1972b). According to Wightman (1972), the prevalence of these feelings makes the "Coloured" person susceptible to alcoholism as a means of escape. Alcoholism embodies as violent and as angry an aggression as is displayed among gangs. However, it is anger turned inwards against the self and not acted out.

3.5.5 Education

A. The Coloured Persons Education Act

Prior to 1963, "Coloured" education was governed by the Provincial Administrations and the churches. The Coloured Persons Education Act (No.44 of 1963), was passed that year, providing for the transfer of control of "Coloured" education from the Provincial Administrations to the State and the Department of Coloured Affairs. There had been immense opposition to this move from, among others, an Anti-Transfer Committee, the Coloured Teachers Association, and an Inter-Church Joint Committee (including representatives from the Nederduitse Gereformeerde Mission Church). These groups were opposed to the transfer on the grounds that it would introduce a differentiation of quality and content in education. As Horrell (1970, p.95) puts it:

"The Coloured Affairs Department especially instituted to administer the lives of the 'Coloured' people within their inferior and subordinate status, will become the new controlling authority of 'Coloured' Education. A good many 'Coloured' people believe, with the United States Supreme Court, that separate educational facilities are inherently unequal".

In 1970 about sixty-three percent of all "Coloured" children, age group five to nineteen, were attending school. It was estimated that a further fifty new schools would have to be built each year to cater for all the new pupils in the period 1970-1985. To be able to cope with this increase in school attendance it would be necessary for every

"Coloured" matriculant to become a teacher. However, in 1970 some 686 teachers resigned owing to inferior service conditions and poor salaries. This was not surprising considering that a qualified "Coloured" school teacher could never earn anything more than the lowest starting salary of a White teacher at that time. Table 5 illustrates the type of discrimination in pay, between "Coloured" and White teachers with equal academic qualifications, which applied in 1972.

Table 5

Salary Scale for Teachers in Category D - a University Degree with a Teachers Diploma for 1972

WHITE TEACHERS	R3 360 x 180 - R4 800 x 300 = R5 100
COLOURED TEACHERS	R1 420 x 90 - R2 640 x 120 = R3 300

(Venter, 1974, p.323)

Steve Farrah, Headmaster of a "Coloured" high school consisting of some 1 400 pupils and 57 teachers, highlights the inequality in pay at that time. Farrah stated that he earned "15 percent less than white headmasters" (cited in Hitchcock, 1977, p.57), yet he knew of no White high school with as many pupils as he had. In order to cope with the problems being experienced in "Coloured" education, the Theron Commission of Enquiry into matters relating to the "Coloured" population, made the following recommendations to Parliament in 1976, as regards education:

- "a) Considerably greater amounts must be made available for the erection of school buildings and hostels
- b) Every possible effort be made to reduce and ultimately abolish double-shift classes
- c) Compulsory education be introduced progressively and without any interruption so that all Coloured children will be subject to compulsory attendance up to the age of 15 years or Standard 7
- d) The principle of equal salaries and conditions of service for equal qualifications be adopted and applied in respect of White and Coloured teachers" (Van Der Horst, 1976, pp.56-57).

In 1976 compulsory education for "Coloureds" was extended to eight and nine year olds, and in 1977 this was further extended to twelve year olds. In 1977, 580 999 (84.4 percent of the total number of "Coloureds" in this age group) pupils were enrolled at the primary level and 106 787 (15 percent of the total number of "Coloureds" in this age group) at the secondary level (Horrell, 1978). Compulsory education for "Coloureds", from the age of seven to the end of the year in which they attain the age of sixteen years, or until they passed standard eight, was introduced at the beginning of 1980 (Gordon, 1981).

B. The "School Boycotts"

Having placed a large amount of faith in the Theron Commission and its recommendations, the "Coloured people" were left feeling bitterly disappointed and disillusioned in the late seventies when overall conditions had not improved. Compulsory education had been introduced but facilities were inadequate to cope with the numbers of pupils. These feelings of disillusionment are reflected in a statement made by a "Coloured" priest at the time, and cited by Hitchcock (1977, p.63):

"How can we be other than resentful towards the whites? Had they used their votes with fairness and humanity years ago we would not be in this position today. Now the Vorster Government has been given a second chance, by the Theron Commission. And look what happened ... "

Professor Theron, of the self same Theron Commission, warned of a growing despondency and impatience among the "Coloureds" in an address to University of Port Elizabeth students in 1979. She stated that many "Coloured" people, especially leaders and the youth, "felt bitter, discouraged and powerless" (Theron cited in Gordon, 1980, p.28). Theron also stated that as regards the "Coloured" youth, a number of them matriculants and high school pupils, the present generation, "who have grown up in isolation from other groups, is becoming militant and alienated" (cited in Gordon, 1980, p.28). Many "Coloured" youths, as a result, were not prepared to negotiate with Whites and saw consultation as a dirty word.

Having grown tired of the platitudes and compromises of the government, the "Coloured" youths felt that the political situation had reached the stage where it was too late for more dialogue and detente, and that violence was the only means left to bring about change. This growing expression of militancy among the educated "Coloured" youths was openly displayed in 1980 with the so-called "Coloured School Boycotts".

On March 20 1980, "Coloured" pupils from two schools in Hanover Park in Cape Town held a mass meeting attended by six hundred students and parents (three White school teachers from the schools also attended). The meeting was held because of dissatisfaction with conditions in the schools. The main grievances were:

- "1. The poor physical conditions of the school buildings.
2. Compulsory school fees
3. The shortage of text books (which were supposed to be issued free)
4. Teachers drunkenness, lack of qualifications and unreliability
5. The presence of non-parents on school committees (and lack of student representation)
6. One of the principals had summoned the Special Branch after he had found 'SWAPO' (South West African People's Organization) written on a blackboard" (Gordon, 1981, p.503).

Shortly after the meeting the three White school teachers were dismissed. Class boycotts were started shortly thereafter and these teachers reinstatement was called for. The boycotts spread rapidly to other schools in the Western Cape and, by April 1980, approximately twenty-five thousand pupils were boycotting schools. A committee known as the Committee of 61 (being representative of sixty-one secondary and tertiary education institutions), later to become the Committee of 81, as the number of schools involved increased, was formed in order to plan what actions should be taken by the pupils (Gordon, 1981).

The boycotting spread throughout the country to both "Coloured" and Black schools in Port Elizabeth, Durban, Bloemfontein, East London,

Grahamstown, Johannesburg, Kimberley and many other smaller towns. The University of the Western Cape, Zululand, Fort Hare, Durban-Westville, and the North, soon joined in the boycotts, by boycotting classes and other activities, in solidarity with the Cape schools.

Demonstrations and protest marches held by pupils eventually led to confrontations with the police. On May 23 1980, firearms were used for the first time by the police during the boycotts to disperse crowds at the campus of the University of Zululand. On May 28, the first deaths due to police intervention occurred. Two people were killed and six wounded when police opened fire on stone-throwing pupils at Elsies River in Cape Town (Gordon, 1981).

As the number of demonstrations, boycotts, demands and confrontations grew, it soon became apparent that it was not only the educational policy, but the political system as a whole which was being challenged.

Although the boycotts originated in Cape Town, the Eastern Cape soon became, and remained, the centre of the boycott, with continued clashes leading to a number of detentions, deaths and the indefinite closing of schools in Port Elizabeth, Uitenhage and Grahamstown. The centrality of the Eastern Cape's role was ascribed by Whisson (cited in Gordon, 1981) to its long history of political activism, and he stressed that the school boycotts were yet another manifestation of this activism.

The school boycotts continued for the rest of the year and by mid-November 1980 seventy-seven secondary Black and "Coloured" schools had been closed, affecting some sixty-two thousand pupils. Approximately two thousand matriculation candidates did not write their end-of-year finals that year. When schools reopened in January 1981 the boycotts continued, but only at certain schools in the Eastern and Western Cape. PESCO (The Port Elizabeth Students Committee) was in favour of continuing the boycott until an equal educational system for all race groups was introduced and all people who had been detained during the boycotts were released.

PESCO's stance was endorsed by the schools, at a mass meeting held in January 1981 and attended by five thousand pupils. However, shortly after twenty-one detained students were released in February, PESCO disbanded and the boycott was halted. By mid-March the Western Cape schools collaborated in ending the school boycotts (Horrell, 1982).

According to Fledeman (1980), the boycotts had taught pupils that "confrontation" was more effective than working through the system. The "Coloured" Labour Party, she pointed out, had tried in vain for ten years to obtain an increase in the education budget while the pupils achieved substantial increases in educational expenditure by means of their boycotting actions.

As a result of the boycotts, Students Representative Councils were established at many "Coloured" schools in order to represent the students in daily issues, and general educational and political matters.

In Grahamstown in the Eastern Cape, where the present research was conducted, both the "Coloured" and Black high schools joined in the boycotts a few months after they were started. Violence broke out at the Black high school when police used batons, teargas and firearms to disperse a crowd of approximately one thousand pupils. One Black woman was shot and killed. Later, clashes with the police resulted in the deaths of four more Black people. A large percentage of both the "Coloured" and Black high school pupils did not write their end of year exams in 1980, and only resumed classes late in the New Year (Horrell, 1982).

It was approximately six months after the end of the 1980-81 boycotts that the present research was conducted. During the course of the research much time was spent in the company of "Coloured" school teachers and students. Students at the local "Coloured" high school gave the following reasons for joining in the boycotts:

1. Inferior education in comparison to the Whites
2. Inadequate general facilities
3. Inadequate sports facilities (there was only one playing field - not on the school premises - which they had to share with a rugby club who had priority over it)
4. A shortage of school books
5. A low standard of teaching

In assessing the results of the boycotts the following improvements had been noted:

1. In general, facilities had improved slightly and another rugby field was being built
2. The book shortage had improved slightly

The pupils were still waiting for an improvement in the standard of teachers (although they acknowledged that this would take a while).

It was the researcher's feeling that if a marked improvement was not apparent in the near future, in terms of their demands, that they would resort to similar means in an attempt to alter or change the system. This, in fact, did happen four years later, in 1985, when the "Coloured" high school pupils again boycotted classes until the beginning of 1986. This boycott was in solidarity with other "Coloured" and Black schools countrywide, as a part of a national boycott of schools in protest of a discriminatory and unequal education system. Although the boycott was peaceful in Grahamstown, in other areas of the country it spilt over into violence and unrest.

3.5.6 Conclusion

On a social and cultural level, there is ample evidence in the literature for the argument that the "Coloured" people are an alienated group excluded from effective participation in South African society.

Culturally, although close to the Afrikaans Whites, they have been shunned and treated as inferior by them. This rejection, alongside

with numerous other factors, has resulted in a stigma attached to being referred to as "Coloured", a negative self-identification, and a preference to being referred to as "Black" by a number of the "Coloured" people, specifically the youths.

Socially, the "Coloureds" are treated as "second-class" citizens. In many cases they have been dispossessed of their housing and moved to new areas with inadequate facilities, resulting in feelings of estrangement and a lack of community identity. All of these factors, both cultural and social, have contributed to, and are mirrored in, the abnormally high incidence of crime (specifically drunkenness and assault) found among the "Coloured" people as a whole. However, among the youths, an aggressive reaction to this second-class treatment has taken place in the form of school boycotts.

Up to this point in the present chapter, social and cultural conditions among the "Coloured" people and some of the numerous effects of these conditions have been outlined. It has also been shown that the term "alienation" is used frequently in the literature in reference to the "Coloured" people. In the following section the results of previous research conducted on "alienation" among "Coloured" people is outlined. This section is followed by a discussion in section 3.7 addressed at the question as to whether the "Coloured" person's position in South African society has resulted in a "Coloured" personality.

3.6 PREVIOUS STUDIES ON ALIENATION CONDUCTED AMONG THE "COLOURED"
PEOPLE OF SOUTH AFRICA

3.6.1 Introduction

In comparison to the references in the literature to the "alienation" of the "Coloured" people, research has been sparse in this area. In the research that has been undertaken, approaches have ranged from participant observation to empirical measurement using alienation scales. These studies are discussed in sections 3.6.2 to 3.6.5.

3.6.2 Identity among lower-class Cape "Coloureds"

Stone (1972a) spent a significant amount of time among the Cape "Coloured" gangs observing their lifestyle (also see section 3.5.4 in which Stone's findings are discussed with regard to crime in the "Coloured" community). His writings highlight the feelings of powerlessness, normlessness and social isolation experienced by these gang members.

In discussing the concept of identity, Stone draws upon the theory of Rubenfeld (1965), who suggested that each western urban class "subculture" facilitates identity failure (the lower the class the earlier in life the failure). This failed identity, according to Rubenfeld, results in identity confusion. This identity confusion, in turn, may be negatively manifested and the individual, family or community often rejects roles offered as desirable and assumes willingly, even with a vengeance, roles despised by the wider society.

Stone found the role that lower-class Cape "Coloureds" assumed was that of "Ham" ("Gam"), drawn from the biblical myth of Ham, who sexually degraded his father Noah, and to whom God granted his brothers the right to enslave his son, Canaan. The characteristics manifest by a person referred to as Ham, include the following: unfortunate, repulsive, fool, stupid, ignorant, disreputable and a rebel against the moral order.

Stone (1972a, p.37) points out that the identity of a fool is ritually reaffirmed each year at the New Year Coon Carnival:

"New Year is the seasonal juncture at which stock is taken of one's cosmic lot, when the lower-class 'Coloured' man reaffirms his identity as a stigmatized, infantilized male, subordinated, excluded, and alienated from the world of worthy, wealthy, white authority".

Stone also compared the identity of the classes of "Coloured" society. The lower class, states Stone (1972a, p.45), "remains passive and helpless, preoccupied with libidinal survival". The growing middle and upper class, however, he points out, have reached a stage of environmental mastery, and are increasingly relinquishing a negative identity for a positive one. Stone warns, however, that this positive identity often acts as a compensatory defense against a covert negative identity, based on continuing subordination and stigmatization.

3.6.3 Anomie and deviancy

Midgeley (1975) compared conditions of anomie within "Coloured" neighbourhoods in Cape Town, with social stratification, the incidence of crime in these neighbourhoods, and perceptions that opportunities for the realization of success goals were blocked.

Midgeley worked from the premise that the "Coloureds" were entirely Western in cultural orientation, highly urbanized and thus directly exposed to the westernized success-orientated goals. He argued that the "Coloureds" were prevented from attaining these goals because of the restrictive actions and laws of the country. After conducting interviews with a random sample of "Coloureds" and Whites from varying social classes, using Srole's Anomia Scale (see section 2.2.1), he found far higher levels of anomie among the "Coloureds" than among the Whites, and especially high levels among the lower class "Coloured" neighbourhoods. Findings also indicated that neighbourhoods with the least anomie also had the lowest crime rates.

Lastly, Midgeley (1975) found an association between the social position of respondents and two items he designed to measure perception of blocked opportunity. Although this relationship could not be examined statistically, working-class "Coloureds" tended to score higher than middle-class "Coloureds".

It is interesting to note the continuity between the findings of the research conducted by Stone and Midgeley, considering their different approaches. Midgeley studied the relationship between the existence of anomie, and the resultant levels of deviancy, in "Coloured" neighbourhoods, drawing upon Merton's theory of reactions to anomie (see section 1.3.3). He found that the highest crime rates were present in the lower class areas, which also experienced the highest anomie. Stone, on the other hand, observed the interpersonal effects of anomie upon the lower-class "Coloureds", within the anomic lifestyle of individuals in gangs (which contribute to the high crime rate). Stone found that these conditions resulted in identity confusion and a negative self-identity.

3.6.4 "Coloured" self-esteem

Momberg (1976) compared the self-esteem levels of a sample of "Coloured" and White students and scholars, with the aid of the Coopersmith Self-Esteem Inventory. Although traditionally the "Coloured" people had been thought of as people with low self-esteem, Momberg found that:

1. The "Coloured" student sample did not differ significantly from the White sample and, in fact, exhibited a higher self-esteem score than the White English students
2. At the pupil level "Coloured" pupils' scores did not differ significantly from the English speaking pupils, only from the Afrikaans speaking pupils

Momberg acknowledged that the sample groups chosen for the study may not have been representative of the "Coloured" community as a whole, however, the implication of the research was that the level of "Coloured" self-esteem was rising, and was possibly equivalent to that of the Whites.

The contrast between the findings of Momborg and the observations of Stone are most likely due to the differences in the samples. Stone's research was conducted among lower-class gangs with minimal education, whereas Momborg's research was conducted among standard four pupils, and first and second year university students. The latter sample was drawn mainly from the middle class.

Meyer and Raphaely (1978) also found that "Coloured" schoolchildren did not score significantly lower than Whites on self-acceptance as measured by Berger's Self-Acceptance Scale. However, they did feel far less able to control their life situations, feeling that others are controlling them, as measured by Rotter's I-E Scale of Internal-External Control. As discussed in section 1.4.3 A, the alienation component of powerlessness is inextricably linked to external locus of control. It would appear then that an individual can, concurrently, be self-accepting and of high self-esteem, as well as feel powerless and alienated.

3.6.5 Discrimination, alienation and job satisfaction

Orpen (1978) investigated the relationship between perceived discrimination, alienation and job satisfaction among "Coloured" and White clerks. In addition to finding that "Coloureds" felt more discriminated against by society, Orpen also found that they felt more powerless, normless and socially isolated (anomic), as determined by Neal and Rettig's alienation measures (see section 2.2.3), and less satisfied with their jobs, even when compared with Whites in similar jobs.

The correlation between all three factors, discrimination, alienation and job dissatisfaction, was high. Orpen stressed that the outcome of this high relationship between the three factors would ultimately be a detrimental effect on performance level at work. Taking all of this into account, Orpen argues for the removal of discriminatory laws and practices in South Africa in order to alleviate the situation.

3.6.6 Alienation and self-esteem

It is somewhat anomalous that "Coloureds" should be found to have high self-esteem levels and, concurrently, to have high feelings of alienation as borne out by the studies discussed in 3.6.2 to 3.6.5. A closer look at the concepts of self-esteem and alienation is necessary to clarify this apparently anomalous situation.

Momberg (1976) points out that self-concept or self-esteem is developed by children on a comparative basis, whereby children compare themselves with their peers and then how they are treated in comparison. Baugham (1971) emphasises that Black Negro children are reared in essentially a Black world, and that their self-esteem is generated by continual comparison with their parents and other Black children. The foundations necessary for a healthy self-esteem are thus laid in their own communities prior to confrontation with the White world. Further, at the school level, Baugham postulates that instead of blaming themselves, when Negroes found that they did not measure up to their White

counterparts, they in fact protected their self-esteem by blaming the system for having discriminated against them. All of these factors, plus the fact that negative self-conceptions, based on stereotypes, had begun to be "put right", as a result of Black Power organisations and other voices of authority in the USA, had resulted in the development of higher Black self-esteem levels according to Baugham (1971). Self-esteem then appears to have a certain in-group focus. Even if there is dissatisfaction with the system as a whole, individual self-esteem can be protected.

Broadly, alienation "implies discontent within and with the social order" (Horton and Thompson, 1962, p.486). It is a far broader concept than self-esteem and can have both an in-group and out-group focus, as in alienation from other members of one's own group and alienation from social institutions of society at large. Feelings of alienation appear far more difficult to alter than feelings of low self-esteem, as indicated by the results of past research. A person can blame the social order for being discriminatory and so protect his self-esteem. However, he still remains alienated from that same social order. A change in the system, or in one's core feelings about life, are required for there to be a shift in these feelings, which is a far more difficult task to accomplish.

3.7 IS THERE A "COLOURED" PERSONALITY ?

A number of theories and studies have focused on the effect of the "Coloured" person's position in society on the development of his personality, in an attempt to identify a specifically "Coloured" personality (distinguishable from the other race groups' personalities by its unique set of traits). Sections 3.7.1 to 3.7.5 discuss these theories of "Coloured" personality as well as the results of relevant research in this area.

3.7.1 Mann's search for the "Marginal" personality

Mann (1957) defined the "Coloureds" as a "marginal group" with certain distinct personality traits, a term originally coined by Park (1928). Mann's research was significant in that it represented the first in-depth empirical psychological study of the "Coloured" people. According to Mann (1957), "marginal men" are the result of an assimilation of various cultures, and cultural conflict, wherein certain individuals find themselves on "the margin of two cultures and not fully or permanently accommodated to either" (p.15). In the case of the "Coloured" people, Mann viewed them as being on the margin of the predominant White and Black cultures in South Africa.

The "Coloureds" were originally identified by Park (1928) and Stonequist (1937) as "marginal men". Stonequist (1937) expanded upon Park's original theory, and added a psychological dimension, by stating that the "marginal man" was a person of mixed racial ancestry who is poised in

psychological uncertainty between two or more worlds. One of the results of this uncertainty would be the development of a dual personality, with the predominance of traits such as ambivalence, inferiority feelings, hypersensitivity, hypercriticism and withdrawal. Stonequist was criticized by Mann (1957) for using the term "marginal man" to cover both, being in the "marginal situation", and having "marginal personality traits". Mann sought a clearer distinction between these two concepts.

Kerchkoff (1953) had reformulated the "marginality" theory by stating that "marginality" was made up of four distinct components:

1. The general status occupied by the group (i.e. "marginal situation")
2. The individual reactions to the situation in terms of group identifications
3. The "level of rejection", or barrier, encountered by the individual in his striving to identify with, and join, the non-marginal dominant group and,
4. The personality traits which characterize the "marginal" man.

Mann (1957) developed a scale called the "M (Marginality) Scale", with which to research the fourth component of Kerchkoff's theory, the personality traits characteristic of the "marginal man". The subscales measured traits such as aggression, solidarity, suspicion, uncertainty, victimization, rejection and anxiety.

Mann hypothesized that "Coloureds" would differ from Whites in the extent that they were "psychologically marginal" because of their unique position in society. However, he considered other factors in his hypotheses which might also affect the person's "Marginality Scale" scores. These were:

1. The "possibility" of White-like appearance of the person
2. The person's orientation to his own and the dominant group

For (1) the subject's appearance in terms of set criteria for "Whiteness" was rated, and for (2) the subject's bias in favour of, or preference for, Whites was measured. Finally, depending on the amount of White bias, Mann posited that White-like appearance would be linked to "psychological marginality".

After comparing a sample of "Coloureds" and Whites (the dominant group) in Natal, Mann's (1957) main findings were:

1. "Coloureds" did not differ from Whites in degree of "psychological marginality" as measured by the the "M" Scale
2. The ability for a "Coloured" to pass as White was not directly related to his degree of "psychological marginality" at a certain level of White bias (or preference for Whites over "Coloureds")
3. However, extreme symptoms of "psychological marginality" were found by Mann to be exhibited among "Coloureds" who were i) highly passable and preferred Whites to "Coloureds", while deploring the separation of the two groups, and those who were ii) unpassable and deplored the separation of "Coloureds" from Whites while finding it difficult to choose between the two
4. Lastly, degree of passability was not directly related to degree of White bias

Mann concluded that those "Coloureds" who showed signs of "psychological marginality" would more likely be in a marginal situation between their own group and the Whites, than between the Blacks and the Whites.

3.7.2 Dickie-Clark and the effects of "Marginality" on personality

Dickie-Clark (1966) criticized the writings of the original theorists of "marginality". He analysed both the concomitants of the "marginal situation" such as politics, participation in organized associations, inter-stratum relations, and the links between the "marginal situation" and "psychological marginality".

Stonequist (1937) had concluded that a person is in a "marginal" situation whenever he has some of the cultural characteristics of more than one group, and that this would make an appreciable difference to his personality. Mann (1957) had sought to measure those differences among the "Coloured" people through development and application of his "Marginality" Scale of personality traits. Dickie-Clark (1966), however, concluded, in relation to the marginal situation, and with reference to the "Coloured" people, that "a person is in a marginal situation whenever there is inconsistency in his rankings in the matters regulated by the hierarchy, and that he will be affected only at the more superficial level of specific attitudes, rather than more deeply in his personality" (p.190).

3.7.3 Smith's notion of a "Dual and Borderline" personality

Smith (1974) sees the "Coloureds" as having a "dual and borderline" personality. This personality type, Smith concludes, is a result of the cultural conflict stemming from their unintegrated cultural pattern and

their being a marginal group. These factors provoke a state of unbalance and inner conflict for the "Coloured" person which, in turn, creates a fertile ground for misconduct and crime, states Smith. Smith's argues that the "Coloured" is unhappy and sees it as a misfortune that he is a "Coloured". As a result of this, a type of "flight from self" or self-denial develops. This self-denial affects the personality development of the "Coloured" in that an unbalanced personality is formed, because the development of self-respect, group bonding, group pride and nationalism is hindered. Smith believes that this unbalanced personality, combined with the dual personality arising from his marginal position, makes the "Coloured" person prone to "every imaginable social evil" (1974, p.44).

Smith refers to Park's (1928) definition of a "marginal man", as well as Park's statement that the conflict resulting from being torn between two cultures is conducive towards the formation of a characteristic personality type. However, no reference is made by Smith to the findings of either Mann (1957) or Dickie-Clark (1966), wherein the formation of a distinct personality type associated with the "Coloureds" social and cultural position is refuted.

Smith's writings are purely speculative and are not backed up by research on the "Coloured" personality. He advocates that contact should be reduced between "Coloureds" and the other population groups

in order to alleviate cultural conflict and to allow the "Coloureds" to develop their own culture. As such, it is obvious that he is merely seeking support for the policy of apartheid/separate development.

3.7.4 Comparisons of "Coloured" and White personality traits

Singer and Van Der Spuy (1978) investigated the effect of enforced racial discrimination on the personality dimensions of neuroticism and extraversion of White and "Cape Coloured" adolescents, as measured by Eysenck's Personality Inventory (EPI). Singer and Van Der Spuy argued that, as the two groups were not culturally distinct, "significant differences might be ascribed to the racial discrimination which the Coloured group is subjected to" (1978, p.45). Results of their study, however, indicated no significant differences in scores between the two groups.

The researchers then combined the scores of both South African groups and compared them to scores obtained by British, American and Ghanaian samples on the EPI. In all cases the South African sample was found to be significantly more "neurotic" and more "extroverted". Following from this finding, Singer and Van Der Spuy postulated that in South Africa the social environment "adversely affects both the discriminator and those discriminated against" (1978, p.45).

Lison and Van Der Spuy (1978) compared the MMPI (Minnesota Multiphasic Personality Inventory) patterns of White and "Coloured" South African students. On two of the validation scales, L and F, the "Coloured" sample scored significantly higher than the Whites, whereas on the K validation scale the Whites scored significantly higher. The high L scores identified a hesitancy among "Coloureds" to acknowledge social faults. The high F scale scores indicated a questioning of, and rebellion against, the norms and values of their social background, which was not present among the White students. Lison and Van Der Spuy stressed that these findings were reasonable, taking into account the "Coloured" student's position in the community, their upward social mobility and growing political awareness. The lower K scale scores among this group (indicating less defensiveness about confiding social problems) was ascribed by Lison and Van Der Spuy, to be due to differences in social class between the "Coloureds" and Whites, who were generally of a higher social class.

On the clinical scales, the "Coloured" sample were significantly higher on the Hs (Hypochondriasis) and Pt (Psychasthenia) scales. The researchers argued that the "Coloureds" high concern for physical health was understandable, in view of the generally low standard of health of the "Coloured" population. The high Psychasthenia scale scores (felt to be the best single indicator of anxiety) was again attributed to their lower socio-economic background. Although there were these differences between the two groups, Lison and Van Der Spuy concluded that the groups

were more similar than dissimilar, as the remaining seven clinical scales revealed no significant differences.

Lison and Van Der Spuy then combined both groups' results and compared them with international counterparts from America and Australia. The comparison showed that the South African group had significantly more elevated scores on most of the personality scales. Lison and Van Der Spuy (1978) argued that this indicated "greater emotional maladjustment amongst South Africans" (p.70). This contentious statement is supported by previous findings of Singer and Van Der Spuy (1978).

3.8 CONCLUSION

The purpose of this chapter was to draw an in-depth picture of the South African "Coloured" people's social, cultural and psychological status, as a background to studying alienation in this community. This in-depth review has provided ample support for the existence of such feelings, as the literature continually refers to the exclusion of the "Coloured" people, both on an interpersonal and social level.

Previous research on personality traits has not found evidence for a "marginal" personality among "Coloureds", resulting from their ambiguous position in society and has failed to identify an overall "Coloured" personality different from Whites. Therefore, the high rates of anti-social behaviour such as alcoholism and violent crime exhibited by this

population group cannot be ascribed to personality factors. However, research on alienation has consistently indicated that "Coloureds" experience higher levels of, among other things, powerlessness and normlessness, when compared with Whites, and may assist in explaining the incidence of the aforementioned anti-social behaviours.

Unfortunately, the previous studies on alienation among the "Coloureds" have either been descriptive (Stone, 1972a) or confined to one context, such as work (Orpen, 1978), and have tended to measure only one dimension of alienation (Meyer and Raphaely, 1978; Midgeley, 1975). No multidimensional, multi-contextual research or comparisons for age have been undertaken and, as a result, the research has not yet resulted in an extensive overall understanding of "alienation" among the "Coloureds". It is the primary object of this study to extend the previous research by providing a comprehensive analysis of feelings of alienation among the "Coloured" people of South Africa. An empirical investigation of this nature will provide a better understanding of the specific nature of these feelings, the contexts within which they might be experienced, and their implications.

The majority of research conducted on "Coloured" personality traits has been carried out using either adolescent/student samples (Lison and Van Der Spuy, 1978; Singer and Van Der Spuy, 1978) or adult samples (Mann, 1957). No comparisons for age have been undertaken.

A secondary objective of the present study will be to extend the previous research conducted, by both comparing the personality traits of "Coloureds" and Whites, and comparing for age within and across the two race groups. In addition, international comparisons for both age groups will be conducted. This will provide useful comparative information, specifically at the adult level where previous international comparisons are lacking.

CHAPTER FOUR

METHOD, DATA ON SAMPLES AND RESULTS OF AN EMPIRICAL INVESTIGATION OF ALIENATION AND PERSONALITY TRAITS CONDUCTED AMONG "COLOURED" AND WHITE MALES

4.1 INTRODUCTION

The samples, measures, procedures, objectives and hypotheses of the study are outlined in sections 4.2 to 4.5. Section 4.6 presents the results of biographical data on the samples gathered. This section is followed by an analysis of the results of scores obtained by the sample subgroups, on the measures of alienation and personality, in sections 4.7 and 4.8. In section 4.9, the results of intercorrelations of these two measures, correlations between personality and alienation scores, and the prediction of alienation based on personality traits scores, are outlined.

4.2 THE SAMPLES

The research was conducted during 1981 in the Eastern Cape town of Grahamstown. In order to facilitate comparisons for age and race, of feelings of alienation and personality traits, a sample of male White and "Coloured" youths and adults was drawn from the local population. Only males were studied, as among adults they are generally the supporters of families and are expected to work. This expectation places more pressure on them to interact with the community and to become

integrated into society. As regards "Coloured" males, they also exhibit far higher levels of alcohol abuse and crime than "Coloured" females (see section 3.5.4). Among the youths, a similar situation exists as with male adults in that, although they are not yet supporters of families or working, there is more pressure on them to find a path or direction in life. The male "Coloured" youths were also the leaders of the school boycotts of 1980-81, which ended just prior to the current research being conducted (see section 3.5.6 B).

4.2.1 "Coloured" and White youths

The youth sample ($n = 105$) consisted of the following three subgroups: English high school pupils, Afrikaans high school pupils and "Coloured" high school pupils, the majority of whom were in standard nine. The three sample subgroups were chosen for the following reasons:

1. They were in the approximate age range of sixteen to nineteen, a time at which they were between adolescence and young adulthood. This is a period characterized by rapid change and a striving for acceptance, often accompanied by frustration and despair. During this time it is expected that the basic values and norms of society would be questioned in an attempt to master the tasks necessary for integration of identity in adulthood (Oken, 1973) (see section 1.4.4)
2. As there are definite cultural differences in terms of norms and values between English and Afrikaans Whites (Lever, 1978), inclusion of both an English and Afrikaans youth sample allowed for an additional comparison, referred to in the study as the effect of language, on both feelings of alienation and personality traits
3. Among the "Coloured" youth this age group was significantly involved in the "Coloured" school boycotts of 1980-81. They should have been in matric in the year that the research was carried out, but did not write their end-of-year standard nine exams the previous year because of the school boycotts. As a result, they were repeating a year of study (see section 3.5.6 B)

The English youth sample was drawn from the population of pupils at Graeme College, an English male government high school, and consisted of thirty-three subjects, all of whom were standard nine pupils. The Afrikaans youth sample was drawn from the population of male pupils at P.J. Olivier Höerskool, an Afrikaans government high school for males and females. This sample subgroup also consisted of thirty-three subjects, thirty from standard nine and three from standard eight.

The "Coloured" youth sample was drawn from the population of male pupils at Mary Waters School, the "Coloured" high school in Grahamstown, and consisted of thirty-nine pupils, thirty-seven from standard nine and two from standard eight. For all three samples the headmaster of the school concerned was contacted by the researcher and he granted permission for the testing to be conducted. The researcher was assisted with the gathering of the samples by a teacher at each of the schools.

The youth sample subgroups were considered representative of all the socio-economic levels of the White and "Coloured" male youths of Grahamstown (see section 4.6.2, Table 7).

4.2.2 "Coloured" and White adults

The following subgroups were chosen for this sample ($n = 95$): English adults, Afrikaans adults and "Coloured" adults, in the age range twenty-five to thirty-five. The three sample subgroups were chosen for the following reasons:

1. They were at an age at which feelings regarding life are fairly crystallized and the tasks necessary for integration of identity (Oken, 1973) should have been mastered (see section 1.4.4)
2. Inclusion of Afrikaans and English White samples allowed for comparisons for an additional factor, termed language in the study (see section 4.2.1 in which the reasons for this comparison are discussed)

Both the English and Afrikaans Adult subgroups were drawn from the local White male working population of Grahamstown. The researcher personally contacted each subject after a number of workplaces were randomly selected and permission was granted by the employer concerned to interview employees. Only one employer and two employees refused to participate in the study. Subjects were drawn from a wide range of occupations, for example, bank tellers, teachers, lecturers, butchers, businessmen and railway checkers, representative of a wide range of socio-economic levels (see section 4.6.2, Table 7). The English sample consisted of thirty subjects and the Afrikaans sample consisted of twenty-two subjects.

The "Coloured" adult sample was drawn from the local "Coloured" male adult population of Grahamstown. "Coloured" housing is divided into three categories, namely, self-built (and privately owned), economic, and sub-economic (both rented from the local municipality). Records were obtained from the local authorities on the proportion of houses in the various categories, as well as their location. A stratified sample was then drawn from this information, as well as data obtained from the

ISER (Institute of Social and Economic Research) at Rhodes University, who had recently undertaken a "Quality of Life Survey" (Bekker et.al., 1981) in Grahamstown.

Each subject was contacted personally by a "Coloured" fieldworker and asked if they were willing to participate in the research. Only two adults refused to participate. The total "Coloured" adult sample consisted of thirty-eight subjects from a wide range of occupations, for example, teachers, salesmen, tradesmen and businessmen. Only three subjects were unemployed and the sample was considered representative of all socio-economic levels (see section 4.6.2, Table 7) of the "Coloured" male adult community of Grahamstown.

4.3 THE MEASURES

4.3.1 The alienation measure

The Alienation Test designed by Maddi et al. (1979) (see section 2.4) was considered to be the most appropriate alienation measure for this study (see section 2.5 in which the reasons for this choice are discussed). The test consists of sixty questions (copies of the test are included in Appendix A). A scale with a range from zero to one hundred is normally used to measure responses to the test. However, this range was felt to be too broad and imprecise for the purposes of the present research and a seven-point Likert-type scale was devised as follows:

- 1 = I disagree strongly / The item is not at all true
- 2 = I disagree moderately / Moderately untrue
- 3 = I disagree slightly / Slightly untrue
- 4 = Neutral: I neither agree nor disagree / Neutral: neither true nor untrue.
- 5 = I agree slightly / Slightly true
- 6 = I agree moderately / Moderately true
- 7 = I agree strongly / The item is completely true

Ten scores can be accessed by means of the Alienation Test, namely:

1. A score for each of the four types of alienation, that is, powerlessness, vegetativeness, nihilism and adventurousness (maximum score = 105 for each individual type)
2. An alienation score for each of the five contexts, namely, alienation from work, alienation from social institutions, alienation from other persons, alienation from family and alienation from self (maximum score = 84 for each individual life area)
3. A total alienation score equal to the sum of all sixty responses (maximum score = 420)

It was necessary to alter the tenses on six of the sixty items, and to substitute a word on an additional item, in order to bring them more in line with the frame of reference of the youth sample. The original items are presented below followed by the adjusted version:

A. Adjusted Alienation from Work items

2. I wonder why I work at all
2. I wonder we work at all
9. I feel no need to try my best at work for it makes no difference anyway
9. I would feel no need to try my best at work for it will make no difference anyway

10. I don't like my job or enjoy my work; I just put in my time to get paid

10. I won't like my job or enjoy my work; I would just put in my time to get paid

B. Adjusted Alienation from Social Institutions items

11. Why should I bother to vote; none of the candidates will be able to change things for the better

11. Why should I bother to vote when I am old enough; none of the candidates will be able to change things for the better

C. Adjusted Alienation from Family items

1. I would just as soon avoid any contact with my children except an occasional letter

1. I would just as soon avoid any contact with my family except an occasional letter

5. My parents imposed their wishes and standards on me too much

5. My parents impose their wishes and standards on me too much

9. I am not sure that I want to stay married because I don't want to feel tied down

9. I am not sure I want to be married/marry because I don't want to feel tied down

These seven items were altered following discussions with lecturers in Psychology and English at Rhodes University. The researcher was satisfied that these differences were not significant enough as to affect results obtained from the different age groups. In addition to the above, definitions of words with which subjects may not have been familiar were included in the test instructions (see Appendix A), to ensure that there was clarity as regards understanding the meaning of all items.

4.3.2 The personality measure

The Howarth Personality Questionnaire (HPQ), designed by Howarth (1980b) (see section 2.7.1), was considered to be the most appropriate personality measure for this study (see section 2.7.3 in which the reasons for this choice are discussed). The test consists of 120 questions and measures 10 personality traits, namely, sociability, anxiety, dominance, superego, hypochondriasis, impulsiveness, cooperation, inferiority, persistence and suspiciousness (copies of the test are included in Appendix C). The questionnaire is presented in the format of statements and subjects are asked to respond to these statements with a Yes (True) answer, for which a score of one is allocated, or No (False) answer, for which no score is allocated. However, thirty items are reverse scored. A maximum score of twelve is obtainable for any one trait.

4.3.3 Cross-cultural considerations

For the purposes of the present study, the researcher adopted the stance that the "Coloureds" are Western in culture and lifestyle consistent with the reviewed literature (see section 3.5.1). However, in order to ensure accurate gathering and analysis of data, the following procedural requirements for conducting cross-cultural research as laid down by Fabian (1963) were adhered to in the study. These were:

1. As far as possible, a uniform presentation of the tests was followed for both the "Coloured" and White samples, at the youth, and again at the adult level
2. Testing was conducted simultaneously for the "Coloured" and White sample groups and completed in six weeks
3. All scoring and analyses were performed by the researcher
4. Data from all samples was subject to the same statistical procedures

4.3.4 Procedures to reduce the influence of response sets

Items on the Alienation test are unambiguously worded and studies have shown that it is not prone to socially desirable or undesirable responding (see section 2.4.3). However, as the test is unidirectionally worded, and, therefore, susceptible to response sets (see section 2.3.3), additional steps were taken in the study to reduce their possible influence. These procedures were:

1. Fieldworkers of the same race were used to test the "Coloured" adults and to assist with the testing of the "Coloured" youths
2. Definitions of words which might not be clearly understood by subjects were included with the test. According to Altemeyer (1981), items not clear in meaning would increase the influence of response sets (see section 2.3.3)
3. Time limits for completion of the questionnaire were not set. If tests are completed in a hurry this will increase the influence of response sets according to Altemeyer (1981) (see section 2.3.3)
4. A seven-point Likert-type scale was designed and respondents were asked to rate the extent to which they agreed or disagreed with the items using this scale. This procedure was undertaken in order to reduce the emphasis on "extent of agreement" ratings which can result in response acquiescence on alienation scales, according to Guthrie and Tanco (1980) (see section 2.3.3). All subjects were briefed in detail on the use of the seven-point scale and encouraged to consider the categories carefully before rating the items

4.3.5 The biographical form

A biographical form was designed to provide the following information:

1. Age, race and home language of the subject
2. The occupations of the subject's parents, for the youth sample, and the occupations of the subject and his wife, for the adult sample (this information was used to classify subjects into different socio-economic classes)

This questionnaire was completed by all the sample subgroups. Copies of the form are included in Appendix A and results are displayed in sections 4.6.1 to 4.6.3, Tables 6 to 9.

4.3.6 Translation of the measures

Both tests were translated from English to Afrikaans for application on the Afrikaans White groups and the "Coloured" samples. The Alienation Test was translated by a bilingual lecturer in Journalism from Rhodes University, and the HPQ was translated by an Afrikaans linguist from the National English Literary Museum in Grahamstown. Both translators had previously translated tests from English to Afrikaans. The translated versions of the tests were then moderated by the headmaster and two language teachers from P.J. Olivier Höerskool. Items were adjusted which were thought to be either grammatically or colloquially incorrect. Words which were considered to be of too high a level for the standard nine pupils to understand were substituted by more appropriate terms. Altogether three items were altered on the Alienation Test and four items on the HPQ. The researcher was satisfied that the translations were adequate enough not to affect the results obtained on the English and Afrikaans versions of the tests.

4.4 PROCEDURE

4.4.1 Youth sample

A testing session was arranged with the teachers from the relevant schools. Administration of both of the tests was conducted by the

researcher with the assistance of a school teacher. All pupils were given the same instructions. After being introduced by the teacher, the administrator informed the subjects as to the content of the measures. Subjects were ensured that the tests bore no relation to intelligence or schoolwork, that the results would be treated as confidential, and all forms would remain anonymous. The subjects were also told that they could choose not to participate at any stage of the testing if they so wished. However, no pupils refused to complete the tests. The biographical forms were completed and then the two tests were applied.

Since the standard nine sample was too small at P.J. Olivier Hoërskool, an additional testing session was held with an older standard eight sample. At all three schools the administration sessions lasted approximately one hour.

4.4.2 Adult sample

For the adult sample all measures were administered individually, as this allowed for wider sampling than could have been achieved on a group basis in the community.

The White English and Afrikaans adult samples all completed the measures at work. Samples were drawn from the local business community including small businesses, the government and local services, banks and the local university. All respondents were initially informed of the purpose and content of the measures and then asked if they would be willing to

participate in the study. Once permission had been obtained from the subject, the Alienation Test and the HPQ were administered by the researcher. All administration of questionnaires to the White adult sample was carried out by the researcher.

Both measures were administered to the "Coloured" adult sample on an individual basis at their homes. Administration was carried out by three "Coloured" fieldworkers. Two of the fieldworkers were teachers from the local community (who were also second year correspondence Psychology students) and the third was a second year Social Work student. All three fieldworkers had previous fieldwork experience. They were all given written instructions and were thoroughly briefed as to the procedures to follow in gathering the sample and administering the tests. In addition, they were given cards with the addresses of the relevant houses from which the subjects were to be drawn inscribed on them. Males at that address between the ages of twenty-five to thirty-five were interviewed. If no male of that age was living at the given address, the fieldworkers went to the house to the left or the right and interviewed subjects living there.

The different administration conditions between the White and "Coloured" adult samples was not felt to be of sufficient magnitude as to affect the test results. All scoring of the measures was coordinated by the researcher and data elicited from the questionnaires was coded for analysis, typed into, and scored on the computer at Rhodes University.

4.5 OBJECTIVES AND HYPOTHESES OF THE STUDY

The major objective of this study is to examine the relationship between types and contexts of alienation, the dependent variables, and race and age, the independent variables. This objective gave rise to the first hypothesis:

Hypothesis 1: "Coloured" youths and adults will have higher levels of alienation, in both types and contexts, than White youths and adults, as measured by the Alienation Test

This hypothesis is based on the content of the literature review of the "Coloureds" status in South African society in chapter three, which consistently refers to alienation with regard to the "Coloured" people, and suggests that they are alienated at a social, cultural and psychological level. The results of previous research in this area, discussed in section 3.6, have also been taken into account.

A second objective of this study is to examine the relationship between personality traits, the dependent variables, and race and age, the independent variables. This second objective gave rise to hypothesis two:

Hypothesis 2: The personality scores of the "Coloured" youths and adults, with the exception of the Hypochondriasis and Anxiety scales where it is expected that they will show higher levels, will not differ significantly from those of White youths and adults, as measured by the Howarth Personality Questionnaire.

This hypothesis is based on the literature review and the findings of previous research conducted in this area which compared the personality traits of "Coloured" and Whites as reviewed in sections 3.7.1 to 3.7.4.

A third and final objective is to explore the relationship between personality and alienation. This objective gave rise to the two sub-hypotheses, 3.1 and 3.2:

Hypothesis 3.1: There will be a positive correlation between high scores on personality traits of anxiety, hypochondriasis, and inferiority, as measured by the Howarth Personality Questionnaire, and high Alienation Total scores, as measured by the Alienation Test.

Hypothesis 3.2: The personality trait scores, as measured by the Howarth Personality Questionnaire, will have limited power to predict the Alienation Total score, as measured by the Alienation Test.

These two sub-hypotheses are based on the review of the literature, the high relationship between the three traits, and previous research, which has indicated that certain personality traits are related to alienation (see sections 2.6 and 2.7).

The method, objectives and hypotheses of the present study were outlined in this section. The following section, section 4.6, presents the results of biographical data on the samples gathered, which assists in interpreting the results of the study.

4.6 SOCIAL AND ECONOMIC DATA ON THE SAMPLES GATHERED

4.6.1 Breakdown according to race and home language

Three White and two "Coloured" subjects were excluded for either, (1) omitting responses on the Alienation test or the Howarth Personality Questionnaire or, (2) incorrectly completing or omitting important data on the biographical form. The retained sample is shown in Table 6.

Table 6

Breakdown of the Sample According to Race and Home Language

Groups	"Coloured"	White English	White Afrikaans	Total
Youth	39	33	33	105
Adult	38	30	22	90
Total	77	63	55	195

4.6.2 Socio-economic status

The total sample was divided into three socio-economic classes (SES), namely, lower, middle and upper-middle. All youths were categorized according to the occupations of their parents. White adults were categorized according to their occupations and the occupations of their spouses (if married). The following classification procedure was followed: railway checkers, apprentices and other occupations of traditionally low incomes and status were placed in the lower class; teachers, bank tellers, government officials, shop assistants and other comparative occupations, in terms of income and status, were placed in the middle class; while doctors, dentists, subjects who owned their own businesses, as well as others in high income and status groups, were placed in the upper-middle class. "Coloured" adults were categorized according to the type of housing they occupied (privately owned, economic and sub-economic), which provided for the three categories. Table 7 shows the spread of the samples across the three socio-economic levels.

Table 7

Socio-Economic Levels of the Youth and Adult Samples

SES	"Coloureds"		English		Afrikaans		Total
	Y	A	Y	A	Y	A	
Lower	23	20	0	1	7	5	56
Middle	15	15	28	27	21	14	120
Upper-Middle	1	3	5	2	5	3	19
Total	39	38	33	30	33	22	195

Note: Only three of the "Coloured" adult subjects were unemployed

The analysis of the SES levels of the sample subgroups revealed a greater concentration of "Coloured" subjects in the lower socio-economic level. The spread across the SES levels for this group was consistent with the ratios obtained from the Institute of Social and Economic Research for the "Coloured" population distribution of Grahamstown. Both White samples also showed a distribution across SES levels consistent with those expected from the Grahamstown White community. Across the age groups there was consistency in the SES distributions.

4.6.3 Marital status and mean ages

Table 8 illustrates the marital status of the adult sample and Table 9 gives the mean ages of the samples. In Table 9 all months are expressed in decimals, for example, 17.5 as opposed to 17 years and 6 months.

Table 8

Marital Status of the Adult Samples

Marital Status	English Whites	Afrikaans Whites	Combined Whites	"Coloureds"
Married	17	12	29	27
Divorced	2	0	2	1
Single	11	10	21	10
Total	30	22	52	38

Table 9

Mean Ages of the Youth and Adult Samples

	<u>N</u>		<u>Youths</u>		<u>Adults</u>	
	Youths	Adults	Mean	Standard Deviation	Mean	Standard Deviation
English	33	30	16.9	0.52	29.7	5.36
Afrikaans	33	22	16.8	0.74	29.1	5.02
"Coloureds"	39	38	17.6	1.11	29.3	4.04
Total Sample	105	90	17.1	0.92	29.3	4.70

"Coloured youths were significantly older ($p < .001$) than both English and Afrikaans youths (see Appendix E, Table 61). The higher mean age of the

"Coloured" youth sample was expected as most pupils were repeating standard nine because of the school boycotts the previous year. The Afrikaans and "Coloured" adults were slightly, but not significantly younger (see Appendix E, Table 62), than the English adult sample. The overall mean age was close to thirty, the mean age expected for the adult sample.

4.7 RESULTS OF THE ALIENATION TEST

4.7.1 Method of analysis

Having obtained the test scores, the Statistical Package for the Social Sciences (SPSS) system of programs, on the Cyber computer at Rhodes University, was used to conduct the analyses of the ten scales (Nie, Hadlai Hull, Jenkins, Steinbrenner and Bent, 1975). Each scale was examined for effects of Age, Language and Race of subjects by analysis of variance using the MANOVA (Multivariate Analysis of Variance) program of the SPSS system (Nie and Hadlai Hull, 1981).

Variance stabilizing logarithmic transformations (Snedecor and Cochran, 1980) were applied to the alienation scales prior to analysis. This procedure was followed in order to achieve homogeneity of variance. On the majority of Alienation Test results, pilot runs of the data had revealed that there was a relationship between the standard deviation and mean, of the nature that the coefficient of variation was constant for the scales. Snedecor and Cochran (1980) state that "there are mathematical reasons why this type of relation between standard

deviation and mean is likely to be found when effects are proportional rather than additive" (p.291). In such cases they suggest using logarithmic transformations in order to bring about equality/stabilizing of variance.

The simple effects subprogram was used in order to test differences between, and across, different levels of the sample groups where interactions were found to be significant at the .05 level or lower.

Results were analyzed by means of two separate 2 x 2 Analyses of Variance (ANOVAs). The first ANOVA examined the effects of Age (youths and adults) and Language (English and Afrikaans) among the White sample only. The design is shown in Figure 1. The second ANOVA examined the effects of Age (youths and adults) and Race (White and "Coloured"). For this design the two White samples' scores were combined and compared with the "Coloured" samples' scores. The design is shown in Figure 2.

The various groups of the independent variable contained unequal numbers (nonorthogonal design), therefore, use was made of the regression model sum of squares MANOVA subprogram. In the case of two factor models, such as the ones employed in this study, this results in main effect A being adjusted for both B and the A by B interaction. Similarly, B is adjusted for A and the interaction, while the interaction is adjusted for main effects A and B.

Figure 1
Age by Language ANOVA

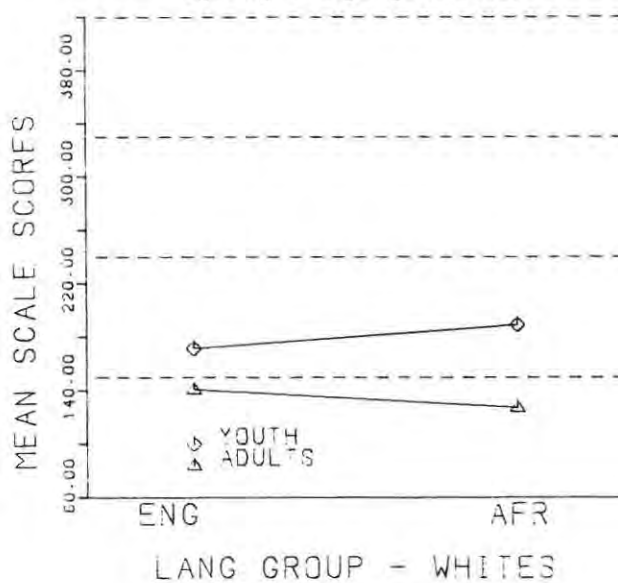
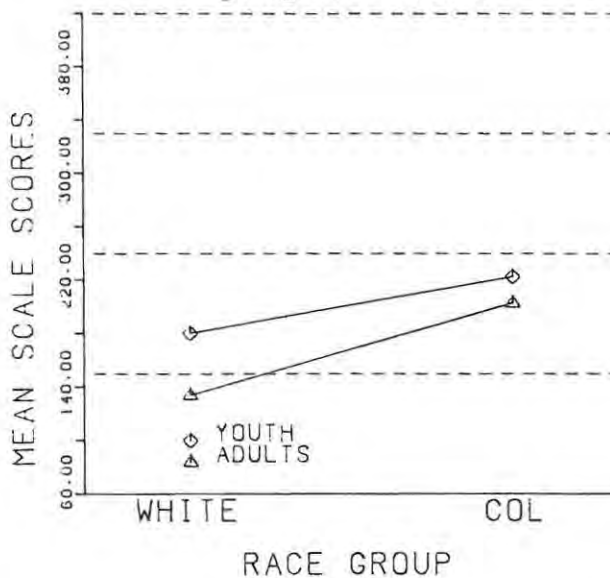


Figure 2
Age by Race ANOVA



The design was split into two 2 x 2 ANOVAs (as opposed to running one 2 x 3 ANOVA) as minimal differences were expected between the English and Afrikaans White samples' scores. A combination of the two White samples' scores compared with the "Coloured" samples' scores (as shown in Figure 2) would, therefore, yield more meaningful results in the comparison for the effect of Race.

In the following section, the F ratios for both 2 x 2 ANOVAS are presented in a combined table. The Age by Language main effects and simple effects (where conducted) are presented first followed by the Age by Race main effects and simple effects (where conducted). The following abbreviations are used in all the analysis of variance tables: E = English, A = Afrikaans, W = Whites, "C" = "Coloureds".

A discussion of the results of the ANOVA plus graphs and tables of the mean scores follows the ANOVA table. In the majority of means' tables, the English and Afrikaans means are combined to give an overall mean score for Whites. In these cases the analysis of variance revealed no differences between these two White groups. A summary table of the analyses of variance results for all scales is presented at the end of this section, as well as a summary table of the means, converted to percentages and presented in rank order. Summary tables of the original means are presented in Tables 63 and 64 in Appendix F. Distributions of scores for all scales are either presented in histogram tables in chapter five or in frequency distribution tables in appendices G and H.

4.7.2 Analysis of the scales' scores

A. The Powerlessness scale

The analysis of variance of the Powerlessness scale is presented in Table 10. The means are presented in Table 11 and graphically depicted in Figures 3 and 4.

Table 10

Analysis of Variance of the Powerlessness Scale

Effect	<u>df</u>	<u>ms</u>	<u>F</u>	<u>P</u>
Error	189	0.064		
Age	1	2.354	31.777	<.001
Language (E vs A)	1	0.035	0.547	n.s.
Age x Language	1	0.183	2.858	n.s.
Race (W vs "C")	1	4.437	69.113	<.001
Age x Race	1	1.023	15.934	<.001
Age for Whites	1	2.413	32.343	<.001
Age for "Coloureds"	1	0.107	1.438	n.s.
Race for Youths	1	1.122	15.041	<.001
Race for Adults	1	4.010	53.738	<.001

In the analysis of variance it can be seen that there are significant main effects of Age and Race, but also a significant interaction between the two. Scores relevant to the interaction are given in Table 11 and the interaction is depicted in Figure 4. As is shown in the simple effects tests, the effect of Age is not significant for "Coloureds", but is for Whites. White youths' scores were higher than White adults' scores. However, the simple effect of Race is significant for both levels of age. The scores of "Coloured" youths were higher than White youths, and the scores of "Coloured" adults were higher than White adults.

Figure 3

Graph of the Mean Powerlessness Scores of English and Afrikaans Whites

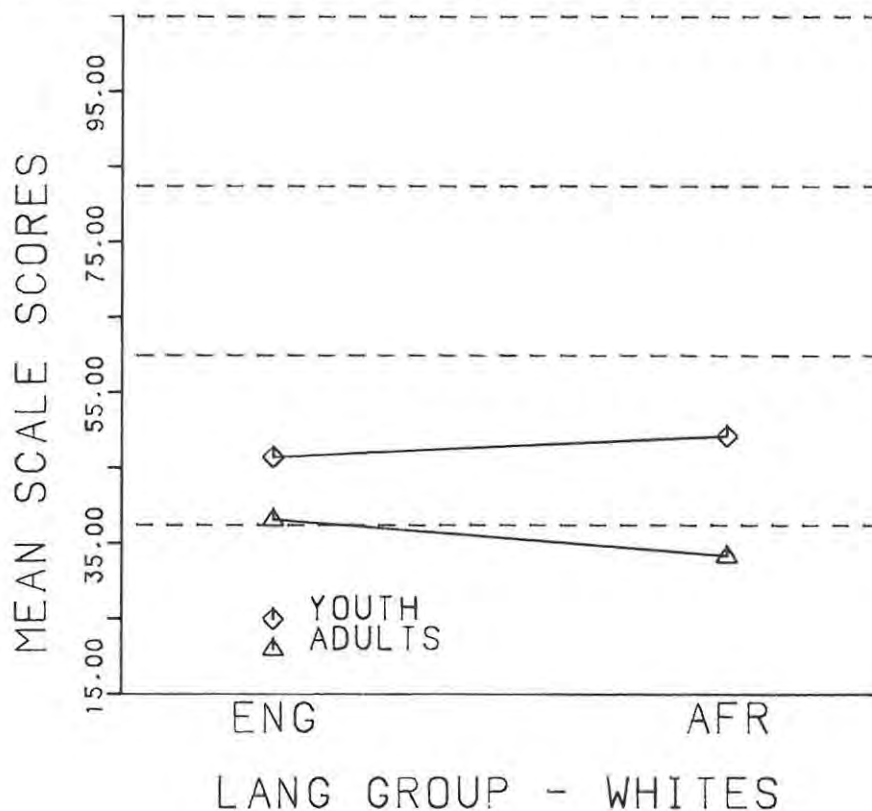


Figure 4

Graph of the Mean Powerlessness Scores of "Coloureds" and Whites

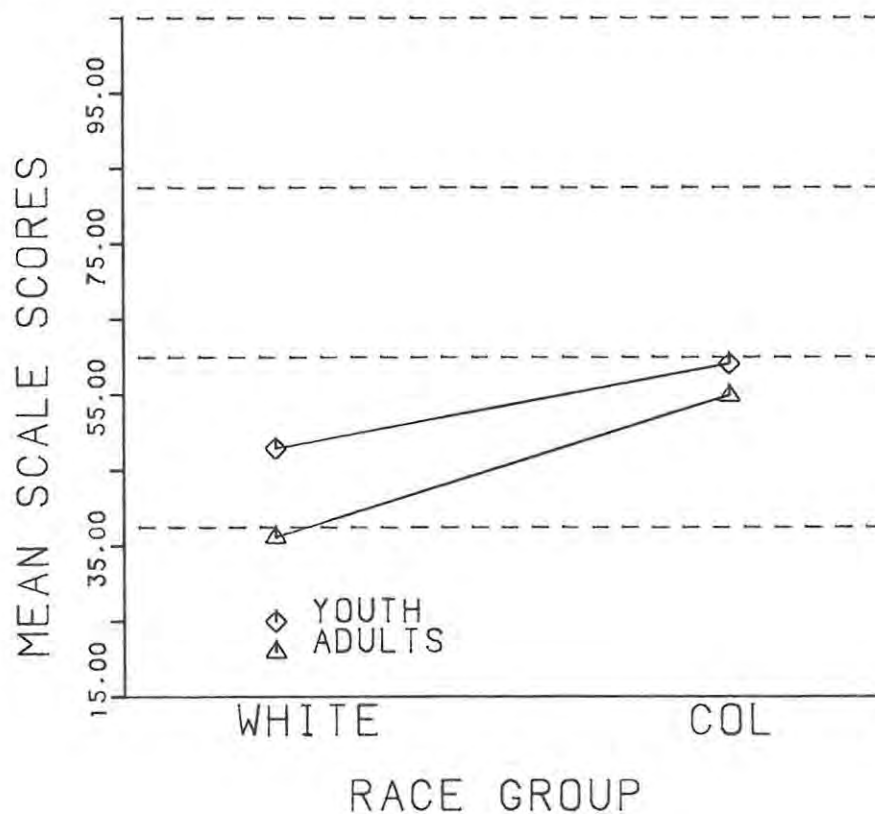


Table 11

Means and Standard Deviations of the Powerlessness Scale

	Whites (<u>n</u> = 118)		"Coloureds" (<u>n</u> = 77)	
	\bar{X}	<u>s</u>	\bar{X}	<u>s</u>
Youths	47.9	12.6	59.1	13.5
Adults	36.2	10.0	54.9	13.6

Note: Maximum score = 105
Minimum score = 15

B. The Vegetativeness scale

The analysis of variance of the Vegetativeness scale is presented in Table 12. The means are presented in Table 13 and illustrated separately for language and race groups in Figures 5 and 6.

Table 12

Analysis of Variance of the Vegetativeness Scale

Effect	<u>df</u>	<u>ms</u>	<u>F</u>	<u>p</u>
Error	189	0.304		
Age	1	1.780	15.940	<.001
Language (E vs A)	1	0.097	0.872	n.s.
Age x Language	1	0.304	2.725	n.s.
Race (W vs "C")	1	3.664	32.818	<.001
Age x Race	1	0.479	4.293	<.05
Age for Whites	1	1.819	16.190	<.001
Age for "Coloureds"	1	0.065	0.586	n.s.
Race for Youths	1	0.794	7.066	<.01
Race for Adults	1	3.032	26.975	<.001

There are significant effects of Age and Race, but also a significant interaction between them. Scores relevant to this interaction are given in Table 13 and illustrated in Figure 6. Simple effects tests reveal that Age is not significant for "Coloureds", but is for Whites, with youths having scored higher than adults. However, the effect of Race is significant for both levels of Age. Vegetativeness scores of "Coloured" youths were higher than White youths, and those of "Coloured" adults were higher than White adults.

Figure 5

Graph of the Mean Vegetativeness Scores of English and Afrikaans Whites

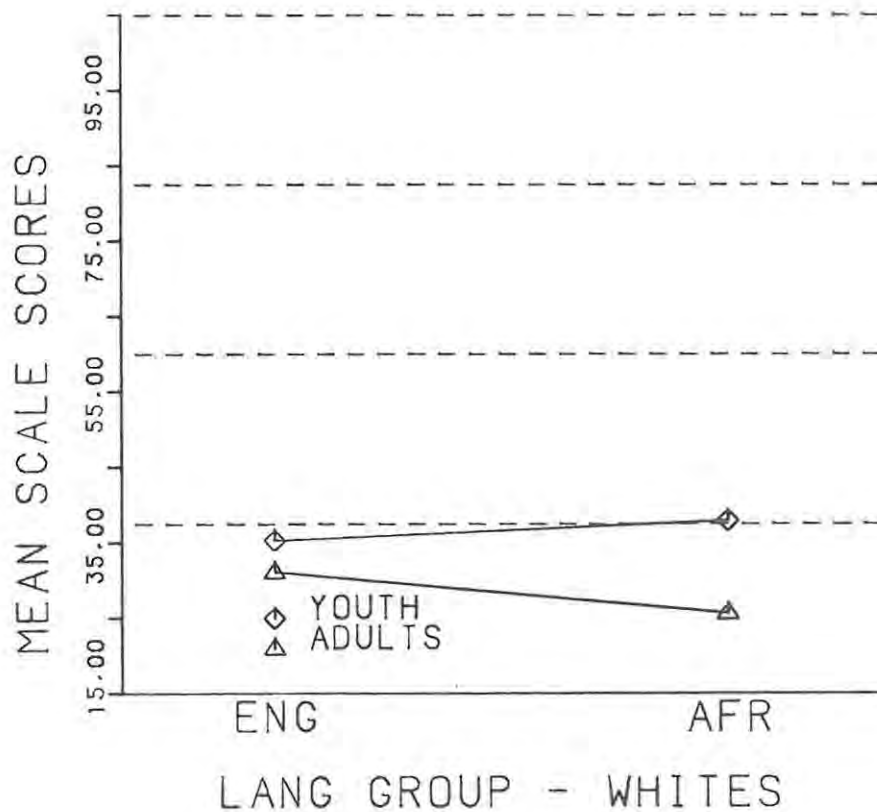


Figure 6

Graph of the Mean Vegetativeness Scores of "Coloureds" and Whites

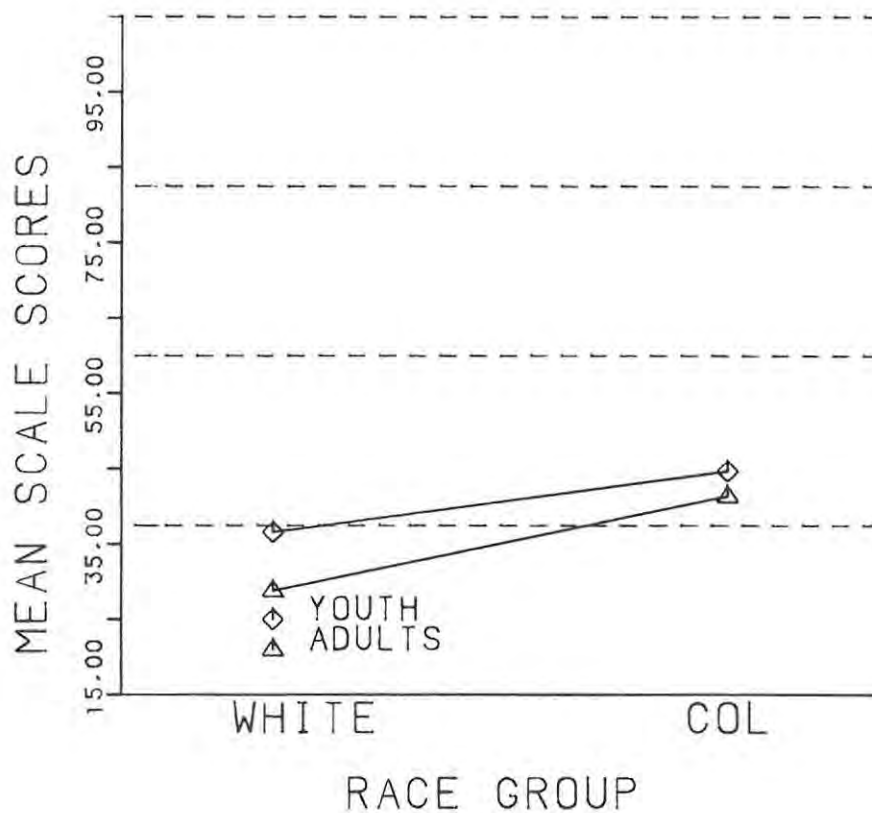


Table 13

Means and Standard Deviations of the Vegetativeness Scale

	Whites (<u>n</u> = 118)		"Coloureds" (<u>n</u> = 77)	
	\bar{X}	<u>s</u>	\bar{X}	<u>s</u>
Youths	36.6	11.5	44.7	15.7
Adults	28.8	10.4	41.4	13.5

Note: Maximum score = 105
Minimum score = 15

C. The Nihilism scale

The analysis of variance of the Nihilism scale is presented in Table 14.

The means are presented in Table 15, and illustrated separately for language and race groups in Figures 7 and 8.

Table 14
Analysis of Variance of the Nihilism Scale

Effect	<u>df</u>	<u>ms</u>	<u>F</u>	<u>p</u>
Error	189	0.089		
Age	1	3.286	36.667	<.001
Language (E vs A)	1	0.022	0.248	n.s.
Age x Language	1	0.124	1.392	n.s.
Race (W vs "C")	1	5.725	63.876	<.001
Age x Race	1	0.291	3.246	n.s.

There are significant effects of Age and Race. The effect of Age is that scores of youths were higher than adults regardless of Race. The effect of Race is that nihilism scores were higher among the "Coloured" sample than among the White sample, regardless of Age.

Figure 7
Graph of the Mean Nihilism Scores of English and Afrikaans Whites

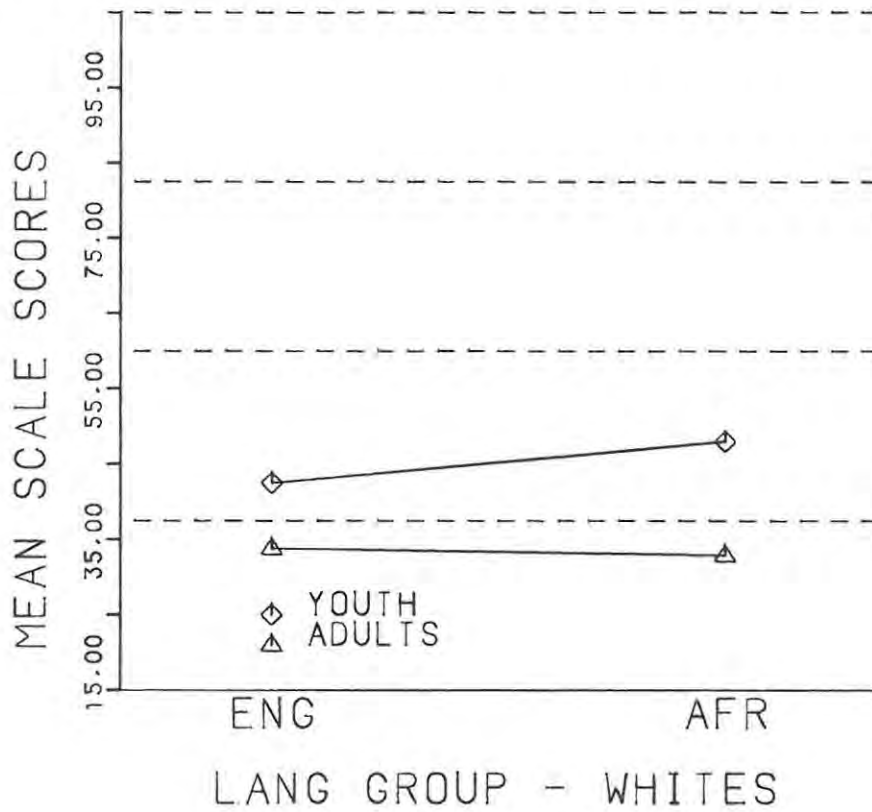


Figure 8
Graph of the Mean Nihilism Scores of "Coloureds" and Whites

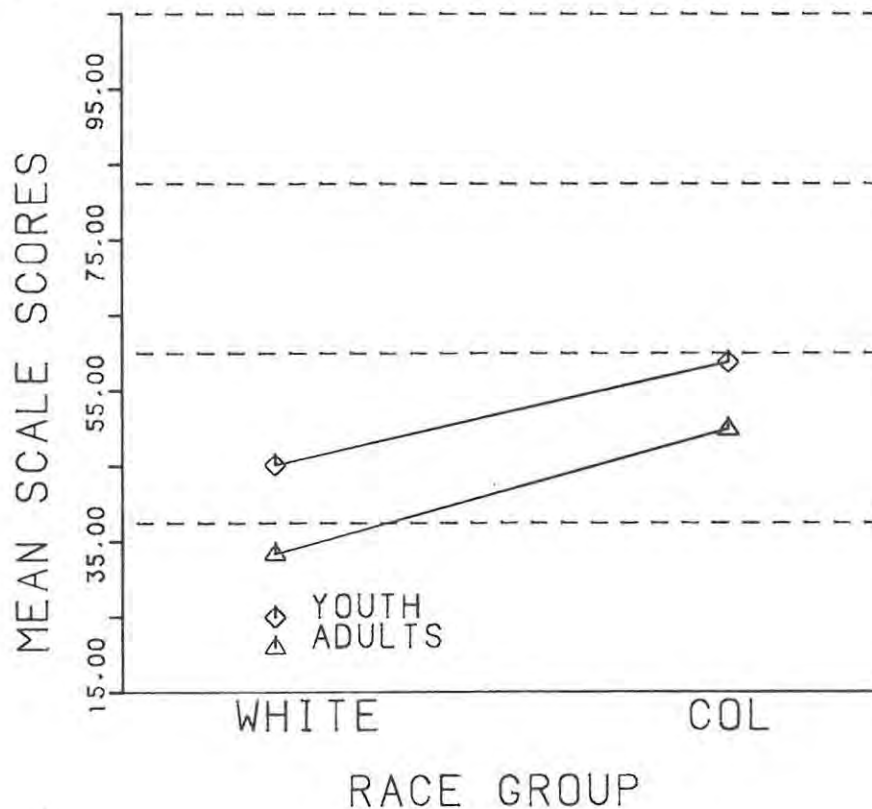


Table 15

Means and Standard Deviations of the Nihilism Scale

	Whites (<u>n</u> = 118)		"Coloureds" (<u>n</u> = 77)	
	\bar{X}	<u>s</u>	\bar{X}	<u>s</u>
Youths	45.2	13.6	58.8	14.5
Adults	33.4	11.3	49.9	12.3

Note: Maximum score = 105
 Minimum score = 15

D. The Adventurousness scale

The analysis of variance of the Adventurousness scale is presented in Table 16. The means are presented in Table 17 and illustrated separately for language and race groups in Figures 9 and 10.

Table 16

Analysis of Variance of the Adventurousness Scale

Effect	<u>df</u>	<u>ms</u>	<u>F</u>	<u>p</u>
Error	189	0.064		
Age	1	2.683	41.792	<.001
Language (E vs A)	1	0.035	0.547	n.s.
Age x Language	1	0.183	2.858	n.s.
Race (W vs "C")	1	4.437	69.113	<.001
Age x Race	1	1.023	15.934	<.001
Age for Whites	1	3.258	50.281	<.001
Age for "Coloureds"	1	0.031	0.479	n.s.
Race for Youths	1	0.637	9.843	<.01
Race for Adults	1	4.562	70.943	<.001

There are significant effects of Age and Race, but also a significant interaction between them. Means relevant to this interaction are given in Table 17 and illustrated in Figure 10. Simple effects tests show that Age is not significant for "Coloureds", but is for Whites, with youths scoring higher than adults. However, the effect of Race is significant for both levels of Age. Adventurousness scores of "Coloured" youths were higher than White youths and those of "Coloured" adults were higher than White adults.

Figure 9

Graph of the Mean Adventurousness Scores of English and Afrikaans Whites

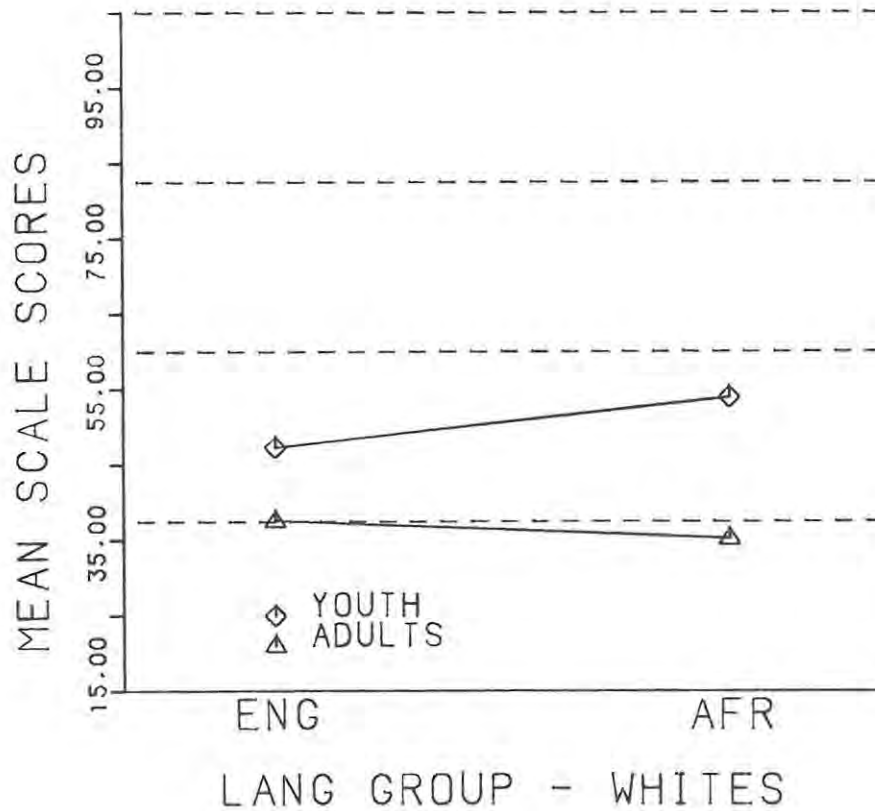


Figure 10

Graph of the Mean Adventurousness Scores of "Coloureds" and Whites

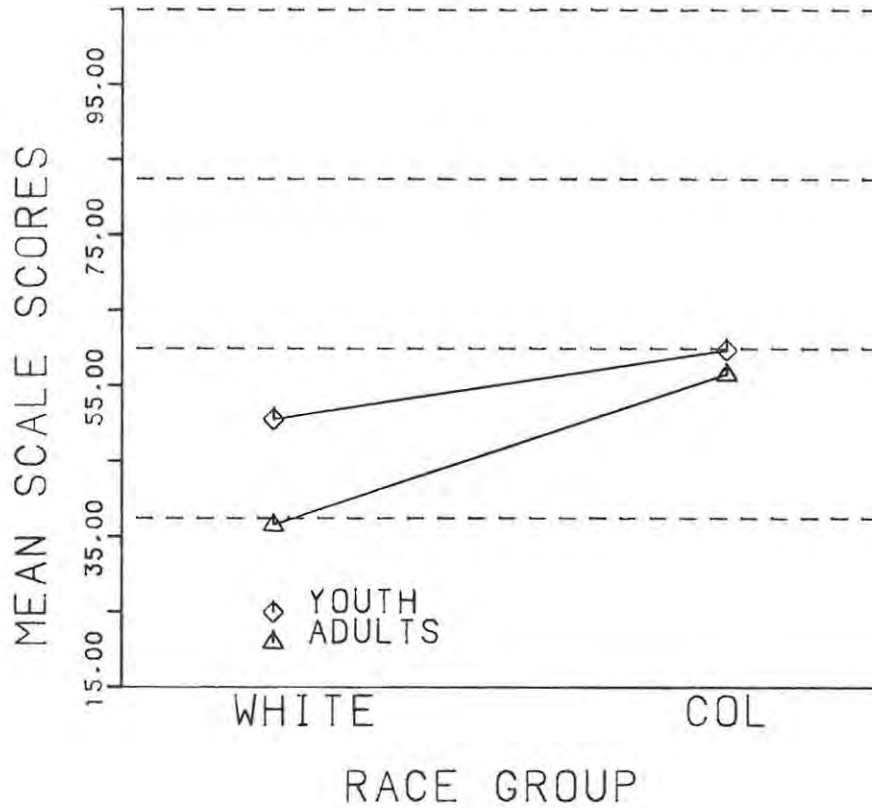


Table 17

Means and Standard Deviations of the Adventurousness Scale

	Whites (<u>n</u> = 118)		"Coloureds" (<u>n</u> = 77)	
	\bar{X}	<u>s</u>	\bar{X}	<u>s</u>
Youths	50.6	12.1	59.8	14.6
Adults	36.6	10.0	56.6	11.3

Note: Maximum score = 105
Minimum score = 15

E. The Alienation from Work scale

The analysis of variance of the Alienation from Work scale is presented in Table 18. The means are presented in Table 19 and illustrated separately for language and race groups in Figures 11 and 12.

Table 18

Analysis of Variance of the Alienation from Work Scale

Effect	<u>df</u>	<u>ms</u>	<u>F</u>	<u>p</u>
Error	189	0.115		
Age	1	1.211	10.466	<.001
Language (E vs A)	1	0.819	0.707	n.s.
Age x Language	1	0.461	3.984	<.05
Age for English	1	0.051	0.447	n.s.
Age for Afrikaans	1	1.276	11.025	<.001
Lang for Youths	1	0.535	4.628	<.05
Lang for Adults	1	0.068	0.590	n.s.
Race (W vs "C")	1	5.666	49.935	<.001
Age x Race	1	1.276	0.501	n.s.

There are significant effects of Age and Race. There is also an interaction between Age and Language. Scores relevant to this interaction are given in Table 19 and illustrated in Figure 11. Simple effects tests show that Age is not significant for English speaking Whites, but is for Afrikaans speaking Whites, with Afrikaans youths having scored higher than Afrikaans adults. In addition, they show that Language is not significant for adults, but is for youths, with Afrikaans youths scoring higher than English youths.

Figure 11

Graph of the Mean Alienation from Work Scores of English and Afrikaans Whites

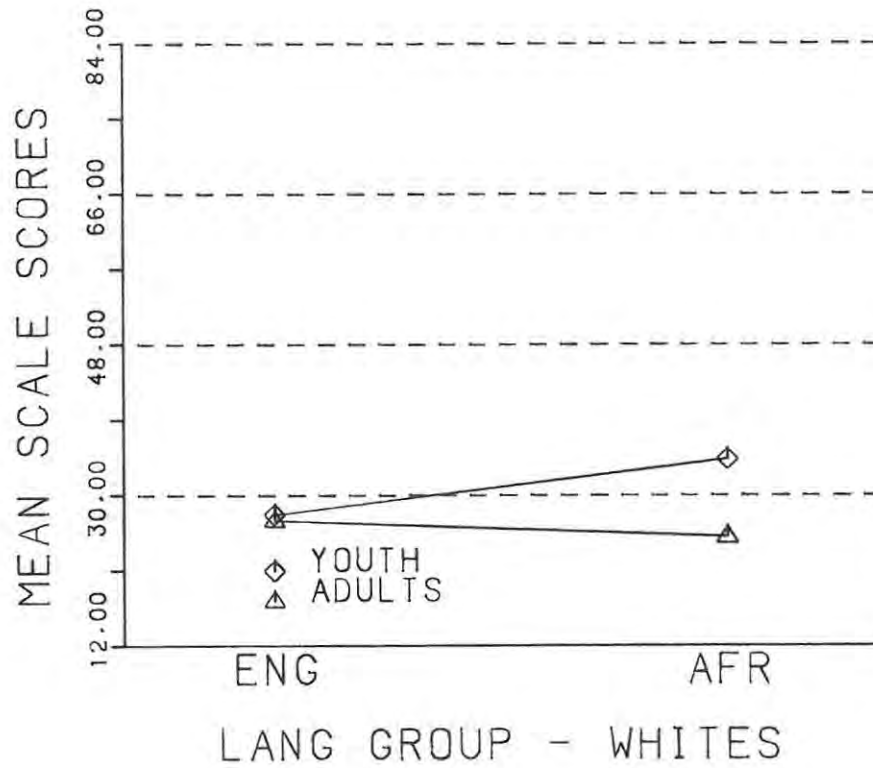


Table 19

Means and Standard Deviations of the Alienation from Work Scale

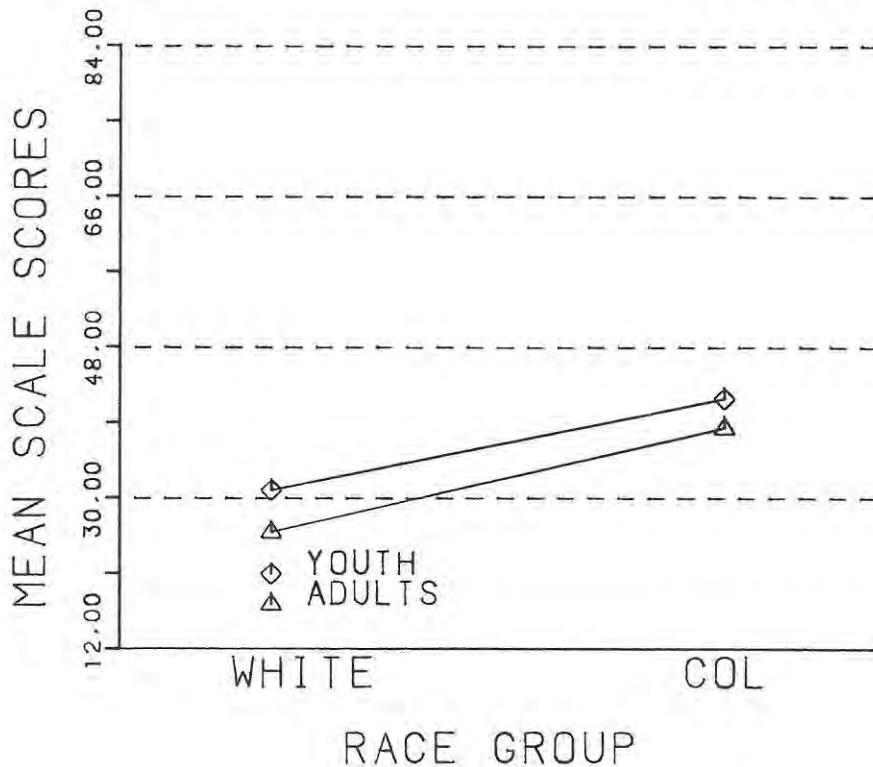
	English (<u>n</u> = 63)		Afrikaans (<u>n</u> = 55)		"Coloureds" (<u>n</u> = 77)	
	\bar{X}	<u>s</u>	\bar{X}	<u>s</u>	\bar{X}	<u>s</u>
Youths	27.7	7.5	34.3	12.3	41.9	10.4
Adults	27.0	9.2	25.0	9.6	38.4	13.9

Note: Maximum score = 84
Minimum score = 12

There is a significant effect of Age for the overall design, but no interaction effect between Age and Race in the W vs "C" design, and examination of the mean scores in Table 19 shows that youths scored higher than adults regardless of Race. In addition, the effect of Race is significant regardless of Age. "Coloured" youths scored higher than White youths and, simultaneously, "Coloured" adults scored higher than White adults on this scale.

Figure 12

Graph of the Mean Alienation from Work Scores of "Coloureds" and Whites



F. The Alienation from Family scale

The Alienation from Family scale analysis of variance is presented in Table 20. The means are presented in Table 21 and illustrated separately for language and race groups in Figures 13 and 14.

Table 20

Analysis of Variance of the Alienation from Family Scale

Effect	<u>df</u>	<u>ms</u>	<u>F</u>	<u>p</u>
Error	189	0.117		
Age	1	4.129	35.091	<.001
Language (E vs A)	1	0.023	0.202	n.s.
Age x Language	1	0.667	5.668	<.05
Age for English	1	0.981	8.343	<.01
Age for Afrikaans	1	4.064	34.536	<.001
Lang for Youths	1	0.252	2.144	n.s.
Lang for Adults	1	0.417	3.543	n.s.
Race (W vs "C")	1	5.535	45.496	<.001
Age x Race	1	1.167	9.920	<.001
Age for Whites	1	4.389	36.592	<.001
Age for "Coloureds"	1	0.136	1.134	n.s.
Race for Youths	1	0.809	6.746	<.01
Race for Adults	1	5.187	43.249	<.001

There are significant effects of Age and of Race. However, there are also interactions between Age and Language, and Age and Race. Mean scores relevant to these interactions are given in Table 21 and illustrated in Figures 13 and 14. Simple effects tests show that Age is significant for both English and Afrikaans speaking Whites, with youths having scored higher than adults.

Figure 13

Graph of the Mean Alienation from Family Scores of English and Afrikaans Whites

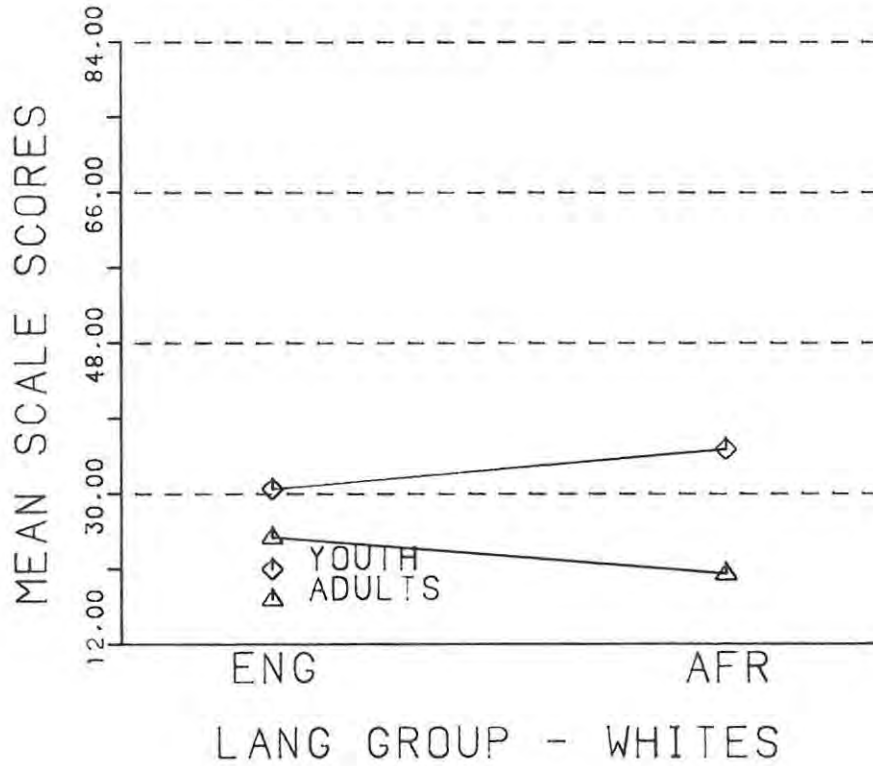


Table 21

Means and Standard Deviations of the Alienation from Family Scale

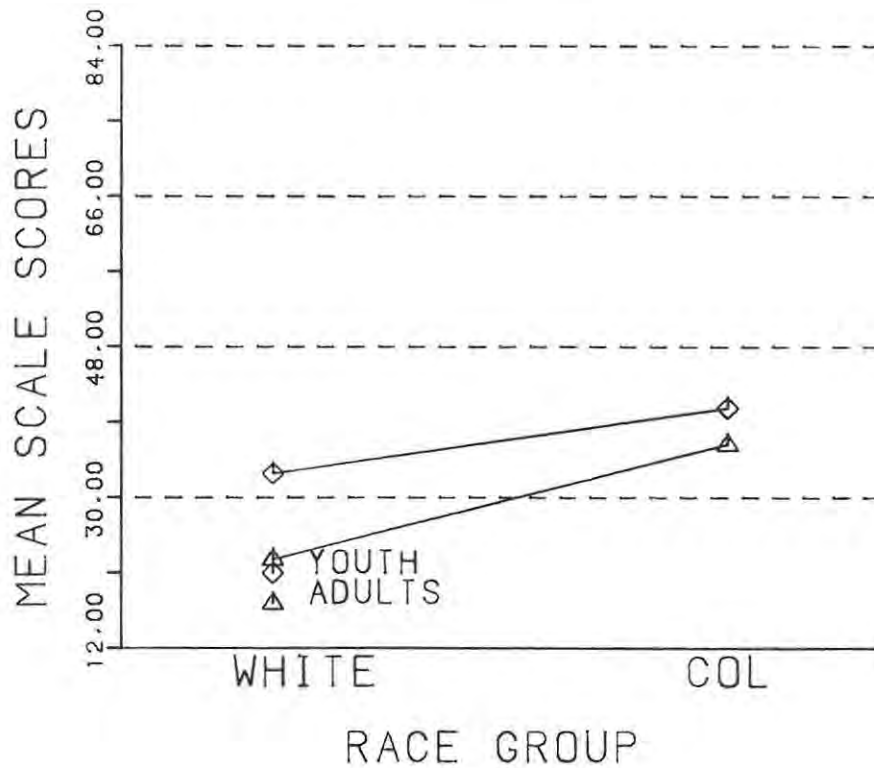
	English (<u>n</u> = 63)		Afrikaans (<u>n</u> = 55)		"Coloureds" (<u>n</u> = 77)	
	\bar{X}	<u>s</u>	\bar{X}	<u>s</u>	\bar{X}	<u>s</u>
Youths	30.6	8.0	35.3	11.3	40.7	14.5
Adults	24.8	9.2	20.4	7.5	36.4	11.7

Note: Maximum score = 84
Minimum score = 12

Regarding the Age by Race interaction, the simple effects tests (in Table 20) show that Age is not significant for "Coloureds", but is for Whites with youths having scored higher than adults. However, the effect of Race is significant for both levels of Age. The alienation from family scores of "Coloured" youths were higher than White youths, and those of "Coloured" adults were higher than White adults.

Figure 14

Graph of the Mean Alienation from Family Scores of "Coloureds" and Whites



G. The Alienation from Social Institutions scale

The Alienation from Social Institutions scale analysis of variance is presented in Table 22. The means are presented in Table 23 and illustrated separately for language and race groups in Figures 15 and 16.

Table 22

Analysis of Variance of the Alienation
from Social Institutions Scale

Effect	<u>df</u>	<u>ms</u>	<u>F</u>	<u>p</u>
Error	189	0.093		
Age	1	1.409	15.037	<.001
Language (E vs A)	1	0.448	4.782	<.05
Age x Language	1	0.009	0.097	n.s.
Race (W vs "C")	1	6.584	70.246	<.001
Age x Race	1	0.598	6.388	<.05
Age for Whites	1	1.687	17.711	<.001
Age for "Coloureds"	1	0.008	0.090	n.s.
Race for Youths	1	1.708	17.933	<.001
Race for Adults	1	5.138	53.930	<.001

There are significant effects of Age, of Language and of Race. In the English versus Afrikaans design there is no interaction effect between Age and Language, and youths scored higher than adults regardless of Language. In addition, English speaking youths and adults scored higher than their Afrikaans speaking counterparts. All mean scores are given in Table 23.

Figure 15

Graph of the Mean Alienation from Social Institutions Scores of English and Afrikaans Whites

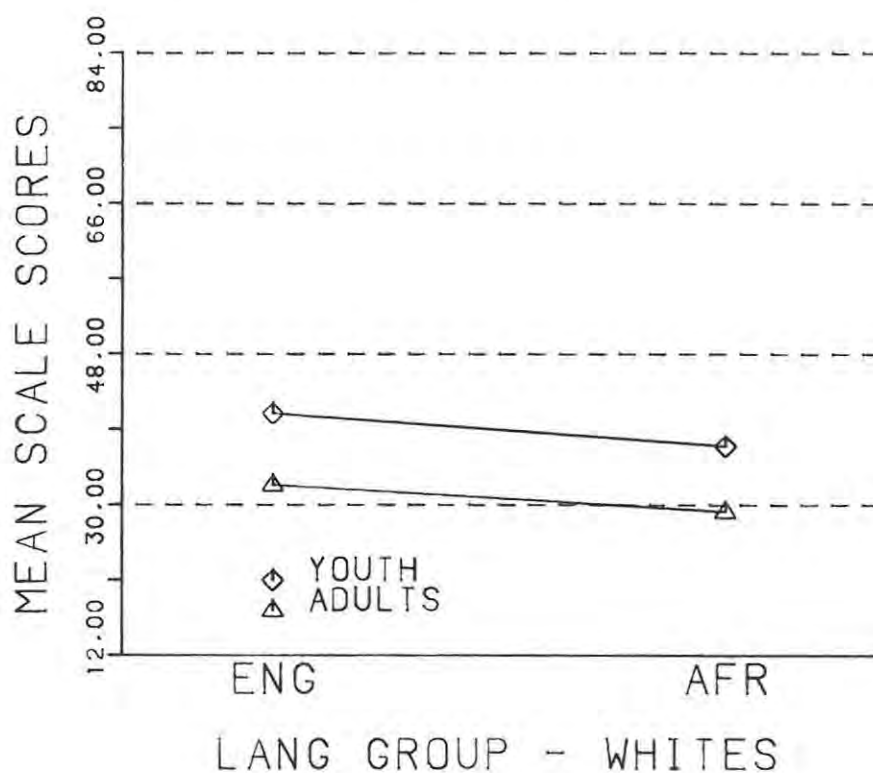


Table 23

Means and Standard Deviations of the Alienation from Social Institutions Scale

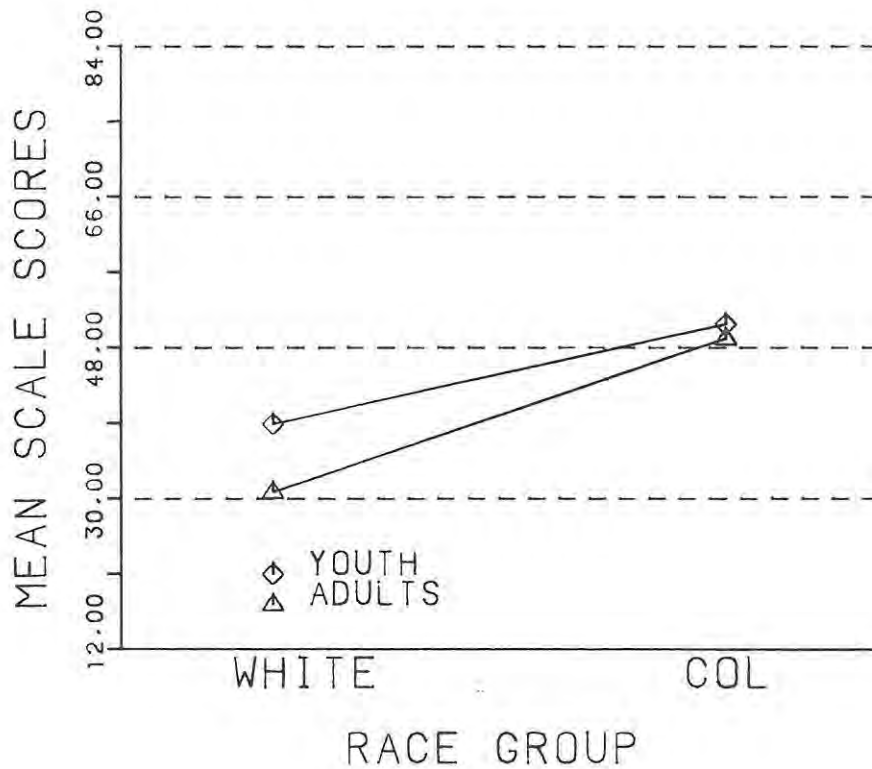
	English ($n = 63$)		Afrikaans ($n = 55$)		"Coloureds" ($n = 77$)	
	\bar{X}	s	\bar{X}	s	\bar{X}	s
Youths	40.9	8.1	37.0	12.8	50.8	13.7
Adults	32.4	10.2	29.2	9.4	49.1	11.9

Note: Maximum score = 84
Minimum score = 12

Although the effect of Race is significant, the Age by Race interaction is also significant. This interaction is graphically depicted in Figure 16. The simple effects tests show that Age is not significant for "Coloureds", but is for Whites, with youths having scored higher than adults. However, the effect of Race is significant for both levels of Age. The alienation from social institutions scores of "Coloured" youths were higher than White youths, and those of "Coloured" adults were higher than White adults.

Figure 16

Graph of the Mean Alienation from Social Institutions Scores of "Coloureds" and Whites



H. The Alienation from Self scale

The analysis of variance of the Alienation from Self scale is presented in Table 24. The means are presented in Table 25 and illustrated separately for language and race groups in Figures 17 and 18.

Table 24

Analysis of Variance of the Alienation from Self Scale

Effect	<u>df</u>	<u>ms</u>	<u>F</u>	<u>p</u>
Error	189	0.087		
Age	1	4.933	56.220	<.001
Language (E vs A)	1	0.081	0.249	n.s.
Age x Language	1	0.314	3.589	n.s.
Race (W vs "C")	1	4.318	49.213	<.001
Age x Race	1	0.876	9.992	<.01
Age for Whites	1	4.886	55.065	<.001
Age for "Coloureds"	1	0.376	4.247	<.05
Race for Youths	1	0.693	7.814	<.01
Race for Adults	1	4.214	47.494	<.001

There are significant effects of Age and of Race, but the interaction between them is also significant. Means relevant to this interaction are given in Table 25, and illustrated in Figure 18. The simple effects tests show that Age is significant for both "Coloureds" and Whites with youths having scored higher than adults. They also show that the effect of Race is significant for both levels of Age. The alienation from self scores of "Coloured" youths were higher than White youths, and those of "Coloured" adults were higher than White adults.

Figure 17
Graph of the Mean Alienation from Self Scores
of English and Afrikaans Whites

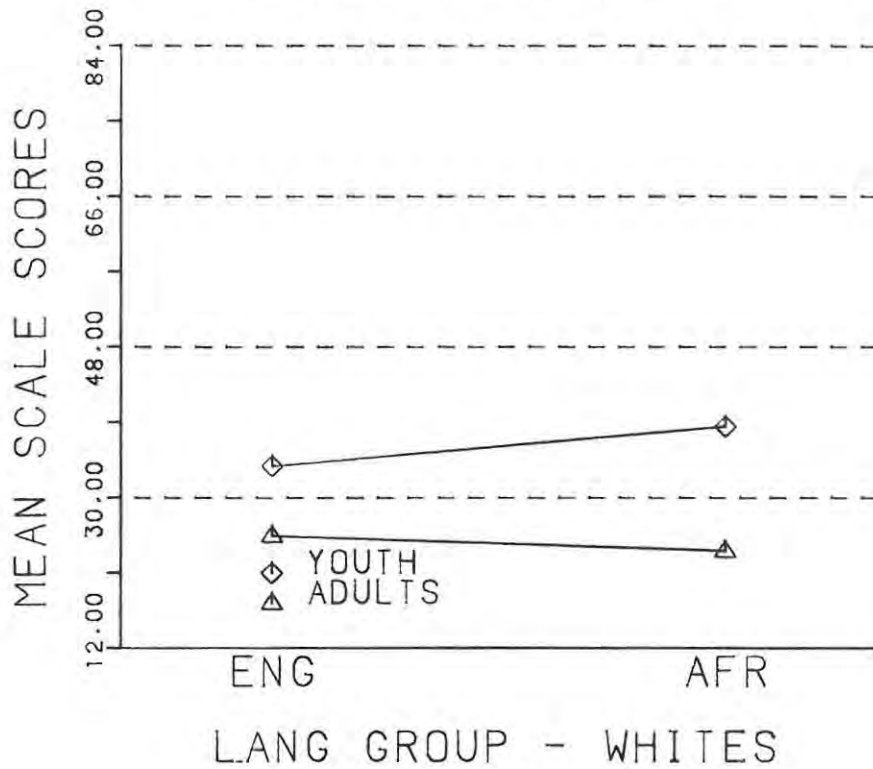


Figure 18
Graph of the Mean Alienation from Self Scores
of "Coloureds" and Whites

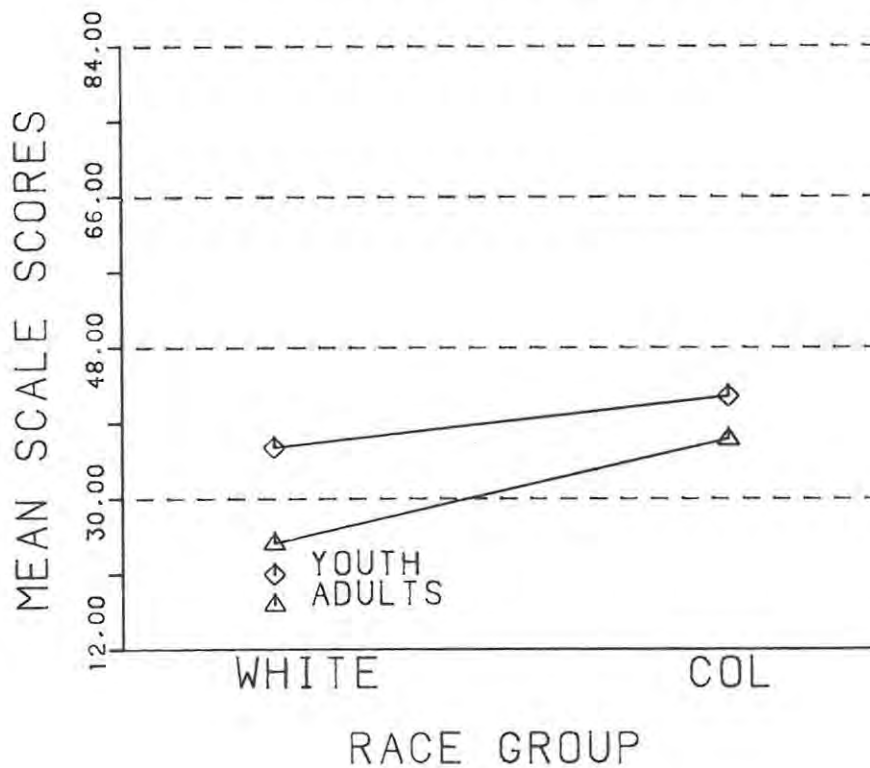


Table 25

Means and Standard Deviations of the Alienation from Self Scale

	Whites (<u>n</u> = 118)		"Coloureds" (<u>n</u> = 77)	
	\bar{X}	<u>s</u>	\bar{X}	<u>s</u>
Youths	36.1	10.2	42.2	8.9
Adults	24.7	8.7	37.1	10.2

Note: Maximum score = 84
Minimum score = 12

I. The Alienation from Other Persons scale

The analysis of variance of the Alienation from Other Persons scale is presented in Table 26. The means are presented in Table 27 and shown separately for language and race groups in Figures 19 and 20.

Table 26

Analysis of Variance of the Alienation from Other Persons Scale

Effect	<u>df</u>	<u>ms</u>	<u>F</u>	<u>p</u>
Error	189	0.097		
Age	1	3.314	34.081	<.001
Language (E vs A)	1	0.008	0.084	n.s.
Age x Language	1	0.250	2.576	n.s.
Race (W vs "C")	1	2.634	27.093	<.001
Age x Race	1	0.533	5.484	<.05
Age for Whites	1	3.192	32.683	<.001
Age for "Coloureds"	1	0.286	2.933	n.s.
Race for Youths	1	0.424	4.342	<.05
Race for Adults	1	2.550	26.111	<.001

There are significant effects of Age and of Race, but the interaction between them is also significant. Relevant scores are given in Table 27 and the interaction is illustrated in Figure 20. The simple effects tests show that Age is not significant for "Coloureds", but is for Whites, with youths having scored higher than adults. However, the effect of Race is significant for both levels of Age. Alienation from other persons scores of "Coloured" youths were higher than White youths, and those of "Coloured" adults were higher than White adults.

Figure 19

Graph of the Mean Alienation from Other Persons Scores of English and Afrikaans Whites

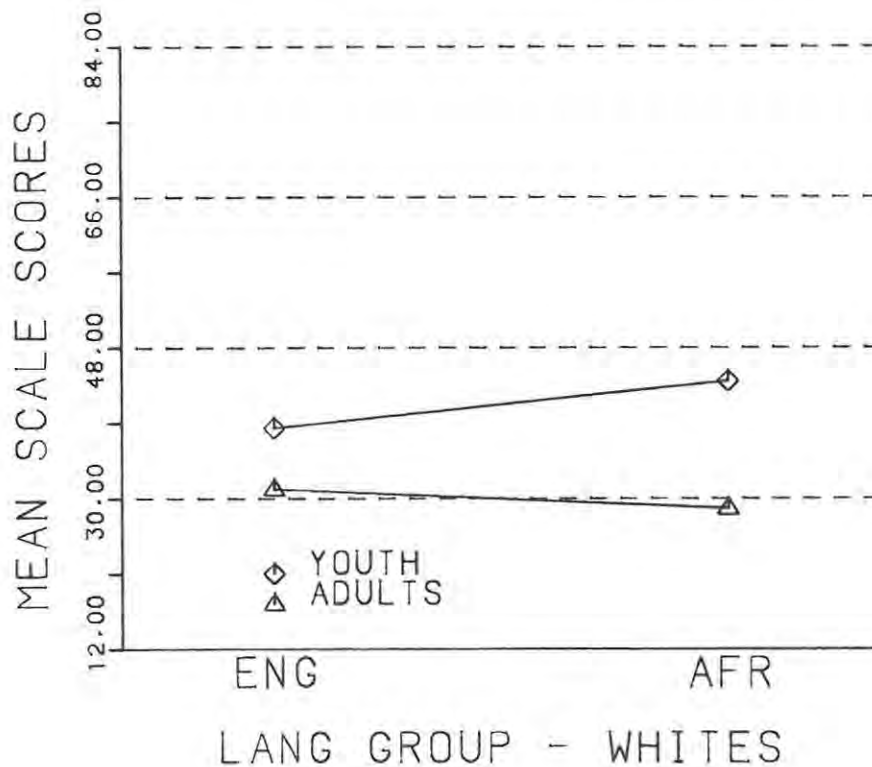


Figure 20

Graph of the Mean Alienation from Other Persons Scores of "Coloureds" and Whites

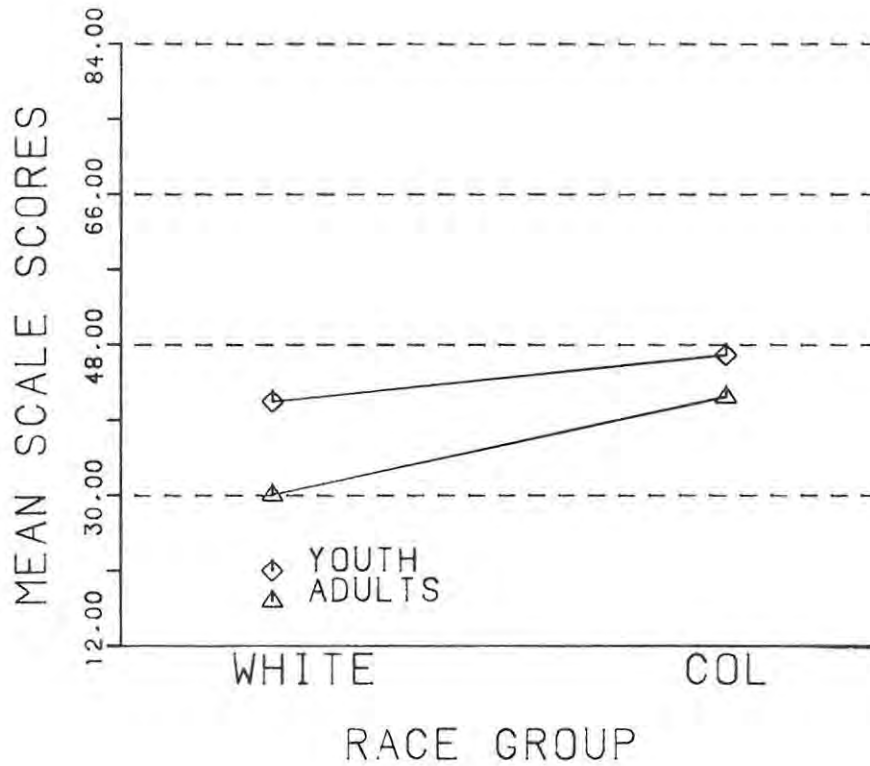


Table 27

Means and Standard Deviations of the Alienation from Other Persons Scale

	Whites (<u>n</u> = 118)		"Coloureds" (<u>n</u> = 77)	
	\bar{X}	<u>s</u>	\bar{X}	<u>s</u>
Youths	41.2	11.8	46.8	11.6
Adults	30.1	9.9	41.8	11.5

Note: Maximum score = 84
Minimum score = 12

J. The Alienation Total scale

The analysis of variance of the Alienation Total scale is presented in Table 28. The means are presented in Table 29 and illustrated separately for language and race groups in Figures 21 and 22.

Table 28

Analysis of Variance of the Alienation Total Scale

Effect	<u>df</u>	<u>ms</u>	<u>F</u>	<u>p</u>
Error	189	0.053		
Age	1	2.526	47.403	<.001
Language (E vs A)	1	0.000	0.016	n.s.
Age x Language	1	0.198	3.718	n.s.
Race (W vs "C")	1	4.662	84.477	<.001
Age x Race	1	0.513	9.640	<.01
Age for Whites	1	2.537	47.174	<.001
Age for "Coloureds"	1	0.159	2.961	n.s.
Race for Youths	1	1.106	20.580	<.001
Race for Adults	1	3.815	70.943	<.001

There are significant effects of Age and of Race, but the interaction between these two factors is also significant. Relevant means are given in Table 29, and the interaction is illustrated in Figure 22. The simple effects tests show that Age is not significant for "Coloureds", but is for Whites, with youths having scored higher than adults. However, the effect of Race is significant for both levels of Age. The alienation total scores of "Coloured" youths were higher than White youths, and those of "Coloured" adults were higher than White adults.

Figure 21

Graph of the Mean Alienation Total Scores
of English and Afrikaans Whites

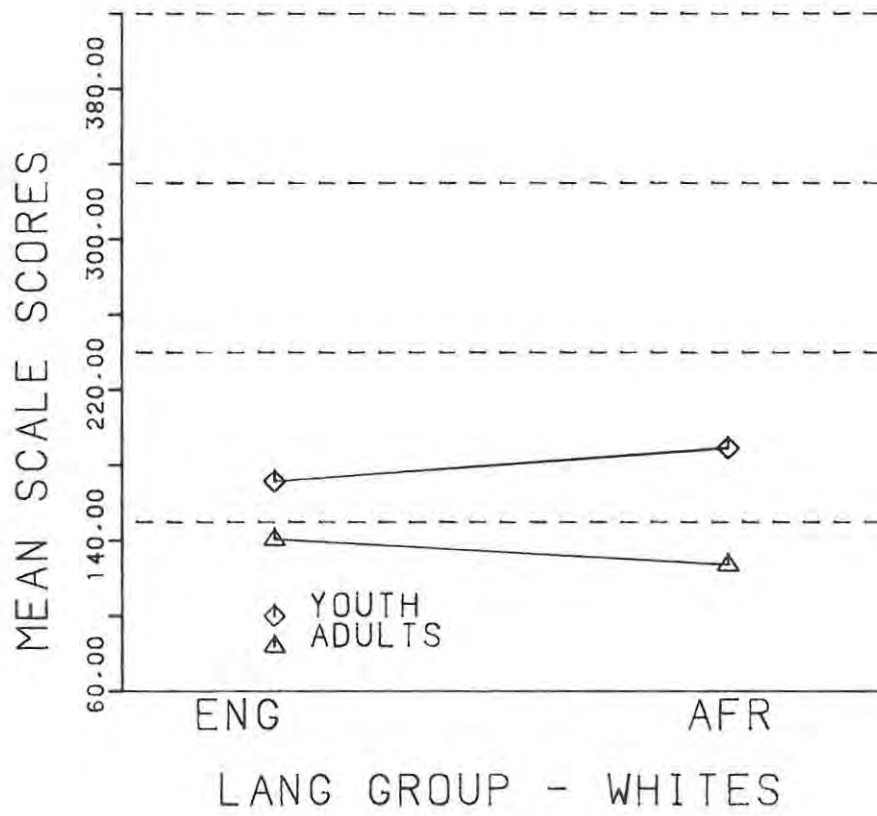


Figure 22

Graph of the Mean Alienation Total Scores of "Coloureds" and Whites

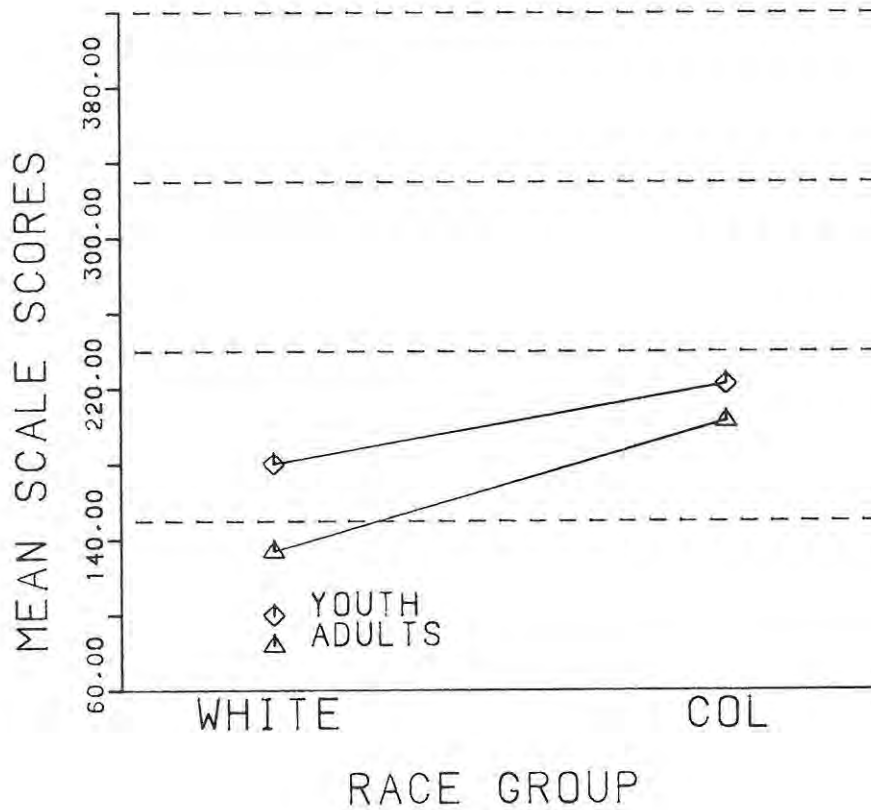


Table 29

Means and Standard Deviations of the Alienation Total Scale

	Whites (<u>n</u> = 118)		"Coloureds" (<u>n</u> = 77)	
	\bar{X}	<u>s</u>	\bar{X}	<u>s</u>
Youths	180.5	42.4	222.6	45.7
Adults	135.0	33.8	203.0	43.9

Note: Maximum score = 420
Minimum score = 60

Table 30

Summary: Significance of ANOVA F Tests for the Alienation Test Scales

	Age	Lang	Race	A x L	A x R	Age for E	Age for A	Lang for Youths	Lang for Adults	Age for W	Age for "C"	Race for Youths	Race for Adults
Powerlessness	.001	n.s.	.001	n.s.	.001	-	-	-	-	.001	n.s.	.001	.001
Vegetativeness	.001	n.s.	.001	n.s.	.05	-	-	-	-	.001	n.s.	.01	.001
Nihilism	.001	n.s.	.001	n.s.	n.s.	-	-	-	-	-	-	-	-
Adventurousness	.001	n.s.	.001	n.s.	.001	-	-	-	-	.001	n.s.	.01	.001
Work	.001	n.s.	.001	.05	n.s.	n.s.	.001	.05	n.s.	-	-	-	-
Family	.001	n.s.	.001	.05	.001	.01	.001	n.s.	n.s.	.001	n.s.	.01	.001
Social Instits	.001	.05	.001	n.s.	.05	-	-	-	-	.001	n.s.	.001	.001
Self	.001	n.s.	.001	n.s.	.01	-	-	-	-	.001	.05	.01	.001
Other Persons	.001	n.s.	.001	n.s.	.05	-	-	-	-	.001	n.s.	.05	.001
Total	.001	n.s.	.001	n.s.	.01	-	-	-	-	.001	n.s.	.001	.001

Note: - : not tested
n.s. : $p > 0.05$
.05 : $0.01 < p < 0.05$
.01 : $0.001 < p < 0.01$
.001 : $p < 0.001$

The summary of the ANOVA results in Table 30 reveals that there is a similar pattern across all the Alienation Test scales, showing an effect of Age and of Race (effects of Language are minimal). However, there are also interactions between Age and Race on all except two scales. Further examination of these interactions by means of the simple effects tests revealed the following two patterns. These patterns are: (1) Age is an important factor for Whites, with youths having scored consistently higher than adults, but not for "Coloureds" and, 2) Race is an important factor in both age groups with "Coloureds" having scored higher than Whites.

Tables 31 and 32 give the alienation scales' scores of all samples in rank order. Scores have been converted to percentages as follows:

$$\frac{(\text{mean scale score} - \text{lowest possible score on the scale})}{(\text{upper limit of the scale} - \text{lower limit of the scale})} \times 100$$

The above procedure was followed as the differences in the scales' ranges, of the types of alienation (range = 15-105), contexts of alienation (range = 12-84) and Alienation Total (range = 60-420) scales did not allow for rank ordering of all scales using the original means. A conversion to scores expressed as percentages thus provided a common base which made rank ordering possible. A summary of the original means is presented in Appendix F, Tables 63 and 64.

Table 31

Alienation Test Scales' Scores in Rank Order:
English and Afrikaans Youths and Adults

English (<u>n</u> = 63)		Afrikaans (<u>n</u> = 55)					
Youths (<u>n</u> = 33)	Adults (<u>n</u> = 30)	Youths (<u>n</u> = 33)	Adults (<u>n</u> = 22)				
Socin	40.1	Socin	28.3	Others	44.0	Socin	23.8
Others	36.6	Others	26.5	Advent	43.2	Others	23.3
Advent	35.8	Power	25.7	Power	38.1	Advent	22.4
Power	35.0	Advent	25.1	Self	36.8	Power	20.4
Total	31.0	Total	22.4	Nihil	36.6	Nihil	19.8
Nihil	30.5	Nihil	20.8	Total	35.8	Total	18.6
Self	30.2	Work	20.8	Socin	34.7	Work	18.0
Family	25.8	Self	18.6	Family	32.3	Self	16.1
Veget	22.5	Veget	17.8	Work	30.9	Veget	11.7
Work	21.8	Family	17.7	Veget	25.4	Family	11.6

Note: scores have been converted to percentages for the rank ordering

Table 32

Alienation Test Scales' Scores in Rank Order:
"Coloured" and White Youths and Adults

"Coloured" (<u>n</u> = 63)		White (<u>n</u> = 55)					
Youths (<u>n</u> = 39)	Adults (<u>n</u> = 38)	Youths (<u>n</u> = 66)	Adults (<u>n</u> = 52)				
Socin	53.8	Socin	51.5	Others	40.5	Socin	26.1
Advent	49.7	Advent	46.2	Advent	39.5	Others	25.1
Power	49.0	Power	44.3	Socin	37.4	Advent	24.0
Nihil	48.6	Others	41.3	Power	36.5	Power	23.5
Others	48.3	Total	39.7	Nihil	33.5	Total	20.8
Total	45.1	Nihil	38.7	Total	33.4	Nihil	20.4
Self	41.9	Work	36.6	Self	33.4	Work	19.4
Work	41.5	Self	34.8	Family	30.2	Self	17.6
Family	39.8	Family	33.8	Work	26.3	Veget	15.3
Veget	33.0	Veget	29.3	Veget	24.0	Family	14.7

Note: Scores have been converted to percentages for the rank ordering

4.8 RESULTS OF THE HOWARTH PERSONALITY QUESTIONNAIRE

4.8.1 Method of analysis

Having calculated the scale scores, the MANOVA program on the SPSS system was again used to conduct the analyses (see section 4.7.1). Each scale was examined for effects of Age (youths and adults) and Groups (English, Afrikaans and "Coloured") of subjects by analysis of variance. Differences between the two White groups (English and Afrikaans) were expected due to cultural factors (see section 4.2). It was therefore decided that these two groups scores should not be combined as they were for the Alienation Test analysis of results (see section 4.7.1), and only one 2 X 3 ANOVA was used to analyze results.

Where significant differences were found for the effect of Groups (English, Afrikaans and "Coloured"), Tukey's q test was used to determine between which specific groups these differences were to be found. Where interactions of Age and Groups were found to be significant, the simple effects subprogram of MANOVA was used to test for differences among the youth and adult sample groups. Once these differences had been identified at either the youth or adult level, Tukey's q test was again applied to determine, more specifically, where these differences lay; for example, between English and Afrikaans youths or between Afrikaans and "Coloured" youths. The simple effects subprogram was also used to test for differences between age groups.

Only the Anxiety, Superego, Hypochondriasis, Inferiority and Suspiciousness scales' results are presented in this section, as these were the only scales which showed significant differences between the groups or a significant effect for the Age by Groups (E, A, "C") interaction. A summary of the Sociability, Dominance, Cooperation, Impulsiveness and Persistence scales' results are presented in the summary table at the end of this section and discussed in Appendix I. A summary of mean scale scores is presented in Appendix I, Table 79. Distributions of all scales' scores are either presented in histograms in section 5.3.2 or in grouped frequency tables in Appendix J.

In the following section, tables of F ratios for the 2 X 3 ANOVA are presented followed by tables of the Tukey's g test results. Discussion of the results plus graphs and tables of the mean scores follow these tables. A summary table of the significance of the F test results is presented at the end of this section in Table 48. Results of z tests comparing the means of Canadian youths and adults, sampled by Howarth (1980b), with the means of the three groups in this study, are shown in Tables 49 and 50. Abbreviations are the same as applied in section 4.7.2.

4.8.2 Analysis of the scales' scores

A. The Anxiety scale

The analysis of variance of the Anxiety scale is presented in Table 33 and Tukey's g test results in Table 34. The means are presented in Table 35 and illustrated in Figure 23.

Table 33

Analysis of Variance of the Anxiety scale

Effect	<u>df</u>	<u>ms</u>	<u>F</u>	<u>p</u>
Error	189	8.636		
Age	1	71.179	8.241	<.01
Groups (E, A, "C")	2	31.459	3.642	<.01
Age x Groups	2	43.499	5.036	<.01
Age for English	1	3.881	0.449	n.s.
Age for Afrikaans	1	134.912	15.620	<.001
Age for "Coloureds"	1	0.000	0.000	n.s.
Groups for Youths	2	37.138	4.300	<.05
Groups for Adults	2	39.418	4.564	<.05

Table 34

Tukey's q Test Results for the Anxiety Scale

Youths	<.01	n.s.	n.s.
Adults	n.s.	n.s.	<.05
	E vs A	E vs "C"	A vs "C"

There are significant effects of Age and of Groups, but the interaction between them is also significant. Means relevant to this interaction are given in Table 35, and the interaction is illustrated in Figure 23. The simple effects tests show that Age is significant for the Afrikaans group, with youths having scored higher than adults, but not for the English or "Coloured" groups. However, the effect of Groups is significant for both levels of Age. Investigation of this effect by means of Tukey's q test (see Table 34) shows that anxiety scores of Afrikaans

youths were higher than those of English youths, and those of "Coloured" adults were higher than those of Afrikaans adults.

Figure 23

Graph of the Mean Anxiety Scores of English, Afrikaans and "Coloureds"

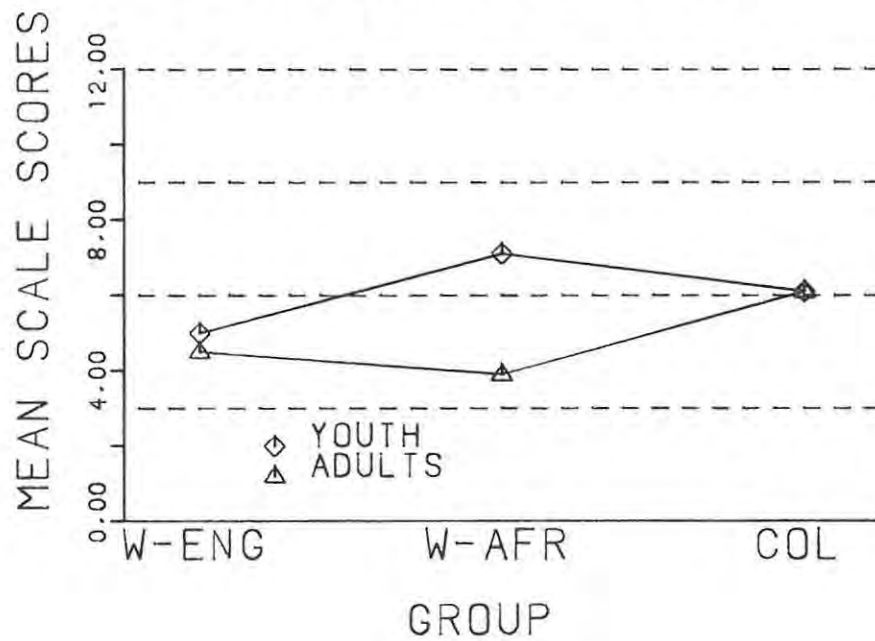


Table 35

Means and Standard Deviations of the Anxiety Scale

	English (<u>n</u> = 63)		Afrikaans (<u>n</u> = 55)		"Coloureds" (<u>n</u> = 77)	
	\bar{X}	<u>s</u>	\bar{X}	<u>s</u>	\bar{X}	<u>s</u>
Youths	5.0	3.3	7.1	2.8	6.1	2.7
Adults	4.5	2.8	3.9	3.3	6.1	2.6

Note: Maximum score = 12
Minimum score = 0

B. The Superego scale

The analysis of variance of the Superego scale is presented in Table 36 and Tukey's g test results in Table 37. The means are presented in Table 38 and illustrated in Figure 24.

Table 36

Analysis of Variance of the Superego Scale

Effect	<u>df</u>	<u>ms</u>	<u>F</u>	<u>p</u>
Error	189	4.568		
Age	1	1.579	0.345	n.s.
Groups (E, A, "C")	2	19.297	4.223	<.05
Age x Groups	2	1.081	0.236	n.s.

Table 37

Tukey's g Test Results for the Superego Scale

Groups	<.05	<.05	n.s.
	E vs A	E vs "C"	A vs "C"

The analysis of variance shows a significant effect of Groups. Investigation of this effect by means of Tukey's g test, shown in Table 37, reveals that scores of both "Coloured" and Afrikaans groups were significantly higher than the English group's scores. Relevant means are given in Table 38 and illustrated in Figure 24.

Figure 24

Graph of the Mean Superego Scores of English, Afrikaans and "Coloureds"

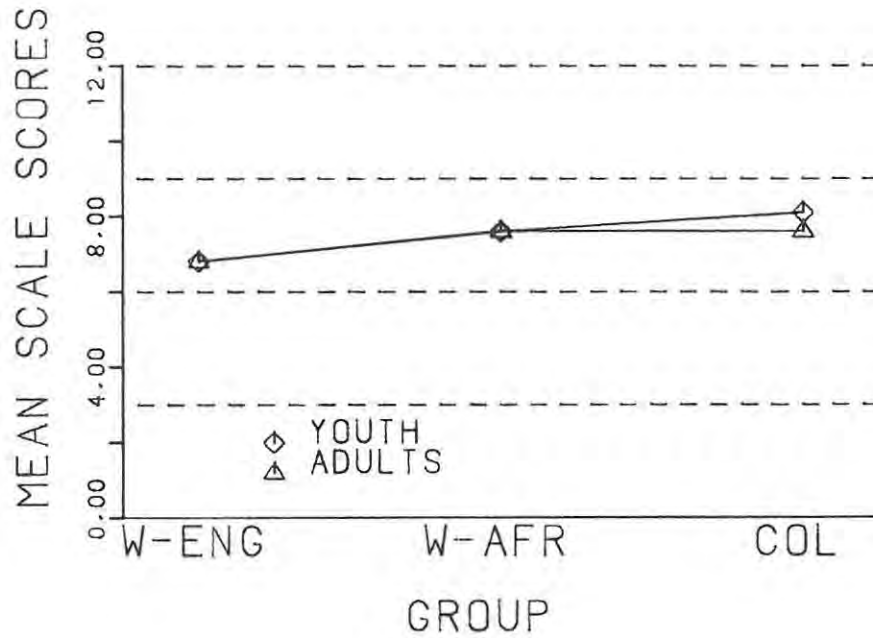


Table 38

Means and Standard Deviations of the Superego Scale

	English (<u>n</u> = 63)		Afrikaans (<u>n</u> = 55)		"Coloureds" (<u>n</u> = 77)	
	\bar{X}	<u>s</u>	\bar{X}	<u>s</u>	\bar{X}	<u>s</u>
Youths	6.8	2.0	7.6	1.7	8.1	1.7
Adults	6.8	2.4	7.6	2.4	7.6	2.3

Note: Maximum score = 12
Minimum score = 0

C. The Hypochondriasis scale

The analysis of variance of the Hypochondriasis scale is presented in Table 39 and Tukey's g test results in Table 40. The means are presented in Table 41 and illustrated in Figure 25.

Table 39

Analysis of Variance of the Hypochondriasis Scale

Effect	<u>df</u>	<u>ms</u>	<u>F</u>	<u>p</u>
Error	189	5.817		
Age	1	1.448	0.249	n.s.
Groups (E, A, "C")	2	41.154	7.073	<.001
Age x Groups	2	8.170	1.404	n.s.

Table 40

Tukey's g Test Results for the Hypochondriasis Scale

Groups	n.s.	<.01	<.01
	E vs A	E vs "C"	A vs "C"

The analysis of variance shows a significant effect of Groups. Tukey's g test results in Table 40 reveals that hypochondriasis scores of the "Coloured" group were significantly higher than both the English and Afrikaans groups. Relevant means are given in Table 41 and illustrated in Figure 25.

Figure 25

Graph of the Mean Hypochondriasis Scores of English, Afrikaans and "Coloureds"

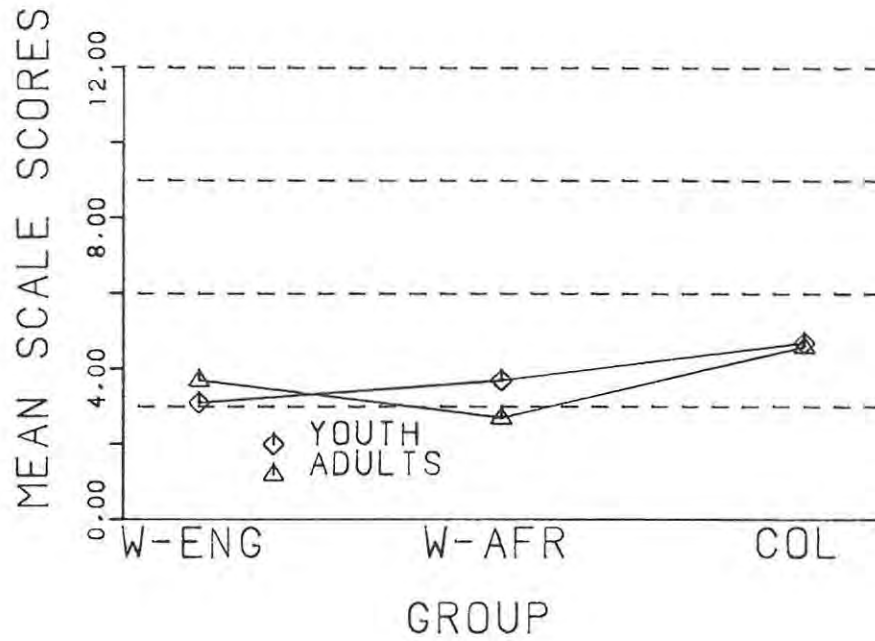


Table 41

Means and Standard Deviations of the Hypochondriasis Scale

	English (<u>n</u> = 63)		Afrikaans (<u>n</u> = 55)		"Coloureds" (<u>n</u> = 77)	
	\bar{X}	<u>s</u>	\bar{X}	<u>s</u>	\bar{X}	<u>s</u>
Youths	3.1	2.4	3.7	2.4	4.7	2.1
Adults	3.7	2.2	2.7	2.7	4.6	2.4

Note: Maximum score = 12
Minimum score = 0

D. The Inferiority scale

The analysis of variance of the Inferiority scale is presented in Table 42 and Tukey's q test results in Table 43. The means are presented in Table 44 and illustrated in Figure 26.

Table 42

Analysis of Variance of the Inferiority Scale

Effect	<u>df</u>	<u>ms</u>	<u>F</u>	<u>p</u>
Error	189	5.661		
Age	1	2.296	0.405	n.s.
Groups (E, A, "C")	2	9.465	1.671	n.s.
Age x Groups	2	18.007	3.180	<.05
Age for English	1	3.833	0.677	n.s.
Age for Afrikaans	1	30.303	5.352	<.05
Age for "Coloureds"	1	2.470	0.436	n.s.
Groups for Youths	2	7.801	1.378	n.s.
Groups for Adults	2	18.084	3.194	<.05

Table 43

Tukey's q Test Results for the Inferiority Scale

Youths	n.s.	n.s.	n.s.
Adults	n.s.	n.s.	<.05
	E vs A	E vs "C"	A vs "C"

There are not significant effects of Age and of Groups, but the interaction between them is significant. Means relevant to this interaction are given in Table 44, and the interaction is illustrated in Figure 26.

The simple effects tests show that Age is significant for the Afrikaans group, with youths having scored higher on inferiority than adults, but not for the English or "Coloured" groups. The effect of Groups is significant for adults but not for youths. Tukey's g test results in Table 43 show that there is only a significant difference between "Coloured" and Afrikaans adults' scores, with "Coloured" adults having scored higher than Afrikaans adults.

Figure 26

Graph of the Mean Inferiority Scores of English, Afrikaans and "Coloureds"

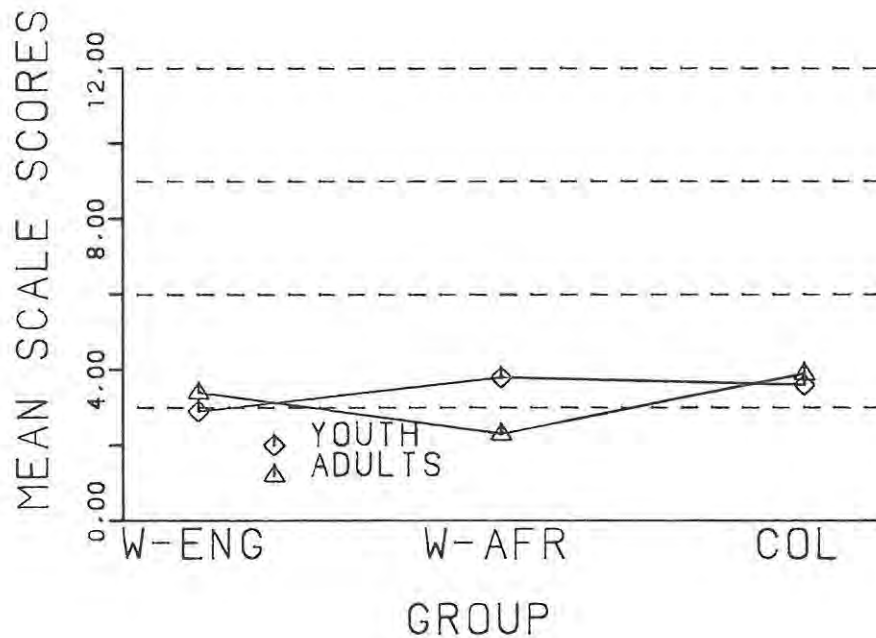


Table 44

Means and Standard Deviations of the Inferiority Scale

	English (<u>n</u> = 63)		Afrikaans (<u>n</u> = 55)		"Coloureds" (<u>n</u> = 77)	
	<u>X̄</u>	<u>s</u>	<u>X̄</u>	<u>s</u>	<u>X̄</u>	<u>s</u>
Youths	2.9	2.2	3.8	2.6	3.6	2.1
Adults	3.4	2.1	2.3	2.0	3.9	2.7

Note: Maximum score = 12
Minimum score = 0

E. The Suspiciousness scale

The analysis of variance of the Suspiciousness scale is presented in Table 45 and Tukey's q test results in Table 46. The means are presented in Table 47 and illustrated in Figure 27.

Table 45

Analysis of Variance of the Suspiciousness Scale

Effect	<u>df</u>	<u>ms</u>	<u>F</u>	<u>p</u>
Error	189	5.558		
Age	1	100.917	18.155	<.001
Groups (E, A, "C")	2	44.318	7.973	<.001
Age x Groups	2	31.767	5.715	<.01
Age for English	1	32.694	5.881	<.01
Age for Afrikaans	1	110.548	19.887	<.001
Age for "Coloureds"	1	0.648	0.011	n.s.
Groups for Youths	2	28.207	5.074	<.01
Groups for Adults	2	49.514	8.907	<.001

Table 46

Tukey's g Test Results for the Suspiciousness Scale

Youths	<.01	n.s.	n.s.
Adults	n.s.	<.01	<.01

E vs A E vs "C" A vs "C"

There is a significant effect of Age and of Groups. However, the interaction between these two factors is also significant. Scores relevant to this interaction are given in Table 47, and the interaction is illustrated in Figure 27. The simple effects tests show that Age is not significant for the "Coloured" group, but is for both the Afrikaans and English groups, with youths having scored higher on suspiciousness than adults. The effect of Groups is significant for both adults and for youths. Tukey's g test results in Table 46 show that among the youths there is only a significant difference between the English and Afrikaans groups inferiority scores, with Afrikaans youths having scored higher than English youths. Among the adults, "Coloureds" differed significantly from, and scored higher than, both the English and Afrikaans groups.

Figure 27

Graph of the Mean Suspiciousness Scores of English, Afrikaans and "Coloureds"

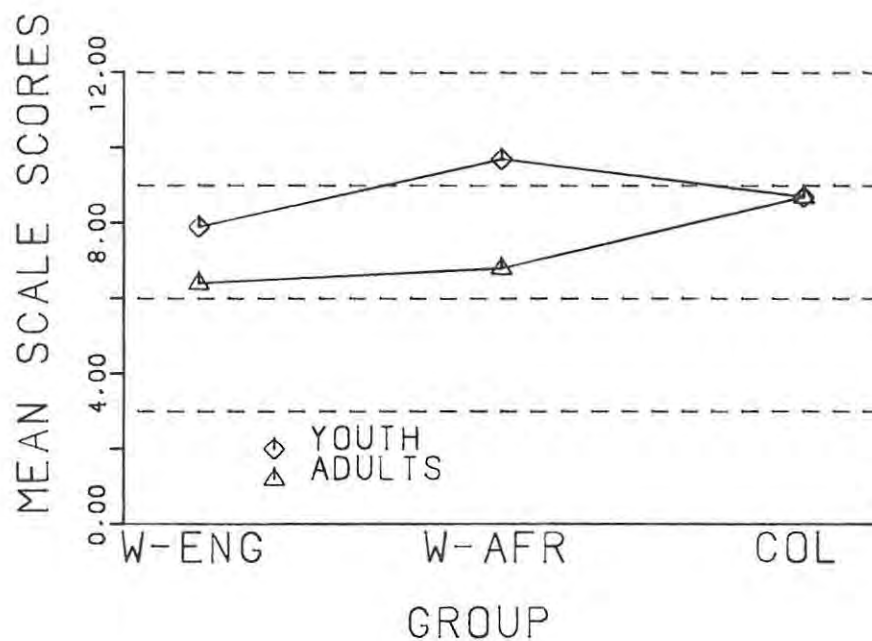


Table 47

Means and Standard Deviations of the Suspiciousness Scale

	English (<u>n</u> = 63)		Afrikaans (<u>n</u> = 55)		"Coloureds" (<u>n</u> = 77)	
	\bar{X}	<u>s</u>	\bar{X}	<u>s</u>	\bar{X}	<u>s</u>
Youths	7.9	2.5	9.7	1.6	8.7	1.7
Adults	6.4	3.0	6.8	2.8	8.7	2.3

Note: Maximum score = 12
Minimum score = 0

Table 48

Summary: Significance of ANOVA F Tests for the Howarth Personality Questionnaire Scales

	Age	Groups	A x G	Age for E	Age for A	Age for "C"	Grps Y	Grps A	EvsA	Evs"C"	Avs"C"	EvsA Youths	Evs"C" Youths	Avs"C" Youths	EvsA Adults	Evs"C" Adults	Avs"C" Adults
Sociab	n.s.	n.s.	n.s.	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Anx	.01	.01	.01	n.s.	.001	n.s.	.05	.05	-	-	-	.01	n.s.	n.s.	n.s.	n.s.	.05
Domin	n.s.	n.s.	n.s.	-	-	-	-	-	-	-	-	-	-	-	-	-	-
S-ego	n.s.	.05	n.s.	-	-	-	-	-	.05	.05	n.s.	-	-	-	-	-	-
Hypo	n.s.	.001	n.s.	-	-	-	-	-	n.s.	.01	.01	-	-	-	-	-	-
Impul	.05	n.s.	n.s.	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Coop	n.s.	n.s.	n.s.	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Infer	n.s.	n.s.	.05	n.s.	.05	n.s.	n.s.	.05	-	-	-	n.s.	n.s.	n.s.	n.s.	n.s.	.05
Pers	.01	n.s.	n.s.	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Susp	.001	.001	.01	.01	.001	n.s.	.01	.001	-	-	-	.01	n.s.	n.s.	n.s.	.01	.01

Note: - : not tested
n.s. : $p > 0.05$
.05 : $0.01 < p < 0.05$
.01 : $0.001 < p < 0.01$
.001 : $p < 0.001$

4.8.3 Comparison with Canadian samples' scores

In order to conduct an international comparison of personality traits, the mean HPQ scores of Canadians sampled by Howarth (1980b) (see Appendix D, Table 60), and "Coloured" and White South Africans (see Appendix I, Table 79), sampled in this study, were compared. The results of the z tests are presented in Tables 49 and 50.

Table 49

Summary: Significance of z Tests Comparing HPQ Means of English, Afrikaans and "Coloured" Youths with HPQ Means of Canadian Students (n = 300)

	E (<u>n</u> = 33)	A (<u>n</u> = 33)	"C" (<u>n</u> = 39)
Soci	n.s.	n.s.	n.s.
Anx	n.s.	.001	.01
Dom	.05	n.s.	n.s.
S-ego	.001	.001	.001
Hypo	n.s.	n.s.	.01
Impul	n.s.	.05	n.s.
Coop	n.s.	n.s.	.05
Infer	n.s.	n.s.	n.s.
Pers	n.s.	n.s.	n.s.
Susp	.001	.001	.001

Note: n.s. : $p > 0.05$
 .05 : $0.01 < p < 0.05$
 .01 : $0.001 < p < 0.01$
 .001 : $p < 0.001$

There are differences between the scores of Canadian students and English youths for dominance, superego and suspiciousness, with English youths scoring higher on all three traits. Afrikaans youths are also higher than Canadian students for superego and suspiciousness, as well

as being more anxious and impulsive. There are numerous differences for the "Coloured" youth group as well. "Coloured" youths are more anxious and suspicious, more hypochondriacal, higher in superego and more cooperative than Canadian students.

Table 50

Summary: Significance of z Tests Comparing
HPQ Means of English, Afrikaans and "Coloured" Adults
with HPQ Means of Canadian Army Soldiers (n = 188)

	E (<u>n</u> = 33)	A (<u>n</u> = 33)	"C" (<u>n</u> = 39)
Soci	.01	n.s.	.001
Anx	n.s.	n.s.	.001
Dom	n.s.	n.s.	.01
S-ego	n.s.	n.s.	n.s.
Hypo	n.s.	n.s.	.01
Impul	n.s.	n.s.	n.s.
Coop	n.s.	n.s.	n.s.
Infer	n.s.	n.s.	.01
Pers	n.s.	n.s.	n.s.
Susp	n.s.	n.s.	.001

Note: n.s. : $p > 0.05$
 .05 : $0.01 < p < 0.05$
 .01 : $0.001 < p < 0.01$
 .001 : $p < 0.001$

There are differences between the scores of Canadian army soldiers and English adults for sociability, with English adults having scored lower than Canadian soldiers. There are numerous differences for the "Coloured" adult group. "Coloured" adults are less sociable, more anxious and suspicious, have higher feelings of inferiority, are more hypochondriacal and more dominant, than the Canadian sample.

4.9 INTERCORRELATIONS OF THE TESTS' SCALES, RESULTS OF A COMPARISON OF ALIENATION AND PERSONALITY AND THE PREDICTION OF ALIENATION BASED ON PERSONALITY SCORES

Additional analyses completed include intercorrelations of the Howarth Personality Questionnaire (HPQ) and Alienation Test scales, correlations between these two measures, and multiple regressions to determine the prediction of the Alienation Total scale score by the HPQ scales' scores.

4.9.1 Intercorrelations of the Alienation Test scales

Pearson's Product Moment correlations between the Alienation Test scales are shown in Table 51.

Table 51

Intercorrelations of the Alienation Test Scales

Self	.63								
Socin	.53	.53							
Others	.54	.68	.57						
Family	.61	.64	.55	.63					
Power	.71	.74	.74	.75	.78				
Veget	.67	.73	.65	.75	.74	.75			
Nihilism	.74	.78	.68	.75	.70	.73	.71		
Advent	.69	.68	.67	.66	.70	.68	.57	.65	
Total	.80	.84	.78	.83	.83	.90	.86	.89	.83
	Work	Self	Socin	Others	Fam	Power	Veget	Nihil	Advent

Correlations between the types and contexts of alienation are moderate to high. These results were similar to the original sample studies conducted in the USA by Maddi et al. (1979) (see section 2.4.3 and Appendix B, Table 57). Among the types of alienation scales,

powerlessness, vegetativeness and nihilism form a group together that is slightly different from adventurousness. This grouping is also similar to the original findings. With respect to this relationship, Maddi et al. (1979) state: "This is understandable conceptually, because only in adventurousness is there both some positive sense of meaning and some direction to action" (p.74). The other three types involve a high degree of passivity, meaninglessness and negativity.

Within the contexts of alienation, the original studies of Maddi et al. showed the scales of Alienation from Work, Alienation from Social Institutions and Alienation from Other Persons to be closely related, and somewhat different from a grouping formed by the Alienation from Family and Alienation from Self scales. These results were attributed to the former grouping being more "public" and the latter, more "private".

Different groupings are present in this study as compared to the groupings found by Maddi et al. The Alienation from Self, Alienation from Other Persons, Alienation from Family and Alienation from Work scales are closely related, whereas the Alienation from Social Institutions scale is separate from this group. The Alienation from Social Institutions scale contains many items of a political nature such as: "Why should I bother to vote; None of the candidates can change things for the better". Politics is a very sensitive issue in South Africa as a result of the policy of apartheid; and opinions regarding

this area differ widely. This would account for the lack of similarity of feelings regarding social institutions. As the current sample was gathered from a small community, the lack of evidence of a split between "public" and "private" groups is most likely due to environments like work and family being more closely connected, and not as divided as one would find in larger communities. This is a result of the personal nature of relationships in small communities.

The Alienation Total scale scores correlate the highest with all the other scales' scores (correlations range from .78 to .90). These high correlations were expected as the Alienation Total score is derived from a combination of the scores obtained on each individual subscale.

4.9.2 Intercorrelations of the Howarth Personality Questionnaire Scales

Table 52

Intercorrelations of the Howarth Personality Questionnaire Scales

Anxiety	-.14								
Domin	.34	.10							
S-ego	-.14	-.01	-.08						
Hypo	-.15	.63	.02	-.08					
Impul	.12	.28	.02	-.15	.26				
Coop	.17	-.13	.17	.24	-.07	-.17			
Infer	-.30	.50	-.20	-.17	.42	.27	-.34		
Persist	.13	-.29	.25	.18	-.26	-.30	.36	-.52	
Suspicious	-.07	.55	.20	.17	.38	.30	.02	.23	-.16
	Soci	Anx	Domin	S-ego	Hypo	Imp	Coop	Infer	Pers

The most significant correlations, from .38 to .63, are those between the Anxiety, Hypochondriasis, Inferiority and Suspiciousness scales.

A relationship between these three factors was expected, as Howarth (1980b) states that the Anxiety, Hypochondriasis and Inferiority scales combine to form what he terms the "neurotic triad" (p.3) and can be grouped together (see section 2.6.2). Although Howarth does not include the Suspiciousness scale in this neurotic cluster, the results of this study indicate that it could be included as a fourth neurotic component.

4.9.3 Correlations and regression analysis: alienation and personality

To explore the relationship between alienation and personality, the Alienation Total scale score of the total sample was correlated, using the Product Moment method, with those obtained by the same sample on the HPQ scales. The results are presented in Table 53.

Use was made of multiple regressions, in order to further examine the relationship between alienation and personality. This means of analysis makes it possible to predict a score on a variable, given scores on two or more predictor variables. It is also useful for describing the relative degree of contribution of series of variables, in the prediction of a variable (Williams, 1979). The squared multiple correlation coefficients, correlation coefficients and F ratios of a "stepwise" procedure to determine the contribution of the personality scales' scores to the Alienation Total scale score, are also presented in Table 53.

Table 53

Results of Correlations of the Alienation Total Scale Score with the HPQ Scales' Scores and Multiple Regressions to Determine the Contribution of the Personality Scales' Scores to the Alienation Total Scale Score

<u>r</u>		<u>r</u> ²	<u>r</u>	<u>F</u>	<u>p</u>
.48	Anxiety	.23	.1	58.624	.001
.36	Impul	.28	.10	15.108	.001
-.23	Coop(lack of)	.31	.01	5.882	.05
.37	Suspicious	.32	.63	2.937	n.s.
.39	Hypochond	.32	.28	2.247	n.s.
-.28	Persist	.33	.13	.511	n.s.
.02	Domin	.33	.50	.022	n.s.
-.08	Sociab	.33	.29	.035	n.s.
.33	Inferior	-	-	-	-
-.05	Superego	-	-	-	-
Alien Total					

Note: Multiple regression results of the Inferiority and Superego scales are not included, as the F or tolerance level is insufficient for further computation to be conducted

The personality scales which correlate the most highly with the Alienation Total scale scores are: Anxiety (.48), Hypochondriasis (.39), Suspiciousness (.37), Impulsiveness (.36) and Inferiority (.33).

Results of the "stepwise" procedure in Table 53 show that Anxiety accounts for twenty-three percent of the variance of Total Alienation scores, and this scale is the most powerful predictor. A high correlation exists between the Anxiety, Hypochondriasis, Inferiority and Suspiciousness scales' scores as shown in Table 52. Thus, in the multiple regression analysis, when the variance associated with anxiety is removed, these variables fall away as the common variance with

Alienation is accounted for. The next scale of significance in the analysis is Impulsiveness, which contributes a further five percent to the predicted variance ($\underline{r}^2 = .28$). Cooperation (lack of) is the next most powerful predictor and accounts for a further three percent of the predicted variance of alienation scores ($\underline{r}^2 = .31$). The contribution of all further personality variables to the predicted variance of Alienation Total scale scores is not significant.

There are correlations between overall alienation and factors which make up the "neurotic triad" (Howarth, 1980b, p.3) of the HPQ, as well as impulsiveness and suspiciousness. However, the stepwise multiple regression shows that these factors, in addition to cooperation (lack of), account for only a third of the variance of the alienation scores.

CHAPTER FIVE

DISCUSSION OF RESULTS

5.1 GENERAL INTRODUCTION

This chapter is divided into a number of sections. Section 5.2 deals with the results of the Alienation Test, section 5.3 discusses the results of the Howarth Personality Questionnaire, section 5.4 concludes on the results of the comparison of alienation and personality, and section 5.5 draws an overall conclusion on alienation, personality and the "Coloured" people. This format follows from the three hypotheses put forward in section 4.5.

5.2 ALIENATION

5.2.1 Introduction

In this section the hypothesis being tested is: "Coloured" youths and adults will score higher than White youths and adults on all types and contexts of alienation as measured by the Alienation Test. The discussion on the outcome of the results of the Alienation Test, for reasons outlined in section 4.7.1, takes the following format:

1. English and Afrikaans speaking Whites' distributions and scores are examined and compared in sections 5.2.2 to 5.2.5. These two groups' scores are then combined giving an overall score for Whites
2. The "Coloureds" distributions and scores are then examined and discussed in sections 5.2.6 and 5.2.7
3. White and "Coloured" distributions and scores are compared and discussed in sections 5.2.8 and 5.2.9

4. Finally, all the results are summarised and integrated into an overall conclusion on the differences between Whites and "Coloureds" scores in section 5.2.10

Throughout the discussion the terms slight, moderate and high are used to indicate degrees of feelings of alienation. These three terms encompass the range of scores for each alienation scale divided into three categories of approximate equal proportion. To illustrate:

1. For the types of alienation scales with a range of scores from 15 to 105, scores which fall between 15 and 45 are referred to as slight, scores which fall between 46 and 75 are referred to as moderate, and scores which fall between 76 and 105 are referred to as high
2. For the contexts of alienation with a range of scores from 12 to 84, slight = scores which fall between 12 and 36, moderate = scores which fall between 37 and 60, and high = scores which fall between 61 and 84
3. Finally, for the Total alienation scale with a range of scores from 60 to 420, slight = scores which fall between 60 and 180, moderate = scores which fall between 181 and 300, and high = scores which fall between 301 and 420

Histograms are presented at various stages in the discussion to illustrate the distributions of scores. It must be noted that:

1. These graphs are rotated ninety degrees and what is normally the horizontal axis of a histogram is presented in the text as the vertical axis
2. Values displayed on the vertical axis indicate the upper limit of the categories of scores
3. Although there are nine classes of scores in all the histograms, only those classes within which scores fell are represented. For example, class 15-25 is not illustrated in Figure 28, neither are the three classes at the high end of the distribution (covering scores from 76 to 105) as no scores for the English youths fell within these classes

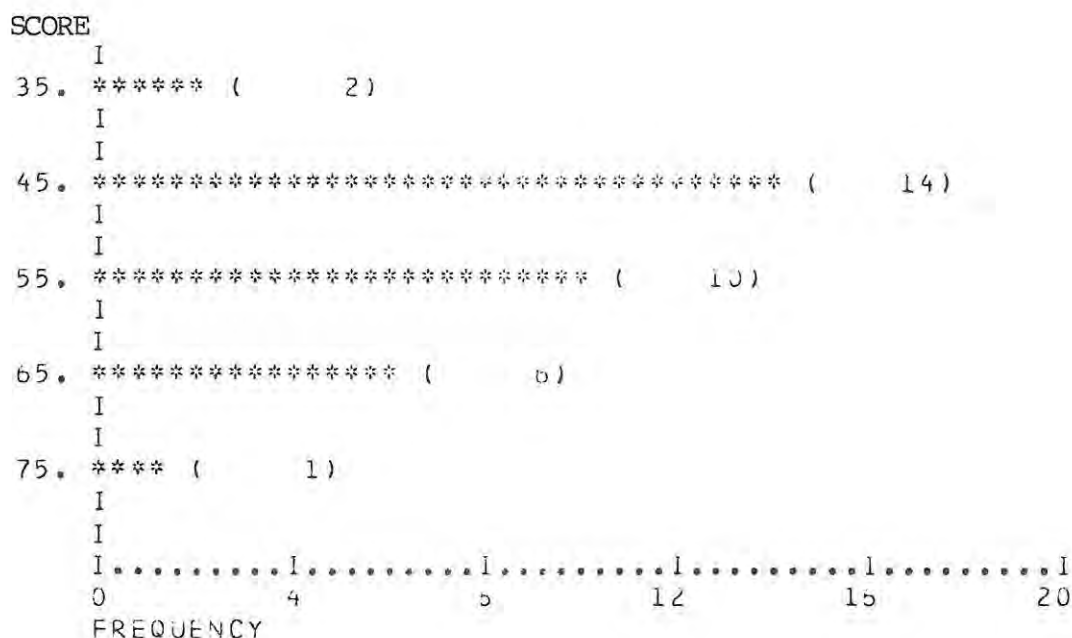
Skewness tables and grouped frequency tables of all distributions not illustrated in the text are presented in appendices G and H.

5.2.2 Distributions of scores: Whites

A. English youths

Figure 28

Histogram: Distribution of English Youths' Scores on the Adventurousness Scale



Distributions of scores of the English youths are similar across 9 of the 10 alienation scales; scores cluster around the bottom to middle section of the scales and the distribution is positively skewed¹ (see Appendix G, Table 67). To illustrate, the distribution of the Adventurousness scale is presented in Figure 28. The Powerlessness, Nihilism and Alienation from Family scales had different distributions and scores cluster closer to the midpoint of the scale with negatively skewed² or normal curves.

¹ A positively skewed distribution has relatively fewer frequencies at the bottom or high end of the vertical axis.

² A negatively skewed distribution has relatively fewer frequencies at the top or low end of the vertical axis.

To illustrate, the distributions of scores from the Powerlessness and Alienation from Family scales are presented in Figures 29 and 30.

The pattern of distributions of scores indicates that English youths feel slightly to moderately alienated across all of the alienation scales.

Figure 29

Histogram: Distribution of English Youths' Scores on the Powerlessness Scale

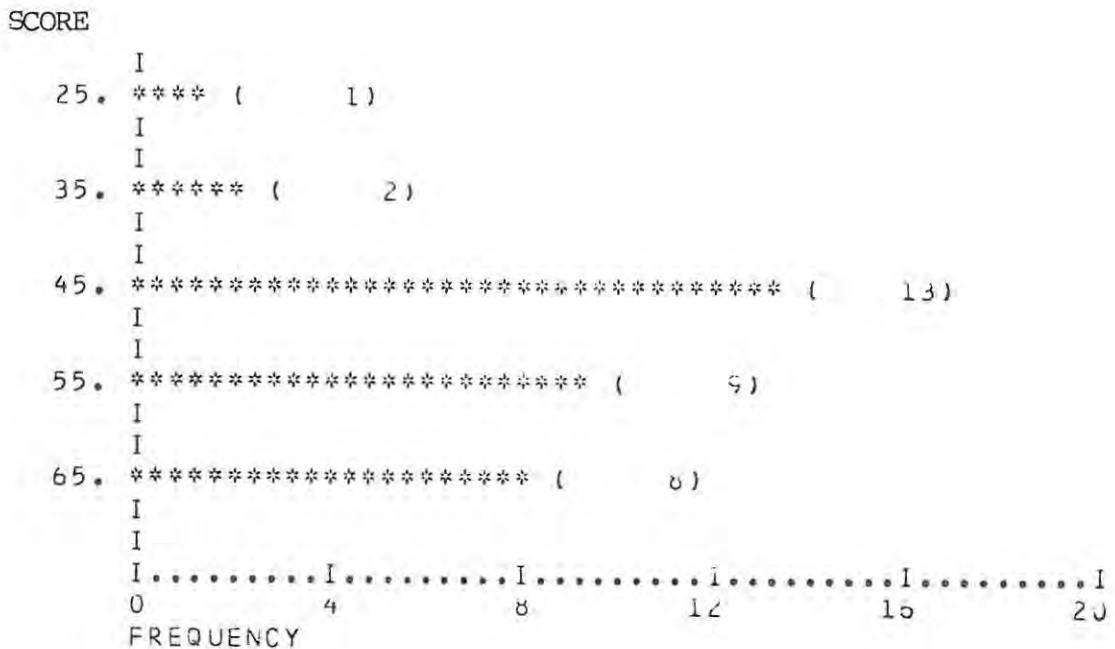
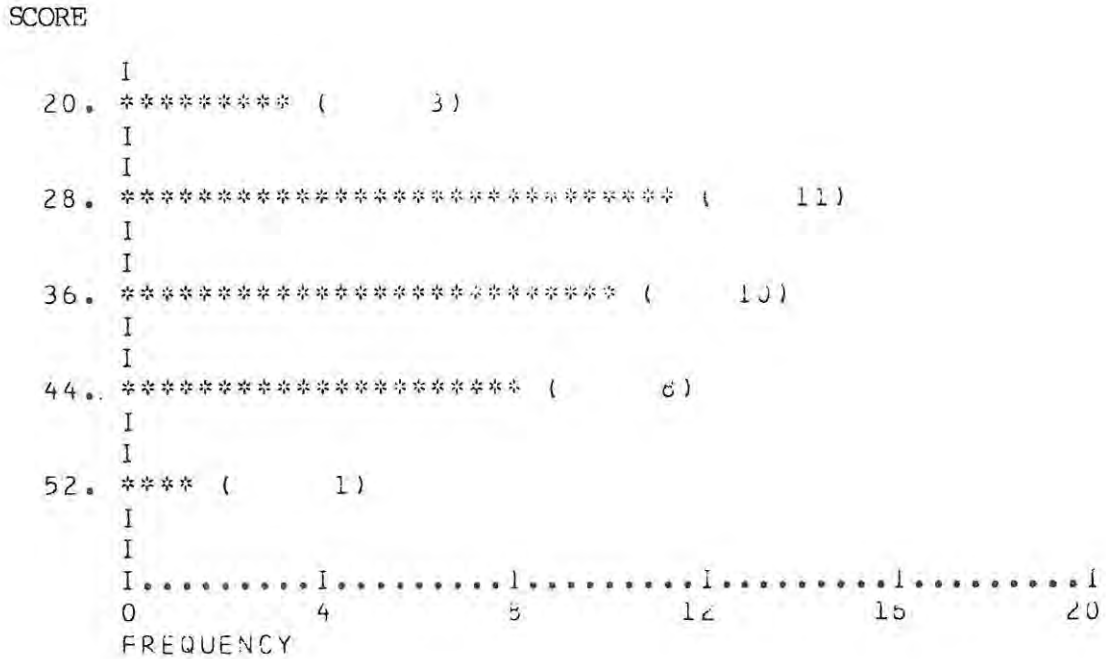


Figure 30

Histogram: Distribution of English Youths' Scores on the Alienation from Family Scale

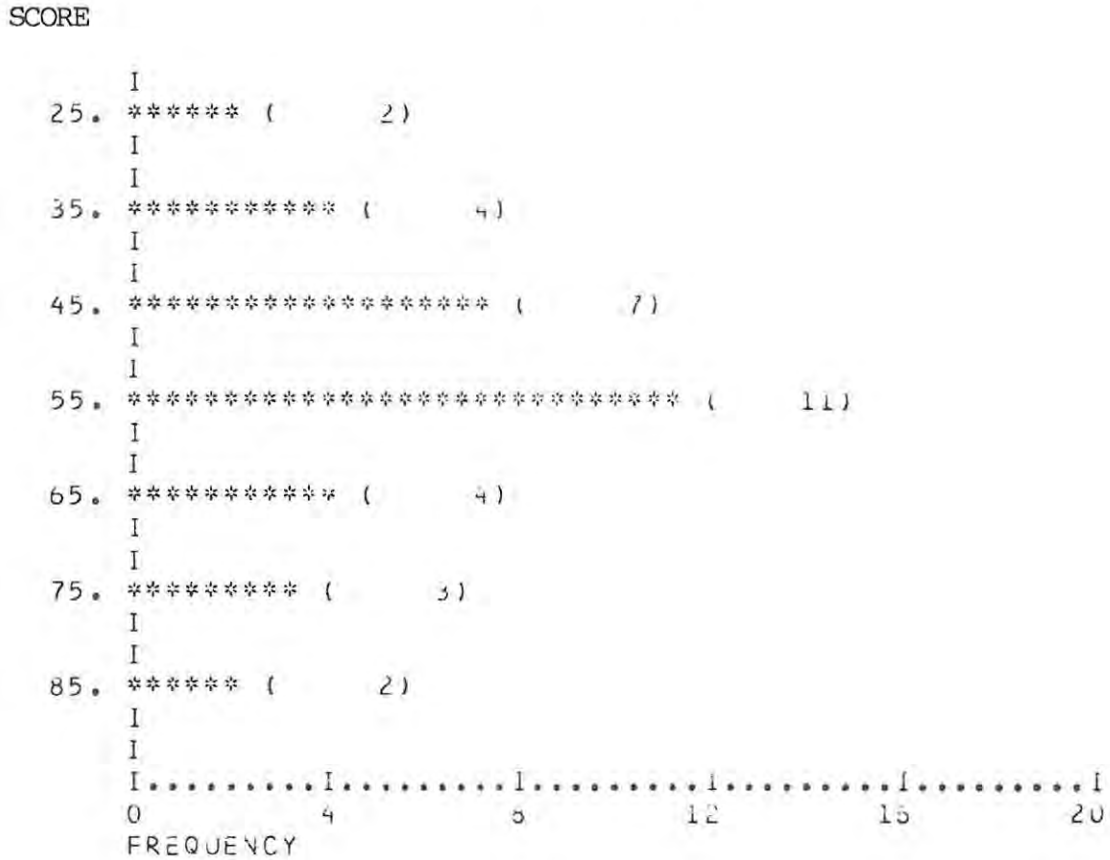


B. Afrikaans youths

In general, the distributions of scores of the Afrikaans youths are consistent across most of the alienation scales; scores cluster around the bottom to middle section of the scale and the distribution is positively skewed (see Appendix G, Table 67). There is a large spread of scores often extending across almost the entire range. To illustrate, the distribution of the Nihilism scale is presented in Figure 31. A bimodal-type distribution is evident for the Vegetativeness scale with a group of scores clustered around the bottom end of the scale and another group of scores clustered around the midpoint. To illustrate, the distribution of the Vegetativeness scale is presented in Figure 32.

Figure 31

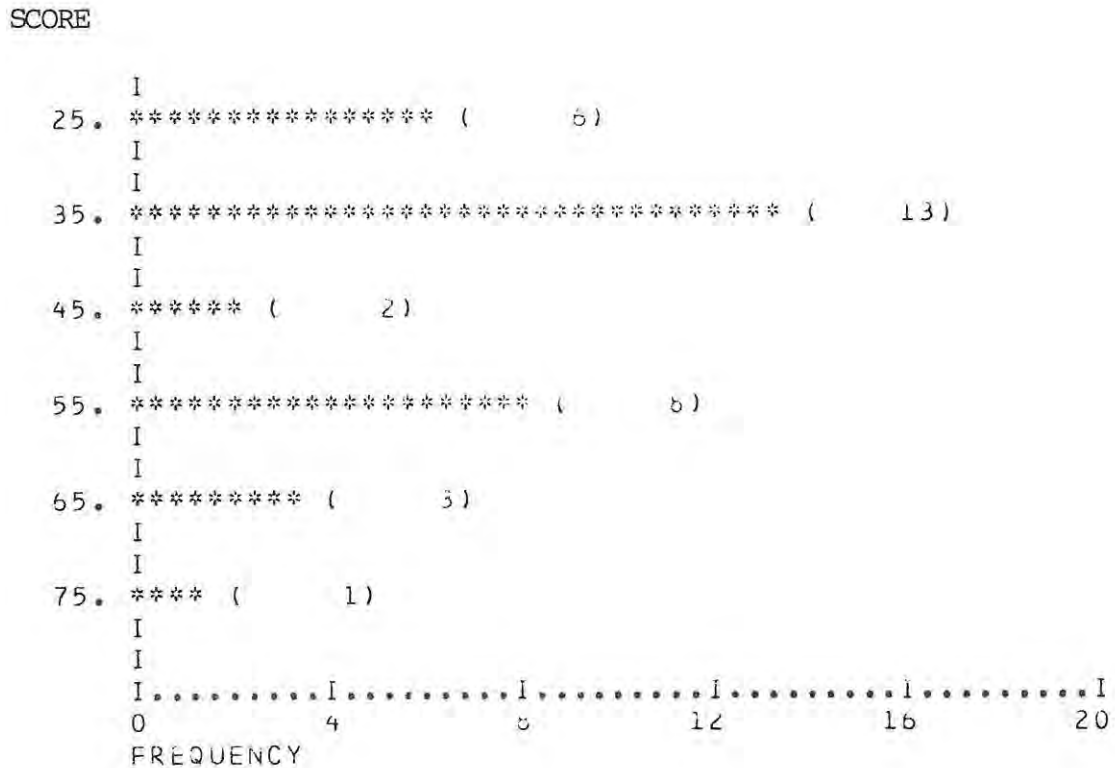
Histogram: Distribution of Afrikaans Youths' Scores on the Nihilism Scale



These distributions of scores illustrate that even though the majority of Afrikaans youths feel slightly to moderately alienated, feelings of alienation vary quite considerably among this sample group.

Figure 32

Histogram: Distribution of Afrikaans Youths' Scores on the Vegetativeness Scale



C. English adults

For this sample, half of the distributions of scores (5 out of 10) are positively skewed (see Appendix G, Table 70) and scores cluster at the bottom end of the scale, as illustrated in the Vegetativeness scale distribution in Figure 33. There is one normal distribution and the balance are slightly negatively skewed, with scores on the Powerlessness, Adventurousness, Nihilism and Alienation from Other Persons scales being situated closer to the midpoint of the scale. To illustrate, the Powerlessness scale distribution is presented in Figure 34.

Figure 33

Histogram: Distribution of English Adults' Scores on the Vegetativeness Scale

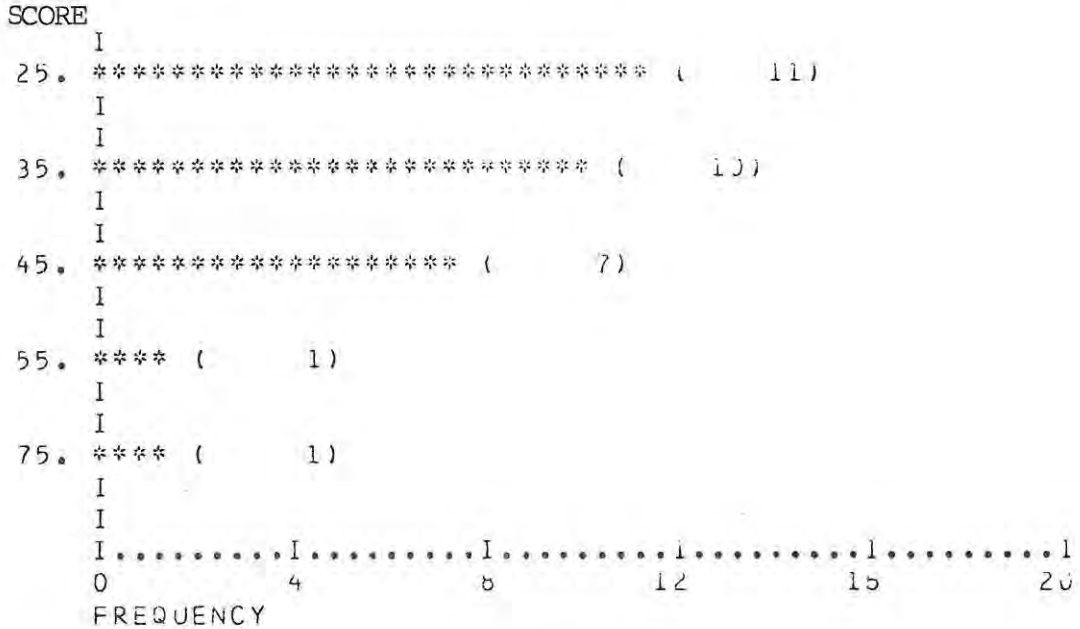
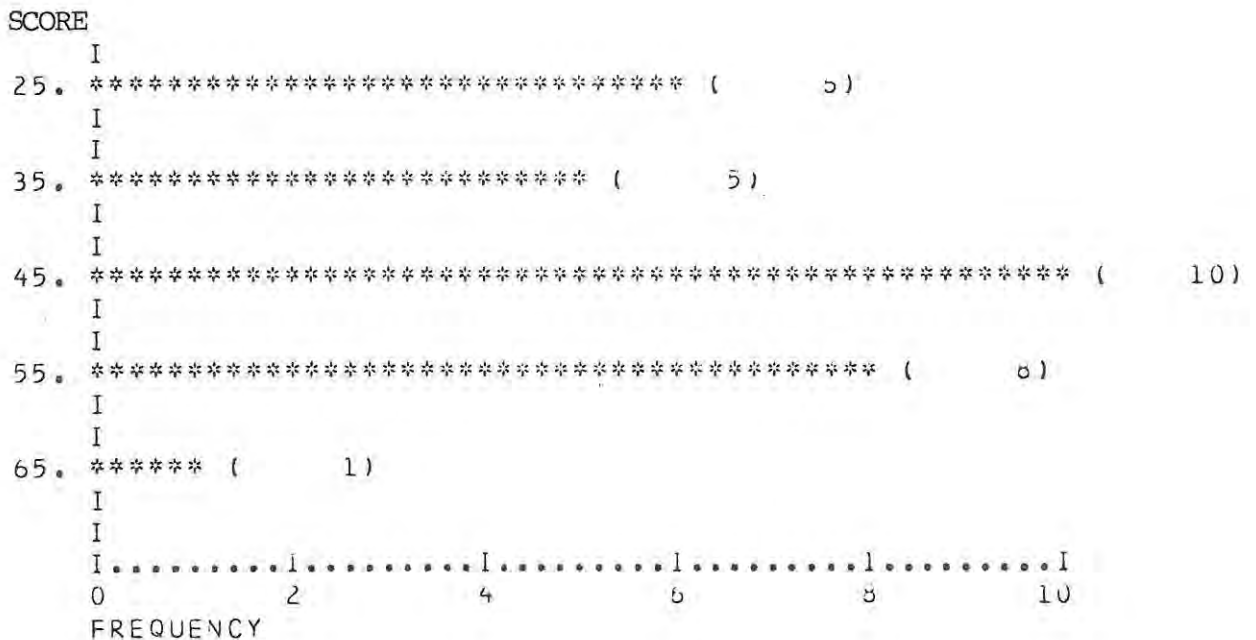


Figure 34

Histogram: Distribution of English Adults' Scores on the Powerlessness Scale



D. Afrikaans adults

The distributions of scores of the Afrikaans adults are similar across the alienation scales; scores cluster very closely around the bottom end of the scale and all the distributions are positively skewed (see Appendix G, Table 69). To illustrate, the distribution of scores from the Alienation from Work scale is presented in Figure 35. There is one bimodal distribution of scores, for the Alienation from Other Persons scale, with a group of scores clustered at the bottom end of the scale and another group clustered closer to the midpoint, as illustrated in Figure 36.

Figure 35

Histogram: Distributions of Afrikaans Adults' Scores
on the Alienation from Work Scale

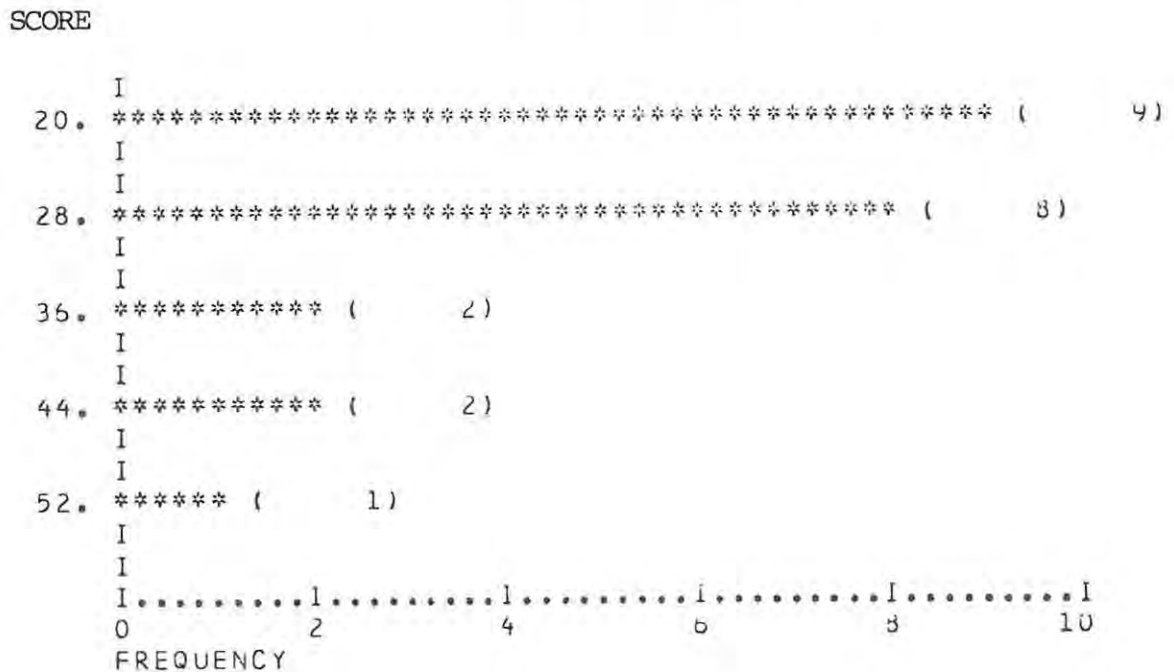
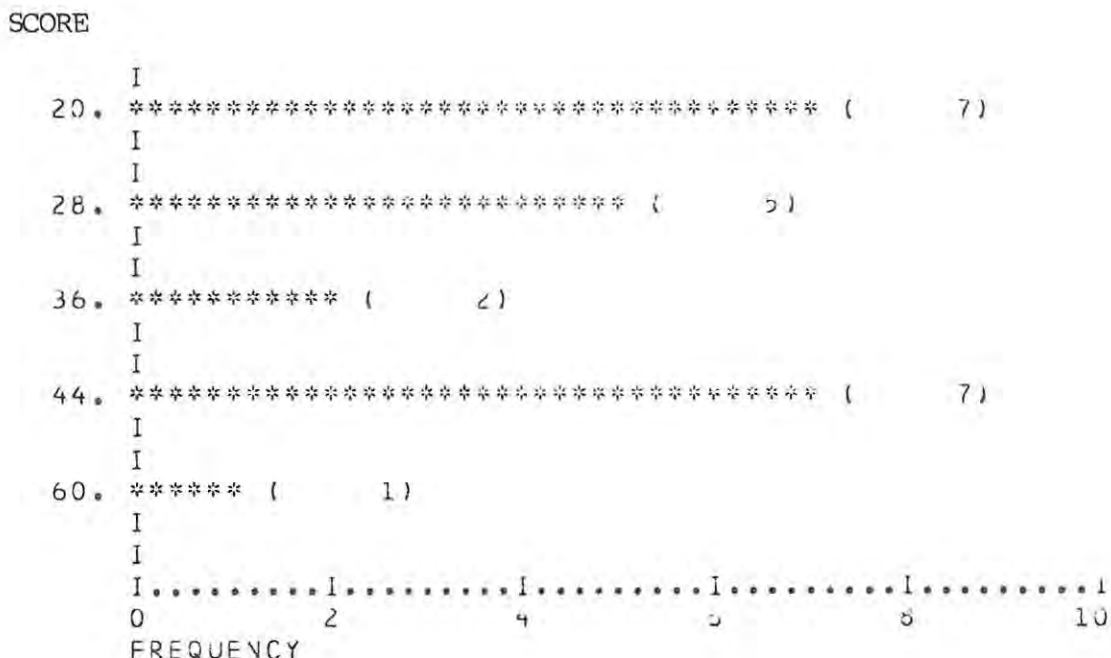


Figure 36

Histogram: Distribution of Afrikaans Adults' Scores on the Alienation from Other Persons Scale



5.2.3 Comparisons for age: English and Afrikaans Whites

On all scales Afrikaans adults show significantly lower feelings of alienation than Afrikaans youths (see section 4.7.2, Table 30). A similar situation is evident for the two English groups except on the Alienation from Work scale. The mean alienation from work scores for both the English youths and adults are low (see section 4.7.2, Table 19) showing that both age groups feel that work holds a high degree of meaning for them. Their dominance in the economic sphere in the local community is felt to account for these consistently low feelings of alienation from work regardless of age.

The decrease in scores for age in both the White groups is consistent with the findings of Maddi et al. (1979) (see section 2.4.3). The decrease shows that as White youths grow older, regardless of home language, their feelings of alienation diminish rapidly as they master the tasks of adolescence, start working and integrate into society in adulthood (see section 1.4.4 for discussion of this process).

5.2.4 Comparison of English and Afrikaans Whites' scores

The distributions of scores of the English and Afrikaans adults are very similar showing low/slight feelings of alienation in all areas measured and no differences in standard deviations (see Appendix G, Table 71). Scores only differ on the Alienation from Social Institutions scale where English adults' scores were significantly higher than Afrikaans adults' scores ($p < .05$) (see section 4.7.2, Table 22).

A comparison of distributions of scores of the English and Afrikaans youths shows that both groups' scores tend to fall in the slight to moderate range. However, there is a greater deviation of scores from the mean for the Afrikaans group on nine out of ten scales, as shown in Table 54. This wider range of scores is possibly owing to the greater number of subjects of lower socio-economic status in this group (see section 4.6.2, Table 7). This effect is weak however, as there is no difference between the two groups' means on eight of the ten scales (see section 4.7.2, Table 30). The two scales where there are differences are Alienation from Social Institutions and Alienation from Work.

Table 54

Summary: Significance Levels of a Comparison of Standard Deviations of English and Afrikaans White Youths' Scores on the Alienation Test Scales

	English	Afrikaans	p
	<u>SD</u>	<u>SD</u>	
Powerlessness	10.2	14.6	.05
Vegetativeness	8.9	13.6	.01
Nihilism	10.3	15.9	.01
Adventurousness	9.3	13.8	.01
Work	7.5	12.3	.01
Family	8.0	11.3	.05
Social Institutions	8.1	12.8	.01
Self	9.8	10.2	n.s.
Other Persons	8.3	14.1	.01
Total	30.2	50.8	.01

Note: n.s. : $p > 0.05$
 .05 : $0.01 < p < 0.05$
 .01 : $0.001 < p < 0.01$

A. Alienation from Social Institutions

Whereas Alienation from Social Institutions is the scale on which English youths score the highest this is one of the scales on which Afrikaans youths score the lowest ($p < .05$) (see section 4.7.2, Tables 30 and 31). Although a similar pattern is not found at the adult level, Afrikaans adults' scores were still significantly lower than English adults' scores ($p < .05$) (see section 4.7.2, Table 22).

Many items on the Alienation from Social Institutions scale reflect a distance from, or feeling that engaging in, the political institutions of society is meaningless. For example, "Why should I bother to vote; none of the candidates will be able to change things for the better".

Afrikaans youths and adults, therefore, feel that there is more purpose in engaging in the means of political expression present in South Africa, than English youths and adults.

Afrikaners have been dominant politically since 1948 and in the 1977 general elections (the closest prior to the study being conducted) they secured their position by gaining an unprecedented 134 seats in Parliament. The official opposition party, the Progressive Federal Party, the majority of whose supporters are English, only secured 17 seats (Lever, 1978). A change in government seemed remote at the time of the study as pointed out by the above figures. As stated by Lever (1978), many English speaking Whites feel dissatisfied with the political status quo. The findings of this study reflect this dissatisfaction by indicating that English speaking Whites do not feel that their interests are being engaged by the political channels provided, to the extent that Afrikaans Whites feel that these are.

B. Alienation from Work

In contrast to the political domination of the Afrikaners, Lever (1978) points out that the English speaking Whites are dominant economically, and this situation specifically applies to the local White community of the present study, which is predominantly English. The results show that Afrikaans White youths, although not yet employed, feel more

alienated from work ($p < .05$) than English speaking White youths (see section 4.7.2, Table 18). This would indicate that there is a lower expectancy among Afrikaans youths than English youths that they will be integrated into the local working community, and they would probably seek work in other centres. However, there are no differences in scores for alienation from work at the adult level (see section 4.7.2, Table 18). This would indicate that those Afrikaans adults that do choose to remain in the local community and are working do not feel that they are "estranged".

5.2.5 Conclusion: English and Afrikaans Whites

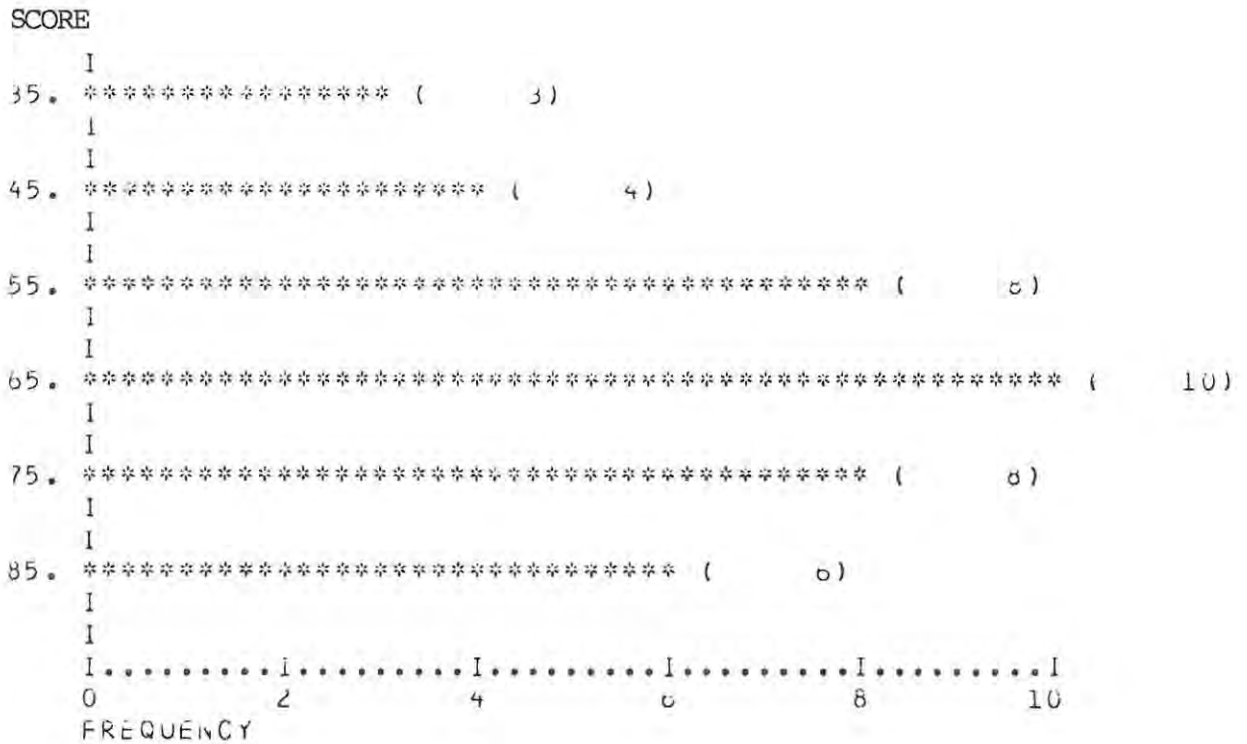
In summary it can be stated that there are relatively few differences in feelings of alienation between English and Afrikaans White youths and adults. Therefore, English and Afrikaans youths scores, as well as English and Afrikaans adults scores, were combined to form representative White samples' scores, for comparison with the "Coloured" youths' and adults' scores. Frequency distribution and skewness tables of these combined White groups' scores on the Alienation Test scales are presented in Appendix H.

5.2.6 Distributions of scores: "Coloureds"

A. Youths

Figure 37

Histogram: Distribution of "Coloured" Youths' Scores on the Adventurousness Scale

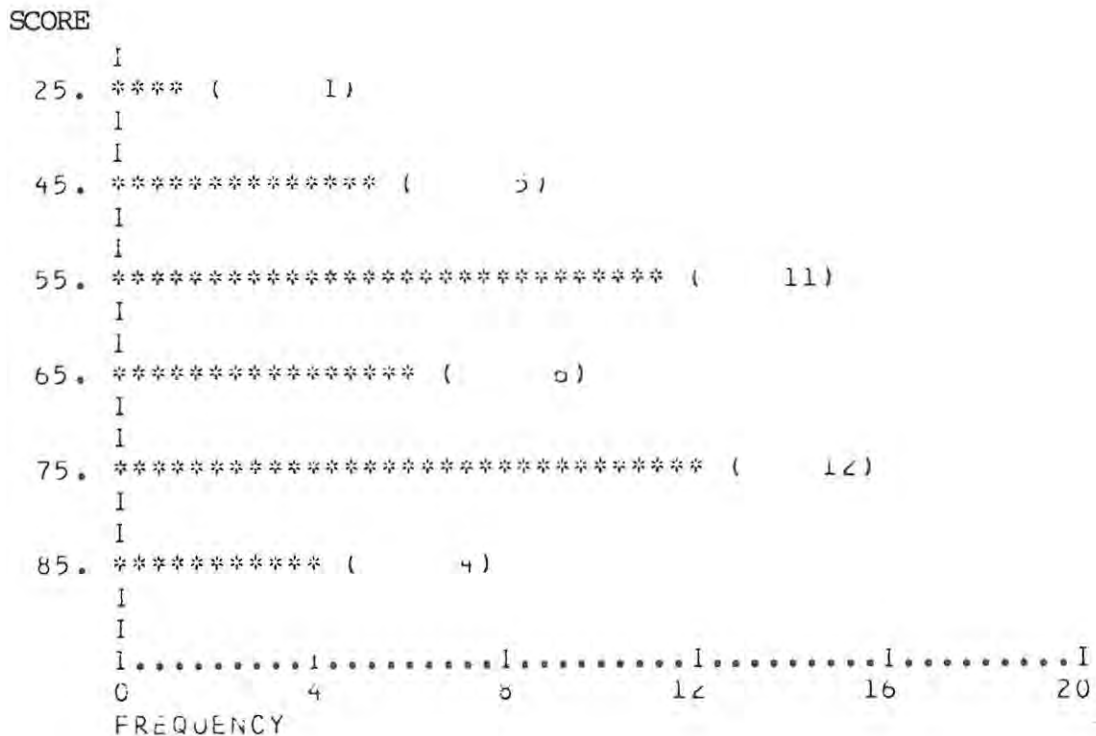


"Coloured" youths' scores mode tends to be above the midpoint of the scale with a negatively skewed distribution curve (see Appendix H, Table 74). To illustrate, the distribution of scores for the Adventurousness scale is presented in Figure 37. This pattern extends across all scales except the Powerlessness, Nihilism and Alienation from Family scales which all have bimodal distributions of scores. On these three scales there is one group who feel slightly to moderately alienated and another

group who feel moderately to highly alienated. To illustrate, the distribution of the Powerlessness scale is presented in Figure 38. These patterns of scores show that the majority of "Coloured" youths feel moderately to highly alienated with only a few feeling slightly alienated on the Alienation Test scales.

Figure 38

Histogram: Distribution of "Coloured" Youths' Scores on the Powerlessness Scale

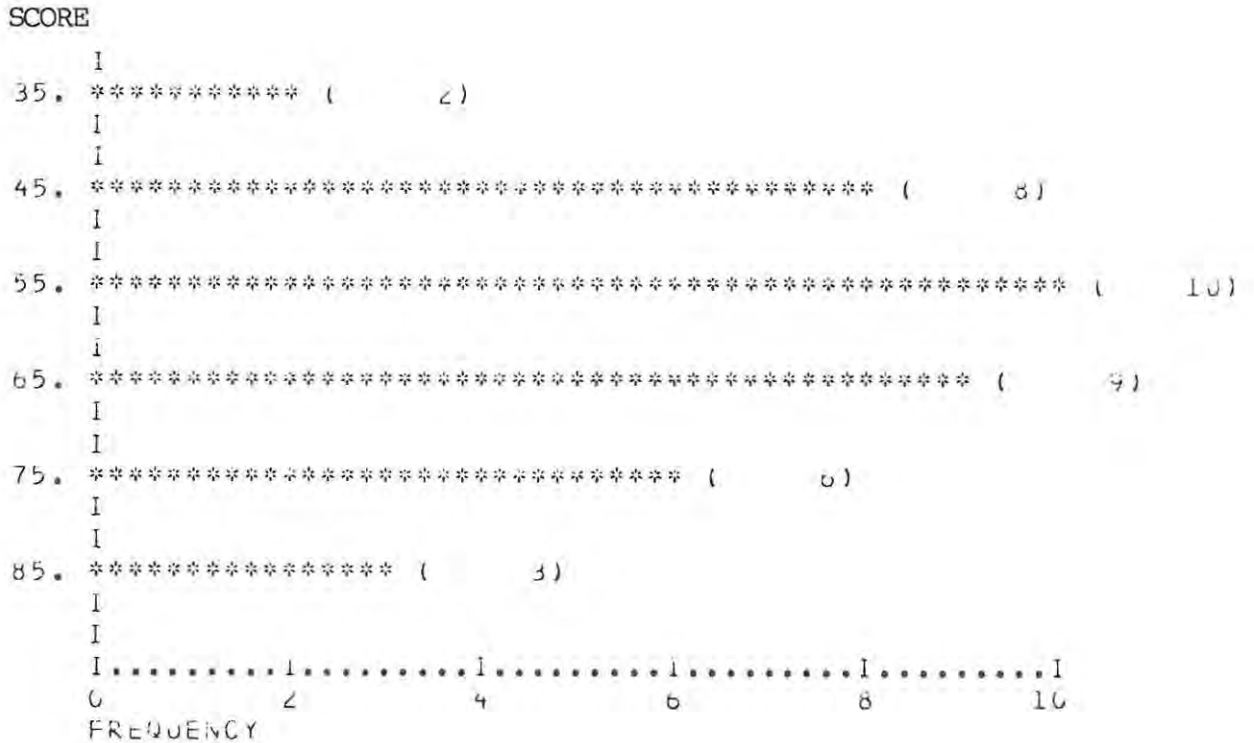


B. Adults

The distribution of scores of the "Coloured" adults are similar across most alienation variables (7 out of 10); scores cluster around the mid-point of the scale and distributions are positively skewed except for one scale (see Appendix H, Table 78). To illustrate, the distribution of the Powerlessness scale is presented in Figure 39.

Figure 39

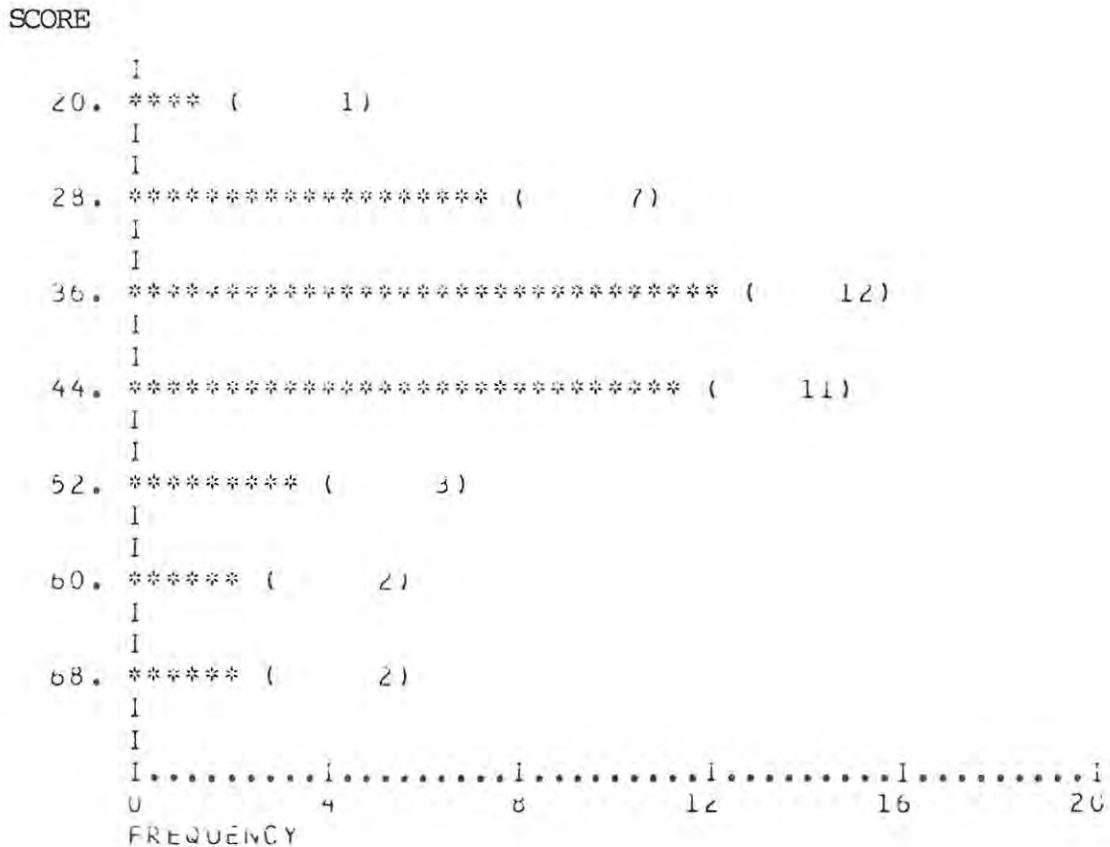
Histogram: Distribution of the "Coloured" Adults' Scores on the Powerlessness Scale



The pattern of distributions of scores indicates that the majority of "Coloured" adult subjects feel moderately alienated with only a few feeling slightly or highly alienated. Exceptions are the Vegetativeness, Alienation from Family and Alienation from Self scales where the majority of "Coloured" adults feel only slightly alienated as illustrated in the distribution of scores of the Alienation from Self scale presented in Figure 40.

Figure 40

Histogram: Distribution of "Coloured" Adults' Scores on the Alienation from Self Scale



5.2.7 Comparison of the scores of "Coloured" youths and adults

The "Coloured" adults' scores cluster around the midpoint of the scales compared to the the "Coloured" youths' scores which tend to cluster at a point above the midpoint of the scales. However, for the majority of scales (seven out of ten) "Coloured" adults' scores are not lower than their youths' scores. The three scales on which their scores are significantly lower are Alienation from Work ($p < .001$), Alienation from Self ($p < .05$) and Nihilism ($p < .001$) (see section 4.7.2, Table 30).

A. Alienation from Work

The expectancy for exclusion from work is high among the "Coloured" youths. However, the lower scores for the "Coloured" adults indicates that once "Coloureds" start working that they do find more meaning in their work than is their expectation as youths, although the degree of meaning differs to a large extent as indicated by the high standard deviation of "Coloured" adults scores for this scale (see section 4.7.2, Table 19).

B. Alienation from Self

The lower alienation from self scores for adults means that as an adult the "Coloured" person then has greater access to his true self and to whom he really is behind his social roles, as discussed by Horney (1950) and Maddi (1967) (see section 1.4.2 and section 1.4.6), than he had as a youth. A decrease in feelings of self-alienation is expected to occur in the transition from youth to adulthood (see section 1.4.4).

It is important to note that there is a drop in scores for alienation from self and not in the context of alienation from social institutions and alienation from other persons. This indicates that the prognosis for greater awareness of self for "Coloured" youths, as they grow older, is better than fulfillment of social identity (as in the Alienation from Other Persons scale) or integration into the wider community and identification with the structures of society (as in the Alienation from Social Institutions scale). This finding points to the impairing effect

of the discriminatory social environment, discussed in chapter three, on the "Coloured" youth's attempts to master his tasks of adolescence and achieve social integration in adulthood.

C. Nihilism

The lower nihilism scores of "Coloured" adults, compared with "Coloured" youths, means that they have a stronger belief in the traditional systems of the community and society, and are not as cynical as the youths. This decrease in nihilistic feelings among the adults could be attributed to the fact that the majority of the adult sample were married and employed (see section 4.6.3, Table 8), had families to support and were, therefore, more security conscious than the youths. However, a decrease in nihilism is expected with an increase in age (Maddi et al., 1979) and is a sign that this area of alienation has been worked through in young adulthood (see section 1.4.4 and 2.4.3).

D. Conclusion

Although there are decreases in scores in the three areas discussed, a comparison of scores for all seven remaining scales show that as "Coloureds" reach adulthood so their feelings of alienation remain as high as when they were youths. In general their world, or life, is as confusing and alienating for them as when they were adolescents. Their potential to engage in society is not realized and feelings of alienation such as powerlessness, adventurousness and distance from social institutions become entrenched.

5.2.8 Comparison of the scores of "Coloureds" and Whites

A. "Coloured" and White youths

Across all scales on the Alienation Test there is a significant difference in the scores of "Coloured" and White youths with the "Coloureds" scoring higher than Whites (see section 4.7.2, Table 30). A comparison of the distributions of scores clearly highlights the contrasts. White youths' scores cluster near the bottom to middle of the scale and the distributions are positively skewed. However, "Coloured" youths' scores cluster around the middle to high end of the scale and the distributions are negatively skewed (see Appendix H, Table 74). These differences in scores are most marked for the Powerlessness, Nihilism, Alienation from Social Institutions, Alienation from Work and Alienation Total scales ($p < .001$ in all cases). There is also a difference in the standard deviations of scores of the two groups for the Vegetativeness ($p < .05$), Alienation from Social Institutions ($p < .05$), and Alienation from Family scales ($p < .01$) (see Appendix H, Table 75), with "Coloureds" having a greater spread of scores on all three.

It is important to note that the "Coloured" youths are significantly older than the White youths ($p < .001$) (see Appendix E, Table 61) as alienation is expected to decrease with age (see section 2.4.3).

Therefore, if the "Coloured" youth sample was younger, and of the same mean age as the White youths, it could be expected that differences in scores between this sample and the White youths would be even greater.

B. "Coloured" and White adults

For all alienation scales "Coloured" adults score significantly higher than White adults ($p < .001$ in all cases) (see section 4.7.2, Table 30).

An examination and comparison of the distributions of scores and skewness (see Appendix H, Table 78) shows that White adults' scores are grouped together at the low end across all the scales with an accompanying positively skewed distribution. The "Coloureds" scores, however, cluster at a markedly higher point and are spread more across the scales. A comparison of the standard deviations of the two sample groups for the alienation scales, shown in Table 55, revealed differences between the spreads of scores of "Coloured" and White adults on five out of ten alienation scales.

Table 55

Summary: Significance Levels of a Comparison of Standard Deviations of "Coloured" and White Adults' Scores on the Alienation Test Scales

	White	"Coloured"	p
	<u>SD</u>	<u>SD</u>	
Powerlessness	10.0	13.6	.05
Vegetativeness	10.4	13.5	.05
Nihilism	11.3	12.3	n.s.
Adventurousness	10.0	11.3	n.s.
Work	9.3	13.9	.01
Family	8.7	11.7	.05
Social Institutions	9.4	11.9	n.s.
Self	8.7	10.2	n.s.
Other Persons	9.9	11.5	n.s.
Total	33.8	43.9	.05

Note: n.s. : $p > 0.05$
 .05 : $0.01 < p < 0.05$
 .01 : $0.001 < p < 0.01$
 .001 : $p < 0.001$

5.2.9 Discussion of the differences between the scores of "Coloureds" and Whites

As the results of the Alienation Test indicate, both "Coloured" youths and adults show significantly higher feelings of alienation than Whites of a comparative age. The following sections discuss these differences on the types and contexts of alienation and their implications.

A. Alienation from Social Institutions

The Alienation from Social Institutions scale focuses on the value of engaging in the social and political institutions of society. It includes items such as "Our laws are so unfair I want nothing to do with them", "Politicians control our lives" and "Why should I bother to vote; none of the candidates will be able to change things for the better". These items strongly reflect the feeling of "estrangement" from the political forum of one's country.

As alienation is a subjectively felt state, the higher alienation from social institutions scores of the "Coloured" youths and adults, compared with the White youths and adults, shows that "Coloureds" are most aware of an "estrangement" from the social and political status quo and the "meaninglessness" of using the provided political channels to exercise their political voice (Social Institutions is also the scale on which these two groups feel the most alienated - see section 4.7.2, Table 32).

The Whites in South Africa, who comprise a mere seven percent of the population, wield all political power by withholding the vote from all other population groups and prohibiting a system of majority rule. Their power and control in this area is reflected in their low scores for this scale.

Ridd and Edmonstone (1972) found, under the Coloured Persons Representative Council, that there was little political activity and discussion among the "Coloureds" in Grahamstown. The present study, conducted in 1981, indicates that one of the reasons for this "apathetic" approach to politics might be the fact that the "Coloured" adults feel that there is little reason or purpose to engage in the political mechanisms provided. That engagement would do little to change the discriminatory social and political laws to which they are subjected (see section 3.4 and 3.5). On the other hand, it is also important to note that the present study was conducted almost ten years later than Ridd and Edmonstone's, at a point in political history when the President's Council had been established and inclusion of "Coloureds" politically at a parliamentary level was about to be embarked on (see section 3.4.8). The results of this study would indicate very little positive feelings regarding inclusion politically and the possible benefits to be gained therefrom. They also help to explain the low turn out at the polls for the election of "Coloured" candidates for Parliament in 1984 (see section 3.4.9).

Although the "Coloured" adults could be termed politically "apathetic" at the time that the research was conducted, the same cannot be said for the "Coloured" youths. Just prior to the study being conducted "Coloured" pupils had mobilized themselves, become an organized unit and demanded a change in their unequal educational conditions by boycotting their schools. These "boycotts" were felt to be successful although the full extent of the success of their demands were still being assessed at the time of the study (see section 3.5.5 B). Subsequent developments have indicated that "Coloured" pupils are still dissatisfied with conditions at the schools. They resumed their boycotts a few years after the study and have only recently started attending classes again.

B. Alienation from Work

The items on the Alienation from Work scale relate to whether it is of personal meaning to engage in work, for example, "I wonder why I work at all" or "No matter how hard you work, you never seem to reach your goals", as well as issues of control over job activities, such as "Those who work for a living are manipulated by the bosses". Therefore, the "Coloureds" higher scores on this scale compared to Whites shows that they experience work as less intrinsically rewarding than do Whites. These feelings are not merely a result of being unemployed as most of the sample interviewed were working as ascertained by biographical data gathered (see section 4.6.2, Table 7).

Industry in South Africa has, up until recently, had legally enforced job discrimination which prevented "Coloureds" from entering certain professions (these laws were only scrapped just prior to conducting the present study). Opportunities for upward mobility are scarce and only a select few manage to advance at work. After surveying the "Coloured" community in Grahamstown, both youths and adults, Ridd and Edmonstone (1972, p.30) stressed that "the very poverty and attendant circumstances of lack of education, isolation, depression and poor housing, creates a situation from which only a person of very high human qualities can extricate himself or herself".

Whites, on the other hand, receive superior education and are not subject to job discrimination. Their opportunities for obtaining work and for advancement are enhanced as a result, which enables them to find work which is meaningful and maintain control over the work environment. This is reflected in their low scores for the Alienation from Work scale.

The findings of this study reflect the "Coloured" person's perception of blocked opportunities in the work environment. Although there are some who do feel work is highly meaningful, the majority feel far less positive or that there is very little purpose in working at all. These findings are consistent with those of Orpen (1978) who showed that

"Coloureds" felt more alienated and less satisfied with their jobs, even when compared with Whites doing similar kinds of work (see section 3.6.5).

C. Powerlessness

The higher feelings of powerlessness of "Coloured" youths and adults, compared to White youths and adults, show that they have a greater propensity for feeling despair of any influence over social or personal situations although they still retain a sense of importance of these situations. Influence over such events are seen as external, as opposed to internal and self-determined. Such feelings are understandable considering that the legal controls which restrict the "Coloured" people's rights politically and socially, are imposed from outside by the government of the country.

High feelings of powerlessness among "Coloureds" are also evident in other studies conducted in the community that the present sample was drawn from. For example, in addition to finding the Grahamstown "Coloured" community poverty-stricken and lacking in community services, Ridd and Edmonstone (1972) found that they felt inferior, dejected, lacking in hope and demoralised. A quality of life survey conducted by Bekker et al. (1981) in Grahamstown, East London and Mdantsane, a few months prior to the present study, also found high feelings of dissatisfaction with their housing and municipal services among the majority of "Coloureds", as well as a general feeling of insecurity regarding poverty, unemployment and crime.

On the other hand the White residents, "overwhelmingly, and with no significant differences between English and Afrikaans are satisfied with their diets, their municipality, their homes. They feel safe in their homes and satisfied that police protection is available if needed" (Bekker et al., 1981, p.62).

These findings of feelings of powerlessness have important implications. Firstly, they raise the issue of whether or not the Grahamstown "Coloured" community is able to raise itself from its present deprived and estranged social situation and, secondly, they are an indictment of the system of separate development which purports to allow each race group "self-determination".

It is important to note the difference between the "active" behaviour among the youths (as in the school boycotts) and the "passive" behaviour among the adults (as observed by the aforementioned researchers) of the "Coloured" community, considering that both experience a feeling of powerlessness. However, there is a close association between the concepts of "external locus of control" and powerlessness, and a distinction has been drawn by Levenson (1974) between those people with an external locus of control who believe that control is imposed by powerful others and those who feel that it is owing to fate or chance (see section 1.4.3 A). Those who viewed the control as imposed by powerful others were found to be more likely to engage in meaningful attempts to bring about social and political change.

Taking these findings into account, and the contrasting behaviours of the two "Coloured" age groups, it is proposed that: (1) the "Coloured" youths in this study see control over their lives as being externally imposed, "illegitimate" and "changeable" which would assist in explaining their "activist" behaviour and, (2) that the adults, on the other hand, tend to view the control over their lives as owing to "fate", for example, it is merely a misfortune that they were born "Coloured", are discriminated against, and that there is nothing they can do about it. This would explain their "passive" and "apathetic" behaviour regarding politics and life in general, which has been observed in studies conducted among this community in the past.

D. Nihilism

The Nihilism scale focuses on the conviction that nothing is meaningful as reflected in items such as "Our society holds no worthwhile goals or values". The higher feelings of nihilism in "Coloured" youths and adults, compared to White youths and adults, shows that "Coloureds" of both ages feel "cynical" about the meaning of engaging in activities both on a social and personal level. Importantly, nihilism also includes active attempts to demonstrate dissatisfaction by adopting a destructive stance. It is a less severe and less passive form of alienation than both powerlessness and vegetativeness, as pointed out by Maddi et al. (1979) (see section 2.4.3). Although there is a sense of meaning derived from a nihilistic stance it is paradoxical (or anti) meaning.

None of the present sample of "Coloureds" were known to be members of gangs, in which such paradoxical nihilistic stances are highly evident from previous studies (see section 3.6.1). However, the significantly higher bitterness and resentment displayed by this "Coloured" community, in comparison to Whites, helps explain both the destructive nature of the types of crimes prevalent among this population group as a whole, as well as the high susceptibility to alcoholism present among "Coloured" males (see section 3.5.4).

E. Adventurousness

The significantly higher feelings of adventurousness of "Coloureds" reveals a greater inability to experience vitality unless engaged in extreme and dangerous activities. Everyday life does not hold the same meaning as it does for Whites.

A person prone to adventurousness, according to Maddi (1970), often involves himself in causes merely for the drama and excitement and is less concerned about the aims (see section 1.4.6 B) Considering the cause that the "Coloured" youths in this study have chosen to follow, that of voicing their feelings of discontent with a poor standard of education, it would seem more probable that the aim is as important as their participation and the excitement involved. However, the issue of "commitment" versus "recklessness" has caused problems in the recent boycotts and unrest among the "Coloured" school youths. A certain

number of protesters have been extremely violent and destructive whereas others wish only to voice their feelings through peaceful means.

Although items on the Adventurousness scale include politically-orientated statements such as "I admire those who participate in protest movements that are full of danger and drama", the bulk of the items are related to the more social and personal level. Participation in these activities does not hold much meaning for the majority of "Coloureds" unless it involves excitement. It should be noted, however, that Maddi (1970) states that adventurousness shows the least existential neurosis out of the four types as the person is still clinging to a positive form of meaning, albeit extreme and superficial.

F. Vegetativeness

Although there is a significant difference between the scores of "Coloureds" and Whites on Vegetativeness, the scale measuring the most chronic form of alienation, scores for "Coloureds" for this scale were the lowest for all types of alienation (see section 4.7.2, Table 32). However, these differences do point to greater propensity for the "Coloured" person to feel unable to believe in the truth, importance or interest value of anything he is doing or can imagine doing. These feelings are linked to a passive stance of apathy, aimlessness and indifference, according to Maddi (1970) (see section 1.4.6 A). Such feelings of apathy were found to be present among the "Coloured" community in Grahamstown by Ridd and Edmonstone (1972) and are still

present to a certain degree as shown in this study. However, these are overshadowed by the greater feelings of adventurousness and nihilism which imply a more active yet alienated stance.

G. Alienation from Other Persons

The higher alienation from other persons scores of "Coloured" youths and adults will undoubtedly affect their interpersonal relations as items focus on the quality and purpose (or lack of) for engaging in relationships with others, for example, "There is no point in socializing, it goes nowhere and is nothing". Items also stress a distrust of others, for example, "Everyone is out to manipulate you towards his own ends". The "Coloured" person is wary that this will be the outcome of contact with others and feels more lonely, isolated and ambivalent about the value of relating to others than do Whites.

H. Alienation from Family and Alienation from Self

"Coloureds" higher alienation from family scores means that interaction with family members is seen as less meaningful than Whites. Family roles such as father and provider are seen more as motivated by duty than care and the "Coloured" person's relationship with significant others is kept more distant. The higher alienation from self scores of "Coloureds" means that they have less access to their "true self", to whom they really are behind their social roles and biological functions, than what Whites do. This makes them more vulnerable to personal fragmentation and diffusion of self-identity (see section 1.4.4).

5.2.10 Conclusion on the differences between the scores of "Coloureds" and Whites

The literature review in chapter three of the historical, political and social conditions among "Coloureds" highlighted the estrangement of these people from South African society. The term "alienation" was often used in reference to their social and personal predicament. This study's aim was to provide a comprehensive analysis of how and from what "Coloureds" feel alienated, if at all, using Whites as a comparative group.

Without much variation in scores, both "Coloured" youths and adults show moderate to high feelings of alienation across all types and contexts of alienation as measured by the Alienation Test. This is in contrast with the scores of Whites where moderate to low feelings are displayed among White youths and low feelings are displayed among White adults, with scores dropping significantly with age.

The analysis of variance showed significant differences between the scores of "Coloured" and White groups, regardless of age, across all types and contexts of alienation. Taking both the analysis of variance results and the mean scales' scores into account, the differences between "Coloured" and White were most marked, however, for those scales which reflect social as opposed to personal alienation. This finding reflects the manifestations of the discriminatory social environment to which the "Coloured" person is exposed, which alienates him from engaging in society and finding greater meaning in these spheres of life.

Taking all results into account, the hypothesis put forward that "Coloured" youths and adults will score higher than White youths and adults on all types and contexts of alienation is, therefore, fully supported and accepted.

These findings are similar to those of alienation studies conducted among minority groups of Blacks internationally (see section 1.4.5) and support the findings of previous research (Meyer and Raphaely, 1978; Midgeley, 1975; Orpen, 1978) conducted in this area among "Coloureds" in South Africa (see sections 3.6.3 to 3.6.5). The study results also confirm the feelings of alienation among "Coloured" youths and adults described by Dangor (1983), Stone (1972a), Theron (cited in Gordon, 1980), Groenewald (1979), and many other writers in chapter three.

The current research also adds to past research on "Coloured" alienation by showing that "Coloureds" feel most alienated from social institutions, powerless, and susceptible to feelings of adventurousness, which reflects a subjectively felt state of dissatisfaction with their social and political status of which they are aware. By including two age samples the study was able to show that feelings of alienation decline significantly for Whites as they grow older but remain constant for "Coloureds". For "Coloureds" there is no decrease in feelings of alienation expected with an increase of age, merely an entrenchment of them.

The high crime rate and types of crimes engaged in by "Coloured" gangs, high alcoholism rate, political passivity (among certain groups), job dissatisfaction, school boycotts and political unrest (among the pupils) are all fueled by these high feelings of alienation. Only two of these areas, job satisfaction and crime, have been correlated with feelings of alienation among "Coloureds". These studies have shown that feelings of powerlessness, normlessness and social isolation among "Coloureds" are associated with less job satisfaction (Orpen, 1978) and that higher feelings of anomie (normlessness which is associated with alienation from social institutions) have been found in "Coloured" areas where crime rates are high (Midgeley, 1975) (see sections 3.6.3 and 3.6.5). The goal of future research on alienation among the "Coloured" people will be to delineate more clearly the relationship between alienation and the possible behavioural consequences outlined in the literature review, past research and in this study.

Although the "Coloureds" are generally of a lower socio-economic status than Whites, the differences between the two groups are too large to merely attribute them to differences in social status.

Both as an adolescent and later as an adult, "Coloured" males are more susceptible than Whites males, to experiencing what Maddi (1967, 1970) terms existential neurosis/sickness. This means that there is a higher probability for them to feel aimless, bored and that their lives, over which they feel they have very little control, hold very little

meaning, resulting in an apathetic outlook on life. High feelings of alienation in adolescence can be viewed as a transitory state necessary to achieve adulthood (Oken, 1973). However, for the "Coloured" youth there is limited opportunity for overcoming these feelings and finding commitment and purpose in adult life, specifically as regards his relationship to society. This is a result of a discriminatory social system which prevents access to the means for attaining these goals and overcoming these feelings. Following from this situation, a higher level of alienation is found among the "Coloured" adults than is to be expected at this age level.

As regards the sample in the present research the indicators of past research (Bekker et al., 1981; Ridd and Edmonstone, 1972) are that this group has found it extremely difficult to extricate itself from its estranged and isolated position in the community. Although now represented at a parliamentary level, dissatisfactions regarding educational and community facilities were still present in 1985 (as shown by the school boycotts of that year). The pupils have taken active aggressive steps in boycotting the schools, but the adult members of the community remain passive and accepting. Therefore, the task of extricating the community from its alienative situation, shown in the present study to be at a level where they do not feel able to exert influence over conditions which affect their daily lives or that engagement in many activities is meaningless, remains up to the politicians and the youths.

5.3 PERSONALITY

5.3.1 Introduction

Significant differences between the scores of the English, Afrikaans and "Coloured" groups were only present on five out of the ten personality scales measured on the Howarth Personality Questionnaire (HPQ) (see section 4.9.2, Table 48), namely, Superego, Hypochondriasis, Anxiety, Inferiority and Suspiciousness. The first part of the discussion, therefore, focuses on these five variables. The hypothesis being tested is: personality scores of "Coloured" youths and adults will not differ significantly from those of White youths and adults as measured by the HPQ. Exceptions are the Hypochondriasis and Anxiety scales, where it is expected that "Coloureds" will show higher levels. Grouped frequency distributions tables of all distributions of scores not shown in the text are presented in Appendix J.

Whereas there is ample evidence that both "Coloured" and White youths are more neurotic than youths from numerous other countries (Lison and Van Der Spuy, 1978; Singer and Van Der Spuy, 1978) (see section 3.7.4), little is known of any such traits at the adult level. In order to extend the past research, scores obtained by all the sample groups in this study were compared, by means of a z test, with scores of two Canadian samples; a group of Canadian students (n = 300), and a group of Canadian army soldiers (n = 188), sampled by Howarth (1980b). The second part of the discussion focuses on the results of this comparison.

5.3.2 Distributions of the scores of all samples

On the ten scales of the HPQ, with minimal exceptions between groups, scores are spread across the range of the scale, and there are minimal differences in standard deviations (see Appendix J, Tables 80-82, 84-87 and 89). With only a few exceptions, distributions of scores for the groups tend to be positively skewed for negative traits, such as hypochondriasis, and negatively skewed for positive traits, such as cooperation, with a minimum of normal distributions (see appendix J, Tables 83 and 88). To illustrate, the English youths Hypochondriasis scale scores distribution, and the distribution of the Cooperation scale scores of the "Coloured" adult group, are presented in Figures 41 and 42.

Figure 41

Histogram: Distribution of English Youths' Scores on the Hypochochondriasis Scale

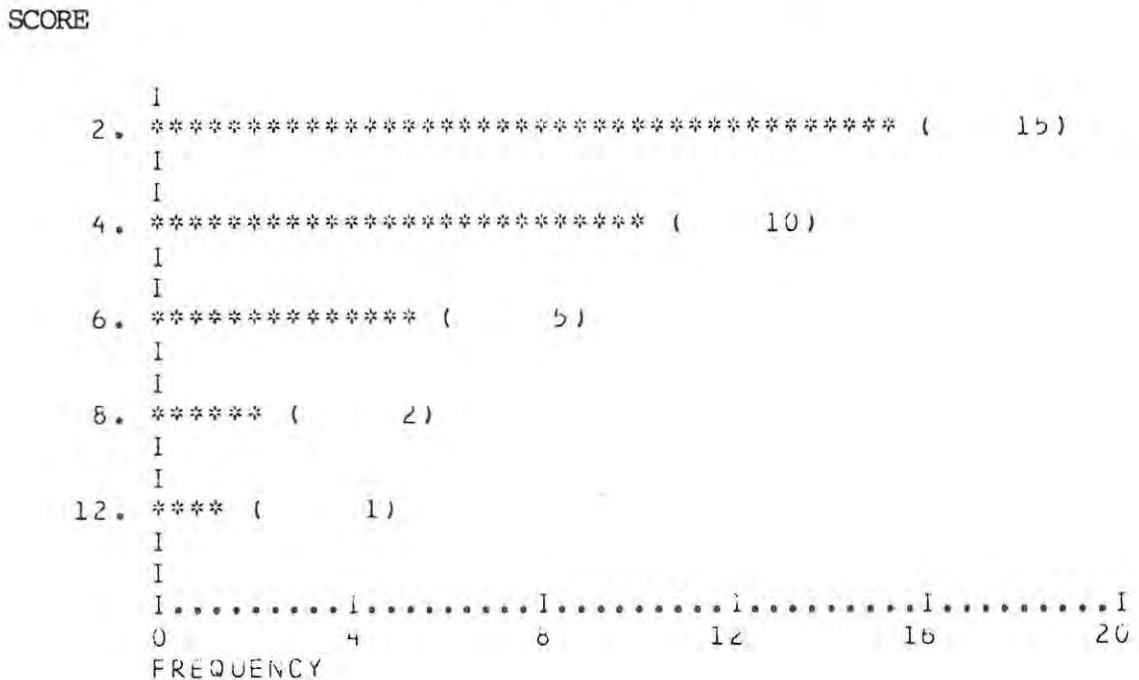
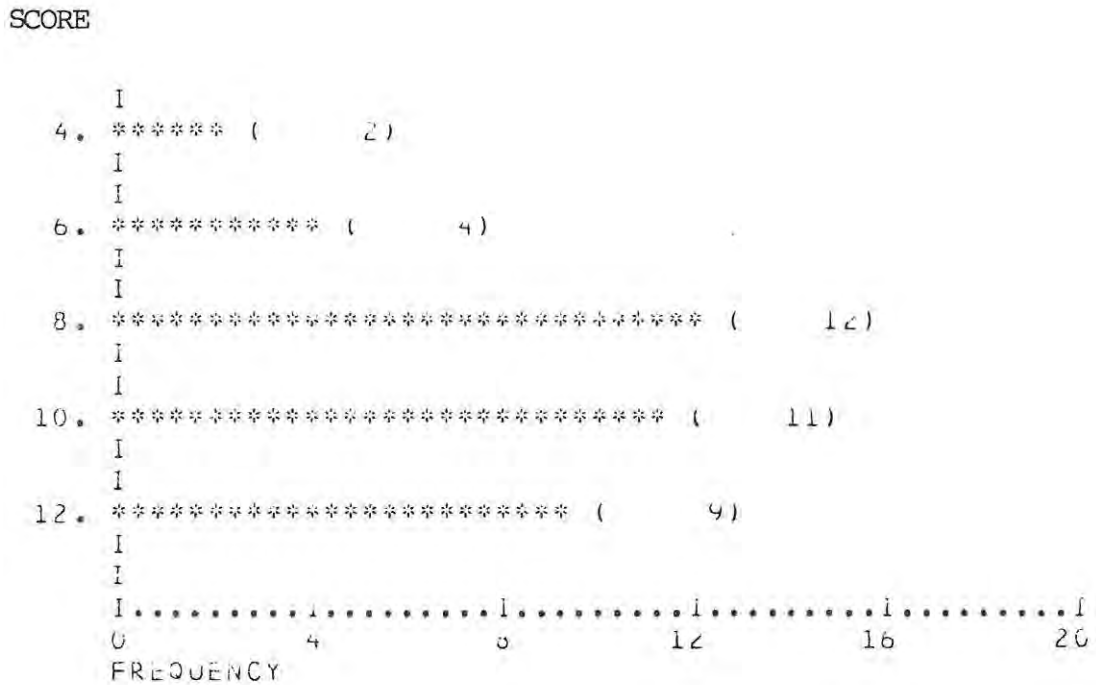


Figure 42

Histogram: Distribution of "Coloured" Adults' Scores on the Cooperation Scale



5.3.3 Discussion of differences between the scores of English, Afrikaans and "Coloureds"

As pointed out in section 5.3.1, differences between the scores of the English, Afrikaans and "Coloured" sample groups were present on the Superego, Hypochondriasis, Anxiety, Inferiority and Suspiciousness scales of the Howarth Personality Questionnaire. These differences are discussed in the sections 5.3.3 A to 5.3.3 C.

A. Superego

Both "Coloured" and Afrikaans speaking White youths and adults have higher Superego scores than English youths and adults ($p < .05$), displaying a greater willingness to obey social norms and expectations (see section 4.8.2, Tables 36 and 37). Differences on this scale are, therefore, due to a cultural factor, as opposed to a race factor.

"Coloureds" and Afrikaners share the same language and have been closely associated for a number of centuries (see section 3.5.1). Both groups are characterised by a conservative outlook and authoritarian figure-heads. English speaking White South Africans have traditionally been more liberal in outlook and views (Lever, 1978). In the light of these cultural differences, a higher superego/conscience score for both Afrikaans speaking groups is understandable.

B. Hypochondriasis

Hypochondriasis is the one trait where differences in scores between Whites and "Coloureds" are present for both youths and adults.

"Coloureds" score higher than English and Afrikaans Whites ($p < .01$), regardless of age, on this factor (see section 4.8.2, Tables 39 and 40). This findings supports that of Lison and Van Der Spuy (1978), who found hypochondriasis, as measured by the MMPI, to be significantly higher among "Coloureds" than among Whites (see section 3.7.4). The greater concern "Coloureds" have for physical health was attributed by Lison and Van Der Spuy to the generally low standard of health found among "Coloured" people.

As there are significantly more "Coloureds" in the sample in the lower SES groups, and a lower "quality of life" among the "Coloureds", in comparison with Whites (Bekker et al., 1981), an equivalent explanation for the differences for hypochondriasis is put forward in this study.

C. Anxiety, Inferiority and Suspiciousness

Differences among the English, Afrikaans and "Coloured" groups on these three traits are not as clear as in the previous two traits discussed. Among the youths differences for anxiety and suspiciousness are only present between the two White groups. Afrikaans youths display more anxiety and are more suspicious than English youths ($p < .01$ in both cases) (see section 4.8.2, Tables 34 and 46). These findings are not consistent with the results of a study conducted by Barkusky, Van Der Spuy and Davar (1978) which showed no difference for neuroticism between these two White language groups, as measured by Eysenck's Personality Inventory. The differences in this study between English and Afrikaans youths for these neurotic traits are possibly a result of environmental factors as the local community is predominantly English, and results reflects a feeling among Afrikaans youths of being "outsiders" in this community.

The findings in this study also differ with the findings of Lison and Van Der Spuy (1978), who found "Coloured" students to have higher scores than White students on the Psychasthenia scale of the MMPI, the scale

felt to be the best single indicator of anxiety (see section 3.7.4). They ascribed this difference to the two groups, that is "Coloured" and White, not having been equalized for social class, with the White students coming from a higher socio-economic background. A similar socio-economic situation prevails in this study (see section 4.6.2, Table 7), although it was conducted among school pupils and not students, and no differences for anxiety are present. Factors besides socio-economic status must be playing a significant role here.

Momberg (1976) found that the self-esteem of "Coloured" pupils in Grahamstown was not significantly different from that of English White pupils, only from Afrikaans White pupils. Meyer and Raphaely (1978) made a similar discovery, finding "Coloured" school children in the Western Cape did not score significantly lower than White school children on self-acceptance (see section 3.6.4). Momberg alloted the rise in self esteem, among his "Coloured" sample, to the rise in "Black Consciousness" sentiments among these youths. "Black Consciousness" sentiments and the concurrent rise in self-esteem helped give rise to the civil rights protests among Negroes in the USA in the late nineteen sixties, which in turn enhanced their self-esteem. Instead of feeling inferior and powerless, Negroes began to feel equal and powerful (see section 1.4.5). The lack of differences between "Coloured" and White school pupils on personality traits of inferiority, suspiciousness and anxiety as measured in this study conducted in 1981 would indicate that:

(1) the rise in self-esteem of "Coloured" pupils sampled by Momberg,
(2) their awareness of "Black Consciousness", (3) their development in
this area in the interim, and, (4) their resultant protesting behaviour
in 1980, have all played significant contributory roles in alleviating
neurotic personality traits evident in past personality studies, and
lacking in the present study.

Among the adults, there are no differences between the two White language groups for anxiety, inferiority and suspiciousness, but differences between the "Coloured" and White groups are evident. The differences not present between English and Afrikaans adults, but which are evident at the youth level for anxiety and suspiciousness, are possibly due to the fact that the Afrikaans adults that were sampled, were working and established in the community. This process of establishing themselves could have alleviated feelings of being "outsiders" among the Afrikaans adults, which are evident among the Afrikaans youths.

"Coloured" adults feel more anxious and inferior than Afrikaans speaking adults only ($p < .05$ in both cases) (see section 4.8.2, Tables 34 and 43). However, they feel more suspicious than both English and Afrikaans White adults ($p < .01$ in both cases) (see section 4.8.2, Table 46). Ridd and Edmonstone (1972) described the "Coloured" community as feeling inferior and demoralised due to low standards of education, lack of available work and poverty. Bekker et al. (1981) refer to a general feeling of insecurity regarding jobs, poverty and personal safety among

Grahamstown "Coloured" adults, which were in contrast to the feelings of security that they discovered among Whites. All of these factors would contribute to the differences in suspiciousness between the "Coloured" and both English and Afrikaans White adults, and the differences in inferiority and anxiety between "Coloured" and Afrikaans White adults, evident in this study.

5.3.4 Comparison of personality scores of South Africans and Canadians

At the youth level, results show that the higher "neurotic" traits of South Africans found in previous international comparisons (see section 3.7.4), are also evident in the current samples (see section 4.8.3, Table 49). Although "Coloured" youths are more cooperative than Canadian youths, all of the South African youth groups are more suspicious and have higher superego scores than this sample, while both "Coloureds" and Afrikaans White youths are more anxious. In addition, "Coloured" youths are also more hypochondriacal than Canadian youths.

Environmental factors could be playing an important role in the higher "neuroticism" scores displayed by South Africa youths of both races. According to Leighton and Leighton (1970), living in a segregated society, with discrimination against all who are not White, extremes of poverty and wealth, and high divorce rate, makes all members of that society more susceptible to greater emotional problems. South Africa is a case in point.

In South Africa freedom of speech is curtailed, strict censorship is imposed and the rule is authoritarian rather than democratic. The structures are extremely rigid and deviance from accepted norms is not tolerated. This would explain the higher superego/conscience scores of South African youths compared with Canadian youths.

Singer and Van Der Spuy (1978) state, with respect to "neuroticism", that "it seems likely that racial discrimination may have an equally adverse effect on both, the discriminators, as those whom they discriminate against" (p.50). However, results of this study indicate that it is those who are discriminated against who are more affected at the adult level, with respect to neuroticism (see section 4.8.3, Table 50). Both English and "Coloured" adults are less sociable than Canadians. However, no other differences were present for either English or Afrikaans adults on any of the remaining scales. On the other hand, "Coloured" adults are more anxious, inferior, suspicious and prone to hypochondriasis, than Canadian adults. These differences can be attributed to the fact that the discriminatory social system in South Africa hinders mastering of tasks necessary for a psychically healthy adulthood among "Coloureds", whereas they are enhanced for Whites.

5.3.5 Conclusion

Mann (1957) could find no evidence that the "Coloured" person's "marginal" position in society was conducive to the formation of a characteristic personality type, which he termed the "marginal"

personality. Singer and Van Der Spuy (1978) could also not find any evidence of higher extraversion or neuroticism among "Coloured" adolescents than White adolescents (see sections 3.7.1 and 3.7.4). The second purpose of this study was to compare the personality traits of "Coloured" and White adolescents and adults simultaneously, and so to add to, and compare results with, those of past research in this area. It was hypothesized that there would not be significant differences between the personality traits of "Coloureds" and Whites, considering the results of past research. On the other hand, Lison and Van Der Spuy (1978) did find "Coloured" adolescents to be more anxious and prone to hypochondriasis than White adolescents (see section 3.7.4). Similar results were expected in this study at both the adolescent and adult level, and these traits were cited as exceptions to the main hypothesis.

Results of the study showed that, in comparison to Whites:

1. "Coloured" youths and adults are more prone to hypochondriasis
2. "Coloured" youths are not more anxious and suspicious, and do not feel more inferior
3. "Coloured" adults feel more suspicious than both Afrikaans and English White adults
4. "Coloured" adults only feel more inferior and anxious than Afrikaans speaking White adults but not English speaking White adults

In addition, both "Coloured" and Afrikaans youths and adults have higher superego/conscience levels than English youths and adults. These findings show that there is little evidence for greater "neuroticism"

among the "Coloured" male youths, but there is some evidence for it among the "Coloured" adults, specifically in comparison to Afrikaans Whites.

Taking into account all the results with regard to personality, and considering that the similarities between "Coloureds" and Whites are greater than the differences ("Coloureds" were found to be as dominant, sociable, impulsive, cooperative and persistent as Whites), the hypothesis that "Coloured" youths and adults will not differ from White youths and adults on personality factors, as measured by the HPQ, is accepted. Of the exceptions to the hypothesis only hypochondriasis can be accepted at both age levels, and is attributed to the generally low standards of health found among the "Coloureds".

Comparisons with a Canadian sample's scores showed, as in previous international comparisons, that both Coloured and White South African youths are more "neurotic" than their overseas counterparts. However, comparisons with Canadian adults showed no differences for Whites, but did show "Coloured" adults to be significantly more neurotic. This difference in results for the two South African groups and higher neurotic scores for "Coloureds" than Canadians, is felt to be a result of the "Coloured" adults exposure to a discriminatory social system. Future research would be of benefit in this area, as studies of the personality traits of "Coloured" adults have been sparse since Mann's (1957) study, and international comparisons are not evident in the literature.

Considering the findings of this study, Smith's (1974) concept of a dual and borderline personality among "Coloureds" is rejected. His suppositions are based on theories which have been rejected by the results of numerous empirical studies (Mann, 1957; Lison and Van Der Spuy, 1978; Singer and Van Der Spuy, 1978) (see sections 3.7.1 and 3.7.4) and are again rejected in this study.

The "Coloured" person is known, stereotypically, for his portrayal of himself as extroverted, happy, laissez-faire and easy-going, most visible at one of his dying cultural rituals, the "Coon Carnival", which has tended to perpetuate this myth. The present research and other personality studies have shown that these are not his true personality traits. "Coloureds" scores for extroversion, as measured by Eysenck's Personality Inventory (Singer and Van Der Spuy, 1978) (see section 3.7.4), as well as scores for traits of sociability and impulsiveness in the present study, as measured by the Howarth Personality Questionnaire, revealed "Coloureds" to be no more extroverted than Whites.

What is not taken cognisance of, as regards the popular stereotype, is the fact that this characteristic external portrayal of self may be a behavioural defense against an enforced position of inferiority (Singer and Van Der Spuy, 1978) or that the "Coloured" person may very often be enacting roles thrust on him by the structures of the situation (Schlemmer, 1979). This role-playing may be the result of strong external expectations which result in him feeling powerfully constrained to

put on a smiling face of cooperation and friendliness, otherwise his job or reputation will be placed in jeopardy. If he refuses to, he is frequently branded as a troublemaker.

5.4 CONCLUSIONS ON THE RELATIONSHIP BETWEEN ALIENATION AND PERSONALITY

Guthrie and Tanco (1980) stress that it is important to show that personality traits such as anxiety are not closely related to alienation, as such traits could then be said to account for feelings of alienation, as opposed to the social environmental factors. The results of this study show that traits such as anxiety, in addition to suspiciousness, inferiority, hypochondriasis and impulsiveness, are related to feelings of alienation. However, anxiety, in combination with these other personality traits and lack of cooperation (which should raise the predictiveness of alienation), displays limited ability to predict alienation. This finding indicates that other factors, such as the social environment, play a larger role than personality traits, in contributing to feelings of alienation.

The second issue raised by the debate on the relationship between alienation and personality traits is the question as to whether personality traits and alienation, if highly correlated, are not then simply two measures of the same subjectively perceived phenomenon? In order to answer this question, it is necessary to consider the results obtained by the "Coloured" and White samples in this study, on measures of these two constructs. If personality and alienation were

simply two different measures of the same construct then differences in feelings of alienation between the two groups would be equally as great as differences in personality. However, results of the study revealed large differences between "Coloureds" and Whites on alienation, but only minimal differences for personality traits. This would indicate that what is referred to as, and measured by, "alienation" is a construct, distinct and different from what is referred to as, and measured by, "personality".

5.5 OVERALL CONCLUSION REGARDING ALIENATION, PERSONALITY AND THE "COLOURED" PEOPLE OF SOUTH AFRICA

The social environment plays an important role both in the formation of personality and feelings of alienation. However, results of this study show that the social environment, and specifically a discriminatory environment, produces a greater, and more distinct, effect on feelings of alienation than on personality. Unfortunately, researchers have consistently studied the personality of the "Coloured" people in an attempt to explain differences in behaviour between "Coloureds" and Whites in South Africa. However, when seeking explanations for these differences, and as shown by the results of this study, greater attention should be focused on the external constraints, historically located, and still thrust upon the "Coloured" people in present day South African society, which prevent them from participating more meaningfully at interpersonal, cultural, social and political levels.

APPENDIX A

COPIES OF THE ALIENATION TEST

AND BIOGRAPHICAL FORM

Note: AHP 1 : English version for youths
AHP 2 : Afrikaans version for youths
AHP 3 : English version for adults
AHP 4 : Afrikaans version for adults

PERSONAL DETAILS : Please fill in the following:

- A. Today's Date : _____
- Place of Testing : _____
- Occupation/Father/
- Mothers Occupation : _____
- Standard : _____

B. Then on the top line of blocks below fill in your age (in years and months) and your sex (M or F).

On the second line record your race group using the following convention :

1 = White /2 = Coloured.

Lastly, record your home language using the following convention :

1 = Afrikaans /2 = English.

for Computer
Typist

Card 1

1 - 19

20 - 32

										A G E		
Code No.				Sample				Years	Mths	Sex		
		A	H	P	1							
Race			Lang		Sex							

AHPI Attitude QUESTIONNAIRE

Instructions

The items on the following pages consist of statements with which you may agree or disagree.

As you will see, many of the items are worded very strongly. This is so you will be able to decide the degree to which you agree or disagree.

Read each statement carefully and then express the extent to which you agree or disagree with it by choosing a number from 1 - 7 according to the following code :

- 1 - I disagree strongly / The item is not at all true.
- 2 - I disagree moderately / Moderately untrue.
- 3 - I disagree slightly / Slightly untrue.
- 4 - Neutral : I neither agree nor disagree / Neutral : Neither true nor untrue.
- 5 - I agree slightly / Slightly true.
- 6 - I agree moderately / Moderately true.
- 7 - I agree strongly / The item is completely true.

Then record the number you have chosen by writing it in the box provided next to the statement.

Example 12 Working is a waste of time.

Suppose you disagree strongly with this statement or feel that it is not all true you would then select the value 1 and write it in the box alongside the question like this

12. 1 Working is a waste of time.

Be sure to answer all the statements on the basis of the way you feel now. Read each statement, decide if you agree or disagree and the strength of your agreement or disagreement. Then write the appropriate number in the box alongside the statement.

Be sure to answer every statement.

If you find the numbers to be used in answering do not adequately indicate how you feel, then use the one that is closest to it.

When you have finished answering the questionnaire check that you have answered all the items.

If there is anything you do not understand about answering this questionnaire please speak to the person supervising it.

DEFINITIONS OF WORDS AND TERMS

-279-

Here are a few definitions of words or expressions which are used in this questionnaire with which you may not be familiar.

1.) Page 2, item number 16.

I am really interested in the possibility of expanding my consciousness through drugs.

The expression "to expand one's consciousness" means "to broaden or widen one's thoughts and feelings as a whole".

2.) Page 3, item number 20.

I wish I could be carried away by a revelation, as apparently happened to some historically important persons.

A revelation is : "the disclosure of knowledge to man by a divine or supernatural agency".

For example : God spoke to Moses and told him that he had been chosen to free the people of Israel and to lead them to the promised land.

3.) Page 4, item number 28.

I would drop almost anything in order to join some big cause.

A cause is : "a group of people who are united for a common purpose or intended goal".

e.g. "An Anti-Whale killing Committee".

4.) Page 4, item number 32

"My most meaningful experiences have come through participation in Social movements

A Social movement is a large group of organized people who support and bring about or resist Social change.

e.g. The Women's Liberation Movement.

5.) Page 4, item number 36.

"I admire those who participate in protest movements that are full of danger and drama.

The protest movements referred to here can be of any nature, not only political one's.

6.) Page 3, item number 19

"The belief in individuality is only justifiable to impress others"

This statement implies that we believe we are all unique individuals only to impress others, but that we actually believe we are all very similar.

1
-281-
NOT AT ALL
TRUE/
DISAGREE STRONGLY

7
COMPLETELY
TRUE/
AGREE STRONGLY

- 51 - 52 10. I won't like my job or enjoy my work. I would just put in my time to get paid.
- 53 - 54 11. I find it hard to believe people who actually feel that the work they perform is of value to society.
- 55 - 56 12. If a job is dangerous, that makes it all the better.

THESE ITEMS HAVE TO DO WITH YOUR ATTITUDE TOWARD SELF

- 57 - 58 1. Thinking of yourself as a free person leads to great frustration and difficulty.
- 59 - 60 2. The humans fabled ability to think is not really such an advantage.
- 61 - 62 3. The attempt to know yourself is a waste of effort.
- 62 - 64 4. I am really interested in the possibility of expanding my consciousness through drugs.
- 65 - 66 5. No matter how hard I try, my efforts will accomplish nothing.

NOT AT ALL	COMPLETELY
TRUE /	TRUE /
DISAGREE STRONGLY	AGREE STRONGLY

- 67 - 68 6. Life is empty and has no meaning in it for me.
- 69 - 70 7. The belief in individuality is only justifiable to impress others.
- 71 - 72 8. I wish I could be carried away by a revelation, as apparently happened to some historically important persons.
- 73 - 74 9. Often I do not really know my own mind.
- 75 - 76 10. I long for a simple life in which body needs are the most important things and decisions don't have to be made.
- 77 - 78 11. Unfortunately people don't seem to know that they are only creatures after all.
- 79 - 80 12. The most exciting thing for me is my own fantasies.

Card 2

THESE ITEMS HAVE TO DO WITH YOUR ATTITUDE TOWARDS

SOCIAL INSTITUTIONS

- 1 - 2 1. Politicians control our lives.
- 3 - 4 2. Our laws are so unfair that I want nothing to do with them.

NOT AT ALL
TRUE /
DISAGREE STRONGLY

COMPLETELY
TRUE /
AGREE STRONGLY

5 - 6

3. The only reason to involve yourself in society is to gain power.

7 - 8

4. I would drop almost anything in order to join some big cause.

9 - 10

5. Most of my activities are determined by what society demands.

11 - 12

6. In order to avoid being hassled by society, I feel I must go my own way and not get involved

13 - 14

7. No matter how sincerely people work for social change, society never really seems to improve.

15 - 16

8. My most meaningful experiences have come through participation in social movement.

17 - 18

9. There are only certain strict paths to follow if one is to be successful in our society.

19 - 20

10. Our Society holds no worthwhile goals or values.

21 - 22

11. Why should I bother to vote when I am old enough; none of the candidates will be able to change things for the better.

23 - 24

12. I admire those who participate in protest movements that are full of danger and drama.

1

7

NOT AT ALL

COMPLETELY

TRUE /

TRUE /

DISAGREE STRONGLY / AGREE STRONGLY

43 - 44

10. Most social relationships are meaningless.

45 - 46

11. People who believe that "love makes the world go around" are fooling themselves.

47 - 48

12. The best reason for getting involved with other people is to share in some exciting action.

THESE ITEMS HAVE TO DO WITH YOUR ATTITUDE TOWARD FAMILY

49 - 50

1. When you marry and have children you have lost your freedom of choice.

51 - 52

2. I would just as soon avoid any contact with my family except an occasional letter.

53 - 54

3. The idea of a family is a social invention to limit individual freedom of action.

55 - 56

4. It would be really exciting to have another, secret life, to supplement your family life.

57 - 58

5. My parents impose their wishes and standards on me too much.

59 - 60

6. Parents work hard for their children only to be disappointed and rejected.

Instruksies

Die onderstaande items bestaan uit stellings waarmee u saamstem of verskil.

Soos u sal sien is baie van die stellings baie sterk bewoord. Dit is sodat u kan besluit tot watter mate u met hulle saamstem of verskil.

Lees asseblief elke stelling noukeurig deur en dui dan die graad waartoe u saamstem of verskil, deur die keuse van 'n nommer 1 - 7 volgens die gegewe kode.

1. Ek verskil sterk / Die stelling is glad nie waar nie
2. Ek verskil tot 'n mate / Die stelling is tot 'n mate onwaar
3. Ek verskil effens / Die stelling is effens onwaar
4. Ek is Neutraal
5. Ek stem effens saam / Die stelling is effens waar
6. Ek stem tot 'n mate saam / Die stelling is tot 'n mate waar
7. Ek stem heftig saam / Die stelling is heeltemal waar.

Voorbeeld 12. Om te werk is 'n mors van tyd.

Sê nou byvoorbeeld dat jy sterk verskil met hierdie stelling of dat jy dink dat dit glad nie waar is nie, dan sou jy nommer 1 kies en dit in die bygaande blokkie skryf.

12. 1 Om te werk is 'n mors van tyd.

Maak seker dat jy alle stellings beantwoord volgens hoe jy op die oomblik voel. Lees elke stelling, besluit of u saamstem of verskil en dui aan die graad van saamstemming of verskil. Skryf dan die betrokke nommer in die bygaande blokkie.

Moenie enige items uitlaat nie.

Indien u vind dat die gegewe nommers nie u gevoel bevredigend uitdruk nie, gebruik dan die nommer wat die naaste sê aan wat jy graag wil sê.

Wanneer u die vraelys klaar beantwoord het, maak seker dat u al die items beantwoord het.

Indien enige onduidelikheid bestaan omtrent die instruksies of vrae, raadpleeg die toesighouer.

DEFINISIES VAN WOORDE EN TERME

Hier is 'n paar definisies van woorde of terme wat in die vraelys gebruik is, waarmee u miskien nie bekend is nie.

1.) Bladsy 2, stelling nommer 16

Ek stel belang in die moontlikheid om my bewussyn deur verdowings-
-middels te verruim

Die term "om my bewussyn te verruim" beteken "om jou totale gedagtes en gevoelens te verwyd of uit te brei".

2.) Bladsy 2, stelling nommer 20

Ek wens ek kon 'n openbaring deurmaak soos blykbaar met party histories belangrike persoonlikhede gebeur het.

'n Openbaring beteken "die openbaarmaking of onthulling van kennis aan iemand deur 'n religieuse of bonatuurlike krag".

Byvoorbeeld: "God het met Moses gepraat en vir hom gesê dat hy gekies was om die kinders van Israel te bevry en na die beloofde land te lei".

3.) Bladsy 2, stelling nommer 19

Die geloof in individualiteit word net geregverdig as ek ander wil beïndruk.

Hierdie stelling impliseer dat ons glo dat alle mense unieke individue is slegs om andere te imponeer, maar dat ons in werklikheid glo dat alle mense basies baie dieselfde is.

4.) Bladsy 3, stelling nommer 28

Ek sal enige iets laat vaar om by een of ander groot saak betrokke te raak.

'n Saak is "'n groep mense wat saamspan om 'n gemeenskaplike doel te bereik".

Byvoorbeeld: "'n Komitee teen die Slagting van Walvisse".

5.) Bladsy 3, stelling nommer 32

My mees betekenisvolle ondervindings kry ek uit deelname in Maatskaplike Verenigings.

'n Maatskaplike Vereniging is "'n georganiseerde groep wat sosiale verandering ondersteun of teenstaan".

Byvoorbeeld: "Vryheid vir Vroue Beweging".

6.) Bladsy 4, stelling nommer 36

Ek bewonder mense wat deelneem aan dramatiese en gevaarlike protesbewegings.

Die protesbewegings waarna hier verwys word, kan van enige aard wees en nie noodwendig polities nie.

GLAD NIE WAAR NIE /
VERSKIL STERK

HEELTEMAL WAAR /
STEM HEFTIG SAAM

HIERDIE STELLINGS GAAN OOR JOU HOUDING TEENoor JOU WERK

For Computer
typist
Card 2

1. Die wat werk vir 'n bestaan word deur die base gemanipuleer.
2. Ek wonder waarom ons hoegenaamd werk.
3. Die grootste deel van ons lewe word vermors deur nuttelose aktiwiteite.
4. As jy moet werk, kan jy net sowel 'n beroep kies waar jy te doen het met sake van lewe en dood.
5. Maak nie saak hoe hard jy werk nie, jy bereik nooit regtig jou doelwit nie.
6. Dis vir my moeilik om enige geesdrif teenoor werk voor te stel.
7. Dit maak nie saak of mense hard werk, in hulle beroepe nie; slegs sommige werkgewers baat daarby.
8. Gewone werk is te vervelig om die moeite werd te wees.
9. Dit help nie om hard te probeer by die werk nie want dit sal hoegenaamd geen verskil maak nie.
10. Ek sal nie van my werk hou of dit geniet nie. Ek sal net werk om geld te verdien.

11. Dit is moeilik om mense te glo wie voel hulle werk in die gemeenskap is belangrik.

12. As 'n werk gevaarlik is, is dit voordeleriger.

HIERDIE STELLINGS GAAN OOR JOU HOUDING TEENOOR JOUSELF

13. Om jouself as vry te beskou lei net tot frustrasie en moeilikhede.

14. Die idee dat mense kan dink is nie juis soveel tot hulle voordeel nie.

15. Dis 'n mors van tyd om jouself te probeer leer ken.

16. Ek stel belang in die moontlikheid om my bewussyn deur verdowingsmiddels te verruim.

17. Maak nie saak hoe hard ek probeer nie, ek sal buitendien niks bereik nie.

18. Die lewe is leeg en betekenisloos vir my.

19. Die geloof in individualiteit word net geregverdig as ek ander wil beindruk.

20. Ek wens ek kon 'n openbaring deurmaak soos blykbaar met party histories belangrike persoonlikhede gebeur het.

21. Dikwels weet ek nie wat ek wil hê nie.

22. Ek verlang na 'n lewe van eenvoud waar liggaamlike behoeftes die belangrikste is en geen besluite hoef geneem te word nie.
23. Mense beseft nie altyd, dat hulle nie veel beter as diere is nie.
24. My eie fantasieë is vir my die opwindenste.

HIERDIE STELLINGS GAAN OOR JOU HOUDING TEENoor SOSIALE INSTELLINGS

25. Die Politici beheer ons lewens.
26. Ons wette is so onregverdig dat ek niks daarmee te doen wil hê nie.
27. Die enigste rede om betrokke te raak in die samelewing is om mag te bekom.
28. Ek sal omtrent enige-iets laat vaar om by een of ander groot saak betrokke te raak.
29. Meeste van my aktiwiteite word deur die samelewing bepaal.
30. Om nie deur die samelewing gepla te word nie, moet ek my eie gang gaan en nie betrokke raak nie.
31. Maak nie saak hoe hard jy jou vir sosiale verandering beywer nie, die samelewing verbeter nie eintlik nie.

GLAD NIE WAAR NIE / HEELTEMAL WAAR /
VERSKIL STERK / STEM HEFTIG SAAM

32. My mees betekenisvolle ondervindings kry ek uit deelname in Maatskaplike Verenigings.
33. Daar is net sekere rigtings wat mens moet volg om suksesvol te wees in die samelewing.
34. Daar is geen betekenisvolle waardes of doelwitte in ons samelewing nie.
35. Waarom moet ek stem as ek oud genoeg is; geeneen van die kandidate sal tog iets kan verbeter nie.
36. Ek bewonder mense wat deelneem aan dramatiese en gevaarlike protesbewegings.

HIERDIE STELLINGS GAAN OOR JOU HOUDING TEENOOR INTERPERSOONLIKE VERHOUDINGS

37. Almal is besig om jou vir sy eie doel te manipuleer.
38. Dis vir my beter om afsydig te staan.
39. Meeste mense is gelukkig om nie te glo dat wat hulle liefde noem bloot eiebelang is nie.
40. Ek vind groot partytjies baie opwindend.
41. Dikwels as ek met mense verkeer, voel ek onseker oor die gevolge.

42. Daar is geen doel daarin om te assosieer nie -
dit lei nêrens en beteken niks nie.
43. Dit help nie om mense lief te hê of vir hulle te sorg
nie, uiteindelik maak hulle jou net seer.
44. Wat ek van sosiale geleenthede hou is dit uitdaging
van 'n groep mense wat argumenteer en verskil.
45. Ek probeer intieme verhoudings met mense vermy sodat ek
niks aan hulle verskuldig hoef te wees nie.
46. Die meeste sosiale verhoudings is betekenisloos.
47. Mense wat glo dat die wêreld om liefde draai is besig om
hulself te kul.
48. Die beste rede om by ander mense betrokke te raak is om
in een of ander opwindende aktiwiteit, deel te neem.

HIERDIE STELLINGS GAAN OOR JOU HOUDING TEENOOR DIE GESIN

49. As jy trou en kinders het verloor jy jou vryheid van
keuse.
50. Buiten 'n brief af en toe verkies ek om kontak met my
gesin te vermy.
51. Die idee van 'n gesin is 'n sosiale instelling gemik
om individuele vryheid te beperk.

52. Dit sal opwindend wees om 'n ander geheime lewe te hê om jou gesinslewe aan te vul.
53. My ouers dwing hulle wense en standarde te veel op my af.
54. Ouers werk hard vir hulle kinders, net om later teleurgesteld en verwerp te word.
55. Die enigste rede om te trou is vir gerief en sekuriteit.
56. Al klink dit snaaks is dit ten tye van gesinskrisise dat ek die aktiefste voel.
57. Ek is nie seker of ek wil trou nie want ek wil nie gebonde voel nie.
58. Tuiste en gesin het nog nooit juis 'n positiewe betekenis vir my gehad nie.
59. Gesinslewe bied nie sekuriteit en warmte nie, dit beperk 'n mens net en gee hom te veel verantwoordelikhede.
60. Ek hou van gesinslewe om die groot aktiewe byeenkomste tydens vakansies.

MAAK SEKER DAT JY ELKE VRAAG BEANTWOORD HET

PERSONAL DETAILS : Please fill in the following :

- A. Today's Date : _____
- Place of Testing : _____
- Your Occupation: _____
- Your Wife's Occupation: _____
- Standard : _____

B. Then on the top line of blocks below fill in your age (in years and months) and your sex (M or F).

On the second line record your race group using the following convention :

1 = White/ 2 = Coloured.

Lastly, record your home language using the following convention :

1 = Afrikaans/ 2 = English.

For Computer
Typist

Card 1

1 - 19

20 - 32

kode no				sample		Age		sex	
				years	mnth				
		A	H	P	3				
race				lang		ses			

Instructions

The items on the following pages consist of statements with which you may agree or disagree.

As you will see, many of the items are worded very strongly. This is so you will be able to decide the degree to which you agree or disagree.

Read each statement carefully and then express the extent to which you agree or disagree with it by choosing a number from 1 - 7 according to the following code :

- 1 - I disagree strongly / The item is not at all true.
- 2 - I disagree moderately / Moderately untrue.
- 3 - I disagree slightly / Slightly untrue.
- 4 - Neutral : I neither agree nor disagree / Neutral : Neither true nor untrue.
- 5 - I agree slightly / Slightly true.
- 6 - I agree moderately / Moderately true.
- 7 - I agree strongly / The item is completely true.

Then record the number you have chosen by writing it in the box provided next to the statement.

Example 12 Working is a waste of time.

Suppose you disagree strongly with this statement or feel that it is not all true you would then select the value 1 and write it in the box alongside the question like this

12 1 Working is a waste of time.

Be sure to answer all the statements on the basis of the way you feel now. Read each statement, decide if you agree or disagree and the strength of your agreement or disagreement. Then write the appropriate number in the box alongside the statement.

Be sure to answer every statement.

If you find the numbers to be used in answering do not adequately indicate how you feel, then use the one that is closest to it.

When you have finished answering the questionnaire check that you have answered all the items.

If there is anything you do not understand about answering this questionnaire please speak to the person supervising it.

DEFINITIONS OF WORDS AND TERMS

-298-

Here are a few definitions of words or expressions which are used in this questionnaire with which you may not be familiar.

1.) Page 2, item number 16.

I am really interested in the possibility of expanding my consciousness through drugs.

The expression "to expand one's consciousness" means "to broaden or widen one's thoughts and feelings as a whole".

2.) Page 3, item number 20.

I wish I could be carried away by a revelation, as apparently happened to some historically important persons.

A revelation is : "the disclosure of knowledge to man by a divine or supernatural agency".

For example : God spoke to Moses and told him that he had been chosen to free the people of Israel and to lead them to the promised land.

3.) Page 4, item number 28.

I would drop almost anything in order to join some big cause.

A cause is : "a group of people who are united for a common purpose or intended goal".

e.g. "An Anti-Whale killing Committee".

4.) Page 4, item number 32

"My most meaningful experiences have come through participation in Social movements

A Social movement is a large group of organized people who support and bring about or resist Social change.

e.g. The Women's Liberation Movement.

5.) Page 4, item number 36.

"I admire those who participate in protest movements that are full of danger and drama.

The protest movements referred to here can be of any nature, not only political one's.

6.) Page 3, item number 19

"The belief in individuality is only justifiable to impress others"

This statement implies that we believe we are all unique individuals only to impress others, but that we actually believe we are all very similar.

1
NOT AT ALL TRUE/
DISAGREE STRONGLY

7
COMPLETELY TRUE
AGREE STRONGLY

THESE ITEMS HAVE TO DO WITH YOUR ATTITUDE TOWARD WORK

For Computer
Typist

Card 2

1. Those who work for a living are manipulated by the bosses.
2. I wonder why I work at all.
3. Most of life is wasted in meaningless activity.
4. If you have to work, you might as well choose a career where you deal with matters of life and death.
5. No matter how hard you work, you never really seem to reach your goals.
6. I find it difficult to imagine enthusiasm concerning work.
7. It doesn't matter if people work hard at their jobs; only a few bosses profit.
8. Ordinary work is too boring to be worth doing.
9. I feel no need to try my best at work for it makes no difference anyway.

1

7

NOT AT ALL TRUE/
DISAGREE STRONGLY

COMPLETELY TRUE/
AGREE STRONGLY

10. I don't like my job or enjoy my work. I just put in my time to get paid.
11. I find it hard to believe people who actually feel that the work they perform is of value to society.
12. If a job is dangerous, that makes it all the better.

THESE ITEMS HAVE TO DO WITH YOUR ATTITUDE TOWARD SELF

13. Thinking of yourself as a free person leads to great frustration and difficulty.
14. The humans fabled ability to think is not really such an advantage.
15. The attempt to know yourself is a waste of effort.
16. I am really interested in the possibility of expanding my consciousness through drugs.
17. No matter how hard I try, my efforts will accomplish nothing.

1

7

NOT AT ALL TRUE/
DISAGREE STRONGLY

COMPLETELY TRUE
AGREE STRONGLY

THESE ITEMS HAVE TO DO WITH YOUR ATTITUDE INTERPERSONAL RELATIONS

37. Everyone is out to manipulate you toward his own ends.
38. I am better off when I keep to myself.
39. Most people are happy not to know what they call love is really self interest.
40. Big parties are very exciting to me.
41. Often when I interact with others, I feel insecure over the outcome.
42. There is no point in socializing - it goes nowhere and is nothing.
43. Why bother to try to love or care for people; they'll only hurt you in the end.
44. What really turns me on about socializing is the challenge of a group of people disagreeing and arguing.
45. I try to avoid close relationships with people so that I will not be obligated to them.

1

7

NOT AT ALL TRUE/
DISAGREE STRONGLY

COMPLETELY TRUE
AGREE STRONGLY

THESE ITEMS HAVE TO DO WITH YOUR ATTITUDE INTERPERSONAL RELATIONS

37. Everyone is out to manipulate you toward his own ends.
38. I am better off when I keep to myself.
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45. I try to avoid close relationships with people so that I will not be obligated to them.

1

7

NOT AT ALL TRUE/ COMPLETELY TRUE
DISAGREE STRONGLY AGREE STRONGLY

46. Most social relationships are meaningless.
47. People who believe that "love makes the world go around" are fooling themselves.
48. The best reason for getting involved with other people is to share in some exciting action.

THESE ITEMS HAVE TO DO WITH YOUR ATTITUDE TOWARD FAMILY

49. When you marry and have children you have lost your freedom of choice.
50. I would just as soon avoid any contact with my children except an occasional letter
51. The idea of a family is a social invention to limit individual freedom of action.
52. It would be really exciting to have another, secret life, to supplement your family life.
53. My parents imposed their wishes and standards on me too much.
54. Parents work hard for their children only to be disappointed and rejected.

NOT AT ALL TRUE/
DISAGREE STRONGLY

COMPLETELY TRUE/
AGREE STRONGLY

55. The only reason to marry is for convenience and security.
56. Strange though it may seem, it is at times of family crisis that I feel most alive.
57. I am not sure I want to stay married because I don't want to feel tied down.
58. For me, home and family have never had much positive meaning.
59. Families do not provide security and warmth; they just restrict a person and give him unnecessary responsibilities.
60. What I really like about family life is the huge action-filled reunions at holiday times.

PLEASE CHECK BACK TO ENSURE THAT YOU HAVE ANSWERED EVERY QUESTION

AHP 4

PERSOONLIKE BESONDERHEDE

: Voltooi asseblief die volgende :

- A. Vandag se datum : _____
- Toetsentrum : _____
- Eie Beroep : _____
- Vrou se Beroep : _____

B. Vul jou ouderdom (in jare en maande) en jou geslag (Manlik of Vroulik) in die boonste rëel van die onderstaande blokkies in :

Vul jou rassegroep op die tweede rëel in, volgens die onderstaande kode :

1 = Wit / 2 = Kleurling

Laastens vul jou huistaal in, volgens die onderstaande kode :

1 = Afrikaans / 2 = Engels.

For Computer Typist Card 1

1 - 19

Kode no.					Sample	Ouderdom		Geslag
						Jare	Mnde	
	A	H	P	4				

20 - 32

Ras	Taal	Ses						

AHP4 HOUDINGSVRAELYS

Instruksies

Die onderstaande items bestaan uit stellings waarmee u saamstem of verskil.

Soos u sal sien is baie van die stellings baie sterk bewoord. Dit is sodat u kan besluit tot watter mate u met hulle saamstem of verskil.

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4. Ek is Neutraal
5. Ek stem effens saam / Die stelling is effens waar
6. Ek stem tot 'n mate saam / Die stelling is tot 'n mate waar
7. Ek stem heftig saam / Die stelling is heeltemaal waar.

Voorbeeld

12. Om te werk is 'n mors van tyd.

Sê nou byvoorbeeld dat jy sterk verskil met hierdie stelling of dat jy dink dat dit glad nie waar is nie, dan sou jy die nommer 1 kies en dit in die bygaande blokkie skryf.

12. 1 Om te werk is 'n mors van tyd.

Maak seker dat jy alle stellings beantwoord volgens hoe jy op die oomblik voel. Lees elke stelling, besluit of u saamstem of verskil en dui aan die graad van saamstemming of verskil. Skryf dan die betrokke nommer in die bygaande blokkie.

Moenie enige items uitlaat nie

Indien u vind dat die gegewe nommers nie u gevoel bevredigend uitdruk nie, gebruik dan die nommer wat die naaste sê aan wat jy graag wil sê.

Wanneer u die vraelys klaar beantwoord het, maak seker dat u al die items beantwoord het.

Indien enige onduidelikheid bestaan omtrent die instruksies of vrae, raadpleeg die toesighouer.

DEFINISIES VAN WOORDE EN TERME

Hier is 'n paar definisies van woorde of terme wat in die vraelys gebruik is, waarmee u miskien nie bekend is nie.

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Ek stel belang in die moontlikheid om my bewussyn deur verdowings-
-middels te verruim

Die term "om my bewussyn te verruim"beteken"om jou totale gedagtes
en gevoelens te verwyd of uit te brei".

2.) Bladsy 2, stelling nommer 20

Ek wens ek kon 'n openbaring deurmaak soos blykbaar met party
histories belangrike persoonlikhede gebeur het.

'n Openbaring beteken "die openbaarmaking of onthulling van kennis
aan iemand deur 'n religieuse of bonatuurlike krag".

Byvoorbeeld: "God het met Moses gepraat en vir hom gesê dat hy
gekies was om die kinders van Israel te bevry en
na die beloofde land te lei".

3.) Bladsy 2, stelling nommer 19

Die geloof in individualiteit word net geregverdig as ek
ander wil beindruk.

Hierdie stelling impliseer dat ons glo dat alle mense unieke individue
is slegs om andere te imponeer, maar dat ons in werklikheid glo dat
alle mense basies baie dieselfde is.

4.) Bladsy 3, stelling nommer 28

Ek sal enige iets laat vaar om by een of ander groot saak betrokke
te raak.

'n Saak is "'n groep mense wat saamspan om 'n gemeenskaplike doel te bereik".

Byvoorbeeld: "'n Komitee teen die Slagting van Walvisse".

5.) Bladsy 3, stelling nommer 32

My mees betekenisvolle ondervindings kry ek uit deelname in
Maatskaplike Verenigings.

'n Maatskaplike Vereniging is "'n georganiseerde groep wat sosiale
verandering ondersteun of teenstaan".

Byvoorbeeld: "Vryheid vir Vroue Beweging".

6.) Bladsy 4, stelling nommer 36

Ek bewonder mense wat deelneem aan dramatiese en gevaarlike
protesbewegings.

Die protesbewegings waarna hier verwys word, kan van enige aard wees
en nie noodwendig polities nie.

1
GLAD NIE WAAR NIE /
VERSKIL STERK

7
HEELTEMAAL WAAR /
STEM HEFTIG SAAM

HIERDIE STELLINGS GAAN OOR JOU HOUDING TEENoor JOU WERK

For Computer
typist.

Card 2

1. Die wat werk vir 'n bestaan, word deur die base gemanipuleer.
2. Ek wonder waarom ek hoegenaamd werk.
3. Die grootste deel van ons lewe word vermors deur nuttelose aktiwiteite.
4. As jy moet werk, kan jy net sowel 'n beroep kies waar jy te doen het met sake van lewe en dood.
5. Maak nie saak hoe hard jy werk nie, jy bereik nooit regtig jou doelwit nie.
6. Dis vir my moeilik om enige geesdrif teenoor werk voor te stel.
7. Dit maak nie saak of mense hard werk in hulle beroepe nie; slegs sommige werkgewers baat daarby.
8. Gewone werk is te vervelig om die moeite werd te wees.
9. Dit help nie om hard te probeer by die werk nie want dit sal hoegenaamd geen verskil maak nie.
10. Ek hou nie van my werk nie en ek geniet dit nie.
Ek werk net om geld te verdien.

GLAD NIE WAAR NIE/
VERSKIL STERK

HEELTEMAL WAAR/
STEM HEFTIG SAAM

11. Dit is moeilik om mense te glo wie voel hulle werk in die gemeenskap is belangrik.
12. As 'n werk gevaarlik is, is dit voordeleriger.

HIERDIE STELLINGS GAAN OOR JOU HOUDING TEENOOR JOUSELF

13. Om jouself as vry te beskou lei net tot frustrasie en moeilikhede.
14. Die idee dat mense kan dink is nie juis soveel tot hulle voordeel nie.
15. Dis 'n mors van tyd om jouself te probeer leer ken.
16. Ek stel belang in die moontlikheid om my bewussyn deur verdowingsmiddels te verruim.
17. Maak nie saak hoe hard ek probeer nie, ek sal buitendien niks bereik nie.
18. Die lewe is leeg en betekenisloos vir my.
19. Die geloof in individualiteit word net geregverdig as ek ander wil beïndruk.
20. Ek wens ek kon 'n openbaring deurmaak soos blykbaar met party histories belangrik persoonlikhede gebeur het.
21. Dikwels weet ek nie wat ek wil hê nie.
22. Ek verlang na 'n lewe van eenvoud waar liggaamlike behoeftes die belangrikste is en geen besluite hoef geneem te word nie.

APPENDIX B

RESULTS OF VALIDATION STUDIES ON THE
ALIENATION TEST

Table 56
Coefficient Alpha Estimates of Internal
Consistency for the Alienation Test

Scales	Study One (N=89)	Study Two (N=43)
Work	.83	.75
Social Institutions	.80	.76
Interpersonal Relations	.75	.72
Family	.77	.81
Powerlessness	.90	.85
Vegetativeness	.88	.83
Nihilism	.82	.79
Adventurousness	.76	.74
Total Alienation	.95	.93

Table 58

Correlations of Alienation Scales With Age, Sex,
and Socio-economic Status (SES)

Alienation Scales		Study Two (N=89)	Study Three (N=316)	Study Four (N=24)	Study Five (N=38)
Work	Age	-.12	.01	-.31	-.57**
	Sex	.15		-.03	-.34*
	SES	.09			-.23
Social Institutions	Age	.03	-.03	-.31	-.47*
	Sex	-.35**		-.26	-.28
	SES	-.12			-.14
Interpersonal Relations	Age	-.14	-.06	-.31	-.51**
	Sex	-.26*		-.23	-.29
	SES	-.21			-.24
Family	Age	-.10	.01	-.29	-.31*
	Sex	-.26*		-.28	-.21
	SES	-.17			-.06
Self	Age	-.07	-.12	-.11	-.56**
	Sex	-.16		-.23	-.24**
	SES	-.21			-.33*
Powerlessness	Age	-.03	-.01	-.26	-.54**
	Sex	-.15		-.32	-.27
	SES	-.19			-.24
Vegetativeness	Age	.06	-.09	-.29	-.50**
	Sex	-.23		-.14	-.36*
	SES	-.40*			-.22
Nihilism	Age	-.06	-.03	-.18	-.54**
	Sex	-.30*		-.02	-.43**
	SES	-.33*			-.30

Table 58-Continued

Alienation Scales		Study Two (N=89)	Study Three (N=316)	Study Four (N=24)	Study Five (N=38)
Adventurousness	Age	-.31*	-.02	-.39*	-.43*
	Sex	-.31*		-.30	-.25
	SES	-.01			-.13
Total	Age	-.10	-.05	-.28	-.57**
	Sex	-.28*		.10	-.34*
	SES	-.25			-.23

*p < .05

**p < .01

Table 59

Existential Correlates of Alienation Scores From Study Two (N=89)

Alienation	Internal vs. External Locus	Purpose-In- Life	Fear of Death	Trait Anxiety	Existential Guilt	Existential Anxiety	Individualism vs. Conformity
Work	.26*	.55***	-.25*	.44**	.35**	.38**	-.28*
Social Institutions	.17	-.22	-.27*	.22	.31*	.32**	-.22
Interpersonal Relations	.21	-.31*	-.12	.35**	.31*	.37**	-.28*
Family	.30*	-.40**	-.02	.29*	.20	.32**	-.27*
Self	.45***	-.57***	-.25*	.45***	.18	.48***	-.45***
Powerlessness	.32**	-.53***	-.25*	.56***	.32**	.50***	-.40**
Vegetativeness	.49***	-.47***	-.26**	.48***	.33**	.43**	-.43***
Nihilism	.30*	-.42**	.16	.28*	.32**	.33**	-.30*
Adventurousness	-.11	-.22	-.19	.13	.16	.31*	-.14
Total	.35**	-.51***	-.22	.43**	.32**	.45***	-.31*

*p < .05

**p < .01

***p < .001

APPENDIX C

COPIES OF THE HOWARTH PERSONALITY
QUESTIONNAIRE

Note: HPQ1 : English Version
HPQ2 : Afrikaans Version

1. I prefer to holiday in quiet places.
2. I find it easy to put my worries aside and relax
3. I am often inclined to go out of my way to win a point over someone.
4. Individuals should always show respect for the law.
5. I am inclined to be moody.
6. I enjoy taking risks just for fun.
7. I am a co-operative and helpful person.
8. I feel that I am not a successful person.
9. I am more persistent than most.
10. I often wonder what hidden reason another person may have for doing something nice for me.
11. Do you find it hard to really enjoy yourself at a lively party ?
12. I sometimes feel that life is not worth living.
13. When I work on a committee I like to take charge of things.
14. Good manners are extremely important.
15. You are troubled by unusual fears or distastes.
16. I rarely act without careful consideration.
17. I seldom get an unreasoning dislike for another person.
18. I usually realize my personal expectations.
19. I give up easily.
20. Other people often take the credit for your achievements.
21. Do you like going out a lot ?
22. People often say or do things which annoy me.
23. I speak out in meetings to oppose those whom I feel sure are wrong.
24. I admire my parents in all important matters.
25. I seldom suffer from sleeplessness.
26. I often act on suggestions quickly without stopping to think.
27. I do what is necessary to keep harmony in a group meeting.
28. At a social event people are usually glad to meet me.
29. I believe that "if at first you don't succeed, try, try again".

30. There are times when it seems everyone is against you.
31. I like to attend lots of social functions.
32. I often feel "just miserable" for no good reason.
33. I almost always feel that my own plans are best.
34. I prefer to go my own way rather than acting on approved rules.
35. I sometimes get very bad headaches.
36. Do people say you sometimes behave rashly ?
37. I always try to follow the golden rule.
38. I am most often successful in dealing with people.
39. My enthusiasm for a new project does not persist.
40. Most people will tell a lie to keep out of trouble.
41. I make new friendships easily.
42. You feel lonesome even when you are with other people.
43. I am usually right on important matters.
44. I think strongly that churches deserve our financial support.
45. I sometimes lack energy when I need it.
46. I seldom make decisions on the spur of the moment.
47. I soon forget if another person takes momentary advantage of my friendliness.
48. Are you a self-confident person ?
49. I am inclined to take my work casually.
50. Many people try to get more than they give.
51. At a party I like to meet as many people as I can.
52. I am easily "rattled" and upset.
53. I like to "take command" by knowing what is best for my group.
54. I think that moral standards are falling.
55. I almost always feel well and strong.
56. You are regarded as a controlled and cautious individual.
57. I always try to do unto others as I would have them do to me.
58. Are your feelings easily hurt ?

59. It is hard for me to work continuously on a scholarly problem.
60. Most people respect the rights of others.
61. It is easy for me to talk with people.
62. Sometimes quite trivial troubles keep going around in my mind.
63. I dominate many of my acquaintances of about my own age.
64. This country needs higher standards of conduct.
65. I often lose sleep over my worries.
66. I believe in the saying "look before you leap".
67. If asked to work on a charity drive I would politely say I was busy.
68. I feel confident that I will succeed in life.
69. I persist on a job until it is completed even when others have given up.
70. I have been seriously slighted more than once.
71. I am a good social mixer.
72. I am frequently over-annoyed by quite small setbacks.
73. People have told me I am a dominant person.
74. I approve of contemporary sexual morality.
75. Do ideas run through your head and prevent you from sleeping ?
76. On the whole I am rather an impulsive person.
77. To be helpful, I don't mind tackling a dirty job that others will not perform.
78. Are you troubled with feelings of inferiority ?
79. I am able to work long hours without rest.
80. I distrust people I have just met until I get better acquainted.
81. I enjoy parties where there are lots of people.
82. I frequently worry about possible misfortunes.
83. People say that I have leadership ability.
84. I am greatly concerned over the morals of my generation.
85. Do you often get heart thumping or palpitations ?
86. I often act on the first thought that comes into my head.
87. If a person gets angry with me I try to calm them down.

88. Very few events disturb my self-confidence.
89. I find myself starting things and then losing interest in them.
90. I sometimes suspect the motives of others.
91. I am a sociable outgoing person.
92. Do you suffer from "nerves"?
93. My opinion often sways others.
94. The police can be trusted not to ill-treat innocent people.
95. Do you worry about your health ?
96. Uncontrolled impulsiveness is not part of my makeup.
97. I make a point of helping others.
98. My life has been a disappointment so far.
99. When perplexed by a difficult problem I keep trying to solve it.
100. Most people cheat if they can get away with it.
101. I generally keep in the background on social occasions.
102. Have you often felt listless or tired for no good reason?
103. People who argue with me generally come off worst.
104. I have often gone against my parent's wishes.
105. Do you frequently have attacks of shaking and trembling?
106. I usually say what I feel like saying at the moment.
107. I easily become involved in straightening out other people's problems.
108. Are you easily hurt when people find fault with you?
109. Whatever the difficulties I stick to my original intentions.
110. There are many unreasonable people about.
111. I prefer to stay at home with a hobby rather than attend a lively party.
112. I sometimes feel happy and sometimes depressed without any apparent reason.
113. I am not satisfied, generally, to let someone else take the lead.
114. I think I am more easygoing about right and wrong than most people.
115. Are you troubled by aches and pains ?

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114. I think I am more easygoing about right and wrong than most people.
115. Are you troubled by aches and pains ?

1. Ek verkies om vakansie te hou in stil plekke.
2. Ek vind dit maklik om my kwellings opsy te skuif en te ontspan.
3. Ek is dikwels geneig om uit my pad te gaan ten einde iemand te oortuig van my sienswyse.
4. Individue behoort altyd respek te toon vir die wet.
5. Ek is geneig om buierig te wees.
6. Ek geniet dit om risiko's te loop net vir die genot daarvan.
7. Ek werk graag saam en is 'n behulp same soort mens.
8. Ek voel dat ek nie suksesvol is nie.
9. Ek het meer uithoevermoë as die meeste mense.
10. Ek wonder dikwels watter geheime rede 'n ander persoon sou hê om iets goeds vir my te doen.
11. Vind jy dit moeilik om 'n lewendige partytjie werklik te geniet ?
12. Ek voel soms dat dit nie die moeite werd is om te lewe nie.
13. Wanneer ek op 'n kommittee dien verkies ek om in beheer te staan.
14. Goeie maniere is uiters belangrik.
15. Jy word gepla deur buitengewone vrese of afkere.
16. Ek tree selde op sonder deurdagte oorweging.
17. Ek ervaar selde 'n onredelike afkeer van 'n ander persoon.
18. Ek vervul gewoonlik my persoonlike verwagtings.
19. Ek gooi maklik tou op.
20. Andere neem dikwels krediet vir jou suksesse
21. Hou jy daarvan om dikwels uit te gaan ?
22. Mense sê of doen dikwels dinge wat my omkrap.
23. Ek lug dikwels my mening op vergaderings om diegene teë te staan as ek oortuig is, hulle is verkeerd.
24. Ek bewonder my ouers se beslissings in alle belangrike sake.
25. Ek ly selde aan slaaploosheid.
26. Ek tree dikwels vinnig op suggesties sonder om tweemaal te dink.
27. Ek doen wat vereis word ten einde harmonie te bewaar in 'n groeps vergadering.
28. Mense is gewoonlik bly om my te ontmoet tydens sosiale geleenthede.
29. Ek glo daaraan dat "indien jy nie die eerste keer slaag nie, jy weer moet probeer".

30. Daar kom tye wanneer dit lyk asof almal teen jou is.
31. Ek hou daarvan om baie sosiale funksies by te woon.
32. Ek voel dikwels bloot "ellendig" vir geen klaarblyklike rede.
33. Ek voel omtrent altyd dat my eie planne die beste is.
34. Ek verkies om my eie weg te gaan eerder as om volgens beproefde reëls op te tree.
35. Ek kry soms baie kwaai hoofpyne.
36. Sê mense dat jy somtyds onbesonne optree ?
37. Ek probeer altyd 'n middeweg volg.
38. Ek is heel dikwels suksesvol in my onderhandelinge met ander mense.
39. My entoesiasme vir 'n nuwe projek duur nie lank nie.
40. Die meeste mense sal 'n leuen vertel om uit die moeilikheid te bly.
41. Ek sluit maklik nuwe vriendskappe.
42. Jy voel eensaam al is jy saam met ander mense.
43. Ek is dikwels reg wat belangrike sake betref.
44. Ek voel baie sterk daaroor dat kerke ons finansiele steun verdien.
45. Soms ontbreek die nodige energie wanneer ek dit nodig het.
46. Ek neem selde besluite op die ingewing van die oomblik.
47. Ek vergeet gou as 'n ander persoon momenteel misbruik maak van my vriendelikheid.
48. Is jy 'n persoon met selfvertroue ?
49. Ek is geneig om my werkligtelik op te neem.
50. Baie mense probeer meer neem as wat hulle gee.
51. By 'n partytjie hou ek daarvan om so veel moontlik mense te ontmoet.
52. Ek word maklik van stryk gebring en ontstel.
53. Ek hou daarvan om "bevel te neem" deurdat ek weet wat die beste vir my groep is.
54. Ek dink dat morele standaarde besig is om te daal.
55. Ek voel omtrent altyd sterk en gesond.
56. Jy word beskou as 'n beheersde en versigtige individu.

57. Ek probeer altyd aan andere doen soos wat ek sou wou hê hulle moet aan my doen.
58. Word jou gevoelens maklik seergemaak?
59. Ek vind dit moeilik om voortdurend aan 'n vakkundige probleem te werk.
60. Die meeste mense respekteer die regte van andere.
61. Dit is vir my maklik om met ander mense te praat.
62. Daar maal somtyds heel onbenullige probleme deur my gedagtes.
63. Ek domineer vele bekendes van my eie ouderdom.
64. Hierdie land kort hoër gedragstandaarde.
65. Ek ly gedurig aan slaaploosheid as gevolg van my probleme.
66. Ek glo in die gesegde "Besin eer jy begin".
67. Wanneer ek gevra word om te help met liefdadigheid, dan sê ek dikwels op 'n hoflike wyse dat ek te besig is.
68. Ek is seker dat ek suksesvol in my lewe sal wees.
69. Ek volhard met 'n taak totdat dit voltooi is, selfs wanneer andere al moed opgegee het.
70. Ek was al meer as eenmaal erg gekrenk.
71. Ek is sosiaal goed aanpasbaar.
72. Ek is dikwels erg onstel deur klein terugslae.
73. Mense het my al vertel dat ek dominerend is.
74. Ek keur hedendaagse seksuele moraliteit goed.
75. Vind jy dat gedagtes deur jou kop maal en jou weerhou van slaap.
76. Alles inaggenome is ek eintlik 'n impulsiewe persoon.
77. Ek gee nie om, om 'n onaangename taak wat ander nie wil doen nie, te verrig, om behulpsaam te wees.
78. Word jy gepla deur 'n minderwaardigheids kompleks?
79. Ek is in staat om lang ure sonder rus te werk.
80. Ek is geneig om mense wat ek pas ontmoet het te wantrou totdat ek hul beter leer ken.
81. Ek geniet partytjies waar daar baie mense is.
82. Ek bekommer my dikwels oor moontlike mislukkings.
83. Mense sê dat ek leierskaps eienskappe besit.

84. Ek is diep bekommerd oor die sedes van my tydegenote.
85. Ondervind jy dikwels hartkloppings ?
86. Ek reageer dikwels op die ingewing van die oomblik.
87. Wanneer 'n persoon vir my kwaad word probeer ek om hom te kalmeer.
88. Daar is weinig gebeure wat my selfvertroue versteur.
89. Ek vind dat ek dikwels dinge begin en dan weer belangstelling verloor.
90. Ek is soms agterdogtig omtrent ander se motiewe.
91. Ek is 'n aangename lewenslustige persoon.
92. Ly jy aan jou senuwees ?
93. Ander word dikwels deur my mening beïnvloed.
94. Daar kan op die polisie vertrou word om nie onskuldige mense te mishandel nie.
95. Bekommer jy jou oor jou gesondheid ?
96. Onbeheersende impulsiwiteit is nie deel van my karakter nie.
97. Ek gaan uit my pad om andere te help.
98. My lewe was tot dusver 'n teleurstelling.
99. Wanneer 'n moeilike probleem my boei sal ek volhou om dit te probeer oplos.
100. Die meeste mense verkul as hulle dink hulle kan daarmee wegkom.
101. Ek hou my gewoonlik op die agtergrond tydens sosiale funksies.
102. Voel jy dikwels moeg en lusteloos sonder klaarblyklike rede ?
103. Mense wat met my stry kom gewoonlik die slegste daarvan af.
104. Ek het dikwels teen my ouers se wense gegaan.
105. Kry jy dikwels aanvalle van bewerasie ?
106. Ek sê gewoonlik wat ek voel op daardie oomblik.
107. Ek word dikwels betrek by die uitstryk van andere se probleme.
108. Word jy maklik gekrenk wanneer andere vitterig is ?
109. Wat ook al die probleme mag wees, ek hou by my oorspronklike besluite.
110. Daar is baie onredelike persone in die wêreld.
111. Ek verkies om tuis te bly met my stokperdjie eerder as om n opgewekte party by te woon.

112. Ek voel soms opgewek en soms teneergedruk sonder enige klaarblylike rede.
113. Ek is gewoonlik nie tevrede om iemand anders die leiding te laat neem nie.
114. Ek dink ek is meer toegeeflik omtrent reg en verkeerd as die meeste mense.
115. Word jy gepla deur skete en pyne ?
116. Ek geniet dit om waagsame, roekelose dinge te doen.
117. Ek weerhou my daarvan om andere te kritiseer.
118. Ek slaag gewoonlik in alles wat ek aanpak.
119. Ek word beskou as 'n baie energieke persoon.
120. Mense gee voor om meer vir mekaar om te gee as wat hulle werklik voel.

MAAK SEKER DAT JY ELKE VRAAG BEANTWOORD HET.

APPENDIX D

CANADIAN SAMPLES' RESULTS ON THE
HOWARTH PERSONALITY QUESTIONNAIRE

Table 60

Means and Standard Deviations of Canadian Samples' Scores on the Howarth Personality Questionnaire

GROUP TESTED		SY	AE	AD	SG	HM	IP	CC	IF	PS	TS
N=631 Students	Mean	7.39	5.31	5.10	5.49	3.84	4.20	8.28	4.22	7.28	5.80
	S.D.	3.44	3.34	2.92	2.90	2.45	3.09	2.33	2.89	2.98	2.73
N=331 Female Students	Mean	7.29	5.71	4.34	5.94	3.99	4.07	8.55	4.72	7.19	5.36
	S.D.	3.48	3.28	2.71	2.94	2.45	3.10	2.20	2.80	2.67	2.66
N=300 Male Students	Mean	7.52	4.86	5.88	5.01	3.67	4.35	7.98	3.68	7.37	6.30
	S.D.	3.40	3.36	2.93	2.78	2.44	3.08	2.45	2.89	3.30	2.73
N=538 Francophone Students	Mean	7.00	4.86	6.14	5.01	3.22	4.14	7.87	3.61	8.05	6.22
	S.D.	3.23	3.12	2.61	2.27	2.60	2.86	2.32	2.37	2.78	2.67
N=188 Army Male Soldiers	Mean	8.85	3.84	5.33	7.49	3.37	4.26	9.13	2.65	8.53	6.76
	S.D.	2.75	2.95	2.87	2.11	2.52	2.89	2.18	2.33	2.49	2.54
N=110 Army Male Officers	Mean	8.26	3.19	7.16	6.62	1.95	4.38	8.87	2.55	9.11	6.06
	S.D.	3.26	2.80	2.38	2.18	1.74	2.82	1.94	2.66	2.30	2.74
Sample Reliabilities		.84	.80	.72	.72	.66	.78	.73	.78	.68	.74

(Howarth, 1980b, p.4)

APPENDIX E

COMPARISONS OF 'THE SAMPLE SUBGROUPS'

MEAN AGES

Table 61

T-Test Results of a Comparison of the Mean Ages
of English, Afrikaans and "Coloured" Youths

	<u>n</u>	<u>Mean</u>	<u>Standard Deviation</u>	<u>t</u>	<u>p</u>
English	33	16.9	0.52	.59	n.s.
Afrikaans	33	16.8	0.74		
English	33	16.9	0.52	-3.49	.001
"Coloured"	39	17.6	1.11		
Afrikaans	33	16.8	0.74	-3.65	.001
"Coloured"	39	17.6	1.11		
Total Sample	105	17.1	0.92	-	-

Note: - : not tested
n.s. : $p > 0.05$
.001 : $p < 0.001$

Table 62

T-Test Results of a Comparison of the Mean Ages
of English, Afrikaans and "Coloured" Adults

	<u>n</u>	<u>Mean</u>	<u>Standard Deviation</u>	<u>t</u>	<u>p</u>
English	30	29.7	5.34	.41	n.s.
Afrikaans	22	29.1	5.02		
English	30	29.7	5.34	.40	n.s.
"Coloured"	38	29.3	4.04		
Afrikaans	22	29.1	5.02	-.12	n.s.
"Coloured"	38	29.3	4.04		
Total Sample	95	29.4	4.70	-	-

Note: - : not tested
n.s. : $p > 0.05$

APPENDIX F

SUMMARY TABLES OF THE MEANS AND STANDARD DEVIATIONS OF
SCORES OF THE SAMPLES ON THE ALIENATION TEST

Table 63

Summary: Means and Standard Deviations of White and "Coloured" Youths' and Adults' Scores on the Alienation Test Scales

Scale	Youths ($n = 105$)				Adults ($n = 90$)			
	W ($n = 66$)		"C" ($n = 39$)		W ($n = 52$)		"C" ($n = 38$)	
	\bar{X}	s	\bar{X}	s	\bar{X}	s	\bar{X}	s
Powerlessness	47.9	12.6	59.1	13.5	36.2	10.0	54.9	13.6
Vegetativeness	36.6	11.5	44.7	15.7	28.8	10.4	41.4	13.5
Nihilism	45.2	13.6	58.8	14.5	33.4	11.3	49.9	12.3
Adventurousness	50.6	12.1	59.8	14.6	36.6	10.0	56.6	11.3
Self	36.1	10.2	42.2	8.9	24.7	8.7	37.1	10.2
Other Persons	41.2	11.8	46.8	11.6	30.1	9.9	41.8	11.5
Total	180.5	42.4	222.6	45.7	135.0	33.8	203.0	43.9

Note: Maximum and minimum scores = 105 and 15 for the types of alienation, 84 and 12 for the contexts, and 420 and 60 for the Alien Total scale.

Table 64

Summary: Means and Standard Deviations of English, Afrikaans and "Coloured" Youths' and Adults' Scores on the Alienation Test Scales

Scale	Youths ($n = 105$)						Adults ($n = 90$)					
	E ($n = 33$)		A ($n = 33$)		"C" ($n = 39$)		E ($n = 30$)		A ($n = 22$)		"C" ($n = 38$)	
	\bar{X}	s	\bar{X}	s	\bar{X}	s	\bar{X}	s	\bar{X}	s	\bar{X}	s
Work	27.7	7.5	34.3	12.3	41.9	10.4	27.0	9.2	25.0	9.6	38.4	13.9
Family	30.6	8.0	35.3	11.3	40.7	14.5	24.8	9.2	20.4	7.5	36.4	11.7
Soc.In	40.9	8.1	37.0	12.8	50.8	13.7	32.4	10.2	29.2	9.4	49.1	11.9

Note: The means of these three scales are presented in the above manner as the results of the ANOVA shows an effect for Language or for the interaction between Age and Language. These effects necessitated that the two White groups mean scores be kept separate, as opposed to being combined as in Table 63.

APPENDIX G

GROUPED FREQUENCY DISTRIBUTION TABLES OF ENGLISH AND
AFRIKAANS WHITES' SCORES ON THE ALIENATION TEST SCALES,
SKEWNESS OF DISTRIBUTIONS AND COMPARISON OF
STANDARD DEVIATIONS (ADULTS ONLY)

Note: Distributions of scales' scores not presented in this
appendix are illustrated in histogram tables in section
5.2.2.

Table 65

Grouped Frequency Distributions of Scores
of English Youths on the Alienation Test Scales

Scale	Class Intervals									
	15-25	26-35	36-45	46-55	56-65	66-75	76-85	86-95	96-105	
Veget Nihil	5 2	14 6	9 13	5 6		6				
	Class Intervals									
	12-20	21-28	29-36	37-44	45-52	53-60	61-68	69-76	77-84	
Work	5	16	7	3	2					
Soc.In		1	12	10	6	4				
Self	1	8	15	4	3	1	1			
O.Pers		4	8	15	4	2				
	Class Intervals									
	60- 100	101- 141	141- 180	181- 220	221- 260	261- 300	301- 340	341- 380	381- 420	
Alien Total		5	18	8	2					

FREQUENCY

Table 66

Grouped Frequency Distributions of Scores
of Afrikaans Youths on the Alienation Test Scales

Scale	Class Intervals									
	15-25	26-35	36-45	46-55	56-65	66-75	76-85	86-95	96-105	
Power Advent	1	4 3	9 8	9 8	7 7	1 6	1 1	1		
	Class Intervals									
	12-20	21-28	29-36	37-44	45-52	53-60	61-68	69-76	77-84	
Work	4	9	8	5	3	4				
Family	2	7	11	7	3	2	1			
Soc.In	1	9	7	6	5	4	1			
Self		7	6	10	7	2	1			
O.Pers		5	8	5	7	2	5	1		
	Class Intervals									
	60-100	101-141	141-180	181-220	221-260	261-300	301-340	341-380	381-420	
Alien Total	7	7	11	4	3	1				

FREQUENCY

Table 67

Summary: Skewness of Distributions of Scores of English
and Afrikaans Youths on the Alienation Test Scales

	<u>English</u>	<u>Afrikaans</u>
Powerlessness	-.300	.658
Vegetativeness	.234	.529
Nihilism	.021	.215
Adventurousness	.435	.099
Work	.878	.481
Self	1.138	.270
Soc. Instituts	.463	.390
Other Persons	.159	.386
Family	.082	.652
Alien Total	.438	.472

Table 68

Grouped Frequency Distributions of Scores
of English Adults on the Alienation Test Scales

Scale	Class Intervals									
	15-25	26-35	36-45	46-55	56-65	66-75	76-85	86-95	96-105	
Nihil	9	6	12	3						
Advent	5	7	12	5	1					
	Class Intervals									
	12-20	21-28	29-36	37-44	45-52	53-60	61-68	69-76	77-84	
Work	10	7	9	4						
Family	11	9	6	4						
Soc. In	5	5	11	4	5					
Self	9	8	9	4						
O. Pers	5	5	12	6	2					
	Class Intervals									
	60-100	101-141	141-180	181-220	221-260	261-300	301-340	341-380	381-420	
Alien Total	4	11	11	4						

FREQUENCY

Table 69

Grouped Frequency Distributions of Scores
of Afrikaans Adults on the Alienation Test Scales

Scale	Class Intervals									
	15-25	26-35	36-45	46-55	56-65	66-75	76-85	86-95	96-105	
Power	3	6	12		1					
Veget	3	12	6		1					
Nihil	9	6	3	2	1	1				
Advent	2	13	4	3						
	Class Intervals									
	12-20	21-28	29-36	37-44	45-52	53-60	61-68	69-76	77-84	
Family	14	5	2	1						
Soc. In	2	9	6	3	2					
Self	10	6	4	2						
	Class Intervals									
	60-100	101-141	141-180	181-220	221-260	261-300	301-340	341-380	381-420	
Alien Total	3	14	3	2						

FREQUENCY

Table 70

Summary: Skewness of Distributions of Scores of English and Afrikaans Adults on the Alienation Test Scales

	<u>English</u>	<u>Afrikaans</u>
Powerlessness	-.212	1.231
Vegetativeness	1.496	.860
Nihilism	-.037	1.229
Adventurousness	-.007	.729
Work	.217	1.225
Self	.190	.790
Soc. Instituts	.066	.596
Other Persons	-.092	.498
Family	.529	1.588
Alien Total	0.000	.899

Table 71

Summary: Significance Levels of a Comparison of Standard Deviations of English and Afrikaans Adults' Scores on the Alienation Test Scales

	<u>English</u> <u>SD</u>	<u>Afrikaans</u> <u>SD</u>	<u>p</u>
Powerlessness	10.2	9.3	n.s.
Vegetativeness	12.0	6.8	.01
Nihilism	10.4	12.7	n.s.
Adventurousness	11.0	8.4	n.s.
Work	9.2	9.6	n.s.
Family	9.2	7.5	n.s.
Social Institutions	10.2	9.4	n.s.
Self	8.8	8.8	n.s.
Other Persons	9.7	10.3	n.s.
Total	36.6	28.5	n.s.

Note: n.s. : $p > 0.05$
 .01 : $0.001 < p < 0.01$

APPENDIX H

GROUPED FREQUENCY DISTRIBUTION TABLES OF 'WHITES' AND
"COLOURED" SCORES ON THE ALIENATION TEST SCALES,
SKEWNESS OF DISTRIBUTIONS AND COMPARISON OF
STANDARD DEVIATIONS (YOUTHS ONLY)

Note: Distributions of scales' scores not presented in
this appendix are illustrated in histogram tables
in section 5.2.6.

Table 72

Grouped Frequency Distributions of Scores
of White Youths on the Alienation Test Scales

Scale	Class Intervals									
	15-25	26-35	36-45	46-55	56-65	66-75	76-85	86-95	96-105	
Power	2	6	22	18	15	1				
Veget	11	27	11	13	3	1				
Nihil	4	10	20	17	10	3	2			
Advent		5	22	18	13	7	1			
	Class Intervals									
	12-20	21-28	29-36	37-44	45-52	53-60	61-68	69-76	77-84	
Work	9	25	15	18	5	4				
Family	5	18	21	15	4	2	1			
Soc.In	1	10	19	16	11	8	1			
Self	1	15	21	14	10	3	2			
O.Pers		9	16	20	11	4	5	1		
	Class Intervals									
	60-100	101-141	141-180	181-220	221-260	261-300	301-340	341-380	381-420	
Alien Total	12	25	19	6	3	1				

FREQUENCY

Table 73

Grouped Frequency Distributions of Scores
of "Coloured" Youths on the Alienation Test Scales

Scale	Class Intervals									
	15-25	26-35	36-45	46-55	56-65	66-75	76-85	86-95	96-105	
Veget Nihil	6	7 3	6 4	8 10	8 6	3 12	1 3		1	
	Class Intervals									
	12-20	21-28	29-36	37-44	45-52	53-60	61-68	69-76	77-84	
Work	2	2	5	9	19	1	1			
Family	3	6	8	7	3	9	3			
Soc.In	1	2	5	5	6	11	7	2		
Self		2	9	12	11	5				
O.Pers	1	2	3	9	13	8	2			1
	Class Intervals									
	60- 100	101- 141	141- 180	181- 220	221- 260	261- 300	301- 340	341- 380	381- 420	
Alien Total		2	6	9	12	10				

FREQUENCY

Table 74

Summary: Skewness of Distributions of Scores of "Coloured" and White Youths on the Alienation Test Scales

	<u>"Coloureds"</u>	<u>Whites</u>
Powerlessness	-.429	.522
Vegetativeness	.071	.628
Nihilism	-.171	.326
Adventurousness	-.289	.400
Work	-.870	.809
Self	-.059	.638
Soc.Instituts	-.501	.264
Other Persons	-.031	.647
Family	.044	.669
Alien Total	-.459	.805

Table 75

Summary: Significance Levels of a Comparison of Standard Deviations of "Coloured" and White Youths' Scores on the Alienation Test Scales

	<u>White</u> <u>SD</u>	<u>"Coloured"</u> <u>SD</u>	<u>p</u>
Powerlessness	12.6	13.5	n.s.
Vegetativeness	11.5	15.7	.05
Nihilism	13.6	14.5	n.s.
Adventurousness	12.1	14.6	n.s.
Work	10.6	10.4	n.s.
Family	10.0	14.5	.01
Social Institutions	10.8	13.7	.05
Self	10.2	8.9	n.s.
Other Persons	11.8	11.6	n.s.
Total	42.4	45.7	n.s.

Note: n.s. : $p > 0.05$
 .05 : $0.01 < p < 0.05$

Table 76

Grouped Frequency Distributions of Scores
of White Adults on the Alienation Test Scales

Scale	Class Intervals									
	15-25	26-35	36-45	46-55	56-65	66-75	76-85	86-95	96-105	
Power	9	17	16	8	2					
Veget	23	18	9	1	1					
Nihil	18	12	15	5	1	1				
Advent	7	20	16	8	1					
	Class Intervals									
	12-20	21-28	29-36	37-44	45-52	53-60	61-68	69-76	77-84	
Work	19	15	11	6	1					
Family	25	14	8	5						
Soc.In	7	14	17	7	7					
Self	19	14	13	6						
O.Pers	12	10	14	13	2	1				
	Class Intervals									
	60-100	101-141	141-180	181-220	221-260	261-300	301-340	341-380	381-420	
Alien Total	7	25	14	6						

FREQUENCY

Table 77

Grouped Frequency Distributions of Scores
of "Coloured" Adults on the Alienation Test Scales

Scale	Class Intervals									
	15-25	26-35	36-45	46-55	56-65	66-75	76-85	86-95	96-105	
Veget	2	13	8	11		4				
Nihil		4	12	10	8	3	1			
Advent			7	11	13	4	3			
	Class Intervals									
	12-20	21-28	29-36	37-44	45-52	53-60	61-68	69-76	77-84	
Work	1	11	7	8	5	3	2	1		
Family	2	5	15	11	1	2		2		
Soc.In		1	3	11	11	6	3	3		
O.Pers	2	5	4	9	11	7				
	Class Intervals									
	60-100	101-141	141-180	181-220	221-260	261-300	301-340	341-380	381-420	
Alien Total		1	11	14	8	3	1			

F
R
E
Q
U
E
N
C
Y

Table 78

Summary: Skewness of Distributions of Scores of "Coloured"
and White Adults on the Alienation Test Scales

	<u>"Coloureds"</u>	<u>Whites</u>
Powerlessness	.163	.289
Vegetativeness	.679	1.676
Nihilism	.427	.778
Adventurousness	.401	.279
Work	.686	.635
Self	.756	.411
Soc.Instituts	.408	.267
Other Persons	-.560	.183
Family	1.312	.873
Alien Total	.585	.340

APPENDIX I

SUMMARY TABLE OF THE MEANS AND STANDARD DEVIATIONS OF
SCORES OF THE SAMPLES ON THE HOWARTH PERSONALITY
QUESTIONNAIRE AND ANALYSIS OF VARIANCE RESULTS FOR
PERSONALITY SCALES NOT DISCUSSED IN CHAPTER FOUR, SECTION 4.8.2

Table 79

Summary: Means and Standard Deviations of Scores of English, Afrikaans and "Coloured" Youths and Adults on the Howarth Personality Questionnaire

Scale	Youths ($\underline{n} = 105$)						Adults ($\underline{n} = 90$)					
	E ($\underline{n} = 33$)		A ($\underline{n} = 33$)		"C" ($\underline{n} = 39$)		E ($\underline{n} = 30$)		A ($\underline{n} = 22$)		"C" ($\underline{n} = 38$)	
	\bar{X}	s	\bar{X}	s	\bar{X}	s	\bar{X}	s	\bar{X}	s	\bar{X}	s
Soci	8.5	3.5	6.9	2.6	7.5	2.6	7.0	3.4	8.0	2.5	6.9	3.3
Anx	5.0	3.3	7.1	2.8	6.1	2.7	4.5	2.8	3.9	3.3	6.1	2.6
Domin	7.0	3.2	6.5	2.7	6.0	2.3	5.9	2.9	6.0	3.1	6.3	2.4
S-ego	6.8	2.0	7.6	1.7	8.1	1.7	6.8	2.4	7.6	2.4	7.6	2.3
Hypo	3.1	2.4	3.7	2.4	4.7	2.1	3.7	2.2	2.7	2.7	4.6	2.4
Impul	4.4	2.5	5.6	2.4	4.7	1.5	3.9	2.8	3.6	2.8	4.6	1.9
Coop	8.5	2.3	8.0	2.7	8.7	1.8	8.3	2.1	9.1	1.6	8.5	2.1
Infer	2.9	2.2	3.8	2.6	3.6	2.1	3.4	2.1	2.3	2.0	3.9	2.7
Pers	7.6	2.6	7.4	2.4	8.0	2.3	8.8	2.6	9.4	1.9	7.9	2.9
Susp	7.9	2.5	9.7	1.6	8.7	1.7	6.4	3.0	6.8	2.8	8.7	2.3

Note: Minimum score = 0
maximum score = 12

Analysis of results on the Sociability, Dominance, Impulsiveness, Cooperation and Persistence scales of the Howarth Personality Questionnaire

The ANOVA summary of results, shown in Table 48 in section 4.8.1, revealed that there was only a significant effect of Age for the Impulsiveness ($F = 6.259, p < .05$) and Persistence scales ($F = 6.958, p < .01$). Scores of English, Afrikaans and "Coloured" youths were higher than their adult groups scores for both scales, as shown in Table 79. There were no significant effects for the Sociability, Dominance and Cooperation scales.

APPENDIX J

GROUPED FREQUENCY DISTRIBUTION TABLES OF ALL SAMPLES' SCORES
ON THE HOWARTH PERSONALITY QUESTIONNAIRE, SKEWNESS OF
DISTRIBUTIONS AND COMPARISONS OF STANDARD DEVIATIONS

Table 80

Grouped Frequency Distributions of Scores
of English Youths on the Howarth Personality Questionnaire

Scale	Class Intervals					
	1-2	3-4	5-6	7-8	9-10	11-12
F Sociab	4		3	6	7	13
R Anx		7	4	8	4	1
E Domin	5	4	3	6	11	4
Q S-ego	1	3	7	16	5	1
U Hypo	15	10	5	2		1
E Impul	9	7	9	6	2	
N Coop		2	6	6	11	8
C Infer	14	11	7		1	
Y Pers	1	3	9	7	8	5
	1	3	5	7	13	4

Table 81

Grouped Frequency Distributions of Scores
of Afrikaans Youths on the Howarth Personality Questionnaire

Scale	Class Intervals					
	1-2	3-4	5-6	7-8	9-10	11-12
F Sociab	1	5	10	4	12	1
R Anx	1	7	4	9	8	4
E Domin	2	6	8	9	5	3
Q S-ego		1	10	8	14	
U Hypo	13	8	8	2	2	
E Impul	3	10	9	7	3	1
N Coop	1	4	3	9	10	6
C Infer	10	10	7	3	1	1
Y Pers	1	3	7	10	10	2
			1	8	11	13

Table 82

Grouped Frequency Distributions of Scores
of "Coloured" Youths on the Howarth Personality Questionnaire

Scale		Class Intervals					
		1-2	3-4	5-6	7-8	9-10	11-12
F R E Q U E N C Y	Sociab	2	2	10	10	8	7
	Anx	4	8	6	15	5	1
	Domin	2	7	14	8	8	
	S-ego			7	15	14	3
	Hypo	7	12	13	5	2	
	Impul	3	13	18	5		
	Coop		1	4	9	18	7
	Infer	14	10	12	2	1	
	Pers		4	8	6	17	4
	Suspicious		1	1	14	17	6

Table 83

Summary: Skewness of Distributions of Scores of English,
Afrikaans and "Coloured" Youths on the Howarth Personality Questionnaire

<u>Scale</u>	<u>English</u>	<u>Afrikaans</u>	<u>"Coloured"</u>
Sociability	-1.088	-.211	-.288
Anxiety	.270	-.207	-.233
Dominance	-.496	.054	-.056
Superego	-.476	-.371	.038
Hypochond	1.616	.840	.335
Impulsive	.246	.409	-.172
Cooperation	-.468	-.623	-.670
Inferiority	1.156	1.065	.580
Persistence	-.164	-.458	-.471
Suspicious	-.698	-.478	-.546

Table 84

Summary: Significance Levels of a Comparison of Standard Deviations of English, Afrikaans and "Coloured" Youths' Scores on the Howarth Personality Questionnaire

	E	A	"C"	E vs A	E vs "C"	A vs "C"
<u>Scale</u>	<u>SD</u>	<u>SD</u>	<u>SD</u>	<u>p</u>	<u>p</u>	<u>p</u>
Soci	3.5	2.6	2.6	n.s.	.05	n.s.
Anx	3.3	2.8	2.7	n.s.	n.s.	n.s.
Domin	3.2	2.7	2.3	n.s.	.05	n.s.
S-ego	2.0	1.7	1.7	n.s.	n.s.	n.s.
Hypo	2.4	2.4	2.1	n.s.	n.s.	n.s.
Impul	2.5	2.4	1.5	n.s.	.01	.01
Coop	2.3	2.7	1.8	n.s.	n.s.	.01
Infer	2.2	2.6	2.1	n.s.	n.s.	n.s.
Pers	2.6	2.4	2.3	n.s.	n.s.	n.s.
Susp	2.5	1.6	1.7	.01	.01	n.s.

Note: n.s. : $p > 0.05$
 .05 : $0.01 > p < 0.05$
 .01 : $0.001 > p < 0.01$

Table 85

Grouped Frequency Distributions of Scores
of English Adults on the Howarth Personality Questionnaire

Scale	Class Intervals					
	1-2	3-4	5-6	7-8	9-10	11-12
F						
R						
E						
Q						
U						
E						
N						
C						
Y						
Sociab	5	1	5	7	6	6
Anx	8	7	6	6	2	
Domin	4	7	5	8	4	2
S-ego	2	2	9	8	9	
Hypo	10	10	7	3		
Impul	9	12	5	1	1	2
Coop		2	5	6	13	4
Infer	13	8	6	3		
Pers	1		5	5	9	10
Suspic	3	4	10	2	6	4

Table 86

Grouped Frequency Distributions of Scores
of Afrikaans Adults on the Howarth Personality Questionnaire

Scale	Class Intervals					
	1-2	3-4	5-6	7-8	9-10	11-12
F						
R						
E						
Q						
U						
E						
N						
C						
Y						
Sociab		1	6	5	3	7
Anx	9	6	1	3	3	
Domin	3	5	4	4	3	3
S-ego	1	1	3	9	1	1
Hypo	14	4	1	2		
Impul	9	5	3	3	2	
Coop			2	5	9	6
Infer	14	6		2		
Pers			3	2	9	8
Suspic	1	4	4	5	6	2

Table 87

Grouped Frequency Distributions of Scores
of "Coloured" Adults on the Howarth Personality Questionnaire

Scale	Class Intervals					
	1-2	3-4	5-6	7-8	9-10	11-12
F						
R						
E						
Q						
U						
E						
N						
C						
Y						
Sociab	5	5	6	7	10	5
Anx	3	10	6	11	7	1
Domin	2	5	15	8	6	2
S-ego		5	7	10	13	3
Hypo	11	7	12	5	2	1
Impul	4	13	16	4	1	
Coop		2	4	12	11	9
Infer	12	14	5	4	1	2
Pers	2	4	6	4	15	7
Suspicious	1	2	2	11	14	8

Table 88

Summary: Skewness of Distributions of Scores of English,
Afrikaans and "Coloured" Adults on the Howarth Personality Questionnaire

Scale	<u>English</u>	<u>Afrikaans</u>	<u>"Coloured"</u>
Sociability	-.458	-.051	-.300
Anxiety	.266	-.814	-.047
Dominance	.117	.195	.175
Superego	-.628	-.961	-.313
Hypochond	.464	2.014	.536
Impulsive	1.469	.757	.228
Cooperation	-.574	-.462	-.433
Inferiority	.673	1.926	1.225
Persistence	-.941	-.879	-.697
Suspicious	.172	-.227	-1.019

Table 89

Summary: Significance Levels of a Comparison of Standard Deviations of English, Afrikaans and "Coloured" Adults' Scores on the Howarth Personality Questionnaire

	E	A	"C"	E vs A	E vs "C"	A vs "C"
<u>Scale</u>	<u>SD</u>	<u>SD</u>	<u>SD</u>	<u>p</u>	<u>p</u>	<u>p</u>
Soci	3.4	2.5	3.3	n.s.	n.s.	n.s.
Anx	2.8	3.3	2.6	n.s.	n.s.	n.s.
Domin	2.9	3.1	2.4	n.s.	n.s.	n.s.
S-ego	2.4	2.4	2.3	n.s.	n.s.	n.s.
Hypo	2.2	2.7	2.4	n.s.	n.s.	n.s.
Impul	2.8	2.8	1.9	n.s.	.05	.05
Coop	2.1	1.6	2.1	n.s.	n.s.	n.s.
Infer	2.1	2.0	2.7	n.s.	n.s.	n.s.
Pers	2.6	1.9	2.9	n.s.	n.s.	.05
Susp	3.0	2.8	2.3	n.s.	n.s.	n.s.

Note: n.s. : $p > 0.05$
 .05 : $0.01 < p < 0.05$
 .01 : $0.001 < p < 0.01$

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